

# СВОБОДА SVOBODA

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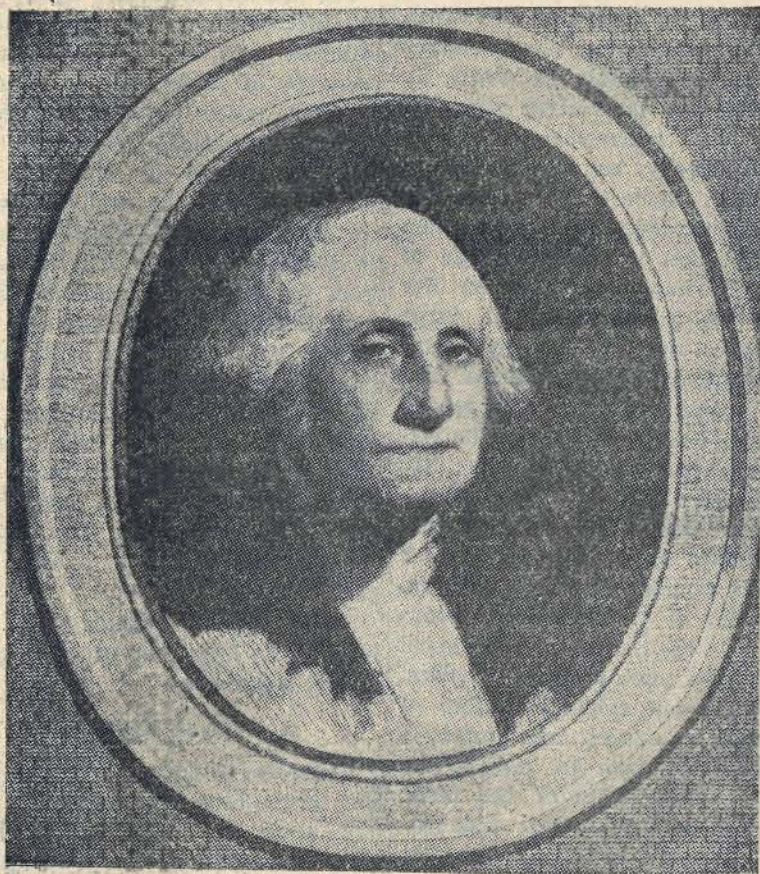
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"First in War, First in Peace, First in the Hearts of his Countrymen"

#### George Washington - - by G. H.

THE name of the first president of our country gains in significance as we grow from childhood to maturity. On a child in the first grade of school the picture of the Father of our country produces an impression of a firm but not severe character, a person in whom one can repose trust and confidence. His services to the new nations as commander-in-chief, and as president, become more and more distinguished in our eyes as we grow intellectually and are able to appreciate the immense difficulties that beset him on all sides. Speculation on Washington's capabilities to deal with the problems of today do no impair his greatness, for today's complexities of life and a different world situation are accompanied by equally different means for their solution. There is no doubt that the Almighty took a hand in shaping America's destiny by giving us Washington at the urgent time.

George Washington was one of the richest men in the colonies. He could have remained aloof in the revolutionary struggle or he could have gone to the side of the mother country, for he had nothing to gain and everything to lose by siding with the revolutionists. But he risked all in the cause of Liberty and led her campaigns to a victorious end. He lighted the torch of freedom and made America a haven for the oppressed of the whole world.

If any Ukrainians despair of the conditions in their native land they will find consolation and hope in the story of the new-born nation in America, especially in the chapter dealing with Valley Forge. A formidable enemy invaded American shores, and there were also traitors within the country. Historians claim that the American Tories contributed almost as many men to the British army as there were troops in the American army. The Continental Congress was wrangling and neglecting to provide the army with food and clothing, for the thirteen colonies were jealous of one another. Political machinations against the commander-in-chief were rife and involved even some of the generals. But the cause of freedom won because the unfailing courage and dogged persistency of Washington and his patriot soldiers kept up the struggle for over six long and dreary years.

In his Farewell Address at the completion of the second term as

president, Washington advised against entangling alliances in Europe. Strangely enough, this advice has been used by some people in their opposition to America's participation in the two world wars. How could Washington advise America against helping the cause of Liberty when he himself obtained help from a foreign country? His advice, however, may be applicable to our diplomats and statesmen, who lost the cause of peace after each world war.

It is no less strange to hear the excuses of some Ukrainian Americans who are not concerned with Ukraine's struggle for freedom. They, too, base their arguments on Washington's advice against foreign alliances. "I am an American," they say, "let Europe take care of itself, I am not interested in European affairs." They do not see that in the cause of freedom France sent help to America in men and material, or that America sent millions of soldiers and material to Europe in the two world wars—in freedom's cause.

In sacrificing American lives and wealth to destroy tyranny, America follows the tradition of Washington. That America has not fought in the interest of Ukraine's freedom is to some extent the responsibility of Ukrainian Americans. We do not make our cause sufficiently known, while the enemies of Ukraine leave no stone unturned in spreading their propaganda. There is a regular procession of ex-diplomats touring this country with lectures about their wronged people, but we are content to let nature take its course. Our efforts heretofore involved but a fraction of Ukrainian Americans, but they have been effective in saving thousands of Ukrainian DPs from certain death. We may be slow to realize it, but America has definitely taken our side against the communists in determining the fate of Ukrainian DPs. How much more could be done if we all did our share in presenting the cause of Ukraine's claim to freedom! We, too, could follow the tradition of Washington in the cause of Liberty.

To err is human, but when the eraser wears out before the pencil, look out.... A good many times it's better to be what you ought to be than being yourself....

#### Winnipeg Ukrainians Build Library

Ukrainian books and manuscripts of value to Canadian scholars, historians and students in Europe and of Ukraine are being collected by the newly-formed library and museum of the Ukrainian Cultural and Educational Centre, Winnipeg, Canada, reports the Winnipeg Tribune in a recent issue.

According to the Tribune report, a literary contest for memoirs has been underway for several months. It was initiated to prompt Ukrainians to write their personal experiences of events before and after the Second World War.

Cash prizes are being awarded for the five best memoirs.

Secretary of the Centre, Dr. P. Macenko, said more than 40 memoirs have been received since the contest opened last April. The contest ends in March.

Contestants are men and women who occupied responsible positions in Ukraine before the German invasion.

During the war they were persecuted and hunted down by the Nazis and the Russians. Many had narrow escapes.

Historical information of conditions behind the Iron Curtain is being recorded from the memoirs by the Ukrainian Cultural and Educational Centre, Dr. Macenko said.

Among memoirs received is one of 600 pages. Its author minutely describes methods used by the

Soviet in its ruthless policy of destruction of persons who were suspected of being anti-Communist. The author, who had many narrow escapes, witnessed the tortures inflicted on the so-called Soviet convicts.

The centre has received an artistic hand-printed manuscript from a young Ukrainian composer who was born and raised under the Soviet regime.

He describes the trials and persecutions of his father at the hands of the Soviet police. At times his father simply failed to come home from his work. Months would pass before the family would learn of his imprisonment.

Then, as suddenly, he would be released and watched again for months by the secret police. He was suspected of being a saboteur because he was Ukrainian. The author also gives a detailed account of the Soviet Educational system and his own personal experiences as a student.

Various memoirs describe the ruthless methods used in Ukraine by the Nazis. They point out that both the Russian Reds and the German Nazis hated all Ukrainians who cherished the idea of seeing an independent and sovereign Ukrainian nation.

These memoirs would help Canada in combating Communist propaganda, and protect itself from the danger of the Communist-inspired strikes, riots, and revolutions, Dr. Macenko said.

#### Trivia - - - By Sophia

##### DOINGS AROUND TOWN

IT USED to be that each newspaper carried one society column, to inform the plebeian population of what the elite was doing. These bits of news about the upper crust were mainly weddings, births, visits, etc. But it's gotten so bad lately that every newspaper devotes several columns to news of the four hundred. As a matter of fact, it's not even the Four Hundred any more, because the number has increased over the period of years and the social register contains names that didn't come over on the Mayflower. (Always wondered how many thousands of ancestors could have fit on that small vessel.) At any rate, you'll find these columns today list every item of food served at Mrs. Van Smith's tea yesterday. And the trouble is that only a select few know the persons about whom the column is written. It's more trivial than Trivia.

The ideal place for such a column which contains news of anybody and everything would be a peasant village in Ukraine, where something fascinating is always happening. This would provide the neighbors with the gossip they so avidly seek.

"Yesterday the Tekla de Jonesowich — Maxim Smythinsky nuptials took place at the village cathedral (The only church in the village.) The marriage was followed by a reception at the home of the bride's parents at the old de Jonesofich mill, at which two hundred guests were present. (That's more than the whole population of the village.) The bride looked lovely in a customary bridal outfit. She did not carry white orchids. The virtuals at the reception consisted of borscht, holubchi, Ukrainian ice cream (potatoes, to you,) etc. The couple will take up residence at

their cottage near Boloto Creek.

"Lazy Ivan surprised us when we spotted him walking into the fields, presumably to work. Our joy was short-lived, however, when we later discovered him snoozing under a shady tree.

"Widow Kashuba is entertaining visiting ladies from the Old Kvatche's Association Headquarters, who arrived yesterday to initiate a campaign to organize a local branch of their association. The organizers will find many potential members in our villaga. The school children are busy preparing a program in honor of the visiting ladies, and the school is being decorated for the occasion.

"Prokop van Yaroslavchuk returned home for a weekend visit from the high school in the city. He is now able to speak ten words of German and seven words of French. We are relying on the genius of Prokop to solve the village tax problems.

"Fido-wich," the Maksimetz family's mongrel, is the proud mother of a litter of four pups. Our village extends its heartiest congratulations."

See what I mean? Life can be thrilling in a small village, especially one of 200 people or so. Something is always happening to make a day at the farm interesting. (Try spending a month there, however, and it's a horse of another color.)

This sample column came spontaneously with the idea to write a society column for the Ukrainian newspapers, but upon reading it, I feel I should stick to Trivia. After all, it must take an especially great mentality to be a society columnist. I'll leave the Widow Kashuba and Lazy Ivan to the village gossipers. They used to do a pretty good job of disseminating the news at one time and I'm sure modern methods haven't

#### Hordynsky Lectures on Ukrainian Art

"UKRAINIAN Art Today" was the subject of the first in a series of lectures and programs sponsored by the Music and Arts Guild of New York for its members and guests, and presented on Sunday, February 15th at the Midston House, the Guild's meeting place. Lecturer was Mr. Sviatoslav Hordynsky, one of the ranking contemporary Ukrainian artists and newly arrived in this country from Munich.

Mr. Hordynsky, besides being a poet of note, having had twelve volumes of his poetry published, the first of which won him first prize in Lviv, is also a prolific writer, being on the editorial staff of the Ukrainian magazine "Art," now published in Munich and is correspondent to "Svoboda" and other publications. In his talk, the lecturer gave a comprehensive analysis of the growth and development of contemporary Ukrainian art, which he describes as having been cradled in the Ukrainian Academy of Arts in Kiev 30 years ago. This art center, established with the help of Prof. Michaylo Hrushevsky, in 1917, he said, immediately drew the artistic elite of the day, who later became teachers of the younger schools. Notable among them were two who founded the two main schools of Ukrainian art today. The first was Michaylo Boychuk, creator of the neo-Byzantine (or monumental) style of painting. Boychuk, although he studied in Paris and was imbued with the then modern trend toward abstractism, nevertheless returned to the traditions of Ukrainian painting, which is based on Byzantine and folk art, thus creating the style also called "Boychukism." His style may be compared, said Mr. Hordynsky, with that of Mexico's Diego Rivera, substituting, however, the latter's primitiveness with the lore of centuries.

In describing the second of the main schools of Ukrainian painting, Mr. Hordynsky pointed out that graphic art, as created and developed by Yuri Narbut, also of the Kiev Academy, and which style is used by many of the brilliant artists of today, is a pure Ukrainian style. It is based on the traditional Kozak-baroque style of Hetman Mazepa's era, but is purely modern in form.

"For their work in creating a national school of art, these two leading artists reaped the usual Soviet reward, death in exile for Boychuk and death by starvation and typhus for Narbut."

After dwelling for a time on the present constrictions placed upon Ukrainian artists under Soviet rule, which inhibits any noteworthy development of style in art, Mr. Hordynsky gave some amusing examples of art as interpreted by the Soviet State, which decrees that art must conform to strict patterns dictated by the government and must be used for the State's end (Propaganda). "Despite the choking restrictions, persecutions and liquidations, Ukrainian art still flourishes in the Soviet Ukraine," said the lecturer. As to art in Western Ukraine, Mr. Hordynsky touched on its more freer development beginning with the influence of Peter Chodolny Sr., a refugee from Kiev who brought with him the important influence of the Academy of Art of the Ukrainian capital. Pop-

changed that. In the meantime, Trivia shall attempt to be no less trivial than heretofore.

#### Help Pass Marshall Plan and Stratton Bill

There are two measures before Congress which should elicit full support among our young Americans of Ukrainian descent, acting through their local and national organizations. One is the Marshall Plan, otherwise known as the European Recovery Program (ERP). The other is the Stratton Bill. Both are too well known to our readers for us to describe them.

Some of our younger generation organizations are sometimes at a loss as to what to do outside their social, cultural, or sport activities. We suggest at this time that they pass resolutions favoring the Marshall Plan and the Stratton Bill and in form of petitions, duly signed and sealed send them to their Congressmen or Senators. And, at the same time, notify the Ukrainian Weekly of this.

To aid them in the preparation of such resolutions, we suggest, in the matter of the Stratton Bill, the following, one, as proposed by the United Ukrainian American Relief Committee:

##### Proposed Stratton Bill Resolution

Whereas, the glory of our great nation is in part our tradition as a land of hospitality, a haven for the oppressed and persecuted, and, Whereas, the plight of hundreds of thousands of displaced men, women, and children, natives of Ukraine, Poland, Latvia, Lithuania, Estonia, Finland, Yugoslavia, Greece, France, and various other countries, now in European camps presents a moral crime of the greatest magnitude, challenging the conscience of all fair-minded people, and Whereas, the composition of this unhappy group of 850,000 human beings, of which 80% are Christians and 20% are Jews, trans-

ends all bounds of creed and nationality, demanding that all America of good faith open their hearts to assist in the resettlement of these human beings where they can begin life anew without fear of religious persecution of political reprisal, Whereas legislation is now before the Congress of the United States as House Bill no. 2910

for emergency legislation to admit "America's fair share" of these human beings to the United States, Therefore Be It Resolved that the (name of society, address, etc.) hereby expresses its unqualified approval of this emergency legislation now before the United States Congress to permit the admission of 400,000 of these human beings to the United States of America at the rate of 100,000 a year, and Be It Resolved that copies of this resolution be forwarded to Senators and Representatives from the Great State of (name).

The resolution should bear at its end the name of the society, time and place of its meeting, and signatures of President or Secretary or both or of more officers.

##### Proposed Marshall Plan Petition

In regards the Marshall Plan, the Ukrainian Congress Committee of America, which also supports the Stratton Bill, proposes the following petition to be sent by Ukrainian American local and national organizations:

We of the (name of society, etc.) having met on (date) at (place) are of the unanimous belief that in this winter, the United States is faced with responsibility and the pressing necessity to prevent mass starvation and to aid in restoring the normal economic life of the war-ravaged nations co-operating in the Marshall Plan. We believe that this is "the immediate and pressing challenge to our belief in freedom and prosperity" and that "it is our simple duty as neighbors to take a generous part in helping these great people to help themselves." Therefore, we urge our duly elected representatives in the Congress to cast a favorable vote on legislation designed, in the light of Secretary of State Marshall's proposal, to fulfill the needs of a sound European Recovery Program.

#### A REVIVAL ON HAND

The gradually growing influx of Ukrainian displaced persons into this country brings with it more and more of men and women of talent in the various professions and arts. As a result, it appears, Ukrainian cultural life here may undergo a revival of considerable dimensions. Our older leaders in music, painting, sculpture, after having done such fine work, have already passed or are passing away. Some of our young people are striving by various means to develop Ukrainian American cultural life, by drawing upon what they have learned from their elders, from their reading and studies, their practical experience, to which all they apply their inherent talents and capabilities combined with what they have learned in American schools and colleges.

But in order for Ukrainian culture to truly flourish on these shores—as needs it must since it is stifled behind the Iron Curtain, and in order that the very best of its elements flow into the stream of American culture—it requires fresh and invigorating elements. Such elements may be found among the new arrivals, among those who are naturally much closer to Ukraine and Ukrainian people in spirit and time than we, and some of whom are definitely very talented.

Our younger generation should be the first to welcome them and give them the fullest possible moral and material support. At the same time it should arrange for lectures by them, at which much undoubtedly will be learned.

##### Merriment

Man is the best merriest species of the creation; all above or below him are serious.—Addison.

M. M.



# A Prominent Man of Letters Was Lost

YURI LYPA FELL IN THE RANKS OF THE UKRAINIAN INSURGENT ARMY

By VLADIMIR BEZHUSKO, PH.D.\*

SOME two years ago there perished in service of his country, Ukraine, a poet of outstanding merit, Yuri Lypa, attached as a medical man to the Ukrainian Insurgent Army—UPA (Ukrainska Povstancha Armiya).

Lypa was an avowed pacifist, on account of which he was often criticized. It was his belief that the majority of mankind does not believe in war, and that only a small minority desires it as a means of settling disputes. Yet this confirmed pacifist in the end embraced warfare in an effort to help free his country. He considered it as a measure of self-defense of his country.

Of course it would be better for Ukrainian culture, could the poet have been spared. The reason is that we have not many such men to sacrifice, namely, men with many talents, rich in imagination, the value of which in the life of humanity should not be disregarded as the source of myths, legends, great works of art, inventions, and great achievements. Lypa was not a man of practical life, but a highly esteemed writer. His father, Ivan Lypa, a distinguished cultural leader, warned him, not to be a leader but only a partner. The father judged his son well. The son was endowed with more talents of the imagination, than of practical activity, but this did not hinder him from being a valued physician.

## Early Life

Yuri Lypa was born in Odessa in 1901 as the son of a physician. Already in his eighteenth year he edited a Ukrainian newspaper in that city. In the Ukrainian National Republic his father was a Governor of the Odessa District, and later Minister of Religious Confessions. After the Ukrainian Democratic Republic had been conquered by the Bolsheviks, Ivan Lypa with his son left Ukraine for Poland. Both witnessed their country's fight for freedom and the impressions which Yuri gained during this were turned out in his "Note-book" (3 volumes) successfully. Not a few Ukrainian soldiers, upon reading this work, discovered their portraits and remembered what they had done. However this was a work written fifteen years later.

He was supported by his father while he was studying medicine. After his father's death, conditions compelled him to earn a living. Nevertheless he continued his studies. To the memory of his father he devoted a booklet (1925), one of the finest examples of its kind in Ukrainian literature. About that time Yuri Lypa wrote the poems which the prolific and talented writer Yuri Kossach describes as a revelation in Ukrainian poetry. Lypa never again reached these heights in his poetical works. He wrote critical essays, plays, and besides his interest in medicine for which he wrote valuable treatises, he studied sociology. At times he thought about a theocracy for his country which had been robbed by "good" neighbors of its leading classes and dreamed that priests might lead it.

## His Vision of a New Culture

He believed that Ukraine should be a connecting link between the northern and southern peoples of Europe as well as of those of Asia. Permeated with enthusiasm by the discoveries of the newly excavated Tripilla culture, a culture at least five thousand years old, he saw in his vision a new culture developing in Ukraine which might equal the great achievements of ancient Greece. This Tripilla culture, discovered in many places in Ukraine, seems related to the Ukrainian culture, developed in the same area. The Tripilla Culture is even older than Greek culture and might be best named Pre-Aegean. Yuri Lypa thus found remote ancestors for his people and sought to use them to awake pride in his enslaved nation. He wrote its history spanning the last five thousand years in the work "The Destiny of Ukraine."

The Ukrainian people maintain-

ed its existence on the territory which has been a highway for many nations, streaming from Asia into Europe, and yet it has not been crushed. The old Ukrainian popular poetry and art radiates with a delight, which evidently proves that Ukraine had enjoyed happy times. The Ukrainian princes once organized all Eastern Europe and maintained friendly relations with the Far East as China, with France, Scandinavia and with powerful Byzantium. Ukrainian artisans sold their products in China (manufacturing a throne for a Chinese emperor); the French kings swore oaths of allegiance to their country on the Gospel brought to France by a Ukrainian princess. From Byzantium Ukraine accepted its faith.

Lypa believed in the better future of his country and by his belief he greatly influenced persons around him. People in wonder asked the source of such confidence. They were answered that the past history and distinguishing traits in a people's character were a strong basis for such a belief. Lypa took an interest in those Ukrainians who helped to build the Russian empire. There he observed great writers, great generals, administrators and inventors and those talents he wanted to harness for the wellbeing of his own people. Besides, we notice that Yuri Lypa as a writer worked between 10 at night and 4 in the morning and during the day was busy as a physician. This working at night enhanced the bright vision of his country, the picture brought out of his father's house.

## His Works

Lypa wrote a novel "The Kozaks in Muscovy" which was appreciated as a new step in the development of the Ukrainian historical novel. He was an author of many valuable literary essays. Some of them he collected in a book "The Fight for Ukrainian Literature," and for the first time proved to the Ukrainians the imperishable values of French literature.

## YOUTH AND THE U. N. A.

### U.N.A. 54 YEARS OLD

On George Washington's Birthday, February 22nd, the Ukrainian National Association was exactly 54 years old.

During the 54 years of its existence, the U.N.A., its thousands of members, its branches, and its official organ, Svoboda, have consistently demonstrated, by word and deed, that the organization as a whole is 100% American. True, the members of the fraternal benefit society are of Ukrainian extraction... but these foreign-born people and their American-born children are as wholeheartedly American as any citizen of the land. The U.N.A., its members and its branches, have invested millions of dollars in United States War and Savings Bonds and have contributed to such worthwhile organizations as the American Red Cross. Much educational material has been published and circulated to U.N.A. members, including information on Americanization and naturalization. The Svoboda and the Ukrainian Weekly, based on American principles of journalism, have always reported the news completely and accurately, and have always supported American ideals.

### Modest Beginning

The Ukrainian National Association had a very modest beginning. When a handful of Ukrainian immigrants gathered together in Shamokin, Pa., on February 22nd, 1894, and formed a group for the purpose of issuing life insurance protection to their own kind, it all seemed insignificant and unimportant at the time. The whole enterprise was worth only a few hundred dollars 54 years ago. Ukrainian miners and farmers in towns near Shamokin, however, heard about this first Ukrainian fratern-

ture. He called Taras Shevchenko a peasant king, perhaps on account of his popularity. Thus he expressed his admiration for the poet of exceptional spiritual power. Lypa wrote political works such as "The Dismemberment of Russia" etc. In one of his last works, edited by the Black Sea Institute, he expressed his desire to have a map of Ukraine, carved on the wall of a monumental church or building in the country, presenting its population and richness of its soil, in the same way as it had been worked out on an Indian pagoda for India.

May we mention still another remarkable fact of his life. From Odessa he took with him a collection of painting by Shdakha. Shdakha as well as Yuri Narbut expressed in their paintings the Ukrainian traits in a way similar to that of Shevchenko in poetry. When Warsaw was bombed by the Germans, he took them with him and left everything else behind. From these paintings, symbolizing for him his native country, he would not part. This reminds us of another Ukrainian poet, who wrote about a man carrying the sun in his bosom pocket (thus indicating the joy of life).

### Had Broad View of Life

Yuri Lypa had a broad view of life. He was convinced that in some way or other the Christian and Anglo-Saxon spiritual elements would save humanity from destruction, and decisively denied such a power to the Russian Bolshevik elements. He wanted to have the European and American culture enriched by the spiritual treasures of China so as to start a new epoch in the life of mankind.

Yuri Lypa accepted mysticism in the last phase of his life. Such a direction of thought has been usually critical in human life. Only a few have found their inner selves and have become genuine beacon lights of mankind. It is difficult to foresee what future Lypa would have had. At any rate he was a candidate for an exceptional greatness.

## MINNEAPOLIS COMMUNITY RESOLUTIONS

ADOPTED AT THE MASS MEETING CALLED BY THE UNITED CENTRAL COMMITTEE OF THE ST. MICHAEL'S UKRAINIAN ORTHODOX CHURCH AND THE ST. CONSTANTINE CATHOLIC CHURCH WITH ALL OF THEIR AFFILIATED SOCIETIES

HELD AT 501 EAST HENNEPIN AVE., MINNEAPOLIS 13, MINN. FEBRUARY 8, 1948.

WHEREAS the First World War was waged by the Allied Nations under the slogan of "The Self-Determination of Nations," but the subsequent treaties deprived many oppressed peoples of their national freedom and thus created conditions which led to the rise of totalitarian regimes of various hues with the complete deprivation of human liberties and rights, and led to the Second World War, and

WHEREAS the Allied Nations in the Second World War struggled against the common enemies for the Ideals of Freedom as embodied in the principles of the Atlantic Charter, as well as in the Charter of the United Nations Organization, against various and all forms of aggression, while promoting justice, dignity and worth of human beings, and for the liberty of people down-trodden by the totalitarian regimes, and

WHEREAS with the aid of all freedom loving peoples the Allied Nations achieved their victory in the bitter struggle with an appalling loss of life and property, this victory now is threatened with the loss of the peace and many of the nations which were liberated through heroic and sanguine battles are again enslaved by the recurring tide of totalitarian aggression and military imperialism, and

WHEREAS these now enslaved and disfranchised peoples appeal and look to the free and democratic nations of the world, and especially to the United States of America, for aid in their struggle for national freedom and the preservation of human rights, with the conviction that if this aid should not come today, then tomorrow the other nations of the world will fall in turn as victims of the insatiable Red totalitarian tide, and

WHEREAS for the past thirty years the Ukrainian people have stood almost alone in their valiant

struggle against the Red Terror, and only at present has the rest of the world begun to appreciate the great danger to its own liberty and the national security from Bolshevik dictatorship, and

WHEREAS in this fateful hour, when the destiny of the entire world is in the balance, — whether the people are to live free and independent, or to become enslaved by Muscovite despotism,—the indifferent attitude and apathy to our future national security may threaten our place in international relations as well as our National Entity, be it therefore

RESOLVED that we, American citizens of Ukrainian descent, have assembled at this mass meeting for the purpose of expressing our deep conviction, that

1.—We firmly approve and support the present foreign policy of the Government of the United States in its vigorous stand against the imperialistic aggression of Soviet Russia.

2.—We wholeheartedly endorse the principles of the Marshall Plan for giving all possible aid to those democratic nations of Europe, which are resisting the onslaught of Soviet aggression, and which form the present bulwark against the Communistic conquest of the world. However, we have well grounded fears that if the Marshall Plan is reduced to material aid alone it will fail, for we believe that

(a) Its success inevitably depends upon the vigorous reconstruction of productive powers of the war-devastated nations, placing them on a self-reliant basis.

(b) Together with the material aid it is imperative to advance and promote the principles of our American democracy abroad in order to counteract the Communists propaganda, as well as to show the advantages and the reasons for the economic and political success of our own American system with justice and liberty for all.

(c) To achieve these goals in the face of the present international situation, American interests demand that our economic, strategic, political, and military positions be strongly guarded.

3.—We urge the immediate favorable passing of the Stratton Bill, designed to alleviate the suffering and the plight of the Displaced Persons and the Political Refugees who now are found on the territories of Germany, Austria, and Italy, under the Allied occupations, or are stranded in sovereign western European states. These people will relieve the shortages of labor in agriculture and various industries and through their culture, labor and efforts will contribute to our own national welfare.

4.—We commend the noble organized efforts initiated by Luther Youngdahl, Governor of Minnesota, in striving to assist the resettlement of European Displaced Persons in the Upper Midwest Areas.

5.—We appeal to the Govern-

the United States. The 54-year history of the fraternal order is also a history of the Ukrainian people in America, for the organization played a leading role in their unification and development.

The government of the Ukrainian National Association is based on the democratic system, as is the government of the United States.

Like the people of the United States, the friends and members of the Ukrainian National Association honor and respect February 22nd, the birthday of George Washington, the first American President. Ukrainians and Ukrainian-Americans have another reason for celebrating February 22nd... for it is also the birthday of the Ukrainian National Association.

T. L.

## Chicago Arts Club Takes A Bow

In recognition of a need for an organization of Ukrainian American young people interested in understanding and promulgating Ukrainian culture, the Ukrainian Arts Club of Chicago was organized in May, 1946. The original group consisted of several individual intensely interested in activating an organization which would provide interest of a cultural and social nature for those young people who felt that the Ukrainian community had little or nothing to offer them. Many of these young people are beginning professionals in their particular fields of work, and had left—or never belonged—to Ukrainian clubs. Realizing the necessity for combining the resources of such individuals to create an effective and interesting organization, the activating committee worked slowly, but surely, toward this goal. Since the first meeting, the membership has more than doubled, and a regular agenda of activities has been planned for both the participation of large audiences and for the exclusive entertainment of its members. The club meets regularly the second Friday of every month at the Ukrainian American Civic Center, 845 N. Western Ave.

In its first public venture, the Ukrainian Arts Club entertained a large number of guests on January 11, at a Ukrainian Christmas Eve Supper in the best spirit of all that such a supper implies. A simple but colorful staging of a family at supper was employed as the technique to include all guests as members of the meal. The atmospheric setting was further enhanced by candle lighting. The spontaneity and sincerity inherent in the singing of carols intermittently throughout the supper lent a dignity which escaped no one present. Excellent food prepared by the members of the Ukrainian Gold Cross contributed immeasurably to the well-being and contentment of the guests. A traditional menu for Christmas Eve was served.

During one part of the program carolers made a collection of contributions for the relief of displaced persons. A check in the amount of \$95.00 has been sent to the Ukrainian Relief Committee.

MARIAN PANKO

ment of the United States in the interests of our own national security to strengthen its efforts and policies against the encroachment upon the helpless and disfranchised peoples throughout the world by the totalitarian and dictatorial regimes of their political color.

6.—We again call to the attention of the Government of the United States and other Governments of the World that the so-called Ukrainian Soviet Socialist Republic is a puppet of Moscow and does not enjoy freedom and its national independence, and its government does not represent the free will of the Ukrainian people. The place of Ukraine in the United Nations at present is fictitiously occupied by agents of the Kremlin, and not by the legitimate representatives of the Ukrainian people, and, therefore, is in violation of the very principles of the Charter of the United Nations. It is believed that the time is not far distant that her seat will be occupied by the real representatives placed there by the will of the Ukrainian nation.

7.—Ukrainian aspirations to freedom will prevail against all inhuman oppressions and deprivations until Ukraine's complete national independence has been achieved. In support of this conviction we call attention to the fact that the Ukrainian people have not ceased to struggle for their national liberty and independence, and this struggle is now exemplified by the heroic action of the Ukrainian insurgents and the UPA resistance forces, operating against continued tyranny and the foreign usurpers on Ukrainian territory.

8.—There is a local group which strives without consent to represent the American Citizens of Slavic Origin in Minnesota, but

(Concluded p. 3)

## Look-We're in Opera

Much credit for the unity and spirit in the younger generation must go to the choruses and the directors of these choruses. The social and aesthetic life of Ukrainian boys and girls—men and women—center around the chorus. It is the hearth of the community and we gather to warm ourselves by its fire.

Rivalry and competition is keen, which is as it should be, since competition is a force to drive one to bigger and better efforts. More power and respect, then, to the members of the various choruses when they drop all rivalry and work together for a common good, the relief and rehabilitation of our Ukrainians overseas.

The annual festival of the N.Y.-N.J. Metropolitan Area Committee, affiliated with the UYL-NA, the proceeds of which go to a designated relief organization, has gone into rehearsal. This year, as last, the chorus is directed by Stephen Marusevich and members are from the NY-NJ Chorus, from St. George's Church Chorus and from the Ukrainian National Chorus. These people, in addition to regular rehearsals with their own groups, are giving their time and effort to this festival, which includes an act from the opera "Kateryna" based on the poem by Taras Shevchenko. The entire affair is to be called The Shevchenko Pageant, and it will be held early in June.

Anything can happen at a rehearsal, so let's drop in on a typical Monday eve.

### A Typical Rehearsal

Rehearsal is called for 8 o'clock. The stragglers who come in at five after get dirty looks. Ten after 8 we start. That's pretty good—knowing Ukrainians. We find our place at letter A in the score of "Kateryna"... clutch the music tightly in cold paws... and emit a few mousy squeaks on the downbeat. "Let's sing it this time!" Stephen Marusevich is a very patient guy... we try again... and again. So now we're warmed up and the squeaks begin to sound more human. Nine o'clock. How about a five minute break? "Nothin' doin'! You'll take five and we won't see you for a week. STAY PUT!! Let's take from letter C with the piano". Hah... now we're a powerhouse! Didja ever sing in the shower—safe in the knowledge that the noise of the spray makes you inaudible? With the piano banging fortissimo it's each man for himself—and the rafters ring! Marusevich tears his hair. "Look, this is fairy-like... gay... light... weird. You busses sound like a blitzkrieg!" So the busses gulp, scowl and proceed to sound painfully fairylike. Fine. All they needed was a little... er... a little... encouragement?

At last. Ten o'clock. Hey—the school closes... we gotta get out at ten! So what? Let them throw us out... we haven't even started. "Come on—sit up—look away from your scores!" To one hapless individual not heeding instructions—sarcasm from Steve "Put the music on the floor—you'll double up much more gracefully."

What a bunch of droops we look by 10:30. But we're getting it—and only three rehearsals! We're chipping in for a long, long whip for Stephen for next Monday. Coffee. Beer. Did someone say COFFEE? or BEER? Our last ounce of strength is marshalled for the trek to the cafeteria. By the way, we could use a few more altos and tenors. Know anyone? Rehearsals on Monday at 8 PM in Washington Irving High School, 17th Street and Irving Place.

Hey, Look—we're in OPERA!!!

S. K. R.

## "SVOBODA" (UKRAINIAN DAILY)

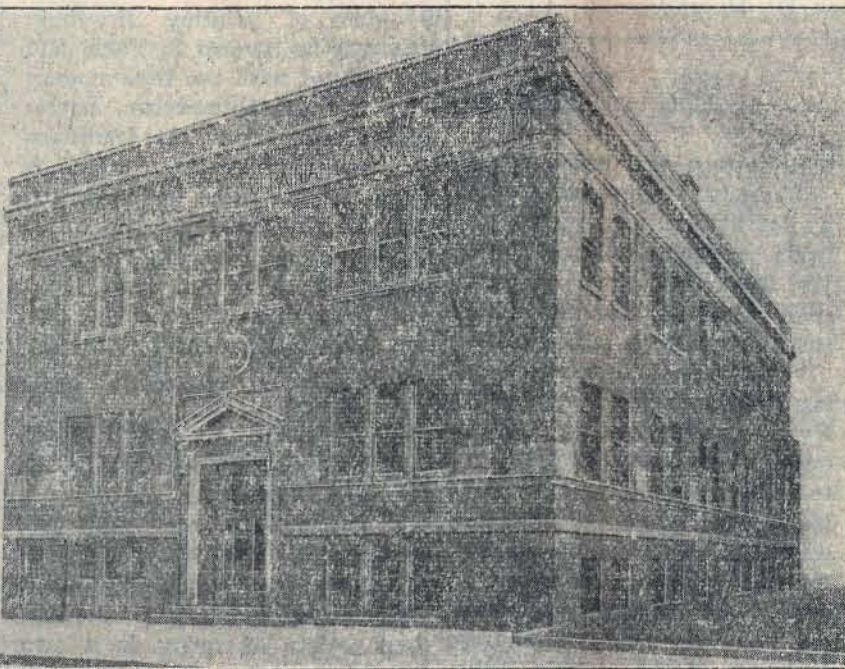
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THE U.N.A. HOME OFFICE BUILDING

al benefit society to be formed in America, and hastened to support it by becoming members. The movement swept Pennsylvania like a tidal wave and thousands of people were enrolled as members, which made branches necessary so that business could be handled expeditiously. Soon there were branches in nearby States. The fraternal order kept growing larger and larger.

Today the U.N.A. has 466 branches scattered throughout the United States and Canada. It has close to 50,000 members and resources amounting to almost \$10,000,000. It has paid out several million dollars in benefits. It has come to be recognized as the very basis of Ukrainian-American life. The Ukrainian National Association represents 54 years of hard work, during which it succeeded in uniting many thousands of Ukrainian people and their children into a powerful and influential body.

The United States of America has a glorious and unforgettable history, dating back from 1619 when the first representative government in America met at Jamestown, which was established in

1607 as an English settlement. Throughout the centuries people from all parts of the world came to America to establish permanent residence, and built the country to what today is the richest nation in the world. The customs, traditions, religion, languages, cultures and other nationality characteristics of the immigrants, helped enrich the culture of America.

### Leading Ukrainian-American Organizations

Sharing in the building of America and in the enrichment of American culture is our own Ukrainian nationality group. With their churches, schools, newspapers, fraternal benefit societies, national homes, and all types of organizations, our people earned for themselves the reputation of being progressive, hard-working, serious-minded, American-conscious, freedom-loving individuals. The most outstanding achievement of the Ukrainian people and their American-born children has been the formation, growth and development of the Ukrainian National Association, the oldest and largest Ukrainian organization in

\*) Mr. V. Bezhusko, University Teacher, is the author of such works as "William Shakespeare — a Republican?", "John Dewey Philosopher and Educator" etc.



## Wolves in Sheep's Clothing

A book review by BROTHER S. METHIDIUS, F.S.C.

The book "Men in Sheepskin Coats," written by Vera Lysenko, made its appearance quite recently. It is a story about a quarter-million peasants from the Ukraine, "Men in Sheepskin Coats" as they were called in the early days of their arrival into Canada.

Reading this book is like smelling the fragrance of a beautiful flower. But, just as you begin to fill your nostrils, a bee comes out and stings you. The pleasant fragrance is the easy style, the supposedly vast fund of information, the recognition and the glorification of Ukrainian achievements in Canada, and the variety of topics explained. The sting is the communistic propaganda behind it all, which the author tries to hide by mentioning different Ukrainian groups and individuals, but in such a way that only the communistic organizations, groups and press are good and strong, and give true leadership. Yes, in a very subtle way, it glorifies the communistic attitudes. The majority of English speaking persons, not being familiar with Ukrainian history, life, organizations and press, or with many of the prominent Ukrainian individuals in Canada, could easily be deceived.

### Discriminates Against Ukrainians

The author writes a great deal about the Anglo-Saxon discrimination against the Ukrainians, and yet, she herself, although of Ukrainian origin, discriminates throughout her book against the Ukrainians. For instance, she belittles Wasyli Eleniak, Canada's first Ukrainian settler, who is still alive, Wasyli Eleniak was and still is the first "Man in Sheepskin Coat." True, Ivan Pilipliw, whose picture adorns a full page in the book, and about whom whole pages are written, came to Canada together with Wasyli Eleniak; but Ivan's contribution to Canadian life was insignificant in comparison with Wasyli's.

I was born and raised in the district where these two men settled. Wasyli Eleniak is nationally known. In 1941 he was honored by all non-Communist Ukrainian organizations of Canada; in 1947 the Canadian government honored him in the Supreme Court Chambers at Ottawa by giving him Canadian citizenship, and yet, the author of the book "Men in Sheepskin Coats" does not even honor him with a small cut and practically ignores him, his contribution to Canadian life or that of his children and grandchildren. Could it be that Wasyli Eleniak loves Canada and has openly declared that he has no sympathy for the Communists? Or, perhaps too many of his grandchildren enlisted in the Canadian Armed Forces while Russia was still on good terms with Germany?

### Author Besmirches Mazeppa

Again, the author calls Hetman Ivan Mazeppa a traitor. Now, no person of Ukrainian origin would ever classify Hetman Mazeppa as a traitor; if one does, then his loyalty to Russian Communism is above race, creed, truth and reason.

No mention is made of the Ukrainian Independent State of 1918 which was later overthrown by the Russian Communists; but the author does write a great deal about the progress and the achievements made by the Ukraine as a Soviet Socialist Republic. She goes out of her way to point out that the Poles were the enemy and the oppressors of the Ukrainian people, but not a word is said about the Russian Communists in their role of enemies and oppressors of the Ukraine.

The bibliography, listed at the end of the book, is a marvelous collection; but do not be deceived by it. The book gives no evidence that the author has used the material from many of the sources listed; while from some which she uses, the quotations are subtly chosen to prove her statements. For example: After stating that Hetman Ivan Mazeppa was a "traitor," and "Had the relationship between the two rulers (Mazeppa and Peter the Great of Russia) been permitted to develop, without the consequent betrayal of Peter by Mazeppa, it might have resulted in a beneficial and longlasting

union between Russia and the Ukraine," she quotes from Bohdan Lepky's trilogy "Mazeppa," how "fabulously wealthy" Mazeppa was. The author thus creates an impression in the minds of her readers that Bohdan Lepky's trilogy "Mazeppa," is an exhortation of Mazeppa. But the contrary is true. Bohdan Lepky immortalizes Hetman Ivan Mazeppa as among the greatest of Ukrainian patriots and leaders. Oh, the deception in half truths!

Starting on page 285, the author writes about the "Political Groupings of Ukrainians in Canada." After stating a few questions, she writes: "A group which stands for non-interference in the internal affairs of the Ukraine is the Ukrainian Canadian Association." (Keep that name in mind)... "Its members claim that the present form of government in the Ukraine has allowed the freest development of Ukrainian cultural and economic life achieved by the Ukrainian people; they point out that the Ukraine has today its own military leaders, army and commissariat of foreign affairs, and a seat at the table of the United Nations Organizations."

"Opposed to this group are the Nationalist organizations... These groups, then, represent an emigre movement whose members desire to see the present government of the Ukraine overthrown. They are of the opinion that all Ukrainian progress, cultural, economic and political, ceased in 1917; they do not interest themselves in the advances of the Ukraine in scientific, artistic and literary fields."

I prefer statements made by John Hladun, Victor Kravchenko, and hundreds of thousands of the refugees who would rather die of hunger, thirst and privation in a strange land, than return to the land of "the freest development of Ukrainian cultural and economic life." When a Canadian of Ukrainian origin, who has not been in the Ukraine recently, tells us of the progress, freedom and happiness of the Ukrainian people there, it is no longer a statement of a naive person; it has an odor.

### Favors Communists

Instead of glorifying mostly the achievements (?) of those who compose only about 10 percent of the Ukrainians in Canada, the author could have devoted more material to the groups composing the 90 percent. Why not a story about the Worobetz family, formerly of Krydor, Sask., and now of Saskatoon, with three children, two boys and a girl, all university graduates; both boys have served overseas, one decorated with a Military Cross. Or a story about Dr. N. Nikiforuk of Edmonton, the first Ukrainian medical doctor to give his life overseas for Canada; a story about the Sereda family of West Bend, Sask., one of whose sons, medical doctor, gave up a most flourishing practice to enlist in the army, thus losing his office and now practicing almost on the outskirts of Edmonton; or another son, a scientist who worked on the atomic bomb, (careful! that brings up Russian espionage in Canada); these and similar stories would have been a real contribution to the achievements of the "Men in Sheepskin Coats." But they fail to possess the Communistic tinge. To the author the man who dug the first (?) dugout is more important. She glorifies a few from Myrnam, Alberta, as the real leaders. If such men are our leaders, it were better for Canada and the Ukrainians in Canada to be without leaders.

If the Ukrainians in Canada were nearly all Communists and stundists, if such a combination is possible, then, we would be proud of the book "Men in Sheepskin Coats." We would say to the author "Well done, good and faithful servant." But 90 percent of the Ukrainians in Canada are neither. So I must truthfully say that the book "Men in Sheepskin Coats" has no historical value. The frequent quotations from: "One editor; one historian; editors of Ukrainian newspapers; Ukrainian journalist; one observer; a young scientist; one person; one prominent teacher; one of their neighbors; one outstanding creative farmer; one of the younger gen-

## Early Relations Between England and Ukraine

(To be continued)

By ELIE BORSHAK

(2)

WHAT was feared by the Papal Nuncio in 1622, what was foreseen by Gabriel Bethlen, what engaged the activity of Thomas Roe, at last came about in 1648, namely a great Ukrainian revolution under the leadership of Bohdan Khmelnytsky. We can easily imagine the deep interest which was aroused in Europe by the Ukrainian national and social revolution. Unfortunately, as far as England is concerned, no systematic work on this subject has yet been done in the English archives.

However, we know the interest which was excited in the English press by the Ukrainian revolution. As early as 14 December, 1648, Le Mercure Anglais gave a detailed description of the battles of the Yellow Waters and Korsun, where, in the words of contemporaries, "Poland lay in dust and blood at the feet of the Kozak." Another paper, "The Moderate Intelligence," in the course of 1649 gave interesting information from Ukraine, where the revolution was in progress. The geographical and political Manual: A Book and Map of all Towns of note in that Known quarter of the World, gives data about the chief towns of Ukraine and knows of the changes which had taken place there after the Revolution. The Treaty of Pereaslav between Ukraine and the Tsar of Moscow, which ended so disastrously for the first-named, was made known in the London paper "The Weekly Intelligence" as early as 16 April, 1654.

### Krivosos

All who are even superficially acquainted with the Ukrainian revolution of 1648 know the name of Maxim Krivosos, one of the most terrible lieutenants of the Hetman Khmelnytsky. He was a cruel leader, with whom not a single Pole ever found mercy. He destroyed and ruined for the sheer love of ruining, and on this ground Krivosos came more than once into conflict with Khmelnytsky, a real statesman for whom the Revolution was not an end in itself but a means of organizing an Ukrainian state. Krivosos, on the other hand, was a living incarnation of so-called permanent revolution, a brilliant demagogue who could only too well play upon the destructive instincts of the mob. In the end Khmelnytsky, after long efforts, succeeded in getting rid of Krivosos, who vanishes from the Ukrainian stage without leaving any documentary traces of his enigmatic disappearance.

Who exactly he was, no one, right up to the present day, has succeeded in establishing. "Krivosos" was of course a pseudonym originating in the crooked nose of the leader, with which contemporaries also drew him in portraits. Krivosos appeared in Ukraine on the very eve of the Revolution. It is curious and extremely suggestive that not one of the leaders of the Revolution was so closely followed abroad as Krivosos. The "Gazette de France," it is true, offers us fantastic information about him, giving great significance to reports of his mortal wound in November 1648. The Papal Nuncio with pleasure specially informs the Holy See of the conflicts of Khmelnytsky with Krivosos, and

eration; one writer; one member of the second generation; a university graduate," are, if not questionable, at least of no factual value. As to the religious matters discussed in the book, the author is either a novice or she is deliberately malicious. Her description of the Ukrainian mythology is interesting reading.

### "Wolves in Sheep's Clothing"

The book is incorrectly named. A more appropriate title might be "Wolves in Sheep's Clothing."

I like a real Ukrainian red borsch. But the red color in it must be from genuine beets. If in my Ukrainian borsch the red color comes from Red Communistic propaganda, then let me be without my Ukrainian borsch. Give me pea-soup, porridge, "Canada Dry," or anything that is substantial and Canadian.

Ukrainian Canadian Catholic Press Service.

the Swedish Chancellor Oxenstiern obtains exact information about him through his agent in Danzig.

### German References to Him

The riddle of the personality of Krivosos must perhaps be sought in a now very rare pamphlet in German which appeared in 1649 under the title: Gündliche und denkwürdige Relation... der newlichen Cosaken Revolte wider Cron Polen... unter Commando Gen. Chmielnicki als Gen. Hauptman, Pultorock Cosaken-Obristen und Krziwanos, Obristen, des vornemsten Häuptern der Cosacken, von Anfang bis zur newlichen (Gott sey Lob.) unverhofften Friedenscomposition, sohiebey gefüget, und darauff theilteit Königl. Pardon, nach bewusten und zum Theile selgst erfahrenen Umständen kürztelich verfasst durch einen namhaften Offizier, jedoch dabey des Friedens Liebhabern.\* The author of this pamphlet with such a long title was a certain German officer in the service of the Hetman of Lithuania, the well-known Jan Radziwill, who on the one hand for short time took Kiev away from Khmelnytsky and on the other, being chief of the Lithuanian autonomists, kept up secret relations with the Ukrainian Hetman. And this German officer, who was well informed by the nature of his service, writes: "Der Gen. Major Krziwanos ein geborner Schott, von wegen seiner Krummen Nas also von den Cosaken genant, sonst ein resolvirten und verwegener Soldat."\*\* Indeed, if we give careful attention to the career of Krivosos, we get an impression that we have before us a conscious agent of the Protestant league, or

rather of England, an uncompromising enemy of the Kingdom of Poland, with which he wants no agreement but seeks its complete ruin.

### Khmelnytsky Compared With Cromwell

Contemporaries compare Khmelnytsky with Cromwell, as, for instance, a French agent in Ukraine, Pierre Chevalier, who personally knew the Hetman, author of a "History of the Cossack-Polish War," which had great success. In the preface Chevalier calls Khmelnytsky "a Cromwell, not less daring, not less experienced in politics than the English Cromwell." With Cromwell in view, contemporary diplomatic reports entitle Khmelnytsky "Protector of the Kozaks."

Some historians admit that Cromwell had direct relations with the Hetman, but in Ukrainian sources there is no documentary evidence of this. Certainly we must have in view that, after the death of Khmelnytsky and the disturbance which broke out in Ukraine, the archives of the Hetman were destroyed.

\* S. I. 4to, p. 12. "Full and notable account... of the recent Cossack revolt against the Polish Crown... under the command of General Chmielnicki as General, and the Cossack Colonels Pultorack and Krziwanos, the most distinguished heads of the Cossacks, from the beginning to the recent unexpected conclusion of peace (praise be to God) and the royal pardon thereupon granted, briefly narrated according to facts within his knowledge and partly in his own experience, by a well-known officer, but also a lover of peace."

\*\* Loc. cit., p. 7. "Major-General Krziwanos, a Scotsman by birth, so called by the Cossacks owing to his crooked nose, further a resolute and daring soldier."

## On Record - - By Ted Victor

### THE WINTER SEA

How different the sea in the cold bleakness of winter from the warm pleasantness of summer? In the summer the sea is like a young overgrown child, playing, rolling, tumbling and at times getting angry because of the loss of a favorite toy. In the dead of winter however, it is no longer a child. It no longer plays on the glistening white sands, nor does it carelessly cradle any longer the constantly bobbing pleasure crafts on its rolling bosom. No! As the blaring, blustering, blasts rip down from the north, the sea churns itself into a huge raw, rampant monster. Great waves, black green fluid masses of pregnant fury hurl themselves against one another in the perpetual battle of the sea. Like mad dogs, foaming at the mouth these monsters of

the deep spew forth the white foam of fury as they lock in mortal combat. The dull grey heavens resound to the constant claps of intense thunder from the waves driving relentlessly for the barren shore. The thunder grows in volume as the wild breakers hurtle against the jetties, smash against the bulkheads and career crazily among the tall pillars of the projecting piers. On the shore the incessant swishing of the sea sends multitudes of shivers chasing up one's spine. Here and only here does man come to realize the vastness, the fury, the power, the beauty that is the sea.

Go down to the sea. In the summer see it play. In the fall and spring see it bluster. But in the winter you will see it, passionately, hungrily, uproariously, destructively, live.

### BISHOP TO HEAD COMMITTEE AIDING DP'S IN GREAT BRITAIN

LONDON, (NC)—Bishop Edward Ellis of Nottingham has been chosen chairman of a national committee to be responsible for the welfare, especially the spiritual well-being of volunteer European workers and displaced persons now in this country, it was reported last week.

The committee will arrange for the provision of priests speaking the people's languages. Two Ukrainian priests are already working in the Nottingham diocese.

The diocese, in one of Britain's most important industrial areas, is already known as "Little Europe" owing to the influx of foreign workers. In addition to Poles, who have been working there for a considerable time, and many of whom have married local girls, there are now Italians, Germans, Ukrainians and Central European workers, both men and women, the majority of them Catholics.

A hearse in Norwich, Conn., has this gentle reminder as a license number: U-2.... Regardless of how fast you drive a new car it is hard to keep up with the payments.... It's easier to do a job right than to explain why you didn't.... A little flattery, now and then, makes husbands of the single men.

### JERSEY CITY UKRAINIANS PLAN DANCE TO HELP DP'S

On Sunday, February 15th, representatives of all the Ukrainian clubs and organizations in Jersey City attended a meeting at the Ukrainian Center, 181 Fleet St., and discussed plans for a dance affair to be held on Saturday, May 22nd, at the Ukrainian Center, with all proceeds slated for the relief and benefit of the Ukrainian Displaced Persons.

The idea for the affair was introduced by the officers of the Ukrainian Knowledge Society and the Ukrainian Progressive Club, Branch 70 of the Ukrainian National Association, and the representatives of the various clubs and organizations, including several other U.N.A. branches, expressed keen interest. A president, secretary, and treasurer were elected to had a committee in charge of the affair, with the committee members slated to be chosen at future meetings.

The representatives felt that, with all Jersey City clubs and organizations cooperating, the affair would be a tremendous success. In view of the worthy purpose of the dance, it is expected that a record crowd would attend.

The next meeting will be held on February 29th.

T. L.

JOIN THE UKRAINIAN NAT'L ASSOCIATION. DO IT NOW!

## LETTERS TO THE EDITOR

I

### IN DEFENSE OF THE UKRAINIAN MALE

I object! There are numerous things that a fellow can take with a smile, but when they become too bad, it sets his blood to boiling. That is just what a mud-slinging article written by a female named 'Helen' did to me. This article was entitled "The Female Species Regards The Male," published in the Ukrainian Weekly of February 8, 1948 date. So if you will all kindly permit me to defend the Ukrainian males in this dire emergency, I will continue.

To begin with, I am not going to use a lot of impressive words that will send the confused reader scurrying for a Dictionary as did 'Helen' in her article. I intend to state my contention in a clear-cut, 'non-beating around the bush' manner.

Now, to present my defense for the Ukrainian males: men who are men, and not romance story characters as some women would wish us to be. Men who were known for their outstanding courage and bravery during World War II, men who came home from this war to organize Veterans Organizations, that encourage social relationship among the Ukrainian youth. I could go on and on, building up the Ukrainian male, making it seem as if they were all superior as 'Helen' claims all of us think we are. But that would only put me in the non-objective category that 'Helen' is in and that I don't want.

I hardly think it is necessary on my part to mention a few examples in favor of the Ukrainian males, but, really, we've been knocked down so far that I just have to, in order to separate us males from the bacteria that swims and the worms that wiggle. The best example in our favor are the movie stars. All of us know that we Ukrainians have a few of our kind in the movie world. Two of the outstanding stars are men that have made a place for themselves in filmland without changing their names. Another of them, a female, will not even acknowledge that she is of Ukrainian descent. And how about all the Ukrainian football players that receive nationwide acclaim every year? They always give the sports announcers a hard time with their names; but darn if they aren't proud to be Ukrainians.

To prove that I am not being entirely one-sided, I hereby take time out to praise the genius and talent found in two female Ukrainians who recently appeared as soloists at New York's Carnegie Hall. But here is a little food for thought. I wonder if they feel the same way about the Ukrainian male as 'Helen' does? After all, if these two fine Ukrainian persons hold the same opinion about us as 'Helen' does, then maybe we are swimming bacteria and wiggling worms. If not, I invite them to come to the aid of the lowly male, please!

I rest my case.

MERRILL P. KONASIEWICH,  
(Ukrainian male)  
Los Angeles, Calif.

### RESOLUTIONS

(Concluded from page 2)

which includes neither the members of St. Michael's Orthodox Church and St. Constantine's Catholic Church, nor does it represent any other Slavic religious or social organization by agreement. It represents only a few self-appointed and misguided individuals who strive to speak for the notorious Slav Congress which is well known for its definite Communistic orientation, with which we have nothing to do, and deny them the right to speak on behalf of the Ukrainians in Minnesota.

9.—In conclusion it must be stressed that there will be no peace in the world until all oppressed and disfranchised peoples, and among them the Ukrainian nation, will be given the opportunity to freely express their own democratic will in their free and independent national states and in full and mutual cooperation with other free nations of the world.

Stephen Koshuba, Chairman, Dmytro Taraschuk, Recording Secretary, Stephan Romanuk, Treasurer, William Melnik, Financial

II

### HOW TO MAKE BOY MEET GIRL

Recently there appeared in the Weekly two articles, one by "Helen," and another by "Michael." Both wrote on the topics of Ukrainian girl versus boy. No doubt, poor "Helen" must have quite an experience to make her such an authority on the behavior of our boys. But why base personal experiences on all the Ukrainian young males in general?

As one female to another, Helen, please allow me to enlighten you on this subject on behalf of all the grand guys. Firstly, please take into consideration that I do not claim to be a connoisseur of men. I'm just being spurred on now by what I consider to be slanderous statements in your article. Sure, the opposite sex have their bad points. We too, however, are far from perfection in our own ways.

I'm going to tell you a story that happened in our vicinity which might aid and alter your criticism.

Our town, our local church and organizations, is probably typical of yours. In the past, when a Ukrainian function was on, what a time there was to get the young crowd mingling. Everyone had their own "clan" and if an individual wasn't on the inside with that group the chances were that a dull and dismal evening was had. Some of the "kids" got to thinking. Are we really such wall flowers and deadbeats in each other's view? Of course not. We just don't know each other well enough. As the old saying goes—never judge a book by its cover. What to do then? People of initiative got together, planned, and worked, and how they worked. The idea was to put on small affairs, hayrides, sleighrides, old-clothes parties, cultural benefits, etc. Next was to get general Ukrainian youth interested. A satisfactory number attended. The event was small, yet very, very important. Then, as customary, the fellows grouped together and the girls took their "corners." That is when certain appointed "people" went into action. I'll tell you a secret. Those "people" were girls. Yeah—we swallowed our pride and took the first step. That is a woman's privilege, first, foremost, and always, but only we know this. Then, once we got the gang mixing, really mixing, like in an electric mixer, we saw to it that John met Mary, and his and her friends, until everyone knew everyone—a jolly time was had by all.

Now, upon meeting a certain "someone" whom we always thought as "indifferent" with all the trimmings that go with that word, we find that the crust has been broken and we can greet each other and find that he or she is actually human.

From that point, it is up to the individual to "catch" the ideal mate. With informal affairs going on at least once a week, the usual attenders start going out of their way to round-up the onlookers, who might have gone astray, not by using high pressure, but by tact and friendliness.

Well, that's the story, Helen. Life for Ukrainian youth in Connecticut is on the road to success. Instead of "feuding" against each other, Ukrainians all over America could well spend that wasted time, because that is all it is, silly wasted time, to become acquainted. Once you're friends, you'll find that faults are more readily overlooked. Right? So put opinions, activities, etc. on the fire, put them on the anvil and hammer them into a Ukrainian la-de-da of a fine and everlasting nature!!!

SANDY

The little girl went to church for the first time. Afterward, the minister asked her how she enjoyed the service. "Well," she said, "I thought the music was very nice, but your commercial was too long."

Secretary, Rev. Andrew Kist, Pastor, St. Michael's Ukrainian Orthodox Church, Rev. Peter Leskiw, Pastor, St. Constantine Ukrainian Catholic Church, Alexander A. Granovsky, Member of Political Council of the Ukrainian Congress Committee of America.



Шрі Яновський

## ПОДВІЙНЕ КОЛО

Лютували шаблі, і коні бігали без вершників, і Половці не пізнавали один одного, а з неба падало сонце, а гелання бійців нагадувало ярмарок, а дил уставав, як за чередою, ось і розбіглися всі по степу, і Оверко переміг. Його чорний шлик вивис по плечах. Рубай, братиш білу кість! Пил спадав. Дехто з Андрієвого загону втік. Дехто простягнув руки і йому рубали руки, підіймав до неба вкрите пилом і потом обличчя, падав до землі і в землю, захищаючись передсмертною тугою і його рубали по чім попало і топтали конем.

Загони зустрілися на рівному степу під Компаніївкою. Небо округ здійснює втору блакитними вежами. Був серпень 1919 року. Загоном добровольчої армії генерала Антона Денікіна командував Половець Андрій. Купу кінного козацтва головного отамана Семона Петлюри він Половець Оверко. Степові пірати зчепилися бортами, і їх кружляв задушливий штурм степу. Був серпень нечуваного тембору.

„Сюди веді!“ І підводили високіх степовиків, і летіли їхні голови, як кавуни (а під ногами баштан і кавунами, і коні зупинилися коло них.) Дехто кричав, скавав скажено, і мов у сні, нечутно, а цей собі падав, як підрубаний бересток, обдираючи геть кору й гублячи листя. „Шукай, куме, броду.“

Висували шаблі, хряскотіли кістки, і до Оверки підліз Андрій. „Ахвирце? Тут-то, та-це ти, брате?“ Андрій не похнюпився, поранену руку закрив за френч і згисав одесу кровю. Та й, Мазепо проклятий! „Ну, що? Допоможи тобі твої генерали?“

„Високий Андрій став інше вищий. Оверко бавився шликком, мов дівчина чорною косяю, вони були високі й щирокоплечі, з хижими дзьобами й сірими очима. „А жити тобі хочеться? — питав Оверко. — Коби нашої Дофінки море собі грає, старий батько Мусій Половець у бінокль видивляється, чи не йде скумбрія, пам'ятаєш, ти й бінокль з турецького фронту привіз?“

Андрій розсіюнувся на грудях френч і підніс високо вгору поранену руку, ноби гукаючи своїм болем на поміч, а це він тамував кров з пораненої руки. „Ну й цирк!“ — гукнули Оверкові хлопці, неподалік заїржав від болю кін, кружляючи на місці, спека й залука упали на степ, і на обрії стояли блакитні вежі південного неба.

„Петлюрівське стерво, — сказав Андрій, — мати-Росію продаєш галичанам! Ми їх у Карпатах били до смерті, ми не хочемо австрійського ярма.“ Оверко засміявся, підморгнув козакам, зупинив хлопцями, що вихопив на Андрія шаблю. Хлопчик став кодувати з досади шаблею кавуна, спека дужча, а й дужча, Андрій не спускав руки, кров текла в рукав, він стояв перед братом Оверком, готовий до всього. „Що тобі оце згадується? — допитувався переможець. — Одеса, ти О-чаків?“ „А згадується мені, агадується батько Половець і його старі слова.“ Оверко перебив, подивився на південний захід. „Майстро, вітаємо, — сказав він, — коли б дощу не навіяв...“ „І його старі слова, — тому роду не буде переводу, в котрому браття милують згоду.“

„Ну й цирк!“ — гукнуло Оверкове козацтво. Крові з нього, як з буча, це як так рубонув, ну вже й ти, от тобі хрест, що я, а що наш йому одловість, звісно що, гуляй, душа, без тіла, а тіло без душі. Цирк? — перепитав Оверко. — Рід наш великий, голо-

ви не шитані, крім нас двоє, іще троє рід посять. Рід — це основа, а найперше державна, а коли ти на державу важний, тоді рід хай плаче, тоді брат брата зарубає, он як!“

„Ну й цирк!“ — гукнули чорні шлики, а Андрій став одбелюватися на сонці, мов пологно, спечено було в степу коням і людям, з південного заходу намірився віяти майстро. „Роде мій, роде, прости мені роде, що я не милую згоди. Рід переведеться, держава стоятиме. Навіки аминь.“

„Проклинаю тебе моїм руським серцем, ім'ям великої Росії-матини, од Варшави до Японії, од Білого моря до Чорного, проклинаю ім'ям брата і згодою роду, проклинаю й ненавиджу в мою останню хвилину!“... „Та рубайте його, козацтво!“ — скрикнув Оверко, і лютували Андрій, і заревлі переможець, і дмухнув з південного заходу майстро, і стояли нерухомо башти степового неба.

А над берегом моря похажав старий Половець, дивлячись в бінокль на море, виглядає вітру чи хвилі, шукає на воді буйки над сітками, і йому здається син Андрій. „Добрий бінокль привіз, Андріє! Над морем устав сялець підпорічника російської армії, поверхшторного воєнка за веру, царя і отечество, героя Саракмиша й Езерура. Та з моря наближалася шаланда, видко було дружини вимахи весел, на хвилю і з хвилі, на хвилю і з хвилі. Хмарка одна кубилася на заході над близькою Одесою, ніхто не сказав би, що в ній гримлять громи та заховано блискавки, хіба що старий Половець, хіба що той досвідчений рибалка, який поспішає до берега. Шаланда добре помітна. Половець лягає на землю й дивиться з землі. В шаланді п'ятеро. Видко, що „Ластівка“. На кермі людина без кашкета. Троє ознак збігається. Далі буде: „Чи є у вас скумбрія зелена?“

„А в ночі мало?“ Половець зійшов до води, підкотив штани, повернувшись носом шаланди в море, притримав за керму, потяг її до себе, люди позискакували, відбували діалог, з човна вивантажили важкі пакунки, старому Половцю згадалися контр-абандитські справки сина Панаса. „Можє динаміт?“ — „Ще дужче за динаміт!“ — засміялися гості, шаланду виволокли на берег, іванів товариш пізнав, осміхнувся до старого. „Рибалки, гвардія, а твій Іван з білками біється?“ — „Як я гвардія, я рибалка.“ — „Чубенко, поясни йому, що тепер він червона гвардія, хоч хоче, хоч не хоче.“ Іванів товариш узяв Мусієву руку: „Денікінські обдурили, французів обплівали, друкарня тут, шрифет є, пролетаріят всіх стран, соединяйся“, — та ляснув старого по руці, аж берег загав. Хмарка над Одесою ворухнула крайками крил, зирнався вітерець, море почорніло. Половець прислухався до плескоту хвиль об каміні, „рокоті, невеличка заварушка буде на вісім балів, майстро зирнався десь із ненаших гір.“

„Майстро десь зирнався“, — сказав Оверко Половцю і оглянувшись, обставлений блакитними вежами неба. Чорношляки взяли до кишені порубаного ворога, серед бойовища стримів на списі жовтоблещитий прапор, над степом здійснював південно-західний вітер.

Здалеку кружляв вихор, веретеном устав догори, розквітнув під небом вигнутий стовп пилу, пройшов шляхом, затьмаривши сонце, перебіг баштан, прогук бойовищем, і полетіло вгору лахміття, шапки, падали люди, кидалися коні. І смерч розбився об купу коней і трупів, упав на землю зливою задушливого пилу, вітер одніс його далі, і наче з хмар ішов дощ, хилився він під подумом майстра.

Козацтво чхало і обтрушувалося, коні іржали, і за ліска вискочили вершники з чорним прапором, розгорнулися, пропустивши наперед тачанки, „до зброї! по конях! кулемети! махновці!“ а тачанки обходили з флангів, четверики коней гризли під собою землю, мов фури демонів, і строчили кулемети.

У пилі, як у тумані, блискачки постріли, груди розривали спека, майстро дмухав нерівно й горяче, пробігли верхи раз, другий, „наша бере й

морда в крові“, „тримайся“, „слава“, одчайдушний свист, далекий грім провуркотів, „робигразлі!“ — почувлася команда Панаса Полівця, раптом зупинилися кулемети, раптом змерли постріли. Майстро рівно однісвил пил. Оверкові чорні шлики падали під кінське копито, шаблі блищали в руках, бій закінчився раптом, як і почався.

Оверко Половець сидів під колесом тачанки просто на землі, голова в нього була розкраяна, він дивився собі в ноги, затуляв долонею рану, він ще не вмирав, кризь рану не пролазило його могутнє життя, і Панас Половець підійшов із револювером у руці, привільючись до Оверки.

„Зустрілися, браток! — трусонув волесям, що спадало на плечі, — там і Андрій лежить, чиста шуткока, а я собі сиджу в лісочку й чекаю, доки вони кінчат битися, а вони й кінчили — один мертвий, а другий кволий, ну що — України тобі хочеться?“

Оверко не підвів очей. На коні, чорний від пороку, підїхав чотирнадцятилітній Сашко Половець. „Дай, я його домушу!“ — „Дурню, це Оверко.“ Сашка збігав, зіскочив з коня, підійшов до брата, взяв його рукою за підборіддя й підвів йому голову. „Оверку, горє мое“, — сказав він голосом старої Половички. Оверко виплюнув йому в обличчя кров з рота й застогнав.

„Махновський душогубе, — тихо сказав Оверко, дивлячись собі на ноги, — неенька Україна кривавими слюзами плаче, а ти гайдамачини по степах із ножем за халіявою“. Панас стояв кремезний, мов дуб, і реготав. Сашко витирив з обличчя братову кров і хавався за зброю.

„Іменем батька Нестора Махна, — реготав Панас, — призначую тобі суд і сілство. За вбивство рідного брата Андрія — утопити в морі, за підтримку української держави на території матери порядку анархії — одрубати голову“. Оверко ще виплюнув жменю крові, хмара на південному заході катастрофічно росла, майстро поволи переліг на грего протилежний вітер, грего підганяв хмару з усіх боків, він тирдував її, збивав до-купи, мов отару, і чувся приглушений гуркіт, сонце палило, „дайте пити“, — сказав Оверко.

Обвів очима ноги, що стояли густо перед ним, в ньому закипіло зло уключ, він спинив його і мовив: „Пам'ятаєш батькову науку? Тому роду не буде переводу, в котрому браття милують згоду“. Прогуркотів грім близького дощу. Панас Половець замислився, „рід наш рибальський, на морі бувальський, рід у державу востає, в закон та обмежання, а ми анархію несемо на плечах, нащо нам рід, коли не треба держави, не треба родини, а вільне співжиття?“

„Проклинаю тебе“, — „Почекай проклинати, я вільний моряк батька Махна, даю тобі хвилину, а ти подумай собі і поміркую, здохнути завше встигнеш, чи правду я кажу, хлопці, здохнути він устigne, та може він нашим буде, ловецького Половецького роду, завзятий і проклятий, дарма, що попросітх в Одесі на театрі грав та вчительську семінарію пройшов, правду я кажу, брате?“

„Проклинаю тебе великою ненавистю брата, і проклинаю тебе долею нашою шербатаю, душогубе махновський, злодог каторжний, у Бога, в світ, у який день?“ Оверко не зводив очей і не бачив своєї смерті, вона вилетіла з Панасового маузера, вибила Оверків мозок на колесо, блискавка розколола хмару, слідом ударив грім, „дощем запахло хлопці, по конях!“ За кілометр повстала сіра висока пелена, там ішов дощ, до сонця підсудувалися хмари, степ потемнів, земля ніби здригалася, чекаючи дощу, грего рівно дмухав у височині.

А над берегом моря похажав старий Половець, він думає думу, дивиться в бінокль, щоб не прогавити когось чужо-

го, а в береговій печері йде робота. Чубенко там за старшого, здоровий за трюх, такими руками машину гне, що не встигаєш і папір підкласти. А паперу ціла купа, на весь берег вистарчило б курити, і є собі по нашому, а є такою і он такою мовою, до французьких матросів та грецької піхоти. Хто зна по якому вони там говорять, на всіх треба настановити, бо знову ж ревком. Гострі рибальські очі побачили далеко над берегом у напрямку Одеси — людину. У бінокль вона стала солдатом. Із степу показалася друга постать. У бінокль вона стала солдатом.

Рибалка обдивився, чи добре замасковано небезпечну печеру, підійшов далі по березі, заходився коло сіток на прижалох, солдати наближались. Над Одесою йшов дощ. Пересип був у мряці, на рейді диміли крейсери й міноносці, солдати наближались. Грего посилав море дощем, тільки чомусь не видно патруля, може він поїде приїде машинною або моторкою. Стара Половичка десь в Одесі на базарі, хіба з тої рибки прожигав, солдати наближались. Вони йшли рівним військовим кроком, вони сунулись як на магніт. Половець для чогось помацав свої коша-рі руки. Він був середній на зріст і завжди дивувався, коли велитні-сини оступали його, мов бір, солдати наближались. Це були іноземці і один з них підійшов перший. Половець улава, що нічого не бачить, „до якого ти з ним говориш месь?“ Солдат підійшов шийно-чорнявий і тендітний, „по якому ти з ним говориш месь?“ — „Скумбрії зеленої, почув Половець?“ — „А вам ночі мало?“ — не думаючи, одповів паролем рибалка, серце в нього з радістю закалатало, як замолоду, він обняв солдата, над Одесою спускалася завіса прикрого дощу, море було аж чорне.

„Законати треба, — сказав Панас Половець, спиняючи коня коло мертвого Оверка, — клятий був босячюра. „Дощ дрібно сів, дві тачанки поставлено нашілню поруч, між тачанками папучили ковадру, сам Половець, узявши шанцеву лопату, ковав там притулок двома братам. Піт котився, аж дріб, він був важкий і дебелий — цей четвертий Головець, колишній моряк торговельного флоту й контрабандист.“

Сашко скупився на тачанці коло кулемета, він забув за дощ, йому мріялося, що рука старої Половички бере його за чуба, навкруги берег, та навкруги море, і можна спуняти й не чекати кулі, і сітки сохнуть на приколах. Та таке недосажне рибальське життя, та так пахне море, та й чого він взагалі пішов, а Панас його не жалув, ну, та назад хай чорт лисий ходить, а не він, Сашко — таке кляте Половецьке насіння!

Панас сопів, викидаючи з ями землю, він грався лопаткою, як івний вилок, „ну, здається, хватить!“, „хай не кажуть, що я рід зневажив?“

І похорон відбувся. Дощ наплав свої вітрила, над степом зрідка пробігав вітер, добрята чий дощ пронизував землю. По обличчю в Панаса Полівця бігли дощові краплі, збоку видідалося, що він сілізно плаче коло готової могили, у всього загону текли дощові слюзи, це була страшна річ, щоб отак плавав гірко цілий військовий загін, а дощ не вгавав.

І тоді за дощем з'явилася марино: розгорнувся далеку червоний прапор кінного загону інтернаціонального полку на чолі з Іваном Половцем. Ласті, вона вилетіла з Панасового маузера, вибила Оверків мозок на колесо, блискавка розколола хмару, слідом ударив грім, „дощем запахло хлопці, по конях!“ За кілометр повстала сіра висока пелена, там ішов дощ, до сонця підсудувалися хмари, степ потемнів, земля ніби здригалася, чекаючи дощу, грего рівно дмухав у височині.

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