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The Ukrainian Weekly Section

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The Russian Orthodox Bishop's Ukase to the American Press

[Editor's note: We hope that the Most Reverend Metropolitan and Bishops of the Ukrainian and Byelorusthenian Orthodox Churches in the U.S. and in exile will also give the proper answer to this Russian imperialist upside-down Christianity now trying to sway American public opinion.]

(The New York Times of Sunday, August 16, 1953 contained the following letter to the Editor)

RUSSIA'S PEOPLE AS ALLY

As an American citizen I should like to say that victory over communism in the future will be made easy if the Russian people are on our side. To this end the American press should change its attitude toward National Russia and cease supporting separatist nationals, hostile to Russia, who hate historical Russia and tend to represent heroes of old Russia as if they were similar to the criminals who are at present the leaders of communism.

If the Russian people are not on our side, due to these insults, then victory over communism will be very hard to achieve.

BISHOP NIKON

New York, Aug. 10, 1953.

*

REPLY

New York, N. Y.
August 19, 1953

To the Editor of the New York Times:

I should like to express my gratitude to you for publishing Bishop Nikon's letter in the New York Times of August 16, and my appreciation to Bishop Nikon for "enlightening" the American public about the conditions under which the Russian people would consent to be an ally "on our side" in the fight against Communism.

I regard Bishop Nikon's letter as one of the most convincing contributions ever made in the United States in support of the fight for freedom of the non-Russian nations of the Soviet Union; it clarifies the attitude of the Russian Orthodox Church regarding the vital political problems of Russian imperialism and colonialism. As an American citizen I feel that it is only fair to present the view-point of the non-Russians regarding these political problems and the political statement of our distinguished American fellow-citizen Bishop Nikon.

I could not find very much material corroborating the accusation made by Bishop Nikon that the American press supports "separatist nationals, hostile to Russia." I assume, therefore, that the truthful reports of American journalists on the importance of the nationality problem in the present crisis in the Soviet Union provoked Bishop Nikon's statement. In it he directed to the American press through the New York Times the most unusual request ever made to the American press: to "cease supporting separatist nationals, hostile to Russia," and made a public accusation that these "separatists . . . hate historical Russia and tend to represent heroes of old Russia as if they were similar to the criminals who are at present the leaders of Communism."

I do not need to defend our press against this attempt at a kind of thought control, as I believe the American press was and will remain a free market of ideas in our free country, always presenting both sides of any problem and evaluating them from the point of view of our American ideological heritage. But there is still a need to defend in the United States the freedom loving non-Russian nations of the Soviet Union whose ideology was misrepresented by Bishop Nikon who debased it to simple hate. Obviously there is a need to evaluate Bishop Nikon's political request to the American press.

From the **Christian** point of view this request is a denial of the equal status of the non-Russian nations with the Russian nation in the Soviet Union in respect to national and human rights. May the readers judge for themselves whether such a request can have its origins in the teaching of Christ or in the doctrines of Russian Messianism and imperialism and their hate of the ideal of freedom.

From the American point of view Bishop Nikon's request regarding "separatist nationals" attacks the very foundations of our nation. America was conceived in freedom by an act of separatism and self-determination and was born in revolution against imperialism. That was real separatism as Englishmen separated themselves from their mother country. But how can the non-Russian nations be regarded as separatists—victims of Russian divine right absolutism and unenlightened despotism, annexed by Russian aggressive imperialism into Imperial "national" Russia—are they Russians? The good Lord Himself separated them from Russia by different languages, cultures and ideals! Why then introduce in this country the Russian term "separatist" once used in Imperial Russia by the police in accusing the freedom loving non-Russian oppressed nations of treason? Is love of freedom treason?

That very ideal of separatism and self-determination gave birth to our United States, its happiness and greatness in the world! Is the United States and the American way of life a bad example for the world? Why is it wrong for the "separatist nationals" of the non-Russian nations in the Soviet Union to sympathize with the ideas of the American Declaration of Independence and the Wilsonian principles, to regard them as universal values and to look to us for moral leadership? Why is it wrong for them to regard Washington, Jefferson and Lincoln as their heroes and not Ivan the Terrible, Peter I, of Catherine II? Why is it wrong for them to believe as we do that "rebellion against tyranny (white or red) is obedience to God" and to aspire to joining the future United States of Europe?

From the point of view of our **Foreign Policy** I consider Bishop Nikon's request as an irresponsible attempt to undermine the moral prestige and leadership of the American nation in the world. Both are based on the belief that America stands for freedom, justice and progress and not for any imperialism or colonialism. We are a peace loving nation that recognizes the right of all men and nations to "life, liberty and the pursuit of happiness." Are we to forfeit all further claim to the full confidence and enthusiastic support of all oppressed and exploited colonial people by participating in Bishop Nikon's "separatist"-baiting of the non-Russian fighters for freedom? Bishop Nikon's request to the American press tries to subordinate American foreign policy to the dogma of Pan-Russian imperialism and offers the American nation the position of co-jailer in the present prison of nations in the Soviet Union or Bishop Nikon's future "National Russia."

In comparison with Bishop Nikon's, an American citizen's attitude regarding the non-Russian nations in the Soviet Union, the present Soviet Constitution is at least theoretically an ideal of liberalism, because in Article 17 it grants to all 15 national non-Russian Republics of the Soviet Union the right to freely to secede from the Union.

From the point of view of **democratic principles** Bishop Nikon's request is also rather strange. He demands that a numerical Russian minority have the right to a dictatorship over a non-Russian majority. According to Lenin the Russians constituted a minority of 43% in the Russian Empire before World War I and also in the present Soviet Union the Russians are still in a minority of 46%.

Finally, to qualify the non-Russians' love of freedom as "hate" of historical Russia is a misrepresentation of the cold ideological war conducted inside the Soviet Union where Russian chauvinism has been rampant since the 1930's. Not the "separatist nationals" but the greatest Christian Russian philosopher, Nicholas Berdyayev, in his "Origin of Russian Communism", proclaimed contemporary Russian Communism as the third type of Russian imperialism and Bishop Nikon's "criminals" . . . at present leaders of Communism" as the perpetuators of the heroes of the first type — the Muscovite Tsardom, and the second type—the Russian Empire.

In spite of this fact, no one from the responsible "separatist nationals" hates the Russian nation, because from it has come Herzen who suported the "separatism" of even the Ukrainians; there is also the great Chekhov who said "you know I am convinced that Siberia will some day sever herself from the mother-country." **(Reminiscences of Anton Chekhov, M. Gorky, A. Kuprin, I. A. Bunin; N.Y., 1921, p. 76)** There are many such Russians who sympathize with American ideals.

Then why does not Bishop Nikon fight these Russians instead of the "separatist nationals" and the American journalists?

ROMAN SMAL-STOCKI
Marquette University

COMPLETES COURSE

Anne Beley, daughter of Mr. and Mrs. William Beley of 67 Osgood Ave., Staten Island, New York, has completed her

Miss Anne Beley

two-year course at Wagner College, Grymes Hills, Staten Island, for the Associates in Applied Science degree with a major in Accounting.

A member of the Staten Island Collegiate Newman Club, she served as treasurer during her last year at Wagner.

Anne is a member of Branch 211 of the Ukrainian National Association. She sings in the choir of the Holy Trinity Ukrainian Catholic Church. She belongs to the New York-New Jersey Council of the Ukrainian Catholic Youth League and is employed by the Bakers Trust Company of Manhattan.

Ukraine Dancers to Appear at UYL-NA Convention Festival

According to Olya Dmytriw, cultural director of the Ukrainian Youth's League of North America's 20th Anniversary Convention to be held this Labor Day Weekend in Newark, New Jersey—"The Ukraine" Dancers under the able supervision of Walter Bacad will perform at the convention's big Music and Dance Festival. And in appropriate justice to the fine array of talent scheduled to appear in the UYL's annual music and dance festival, the spacious and air-conditioned Mosque Theatre has been engaged by the UYL-NJ Convention Committee to serve as the site in which the long-awaited convention program of song and dance will unfold on Sunday afternoon, September 6th.

"The Ukraine" Dancers of New York City is an organization of boys and girls of Ukrainian extraction, fostering Ukrainian culture through the medium of Ukrainian national dances, teaching these dances to all interested Ukrainian youth in the New York Metropolitan Area and presenting dance programs to the general public.

The group first came into being as a part of the Ukrainian Youth Chorus of New York and New Jersey, only chorus members participating in its activities. As interest and membership in the group grew it became necessary to hold rehearsals for longer periods and became necessary, also, to separate from its parent, with rehearsals on different evenings.

Before long, "The Ukraine" dancers were the outstanding dancing group of the International Department of the McBurney Y.M.C.A., in New York City, where the group rehearses.

Many appearances by "The Ukraine" dancers during the past year made for a busy season. The Exhibition Group performed several times before American audiences such as the Navy Y.M.C.A., Christmas and Easter Festivals and for the New York City Social Club.

The officers of the group for the 1953 season are: Leader: Walter Bacad; President: Milton Kruk; Vice President: Nick Markow (presently in the U. S. Armed Forces); Secretary: Ann Kawoczka; and Treasurer: Rosalie Goley.

Incidentally, "The Ukraine" Dancers, in carrying out their endeavors to promote Ukrainian culture among Americans, a goal within the context of the UYL-NA cultural program, gram, initiative a drive for promoting the publication of a Ukraine Dancers Book which, it is anticipated, will be added to the library of the UYL-NA books in the near future.

Ukrainian Publications to be Discussed at Professional Convention

The annual meeting of the Ukrainian Professional Society, to be held in conjunction with the UYL-NA Convention, will take place on Saturday, September 5th, at 6:30 P.M., in the Mirror Room of the Essex House Hotel, Newark, N. J.

The topics to be discussed by the guest speakers on this occasion will be the evaluation of Ukrainian-American publications in English, and the establishment of a Ukrainian Students Fund.

These matters are undoubtedly of great interest to all Ukrainian professionals, and all members of the Society, as well as new-comers to the Professional world, are urged to attend.

Business sessions will be held Sunday morning at the Hotel when a new executive board will be elected and all other business matters discussed.

Tickets for the dinner meeting may be obtained at the registration desk of the Convention before noon of September 5th.

Report Asks Cut on Voice to Russia

A secret report made to President Eisenhower last month was disclosed last Wednesday, August 19th to have recommended cutting down on Voice of America broadcasts to Russia.

But the report on psychological warfare, only a fraction on which was made public, recommended keeping at present levels Voice broadcasts to Russia's European satellites.

This information was contained in a letter written August 11 by Theodore C. Streibert, new head of the United States Information Agency, to Senator Pat McCarran (D., Nev.).

No evidence was available at the USIA that this recommendation from high government officials has yet been followed. But its existence appeared to be an indication the new administration means to concentrate on encouraging anti-Red activity in Iron Curtain countries at the possible expense of United States propaganda aired to Russia iteslf.

The Jackson report on how this country should wage psychological warfare was written by a committee of eight headed by William H. Jackson and including two of President Eisenhower's top advisers—S. D. Jackson, special Presidential assistant, and Rovert Cutler, White House Security Council. Deputy Secretary of Defense Roger M. Kyes was highly qualified personalities in this conference testified to the determination of the scholarly and scientific emigres not to allow persons outside their ranks to inject politics into this field or anti-Bolshevik work. Amcomlib will continue to extend the Institute substantial support, to enable it to make still greater contributions to the anti-Bolshevik strugle.

Vice-Admiral Stevens' Message

Munich, August 17. — The following is the message sent by Vice-Admiral Leslie C Stevens, President of the American Committee for Liberation from Bolshevism, Inc., to the Institute for the Study of the History and Culture of the USSR:

The Institute for the Study of the History and Culture of the USSR is to be congratulated on the success of the conference just concluded in Munich. I expect your reports and discussions to provide valuable materials for the anti-Bolshevik struggle. I urge that the entire Soviet emigration—particularly the scholars and scientists in its ranks—continue to extend unreserved support to your institute, which was created to serve only scholarly and scientific aims. The participation of so many

SPANISH COMMENT ON UKRAINIAN RESISTANCE

In commenting on the Soviet announcement that "Four American spies were caught and executed in Ukraine" early in June of this year, **Arriba**, the official organ of the Spanish Falanga party, expressed doubt as to the veracity of the Soviet statement. It suggested that four men were probably executed, but that they were Ukrainian patriots rather than "American spies." The review continued:

"Have the anti-Soviet dissentions in Ukraine increased to such an extent that they could be related to foreign manipulations? It is possible. After the end of the war Ukraine suffered from savage reprisals of communism, which returned to these territories where the desire for national freedom had strongly developed.

"The rtapidity with which Ukrainian units of the Red Army dissolved themselves; the frequent and mass desertions of the Ukrainians in spite of the guns of the Germans by nationalist elements, and finally, the passive attitude of the population with respect to the Soviet appeals to join up with the Soviet 'partisans' during the war—all this was relentlessly repaid after the victory of the USSR with executions, deportations and imprisonment."

Weekly Commentator

SENATOR TAFT

There is little doubt that Senator Taft will live in history as one of the great American statesmen. His tragic death was followed by official honors which are generally reserved for the most respected and beloved Presidents. It is one measure of Robert Taft that some of the most unstinted tributes to his ability and character and integrity came from men, John L. Lewis among them, who had often disagreed violently with his views on what government should and should not do.

The loss of senator Taft was a national loss in the fullest sense—to a far greater extent than any other man he symbolized the hopes and faiths and philosophies of millions of American citizens. And, of immediate concern, the extent of this loss to the Eisenhower Administration is difficult to exagerate. The Senator knew this—he said to a friend, after his doctors had told him how serious his condition was, that he prayed to be given a few months more of life "Because Ike needs me so."

What Senator Taft gave the Administration was a leadership that for various reasons, one undoubtedly being inexperience, the President and other top men have not been able to provide so far. He threw himself wholeheartedly into the task of trying to make this Administration a success, and in the process he often subjugated his own ideas. Without his work, the Eisenhower legislative program would have received many more reverses than has actually been the case.

This is why practically all the commentators have said that no one in the Senate can possibly replace Taft as leader. That view is not a criticism of the abilities of the new leader, Senator Knowland. It simply recognizes the fact that no one has Taft's talent for getting things done, in reconciling divergent views, and in bringing order out of potential chaos. And certainly no other Senator has anything resembling the standing Taft had with the Democratic bloc—which is enormously important in an evenly-divided Senate.

Thus, there exists a vacuum in government. And more and more students are saying that only the President can fill that vacuum. It is no secret that the Democrats are hopeful about next year's Congressional elections, and the Republicans are worried.

In the meantime, the President is going about the job of re-stating his philosophy of government. His speech before the Governors' Conference at Seattle was informal, but in many ways it was an excellent revelation of his thinking. The governors and other local officers, he said in effect, have duties going beyond proposing programs and signing bills. They also have the duty to explain, from the special information they often possess, issues and problems to the people—issues going all the way from taxation to the

Then Mr. Eisenhower touched on a theme he often emphasized in the past—the theme that federal-state relationships must be clarified, that there must be less centralization in government and more local responsibility. He said, and it is a statement that the late Senator Taft certainly would have approved: "The closer we leave government and every kind of governmental responsibility to the people, calling in the federal government where there is a clear service to be performed which could not be performed adequately without its cooperation and its partnership, then I will say we will be headed in the right direction."

"THE HARRIET BEECHER STOWE OF UKRAINE"

(Born December, 1834.—Died August, 1907.)

Among the creators of the Ukrainian prose one of the honorary places is occupied by a woman, who wrote under the penname of Marko Vovchok.

Her very first collection of short stories, 'Popular Stories,' published in 1858, at once produced a profound impression not only in Ukraine but in Russia as well. Taras Shevchenko, then already the recognized leader of Ukrainian poets, greeted the collection as a "holy morning star." She was made at once the center of the Ukrainian literary movement. Outside of Ukraine the collection met with general and undivided recognition in Russia: the well-known Russian literaty critic Dobroluboff devoted to it one of his greater critical works. The world-famous Russian novelist Turgenieff translated "The Popular Stories" into Russian.

And it was quite natural cation of the "Popular Stories," created such furore in the literary world. The stories were characterized both by purity of the language, a perfect technique and deep emotion. Before all, however, the stories appeared at the right moment: they all portrayed the life of the Ukrainian serf, and they were published at the time when the question of the emancipation of serfs was coming to the fore of public attention in the empire of the Russian tsar. "The Popular Stories," with their broad humanitarian interest for the serfs, sounded like one powerful protest against that particular form of social oppression. They were like a cry of abomination at the wrongs of slavery. In this respect it was a literary event not unlike the world-renowned novel "Uncle Tom's Cabin" by Harriet Beecher Stowe.

Three years after the publication of the Popular Stories," the serfdom of Russia was a phantom of the past. The author, who had delivered it so many powerful blows, passed to other forms of oppression, many of which were the outcrops of serfdom just abolished. These stories have never attained the glory of the first collection, though they were written in the same masterful idiom.

Democratic Nationalism and Imperialism

By CLARENCE A. MANNING

The nineteenth century was a period of intense contradictions, the importance of which were scarcely recognized in their own day. On the one hand, it was a period of intense colonial expansion on the part of the great empires, and of the preparation for World War I, as the conflicts between the great states increased. On the other hand, it was a period when there grew up an almost unnoticed period of intercommunication, when it was possible for even the humblest citizen, if he had the money, to go abroad and travel freely through much of Europe with a minimum of governmental interference. By the end of the century even passports were only necessary for the Russian and Ottoman Empires and these were regarded as exceptionally benighted states.

The same century winessed the successful ending of the struggle for the unification of the Germans and of the Italians and, for the first time in centuries, Germany and Italy appeared on the map of Europe as united states. The same period saw the revival or rather the emergence into printed literature of the languages of many peoples which had almost been forgotten and the growing demand of these peoples to have their own national states. Despite all interference the Ukrainians, the Baltic peoples, the Czechs, the Poles and the other inhabitants of the Hapsburg monarchy had emerged as conscious peoples, ready to play their part in the world arena, whenever a favorable opportunity occurred.

Result of Contrasting Tendencies

The result of these contrasting tendencies appeared at the end of World War I, when the British Empire rapidly changed into the British Commonwealth of Nations and the German, Hapsburg and Russian Empires collapsed. With the exception of the Ukrainians in Western Ukraine, all the citizens of the Hapsburg monarchy received their own states. It was only the ignorance and shortsightedness of the conquering democracies that refused this to the majority of the peoples of the Russian Empire and allowed the revival under the guise of the Soviet Union of that old prison of nations in which "all are happy, because they are silent."

These same currents were carried over into the twentieth century and and served to produce World War II. The new national states flourished, the demands of the oppressed peoples of the Soviet Union grew stronger and more acute, insofar as they could be heard from behind the iron curtain. On the other hand, the new Fascist Empire of Mussolini, the Nazi regime of Hitler and the bloody purges of Stalin were insisting upon ever greater and greater suppression of all individual and national feelings and aspirations.

How can all this be explained? It is not enough to attribute it, as the Marxians and their friends, to the influence of capitalism, the rise and declined of the bourgeoisie and and the growing power of the proletariat who were destined to be the next ruling class and to produce a world state. There were deeper sources at work, sources that had been evident for centuries but which had been overlooked or forgotten in the past. A new crop of ideas was ripening but the seeds for this had required years of germination until they had taken firm root and were able to break through the harsh soil of apparent reality. To grasp these, we need only to glance back through the centuries and not be misled by the use of different terminologies for different areas and periods.

Conceptions of Greeks and Romans Different

The conceptions of the Greeks and the Romans were at odds. The sense of belonging to the Greek people, already inherent in the poems of Homer, received a definite flowering in the cooperation of the Greek city states in the wars against the Persians. Yet it was a long cry from this consciousness to an organized state. Rome began in the reverse way. The country spread by force of arms and of conquest but at almost every stage it rewarded its friends with Roman citizenship, even though it slowly extended these rights to the "provincials" whom it brought under its control.

In both cases there was little interference with the language and customs of the people, even though they were regarded as barbarous. Pagan Rome was willing to tolerate and reverence any diety which its worshippers wished to erect in the city, provided only that they would return the same to the official gods of Rome.

On the other hand, the great Asiatic empires of this and succeeding centuries, the rulers of Persia and later of the Mongol Empire and even the Ottoman Empire of our own days, did not care to interfere with the religion, manners and customs of their subjects, provided they paid due tribute and submitted quietly to the excesses of their conquerors. These states lasted for a longer or shorter period but when they fell apart, they vanished completely, until they reappepeared in new combinations and under new names, as a new conquering general again reassembled the same territory on the same principle.

A Radical Change With the Acceptance of Christianity

With the acceptance of Christianity as the state religion, the situation changed radically. There was felt throughout the world of Europe a sense of unity and though this was soon broken politically and religiously, its roots remained and it took its external form in the use of Latin in the West and of Greek in the East. When the Slavs passed under Christian influence, those of the east and south accepted Church Slavic which henceforth became the third member of this brotherhood of languages which were used for the higher purposes of theology and government.

Yet it would be wrong to believe that these languages were ever widespread among other than the educated classes. The vast majority of the people, the peasants, many of the lesser nobles, the city population, still used their own dialects and languages; they still lived their own lives and they had little or no reason to concern themselves with what was being done by their betters. They travelled little and those who did were either transported in relatively large groups from one estate to another or they were bold and resolute souls who broke with their homes for good and tried never to return to them. Under such conditions the groups that were moved were allowed to retain as they wished their own faith, their own language and customs and thus there were produced those scattered linguistic islands that have been the despair of the modern historian and statesman.

Multiplicity of Titles of Rulers

Each section of the population from the king to the humblest peasant had its own rights, obligations, freedoms and limitations and with the relative lack of communication, they asked nothing more. The state was bound together by the feudal oath which was considered unbreakable and bound the sovereign and each successive class below him to maintain the status quo. The King of France might call himself King of England and vice versa. The Hapsburgs might become Holy Roman Emperors and at the same time Kings of Bohemia and Hungary, etc. It was the period when the multiplicity of titles borne by the rulers of Europe had a real meaning but only in this restricted sense and when politics was largely a game to be played out between the heads of states without affecting to a marked degree the lives of their subjects.

It was this feeling at Kiev that allowed the Grand Princes to fight zealously with one another, to replace one another, without any marked plundering of the population. Yet it did weaken the state in its frontier position against Asia and it often allowed such tribes as the Polovtsy to gain unnecessary influence in the conduct of the government. The sacking of Kiev in 1169 by Prince Andriy Bogolubsky was something different. He was a member of the royal family and as such he did have the right to compete for the primacy among the princes but he had no intention of allowing to others the same right. He sacked Kiev to cement his position, to strengthen his own capital and to destroy the old freedom of the nobles. Hence it came about that the rise of Suzdal and Moscow saw the appearance of a new kind of state in which the sovereign was absolute but absolute as the personal owner, rather than as the feudal superior of his nobles. It was a new kind of autocracy that was born and develop in Moscow, where the temper and life of the people was sharply different from that of Kiev and Europe.

(To be continued)

The Garden of Gethsemane

(Excerpts)

By IVAN BAHRIANY
Translated by Adam Hnidj

(2)

Going around the elevator shaft on the third floor. Andrew is brought to a stop by a lightning reflex of his memory .... 1932 ... They had an All-Ukrainian OGPU then[2]; he had also been led for interrogation: his overcoat over his shoulders, open shoes on his bare feet, taken from solitary confinement and accompanied by two bullies, he had come out of the narrow, ironclad door that connected the jail with the administration building, going around the same elevator shaft ... His escort had been reinforced ... Thinking of methods of self-defence at another 'personal encounter', and suddeny ... he saw his teacher and inspiraer. There he had stood at the same spot with another man. Short, lean, with large eyes, with broad, dark eyebrows, very, very sad. They had been waiting for the elevator, summoned, apparently, to another conference at the institution which, although not dealing in culture and art, still supervised the souls of all the artists and romanticists. It was Mykola Khvylovy. The god whom Andrew had worshipped with all his friends. Once, Andrew had been fortunate to make his acquaintance. Even before he met him, that little man had been the guiding star of his youth, and the day Andrew made his acquaintance he considered the happiest day in his life. They were introduced by Andrew's brother Mykola who, as it turned out, had been Khvylovy's pal even during the Civil War, and had met him after many years of separation while in Kharkiv, visiting his younger brother. Then, Khvylovy had seemingly to time for Andrew, for what meant to him some student, be it even from the avia-institute. But that was of no importance. He was not obliged to know everyone who worshipped him. They had met a few times at the home of the excellent aircraft designer and Khvylovy's friend Kalinin, where Andrew served as a junior assistant ... Then a dazzling career offered itself to Andrew, but that sparse fanatic had predestihed everything without realizing it himself, by his mere existence in this world. Andrew sacrificed all, including his career, to the ideal that made that man tick. ... So, emerging from behind from behind the elevator shaft, Andrew had come unexpectedly face to face with the large sad eyes. Those eyes had at once expanded with shock. The master had recognized him without knowing that he was his master. He had simply recognized Mykola's brother and his friend's assistant. But he had given no inkling. Perhaps he had not even noticed? Had pretended not know him? In any case, he had not moved a muscle. Andrew had also pretended indifference, without recognition. He had passed by him without stopping.

Coming closer — Khvylovy had nodded ever so slightly...

Andrew's heart began to flutter:—"He has recognized me! In any case, he has undoubtedly guessed that tragic, invisible connection between his burdensome worry and the fact that such a young man, with such a thick, curly mane, is being escorted by two bullies."

Going up the stairs, Andrew secretly looked down and saw that Khvylovy nudged the other man—his companion—with his elbow, looking up, unable to take his eyes away ... How many unexpected and unexpressed things were in that look! Andrew's heart thumped like one possessed:

"He recognized me! No doubt about it!" In that green youth whom perhaps once he had not noticed, he recognized a courageous fighter, matured in the cells of solitary confinement, whose hair turned grey in the baptism of fire ...

Andrew could never forget that look. It seemed to him then that those eyes flared violently, crying out:

"Be brave, my friend!"

Those eyes always stood before Andrew and that, perhaps, gave him the strength to bear so much, withouth breaking.[3]

Now those eyes are before him again. Andrew treads grimly and endeavours with all his might to remain indifferent. He hears the alarming droning with which the atmosphere is charged, thinks that all the bars are here because many brave men, marked with the same stigma as that audacious romanticist with flaming eyes, cannot stand the bitter cup, but refuse to surrender, and leap head first down the crevasse between the stairs, running away from the path to Golgotha into the abyss of non-existence; he thinks about it and tries to be indifferent. And he is indifferent indeed. This condition is familiar to him; the instinct of self-preservation deliberately dulls the nerves, saving them, for they are obliged to stand up to an exceedingly hard test; they shall have to endure terrors and dangers too real to allow them to be jarred by imaginary horrors. He looks down and sees tiny, fresh red drops on the gery slabs of the stairs. Drops of blood. Yet he knows they are not drops of blood ... on the gory slabs of the stairs. on which he used to be led at night, were drops that smeared under one's feet—but those were not drops of blood, only drops of special paint especially splashed by the sly and cunning interrogators to confuse his soul. At least, he persuaded himself to that effect, then ..., Andrew avoids the wine-colored starlike splashes on the grey slabs, daring not to step on any of them, and reaches the fourth floor. He catches himself, wishing that the destination point of his wandering be on this floor, for the most terrible floors are the fifth and the sixth. Talking about these floors, the most dogged prisoners shrink; even Krasnoyarushsky, "the troglodyte", stammers and lowers his voice. There the highest and the hardest sphere of a modern hell, prepared for lowest criminals, the so called "spies", "insurgents", "military traitors of the fatherland." Perhaps for that reason, with every floor passed, Andrew finds it harder to preserve his peace of mind. "Could it not be on the fourth floor?"

But, on the fourth floor, the jailer did not say "straight on" as Andrew had expected, only "higher up". And they went higher. Now, with every step, Andrew finds it harder to walk, and not because the the number of steps trodden is increasing, but because the number of steps to go is diminishing. With every step, Andrew clenches his teeth harder.

At last, they have arrived. On the fifth floor, the jailer said "straight on," and they obliquely crossed the vestibule and turned into a corridor on the left.

"Turn around," said the tiny jailer, when they come halfway down the very long corridor and halted in front of a door, over which hung a number with three digits. Andrew, attempting to preserve the maximum of his composure, turned towards the wall, and the jailer knocked at the door.

A shiny, waxed floor—herringbone parquet—blinding, reflecting a bunch of milky globes on the ceiling. In the large room all is in gala order; roominess, plenty of fresh air, and thin fragrance of a cigarette. Apart from the desk, there is a couple of oak stools by the wall and a stool by the door, but this modest furniture does not fill the emptiness. A large window, obscured by a wire net, a huge curtain on the side of it, draped into sumptuous folds and held by a clasp, like a stage curtain. Andrew notes all this in one lightning moment, crossing the threshold and stopping at a sign from his little "archangel."

Approaching the immobile figure, "the little archangel" clicked his heels lively and handed over the receipt. And then, having had the receipt signed by the figure at the desk, he, without raising his head, turned about face and walked out sharply, as though running away, merely, while leaving. pointing a chair out to Andrew, as though saying fearfully, without words: "Take a seat, there!"

Andrew stood there for a while and then sat down. He sat, closely surveying the bent figure under the green lampshade, so immersed in his papers, The figure lifted his head—and Andrey was even a little surprised ... The face of the awed "archangel" seemed to be some mistake in view of what he saw. A fleeting feeling of some disappointment took hold of him for a moment, suspecting here obvious disregard for his "anti-revolutionary" person. It seemed that he had overestimated himself.

Before him was quite a green youth, quite sympathetic and seemingly good natured. His tired grey eyes smiled somewhat mockingly, and the face was reasonably naive and pale. A strand of his blond hair fell on his brow. He was in civilian clothes, in a snow-white shirt, with rubber bands grasping its sleeves above the elbow. He had a cigarette in his mouth which he tried to push from corner to corner, attempting to direct the thin stream of smoke away from his eyes. He looked at Andrew, studying his face and his figure, maintaining a long pause.

"Well-ll," the young man spoke at last, quite sarcastically. "So you are that Chumack? Now, what do you have to say?"

(To be continued)

[2] GPU, OGPU, NKVD — initials of the Soviet State Police.

[3] Mykola Khvylovy, the Ukrainian novelist, jounrnalist and theoretician noted for his theories advocating a breach with Moscow and Ukrainian cultural orientation on Western Europe. His suicide in '30 was a protest against Russian subjugation of the Ukraine.

Of Definite Value

Quite often when one attempts to persuade some young person to learn something of his Ukrainian heritage, history, traditions and culture, to get into the habit of devoting at least a small portion of his time to some careful study of the Ukrainian language, one is met with the disconcerting reply: "Yes, what you say is all nice; but, putting the matter practically, what will I get out of it?"

That is indeed a poser, one, that figuratively speaking, sets one on the heels—so to speak—for the moment. What possible answer can I give to this self-assured modern person, when he has long settled to his satisfaction what is worthwhile in this world and what is not, when in his conception only hard material values rule this earth, when he thinks that anyone who thinks differently is hardly more than a fool. Sentiment and ideals — they are only claptrap to him, empty words that orators wax eloquent about, that he himself spouts about if he sees any gain in it, but which no one with any sense takes seriously, for they are nothing more than hindrances in the path of any person who wants "to get ahead" in life. And so, in the face of such "materialistic" attitude, what possible answer can one hope to venture without incurring the risk of his derision.

Perhaps one could touch some responsive chord within him by reminding him of his duty to his forbears, who sacrificed a great deal, quite often their lives, in order that their descedants, that persons like himself, should be proud of their Ukrainian origin. Perhaps, too, one could cite a similar duty to his parents, who likewise sacrificed a great deal for his sake, and whom nothing would make happier today than the sight of their children taking a greater interest in those phases of their Ukrainian heritage that have been the very core of their life-long strivings and aspirations. Ah, but no. All this is beginning to border too closely upon sentiment, and is something that his "matterialism" finds hard to stomach.

One could, maybe, call the attention of this young "realist" to the fact that anyone who fails to take an active interest in his national origin, be it Ukrainian, Irish, Polish, etc., is not truly a good American in the full sense of the word. Truly great Americans have time and again underscored this fact. One can quote verse and chapter on this subject.

Or, taking a new tack, one could ask this young modern what concrete benefits does he derive from those various cultural courses he took up in his school and college, which today are of little or no use to him in earning his daily bread and keep. Quite likely, however, he will run true to form here too, and reply expressing his regret that he did take them up. The thought that these cultural courses can be of help to him even today in broadcasting the scope of his outlook and capabilities will most likely escape him.

And so at length one falls back upon an argument that may stir some interest in him, namely: that by studying his Ukrainian background, history, culture and language — about which I wrote here last week —here thereby awakens in himself those long dormant qualities that have been inbred within himself by a long line of Ukrainian ancestors. And only by studying himself in the light of his Ukrainian heritage, only by running the entire gamut of emotional experiences which readings in the Ukrainian language would engender within him, can he awaken these dormant qualities, capabilities within himself.

Won't this, at least, be of a definite value to him?

Josephine Gibajlo Gibbons

Impressions - by William Shust

"What's the matter, can't you afford a tie?"

"What?"

"You're not going to church with that sport shirt open at the collar?"

"Sure, why not?"

"Well, if you can't afford to buy a necktie, I'll give you the money."

"It's too hot to wear a tie."

"That's a pretty poor reason. Next thing you'll say is: 'It's too hot to go to mass?'"

"Aw, you can't wear a tie with a sport shirt."

"That's another thing. Why do you wear that shirt out over you trousers? Are you a Hutzul or a cop?"

"Huh?"

"Can't you wear the shirt beneath you trousers instead of flapping in the breeze?"

"What's this about cops and Hutzuls?"

"Well, cops always carry their gun when off duty. In the summer, you can spot them a mile away because they cover the bulge in their back pocket with the sport shirt. And Hutzuls—well you know how those cats dress! So, which are you?"

"Well, I'm not a Hutzul."

"You want to be mistaken for a cop?"

"No. But I've got a good reason for wearing my shirt this way."

"Did you rip your trousers?"

"Wrong again."

"Well?"

"I'm wearing suspenders."

Poet's Corner

HUCKSTER

In an old red truck he clatters
through the town,
Laden with fruit of summer,
for he brings
Produce from his farm where
the river fastens down
The miles of bottom land;
he carries strings
Of glossy peppers, ruby gems
of light,
Hampers of beans like pennants of priceless jade,
Potatoes and squash, onions of
silken white,
Combs of amber honey and
golden marmalade.
He brings much more for those
who come to lean
On the worn truck side, find in
his gentle ways
The seed of true contentment,
and living green
Of river nights and tranquil,
earth-sweet days.
Once long ago he knew the
city's restless stir,
When youth was an apple with
a bitter core;
Now he brings country fragrance, the eager whirr
Of swallow wings back to the
big town's door.

Alma Robison Higbee

VET NEWS ROUNDUP

QUESTIONS AND ANSWERS

Q. The son of a friend of mine was killed in an automobile accident on his way to report to his draft board. Would he be covered by the free automatic indemnity paid to survivors of Korean servicemen?

A. No. Indemnity coverage of selectees is limited to those who died as a result of disabilities incurred while en route from the draft board to the induction station, or who die within 120 days after the incurrence of such disabilities. The coverage does not extend to travel to the draft board.

Q. I'm planning to sell the house I bought with a GI loans. What can I do to make sure I won't be liable, in case the person who buys the house fails to make his payments?

A. Generally, you should see to it that the GI loan is repaid in full at the time of the sale. In that way, you will be released from all personal liability. Consult your lender of your VA office for full details.

Q. I am receiving a VA disability pension. I have just sold my house, but at a price less than what I paid for it. Must I figure the proceeds as income for pension purposes?

A. No. So long as the house was sold at less than the purchase price, no part of the proceeds of the sale need be considered as income.

Q. I'm drawing compensation for a service-connected disability I receive in Korea. I was on active duty for two years. Am I automatically entitled to vocational rehabilitation training at Government expense?

A. Not necessarily. One requirement of the law is that you must need the training to overcome the handicap of your disability.

JOIN
UKRAINIAN NATIONAL
ASSOCIATION!

Good Relations . . By MYROSLAVA

As we traverse through life, it becomes more and more apparent to one that "knowable things", although of the utmost importance in the various working fields, are not nearly as important as the ability to "get along" with other members in society.

For, being born into a world filled with people, and having to dwell with them, makes it imperative for one to first learn the "art of good relationship" before anything else in life.

The belief of some individuals that they are an "entity" and that they can "get along" without others is but a figment of the imagination. Actually, every member in society is dependent upon another.. Each man has his role in life, and in this fashion fills the need of society; thus making every person—a "little cog" in the big wheel of life."

The idea of snobbery, prejudice and betterment is also a myth. For except some physical and mental differences, universally, mankind is alike. They all stem from the Creator. Their emotional needs are the same. Basically and fundamentally we are all very much alike with small exceptions as: race, color, creed or personality.

This basic sameness coupled together with the same problems in life should bring people together; filling them with respect for each other. Bearing such an attitude in life and by doing unto others as we ... us will result in a "nice relationship" for all members in society.

BUY U. S. SAVINGS BONDS!

Ukraine Through The Centuries

By MYKOLA H. HAYDAK

PART II.

(6)

"The Ukrainian language is distinguished by advantages which insure it a high place among Slavic languages. The great wealth of vowels, the full tone, the softness and flexibility the absence of massing of several consonants in one syllable, make the Ukrainian the most medodious Slavic language. Most important, however, is the great richness of the Ukrainian language. This richness is the most remarkable in that it did not come about through centuries of development of the language in literature and science. The common people have collected and preserved the treasures of the Ukrainian language. And incidentally, the purity of the language is remarkable. Barely a few borrowed words have been introduced into the language of the people through the centuries of contact with neighboring peoples. They disappeared entirely amid the wealth of pure Ukrainian words. What interests . . . geographers and natural scientists most of all is the wonderful wealth of the colloquial language in very striking names for the surface forms, natural phenomena, plants and animals. The construction and codification of the Ukrainian terminology of natural sciences and geography was, therefore, very easy. The science of Ukraine possesses a terminology which, for example, far surpasses the Russian".

"The most important proof of the independence of the Ukrainian language are the Ukrainian literature and the Ukrainian science. The Ukrainian language has given proof, through its development of a thousand years, that it is capable of giving expression to the loftiest products of human feelings and human intellect."

"According to the Muscovite and some other linguists", writes S. Smal Stocky "the Ukrainian language originated from the so-called pre-Russian group of Slavic languages. This is the more surprising, because the same writers consider all other Slavic languages as derived from the pra-Slavic language, in which they started as "pre-Slavic dialicts." S. Smal Stocky emphatically states that "the Ukrainian language is the result of a further development of such a separate pre-Slavic dialect, formerly actually spoken, which gradually was transformed into the Ukrainian language in a special Ukrainian way, as all the other Slavic languages are the result of the transformation of their pre-Slavic dialects in their peculiar way".

The myth that the Ukrainian language is "a form of Russian speech" was created solely for the political purposes of the Muscovian Imperialism, the most prominent exponent of which was Peter the Great. He, by officially changing in 1713 the original name of the Muscovian State" to the "Russian Empire", brought forth the Muscovite claims for the history, culture, literature, traditions etc. of the early Rus-Ukrainian State which did not have anything in common with the history, culture, literature and the spirit of religion of the Rostov-Suzdalian lands and later of the Muscovian principality. For instance, the common law, which is the creation of the aboriginal population, is an expression of the national spirit and is quite uniform among the representatives of the same nation. There was no unity of the law between the peoples of Ukraine and of the Muscovian Autocracy. Russian historian Budanov of the "Ruska Pravda" (the Ukrainian code of law of the Kievan State) in Muscovy and Leontovich also stated that "between the legislature of Ukraine and that of Muscovy lies a bottomless chasm."

After adopting for the tsardom of Muscovy the former political name of Ukraine-"RUS", the Muscovite rulers unlashed a powerful propaganda against the existence of the Ukrainian nation. In this they were aided by some "scientists" who subordinated the science to the Muscovian imperialistic policies. Especially ruthless in their measures against the Ukrainian strife for the preservation of independence were the Germans who intermittedly ruled Muscovy for a number of years after the death of Peter the Great. Katherine II, a German princess on the Russian throne, destroyed the last vestiges of the Ukrainian self-government in 1786, and since that time the Ukrainian lands become officially considered as ordinary provinces of the Russian Empire.

VII

The tradition of former liberty and independence was too deeply rooted in the hearts of the Ukrainians to be destroyed by the harsh police measures of the Polish or the Muscovite government. For instance, in the part of Ukraine which, according to an understanding between Muscovy and Poland in 1667, fell under the Polish rule, and where the political, religious and economic oppression of the Ukrainian population by the Polish nobility continued unabated, there were several extended revolts against the oppressors, the greatest being in 1768, the so-called "Kolii" uprising in which all the classes of the Ukrainian population participated. It is significant that the revolutionaries elected a Hetman and proclaimed the independence of the Ukrainian republic with the city of Uman as its capital. Thus the Ukrainian people once more demonstrated their will to shape their own destiny independently of the Poles or the Muscovites. This event also showed that the Ukrainians regarded the treaty of 1654 as a temporary military alliance which was terminated because the Muscivites betrayed the Ukrainians. With the help of the Muscovites who, using treachery, arrested the leaders of the revolt, the "Kolii" uprising was crushed but the memory of that event could not be erased from the minds of the Ukrainians.

Although on the surface everything was apparently quiet in the Russian Empire the hatred against the oppressors continued to smolder in Ukraine. When in 1767 Catherine II called the "General Commission" consisting of the representatives from various parts of the Empire, the Ukrainian deputies, under the leadership of George Poletika, requested the return of the old self government for Ukraine. This commission was shortly dismissed and the Ukrainian deputies were prosecuted, imprisoned, exiled or even executed. (Orshan, 1938).

In 1791, when the relations between Russia and Prussia were strained, the Ukrainian patriots sent count Vasyl Kupnist to the Prussian Minister Hertzberg with the inquiry whether Ukraine could count on the support of Prussia in case of the revolt against Muscovy. The mission of Kapnist was unsuccessful because Prussia did not plan to go to war with Muscovy. This fact, however, shows that the Ukrainians at that time were actually contemplating the revolt against Muscovy.

Even in the first half of the 19th century the Ukrainians showed a considerable spirit of opposition toward the Muscovian government. In numerous reports and memoirs of high Muscovite officials, both military and civil, serving at that time in Ukraine, we read of the Ukrainian gentry being "full of hatred" against Muscovites. The German traveller Kohl, who visited Ukraine at the end of the thirties, wrote about this hatred against Muscovy among the Ukrainian nobles, about their national movement, their patriotism and even their dreams of again separating Ukraine from Muscovy. The gentry of the city of Poltava rejoiced greatly at Napoleon's successes and wished that he would destroy Russia. The marshal of the nobles proposed the toast to the Napoleon's health and the gentry of the same district openly drank to the Republic.

This hatred toward Muscovy was confined not only to the Ukrainian gentry. The people of Ukraine, the peasants, were hating the oppressors still still more. The demobilized soldiers who were taking part in the campaign against Napoleon, the peasants of the Poltava district of Ukraine, were reported as saying that "when again mobilized they would fight not the French but the Muscovites". That this sentiment was prevalent among all the classes of the Ukrainians is proven without any doubt in the writings of the Ukrainian national poet Shevchenko, who was a peasant-self by his birth, and who imbibed the traditions of former freedom and liberty from his grandfather, the participant in the Ukrainian fight for independence. In his poems Shevchenko was describing the glorious days of the Ukrainian resurection, the inhuman oppression of the people which followed the defeat, and expressed an intense hatred and despise toward various occupants of Ukraine, and urged the people to rise and in a bloody war their independence.

There are sufficient data proving the existence at the beginning of the 19th century of a secret political society whose members occupied public positions. According to one author of the contemporary memoires, the aim of this society was to bring about a complete political independence for Ukraine. The Russian government was always afraid of the Ukrainian aspirations and deeply mistrusted the Ukrainian population. Because of the persecutions in Ukraine, the Ukrainians established their headquarters in Muscovy, where they could develop their activities without calling any undue attention of the Russian police However even there, the development and the growth of the Ukrainian activities caused an alarm in the Muscovite as well as in Polish circles, and they began to depict the Ukrainian national movement as a foreign intrigue. In answering these accusations, a prominent Ukrainian patriot, Kostomariv, published for the information of the opponents a Ukrainian national program in a very moderate terms: free development of the Ukrainian literature, education, and schools for the Ukrainian people in their native language. He promised the loyalty of the Ukrainians to the Russian state and denounced all political aspirations. Of course, he could not write anything else under the circumstances. However, he ended his letter in a way which showed that the Ukrainians aspire for liberation: "Let neither Russians nor Poles call theirs the lands populated by our people!"

(To be continued)

INCREASE YOUR INSURANCE!

While organizing new members for the Ukrainian National Association the writer has noted that a considerable number of persons carry no insurance whatsoever. Usually it is a simple matter to convince such people that they should join the U.N.A. In some cases, however, particularly where the prospect's parents tell him that he should pay the premiums himself, the prospect postpones joining, usually indefinitely, thinking, perhaps, that he cannot possibly die for a long time and so will save his money. Unfortunately, such procrastination sometimes results unfavorably, for death may come suddenly and the uninsured person leaves his family in dire financial circumstances. Also, what the uninsured seldom take into serious consideration is the fact that premiums are based on attained age; for instance, a person of 18 years would pay much less than a person of 28. This brings to mind the case of a young man who, ten years ago, was told that the annual premium at that time for a certain type of insurance would be $15.87. The other day the same fellow inquired about the same type of insurance; he was told that the premium was $20.15. "What!" he cried. "So much? Why, ten years ago it was cheaper by more than four dollars!" When the matter was explained to his satisfaction he decided to take the insurance. It so developed, however, that he could not be insured because of high blood pressure. He would have been accepted ten years ago because he was healthy then. This demonstrates quite convincingly the risks people take by remaining uninsured; they may die without protection or become uninsurable, and even if they get away without protection they will find that the premiums have become higher in the meantime.

The majority of the people have insurance protection. The writer has observed, however, that many family men with dependents are content with $500 or $1000 worth of insurance. "I have insurance," they would say, "and don't need any more." The truth of the matter is that they need double and triple of what they have. It should be considered that a man with a wife and children is responsible for their support and welfare; some provision must be made for them in the event of death. What man with such responsibilities would dare say that $500 or $1000 is adequate protection for his wife and children? Funeral expenses alone would absorb a considerable portion of the benefit. Are the widow and children expected to live decently on the balance of a few dollars? The answer is obvious. Men who are content with less than $1000 protection show very little foresight or else do not care what happens to their wives and children after they have passed on. They should do some serious thinking and take steps to increase their insurance as much as possible.

Just how much insurance does a married man need? The answer to that question depends on the circumstances involved, for each case requires individual consideration. It may be stated, however, that a man should have as much insurance as he can afford without disrupting his budget. One man may be able to afford $5000 worth of insurance while his neighbor may not be able to exceed $3000 worth. The point is that $500 or $1000 protection is insufficient, and the amount should be increased to a point where the insured is satisfied that his wife and children are adequately protected.

What kind of insurance should a married man have? Offhand the writer recommends whole life insurance, for it is the least expensive and a man can buy as much of it as he needs. For men who want other types of insurance there are payment and endowment forms of protection, but the premiums are higher than on whole life and a man may find himself taking out less than he anticipated. Young, single persons favor the more expensive classes of insurance, for they have few responsibilities and are not attracted to whole life insurance.

Because the family man has adequate protection it does not mean that his wife and children should not have insurance. Death is always accompanied by funeral expenses; consequently a man's wife should carry insurance. The same holds true for the children. Regarding the children, if the father plans to send them to college when they are of age, he may take endowment insurance for them. When the insurance matures (the U.N.A. has 16 and 20-year endowment insurance for children, as well as endowment at anniversary following 18th birthday) the face value is paid in cash; this money may start the child toward a college education.

The Ukrainian National Association has been issuing additional insurance certificates to its adult and juvenile members for many years. Thousands of members have two or more certificates (policies) in their favor. Naturally, if the reader is interested in joining this fraternal benefit society, or desires to take out an additional certificate, the U.N.A. will be happy to supply further information.

Theodore Lutwiniak

Study of the History and Culture of USSR

Munich, August 17.—A conference was organized by the Institute for the Study of the History and Culture of the USSR, on this general subject: "The USSR Today and Tomorrow." A three-day session was concluded this morning with a spirited debate on the subjects discussed. Over 250 persons participated, and Institute officials declared that the results made this conference an outstanding success, particularly so because the speakers and those who discussed earch report avoided political references and confined themselves to scientific aims. The opening two sessions on Saturday dwelt on the international policy and situation of the USSR, and the Soviet economic situation. The Sunday session dealt with the psychological situation and the attitudes of the population. The events of the conference included a visit to Radio Liberation, where a selection of recordings from the first half year of broadcasting important events was especially prepared for listening. A banquet was also arranged for the officers, the speakers, and the visitors from German, Austrian, French, Dutch, British, and Turkish universities and research organizations. While a small group of nationalists attacked the conference as controlled by the Great Russians, when they were denied permission to discuss issues which the chairman ruled would inject politics into a scientific conference, other representatives of non-Russian nationalities challenged these assertions, contending that fair treatment had been given all participants.

Ukrainian Youth News

By WALTER WM. DANKO

Have You Registered For the UYL-NA Convention?

Here it is about two weeks to **Labor Day Weekend** and the very big question is—have you registered—for the **Ukrainian Youth's League of North America's 20th Anniversary Convention,** to be held at the **Hotel Essex House, Newark, N. J.** on this very big weekend? During these past few months I've tried to point out the many fine features in the offering for all conventioneers at the national UYL-NA convention. Hence, whether you are inclined toward socials, culture or organization, you will definitely feel at home at this fine affair. Then again, you will be in a position to meet your fellow Ukrainian youth from all over the North American continent and the weekend's giant program of activities will all add to a weekend long to be fondly remembered. Please remember, now is the time to register. Don't wait until the last minute for you may experience difficulty in obtaining proper housing accomodations. Register now. Send your registration fee to **Anne Stec,** 136 Rector Street, Elizabeth, N. J.

★

The Ukrainian National Association's newly acquired vacation spot — **Soyuzivka** — in Kerhonkson, N. Y., is rapidly becoming a very popular spot for many of the Ukrainian youth in the East. This is evidenced by their many weekend jaunts to this fine Ukrainian resort. **Nick Scheskowsky** of the UYL-NJ has unofficially dubbed the Soyuzivka — the "Suzie-Que."

★

In the recent Canadian national elections, 4 Ukrainians were elected to the Canadian Parliament, thereby giving the 450,000 Ukrainians in Canada the largest representation they have ever enjoyed in Ottawa. Reelected were **Michael Starr** and **John Dicore** and elected for the first time were **Ambrossey Holovach** and **Fedir Zaplitny.** This fine showing on part of the Ukrainians gives great hope for the next dominion elections that even a greater number of our Ukrainians will be elected to dominion office.

★

John Kozak of Toronto, Canada journyed to the Garden State last week to check on convention arrangements for his Maple Leof Ukrainians. A former dancing soloist for the Don Cossacks, Johnny was pleased with all details—so reports convention chairman **Mike Tizio** — and left Jersey well satisfied that everything will be tops, Labor Day Weekend at the UYL-NA's 20th Anniversary Convention in Newark.

★

An interested attendant at the **UYL of New Jersey Convention Committee's** last statewide meeting at the Hotel Essex House in Newark was Korean veteran **Myron Lotosky** of Bayonne. Recently discharged from the U. S. Army, big Myron—one of Jersey's best Ukrainian basketballers—is making plans for a tremendous weekend Labor Day at the Essex House.

★

Eugenia Prokofiev Zalevsky has been selected as temporary head of the Ukrainian Section of Voice of America. The post was, until a few weeks ago, held by **Professor Nikifor Hryhoriev** — a former member of the Ukrainian Rada in Kiev—who died at the age of 72. Mrs. Zalevsky's deceased husband was **Boleslav Zalevsky,** a former officer in the Army of the Ukrainian National Republic which was in existence for 3 years from 1918-21 when it was overrun by the Red Russians of Moscow.

★

The **Ukrainian Professional** Society is going to meet at the UYL-NA's Labor Day Weekend national convention in Newark. As is the custom, the society's annual dinner will be held Saturday evening prior to the convention's big Welcome Dance. A fine program is scheduled by the New York City branch of the society and all recent college graduates are invited to attend. For any information about the U.P.S. contact **Joseph Lesawyer, Helen Slobodian** or **Gloria Surmach.**

★

Mike Souchak of Berwick, Pa., club pro for the Winged Foot Country Club, is being bombarded with offers from pro grid teams seeking his services. Mike was an All-American end at Duke U., a couple of years back, but his only love now is golf and he is nixing all grid offers. His brother is **Frank Souchak,** currently a top amateur golfer who was All American end at Pittsburgh U. in the late 30's. Quite a group of athletes are these brothers whose parents came from Turka, Western Ukraine.

★

Harry Kasha, financial secretary of the UYL-NA, requests that all youth clubs planning to send delegates to the Ukrainian Youth's League of North America's 20th Anniversary Convention send their $5.00 membership fee immediately to him. Harry's address is 32 Rose Street, Clark-Rahway, N. J.

★

I doubt very much if there is an engineer in this country that doesn't know of Steven **Timoshenko,** Professor of Theoretical and Applied Mechanics at Stamford University in California. Prof. Timoshenko's books on all phases of mechanics are currently being used in the majority of colleges and universities in the USA and many other countries. His brother, **Volodymyr Timoshenko,** is a professor of economics at Michigan U. and he recently prepared a paper disproving the Russian lie that Russia without Ukraine would be economically impossible. No doubt this paper will play an important role in winning friends for Ukrainian independence the day the Communist Russians are destroyed. It's all a battle for the minds of men and our Ukrainian intellectuals must play a most vital role in this struggle. Disprove the Russian—whether it be Communist or Czarists — fallacious propaganda with facts and the battle will be won!

★

U. S. Senator **Robert Hendrickson** of New Jersey has been invited to attend the UYL-NA's 20th Anniversary Convention to be held this Labor Day Weekend at the Hotel Essex House in Newark, N. J. A friend of the Ukrainian people for years, Senator Hendrickson is expected to attend the convention's banquet, Sunday evening, September 6th at which New Jersey Turnpike Chairman **Paul Troast** and **Gordon Panchuk** of the Voice of Canada will appear, so reports banquet chairman **William Polewchak.**

★

Make a date with the Garden State in '53.

Plan now to attend the Ukrainian Youth's League of North America's 20th Anniversary Convention to be held this Labor Day Weekend (September 4, 5, 6 and 7th) at the Hotel Essex House, Newark, New Jersey.

Grass Roots Opinion

ONTARIO-UPLAND, CALIFORNIA, DAILY REPORT: "Every taxpaqer in the United States has a vested interest in an overhaul of the Federal government. For twenty years the New Deal has encouraged lavish spending at a Federal level thus indirectly furthering its Socialistic revolution. If government is ever again to be brought back to size, many money-spending bureaus and agencies must be abolished entirely while others must be consilidated."

BELLINGHAM, WASH., HERALD: "In the opinion of the United States of Commerce, Mr. Prentiss M. Terry may have made history. The story of Mr. Terry is the story of federal civil servant who welcomed his own dismissal by remarking: 'I'm for economy. If it hits me, that's all right.'"

GREENVILLE, ILL., ADVOCATE: "The new Administration's Commissioner of Internal Revenue is planning a simplified form of tax return for persons with incomes of $10,000 or less. This is wonderful! The man who can make income tax paying as simple and effortless as the paying of state, county and municipal taxes will be listed among the immortals."

Ukrainian Youth

REGISTER NOW for the

Ukrainian Youth's League of North America

20th Anniversary Convention

Labor Day Weekend, Sept. 4, 5, 6 and 7, 1953

HOTEL ESSEX HOUSE, NEWARK, NEW JERSEY

Send $12.00 registration fee to: Miss Anne Stec, 136 Rector Street, Elizabeth, N. J.

In Conjunction With It's

20th ANNIVERSARY CONVENTION

The Ukrainian Youth's League of North America

PRESENTS ITS

MUSIC AND DANCE FESTIVAL

at the MOSQUE THEATRE, 1020 Broad Street, Newark, N. J.

Sunday, September 6th, 1953 -- 2:30 P. M.

Program:

1—DONNA GRESCOE, widely-acclaimed Canadian Violinist
2—MARY POLYNACK-LESAWYER of the N.Y. Civic Opera Co.
3—Lehigh Valley Ukrainian Male Chorus
4—"The Ukraine" Dancers of N.Y.C.

Prices: $2.40, $1.80 and $1.20

THE AMERICAN WAY

Starving The States

Repair, Not Scrap

By GEORGE PECK

In the United States of America, prior to World War II, the average worker earned enough money in one hour and twenty minutes to feed a family of five for one day. In Great Britain and France, it took a worker more than three hours; in Beligium almost four hours; in Italy six; and in Russia ten hours to accomplish the same purpose. Due to the many raise hikes in this country since the war, the American worker enjoys today even a greater advantage over workers in other countries.

There are two principal reasons why the American workingman is able to achieve so much more in a given time than the workers in any other country:

(1) America has the finest system of producing and distributing wealth among all classes that has ever been devised.

(2) We have developed man's friend, the machine, to a higher degree of efficiency and productivity, than has any other nation.

This American system (call it by any name you prefer) enabled this nation during World War II to produce the materials of war, not only for our own armed forces, but for our Allies as well, which played such a tremendous part in winning victories over Germany and Japan. Since the war, that same system has enabled us to supply the needs of our own citizens and to send billions of dollars to other less fortunate nations.

Yes, in spite of these glorious achievements there are still some among us who deign to suggest that we abandon this system of private ownership, individual initiative, opportunity and competitive enterprise—a system which has stood this nation in such good stead both in peace and in war; to have us adopt one of the systems such as are in effect in countries that have needed and have been given, some of the fruits of our system.

It hardly seems credible that one single American workingman, who has thought the matter through, would choose to work from three to ten times as many hours, in order to earn enough money to obtain creature comforts for himself and family. But, that is exactly what he would be forced to do, if this country ever is foolish enough to discard the American System and replace it with Communism, Nazism, Fascism, Socialism or Fabianism (all the same under the skin).

Knowing that we now have the finest system, and also realizing full well, that in spite of this superiority, it is still far from perfect, let's put our heads together to devise ways and means for eliminating its imperfections and weaknesses.

When some mechanical part of an automobile gets out of order, do we impetuously throw the whole machine away, overlooking the past marvelous and efficient performance of the car? Or do we exchange it for another vehicle which we definitely know to be inferior? Certainly not! We proceed to do something about that out-of-order part. We repair it.

By the same token, we are not going to throw away or exchange our American System because it needs a few repairs. The American Way always has been to go on from here not to scrap what has been tried and proven, but to build better and sounder, learning from the past mistakes how to avoid them in the future.

England made the sad mistake of letting the socialists take over. The English standard of living deteriorated. Almost too late our British cousins realized their errors, that government in business is bad business. They voted out the socialists and elected the Churchill government in the hope that it could repair the damagé. Even the great Winnie is finding that it is much easier to socialize than to de-socialize. But he is making a valiant effort and already the lot of the English has improved greatly since he was restored to leadership.

With England's unfortunate experiment confronting us, if we are the smart people we believe ourserves to be, we will turn deaf ears to the glib-tongued collectivists who sneer at the American System under which we became the greatest nation on earth, and which has provided the most things for the most people.

Surely we will continue to repair and improve, not scrap, the American System, just as we have done ever since the Founding Fathers, in their wisdom and with God's guidance, gave it to us.

Ukrainian Libraries in Canada and Ukrainica-Canadiana, 1952

A SELECTED BIBLIOGRAPHY OF UKRAINIAN BOOKS AND PAMPHLETS PUBLISHED IN CANADA IN 1952 WITH SUPPLEMENTARY LISTINGS FOR 1951

Compiled by J. B. RUDNYCKYJ,
The University of Manitoba

(5)

C. PRIVATE COLLECTIONS

These collections of books reflect in the best possible way, the innate love of the printed word among Ukrainian intelligentsia, workers and farmers in Canada.

Private collections of books and professional literature are in the possesion of the following Ukrainian Canadian scholars and clergy:

Prof. L. Bilecky, Winnipeg—Hiistory of Ukrainian literature;

Metropolitan Ilarion (Ohienko), Winnipeg—Philology and church literature;

Bishop Dr. M. Hermaniuk, Winnipeg—Theology;

Prof. J. B. Rudnyćkyj, Winnipeg—Philology;

Prof. Paul Yuzyk, Winnipeg—History;

Prof. G. M. Lucyk, Winnipeg—Philology and psychology;

Dr. P. Macenko, Winnipeg—Philology and church literature;

Rev. V. Kudryk, Winnipeg—Church literature;

Rev. E. Hrycyna, Winnipeg—Church literature;

Rev. I. Semczuk, Winnipeg—Theology and literature;

Rev. I. Fornalchuk, Winnipeg Philosophy and Theology;

Rev. J. Holowaty, Winnipeg—Theology;

Dr. T. K. Pavlychenko, Saskatoon—Ecology;

Prof. C. H. Andrusyshen, Saskatoon—Literature;

Prof. G. Roussow, Montreal—Ichtiology;

Prof. G. Luckyj, Toronto—Literature;

Dr. G. Gerych, Toronto—Theology anl literature.

★

The following professionalists and intelligentsia also have book collections:

A. Gospodyn, Winnipeg—History and literature;

Honore Ewach, Winnipeg—Literature;

W. Kossar, Winnipeg—Agriculture;

J. Krett, Winnipeg—History and literature;

W. Kostiuk, Winnipeg—Philology and history;

W. Swystun, Winnipeg—Literature;

J. V. Arsenych, Dauphin—Law;

Ivan Tyktor, Winnipeg—Literature and history;

J. Stechishin,, Saskatoon—Philology;

Elias Shklanka, Hafford—Literature and history;

M. Stechishin, Wynyard—History and literature;

M. Zubrak, Prince Albert—History;

N. V. Bachynsky, Poplarfield—Literature and history;

D. Yanda, Edmonton—Literature;

P. J. Lazarowich, Edmonton—Literature and history;

D. S. Ferbey, Edmonton—Literature and history;

P. Swarich, Vegreville—Literature and history;

★

Many farmers have shown a great interest in book collectiones. A few are:

Joseph and Ivan Kohut, Stuartburn—Literature and history;

T. Krysak, Krydor—Literature and history.

★

The above information is tentative and incomplete. In many cases it can be corrected, supplemented or augmented as far as details of each collection are concerned. With this first review of Ukrainian Canadian libraries we want to encourage the study of this vast, ever-expanding, neglected field of the resources of the Ukrainian handwritten and printed word in Canada.

May this review serve as a basis for further research in this interesting field.

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3) Cf. J. Lechman: "Rare Documents, Ancient Art. . . , in Ukrainian Cultural and Educational Centre", Winnipeg Tribune No. 287, 1951.

4) Cf. V. Zhyla: "Ukrainska biblioteka pry Manit. Universyteti", Canadian Farmer, Winnipeg, No. 12, 1953 and J. B. Rudnyckyj: "Shevchenkiana v Manit. Universyteti", New Pathway, Winnipeg, No. 21, 1951; "Frankiana Manit. Universytetu", New Pathway, Winnipeg, No. 43, 1951, and "Hoholiana Manit. Universytetu", New Pathway, Winnipeg, No. 28, 1952.

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The End

UYL-NA CONVENTION DRIVE ROLLING

OHIO AND NEW JERSEY LEAD WITH 26% OF QUOTA FULFILLED

Some months ago, at a pre-convention session of the Ukrainian Youth League of New Jersey Convention Committee, it was decided to institute an advance registrations drive in conjunction with the Ukrainian Youth's League of North America's 20th Anniversary Convention to be held Labor Day Weekend at the air-conditioned Hotel Essex House in Newark, N. J. The reason being—this convention was a milestone in the life of a great Ukrainian youth organization and it was only appropriate that a huge attendance should be realized to really celebrate the UYL-NA's 20th birthday.

Hence the drive to garner 1100 delegates and guests to the national convention was initiated and the completion of this story is yet to be written.

To date the response has been good. Registrations have been received from 9 states and Canada and as of August 18th, 1953, 152 people have sent in their $12.00 registration fee to our Registrations and Housing Chairlady, Anne Stec of 136 Rector Street, Elizabeth, N. J. Incidentally this $12.00 registration fee covers most of the attractions at the convention such as:—all sessions and forums, registrations, Welcome Dance and MISS UKRAINE contest, Banquet and Ball, Music and Dance Festival and a year's subscription to the Trend and Trendette.

However, the 152 registrations received constitute only 13.8% of the anticipated goal.

It appears adviseable that if any of you good Ukrainians reading this convention release are planning to attend the Conclave either as a delegate of your local club or simply as a guest, the word is . . . REGISTER NOW! Accomodations must be prepared and these few remaining weeks prior to Labor Day Weekend is the time to handle—for your pleasure—all necessary arrangements.

A last minute throng adds only to the usually terrific tempo of the convention, hence the writer reiterates . . . REGISTER NOW! Send your $12.00 registration fee to Anne Stec and add your name to the formidable list of youth that have already registered . . . remember, he who hesitates is lost.

To our "molodi" in Canada, Pennsylvania, New York City New York State and Connecticut, I would like to doubly stress this note, for these districts have been slow in responding with registrations. The UYL-NA just isn't Michigan, Ohio and New Jersey. It's all the districts listed below and a full response will serve to enhance the UYL's many worthwhile endeavors. A strong UYL-NA means a great boost to "Ukrainian Brotherhood" which is really the key to the road ahead. Also the UYL-NA's cultural, athletic, organizational and social programs will continue to benefit all Ukrainian youth in the USA and Canada and this is something worth supporting.

Registration Drive as of August 18th, 1953:—

	Quota	Received	Percent
Ohio	100	26	26
Michigan	100	21	21
New Jersey	200	52	26
New York City	100	7	7
New York State	100	4	4
Pennsylvania	200	18	9
Canada	100	7	7
Connecticut	100	3	3
Massachusetts	25	1	4
Delaware	25	5	20
Illinois	25	6	24
All Others	25	2	8
Total	1100	152	13.8

A last word—if you have already registered, well done. If not, don't wait any longer. Send your $12.00 registration fee to Anne Stec, 136 Rector Street, Elizabeth, N. J. and then lan your trip to Newark this Labor Day Weekend for the greatest convention ever.

Walter W. Danko,
Publicity Chairman

Stretching the Dollar

Son: "May I have a dollar, Dad?"

Father: "If you think you can make it go a long way."

Son: "I'll make it go so far you'll never see it again."

Noise Maker

Tenant: "The people upstairs are very annoying. Last night they stomped down and banged on my door at two o'clock in the morning.

Landlord: "Did they wake you?"

Tenant: "No. Luckily I was up Playing trumpet at the time.

FROM HERE TO ETERNITY Met 1-J

Frank Sinatra and Donna Reed star with Burt Lancaster, Mongomery Clift and Deborah Kerr in "FROM HERE TO ETERNITY", now playing on the wide screen of the Capitol Theatre, New York City.

USA—1975-2000 A.D.

(Concluded)

According to the U. S. Forest Service, only 25 per cent of all commercial forest land is publicly owned; 75 per cent is privately owned: 57 per cent in small holdings, seven per cent in medium-sized holdings, and 11 per cent is in the hands of large operators, mainly lumber and pulp manufacturers. Thus the improved forest practice of some of the large operators still leaves a great deal of forest land subject to mismanagement. This is hardly building toward a sustained yield forestry program.

A survey made in 1945 on cutting practices by the U. S. Forest Service emphasizes this point:

Judged by current cutting practice, which is our best criterion of landowner attitude toward forestry, the small holdings stand out as the crux of the problem of increasing our timber growth . . .

The survey brings out that cutting practices are in general better on public lands than on private. Two-thirds of all cutting on public lands is good or high order, whereas almost two-thirds of the cutting on private lands is poor or destructive.

Within the private ownership there is a significant difference between small owners and large. Almost one-third of the cutting by large owners is good or high order and only one-third is poor or destructive. Large owners show up so well primarily because of their progress in the South. More than half of the large owner cutting in the South is good or better, while in both North and West less than one-tenth is of this order.

Sixty-one per cent of the cutting by medium-size owners and 71 per cent of that by small owners is poor or destructive. Only 4 per cent of the small owner cutting is good or better. Here then is where we have made least progress in our forestry effort.

Unless vigorous action is taken to improve cutting and all other management practices in our forests, the nation will encounter a serious shortage of wood products in the next few years or be forced to mine its standing timber to an extent that will create an even more critical shortage later.

NEEDED: A NATIONAL RESOURCE-CONSERVATION ETHIC

The question which should be coursing through the mind of every citizen is: How long can the United States continue to live on its capital and that of the planet?

The per capita capacity to consume materials will increase as—and if—levels of living rise and as undeveloped areas move through the stages of industrialization. The more perfect the process the greater the drain on the capital resources not only of this country but of the world.

The whole resource management problem is one of the most critical problems facing our nation. To let default or apathy erode our national heritage is to commit a crime against future generations.

Robert C. Cook, Editor

NEWARK, NOT SO CONFIDENTIAL . . .

Wotcha doin Friday, September 4th, 1953 at 8:30 P.M.? Well ah . . . oh no you aint. Deres a BIG ting aboomin in Newark such as . . . such as the Joisey Jamboree where youse can do the square, round, polka and all those Ukrainian numbers. Wat a shindig . . . yesiree and all wrapped up in the Josey Jamboree. Whose playing? Why our own Georgie Hill and his rootin-tootin Hillbillies. When Georgie starts a callin . . . you'd better have your sweetie reddie cause deres agoin to be a hot time in the ole town tonite. Weve covered Joisey . . . now we want youse to cover de floor at the Newark Sitch Hall. The Joisey Jamboree starts when you get dere and ends when you leave. But you cant leave without acomin so . . . crank up the ole jalopy, pile in de gang and hit the road neighbor, but oily for the 20th anniversary convenshun of the Ukrainian Youth's League of North America. We'll give a rousin welcome neighbor. Be seein youse . . . (Signed) Hut zul Lem.

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