

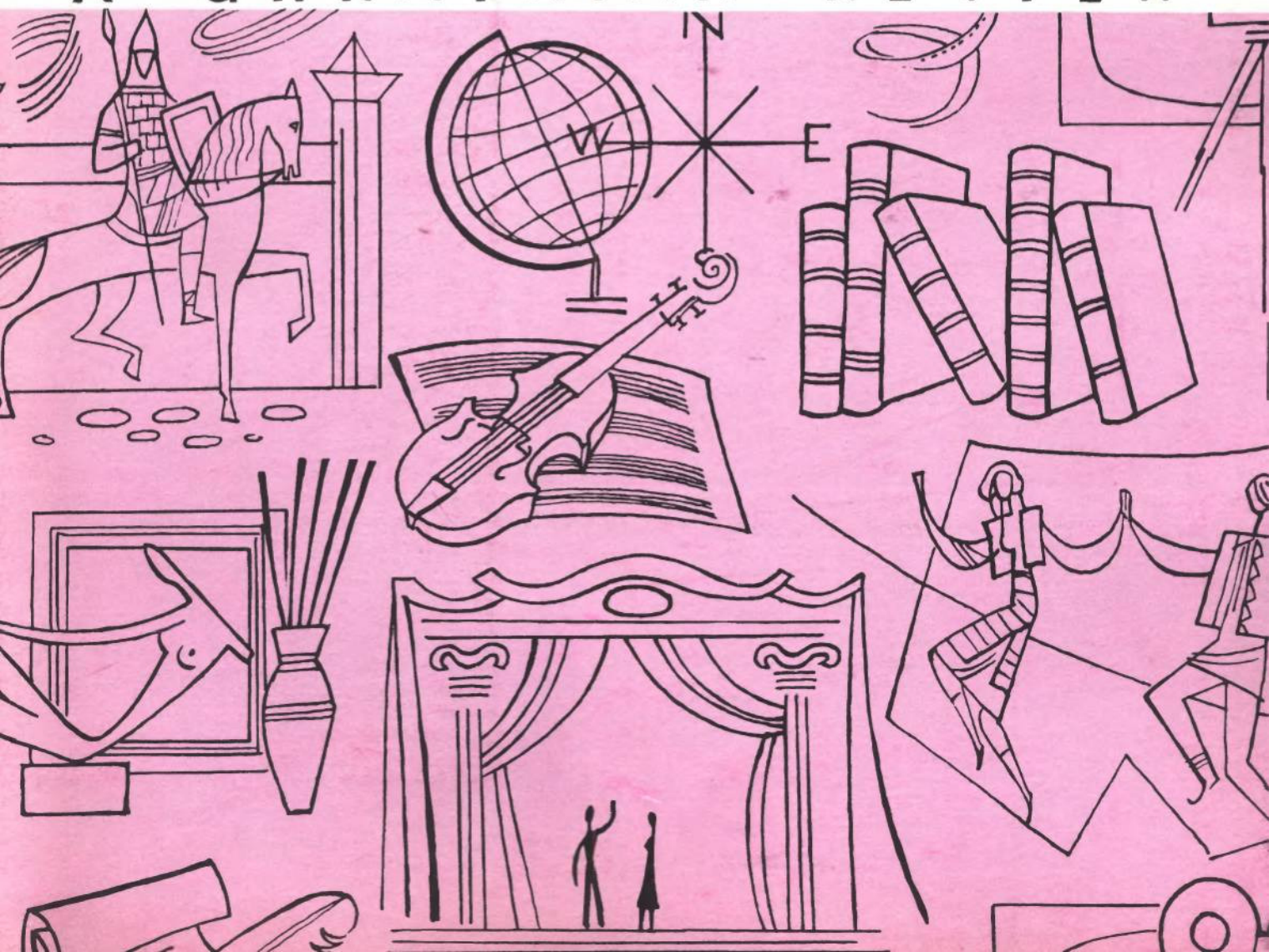
KIEV ACADEMY  
SOSYURA'S "LOVE UKRAINE"  
BASEBALL'S NESTOR CHYLAK

No. 8 Spring, 1969

50 cents

# FORUM

A UKRAINIAN REVIEW





# FORUM

A UKRAINIAN REVIEW

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Scranton, Pa. 18501



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## KIEV

by Yuri Kolesnichenko

*UKRAINE'S FIRST UNIVERSITY was the Academy of Kiev founded by the Orthodox Church leaders in the 1600's. Later it was renamed the Mohyla Academy in honor of Metropolitan Peter Mohyla (1596-1647) one of its greatest benefactors. The Kiev Academy was one of the great European centers of learning from about 1640 to 1800 and contributed not only to scholarship in Ukraine but also to all Eastern Europe, particularly Russia.*

**T**HE BIG FIRE that broke out in Kiev in 1614 did not spare the Confraternity School in the Podil district. Despite efforts to save it, the fire got the upper hand and the school was destroyed.

The newly organized Orthodox Confraternity, which the Polish Roman Catholic Church and the Uniate Church (at that time it was a form of struggle for national liberation), could not be reconciled with the fact that Kiev had been left without a school. In 1615, the landlady Lizaveta Hulevichivna-Lozka of Kiev presented the Confraternity Monastery with her manor to be used as a school and dormitory for its students. In 1620, Jerusalem's Patriarch Theophan visited the city on the Dnieper, ceremoniously consecrated the new school and ordained its Orthodox leaders Isaiah Kopistensky and Iova Boretsky into high religious orders.

A notable contribution to the history of the Confraternity School was made by Metropolitan Peter Mohyla who was an outstanding educator and humanist.

In 1633 Mohyla was elected Metropolitan of Kiev and filled the office of the late Isaiah Kopistensky. Under Mohyla's management the school merged with the Pecherska Lavra (Cave Monastery)



# ACADEMY

School in 1632, and on its basis a Collegium (College) was inaugurated. At that time it was the only establishment of higher learning not only in Ukraine, but also in the entire Eastern Slavdom. In 1701, the Mohyla Collegium was organized into the Kiev Mohyla Academy.

**ITS CURRICULUM** consisted of two parts: the lower and the higher. The lower part, in its turn, was divided into six grades or classes. In the *jura* or *analogia* the students were taught to read and write in Slavic, Latin and Greek. In the *infima* they were instructed in the sciences. In the *grammatica* and *syntaxima* they learned grammar rules of the three languages, translated various works of literature, and were taught catechism, arithmetic and singing. In the poetry class the students were instructed in poetics and the laws of rhyming. In the rhetoric class they mastered the art of eloquence and learned how to write orations and deliver sermons.

The highest of classes were those of philosophy and theology. The course of philosophy lasted two years, and of theology four years. The curriculum was organized in such a way that lectures lasted from six to eight hours a day.

It is interesting to note that the seats in the auditoriums were arranged according to the students' capabilities. The best students occupied the front benches, called the senate. From the senate monitors were elected to help the lecturers in keeping order, calling on the students to answer, and even putting down marks for their answers. In classes, discussions were frequently organized, the students wrote their own verses and works of prose. Those who came from the poorest families sometimes added a postscript at the end of their papers, asking to be granted some bread, candles or a shirt in case their composition be recognized as good. Sometimes such requests were fulfilled.



Kiev Academy and Students  
Engraving of 1697-1702



**A**N EVEN MORE interesting method of stimulating studies existed at the Academy: the name of a student who made mistakes during Greek or Latin classes was put down into specially issued sheets. Such a penalty sheet stayed with the student until he managed to find some mistakes in the answers of his schoolmates!

The Academy was headed by the rector. His assistant, the prefect or chief administrative officer, was in charge of the whole body of courses offered in the Academy. Both were appointed by the Metropolitan of Kiev and were obliged to attend lessons and keep an eye on the behavior of the students and professors. The lecturers were appointed on the recommendations of the academic corporation, and were under such great dependency of the Academy's administration that they could not leave the monastery compound without special permission, save only when a stroll was in question.

On the other hand, the professor had no smaller authority over the student: he had the right to punish him with cane or ruler, but the number of lashes were not to exceed more than 20. Serious misdeeds of the students were considered by the prefect, and still more serious by the rector himself. In the supervision of the students the prefect was assisted by the superintendent who, in his turn, had his assistant (seniors, inspectors and censors) chosen from the most reliable students of the top and middle classes.



**Kiev Academy Students in 17th Century**  
Each student holds his thesis in Latin



**Peter Mohyla — Founder of Kiev Academy**

The prefect was also in charge of the Academy's finances. Incidentally, practically no costs were allocated for the upkeep of those students who lived in the orphanage, the *bursa*. To earn their living its inmates often walked the city's streets singing before the houses of well-to-do citizens, begging for alms. The way those students were dressed can be judged from the following fact. On the Metropolitan's suggestion to hire washerwomen who would launder and darn the students' clothes, the Academy administration replied that "almost none of those living in the orphanage have any shirts, to say nothing of underwear," and that it would be more advisable to sew some clothing for these poor wretches instead of allotting the money for hiring washerwomen.

**U**SUALLY IN MAY the Academy organized various festivities and out-of-town gatherings in Shulyavka, Hlubochitsa, by St. Cyril's Church in the Podil district, and in Borschshivka. As a rule such gatherings were accompanied by singing, music and reciting. During these days the debates at the Academy were of an exceptionally solemn character. On the eve of such events the Metropolitan would visit the Kiev Lavra where he was waited upon by the Kiev city fathers. At nine o'clock in



the morning the cortege made for the Academy where the Metropolitan was met by the rector and prefect. The best students read verses and salutatory speeches especially composed in honor of his Highness. The guests were offered programs of the debates in which the Metropolitan often interfered. Those students who provided an apt answer to the questions on philosophy or theology asked by the Metropolitan were given monetary awards or awards in kind. No wonder these debates drew such a large body of entrants.

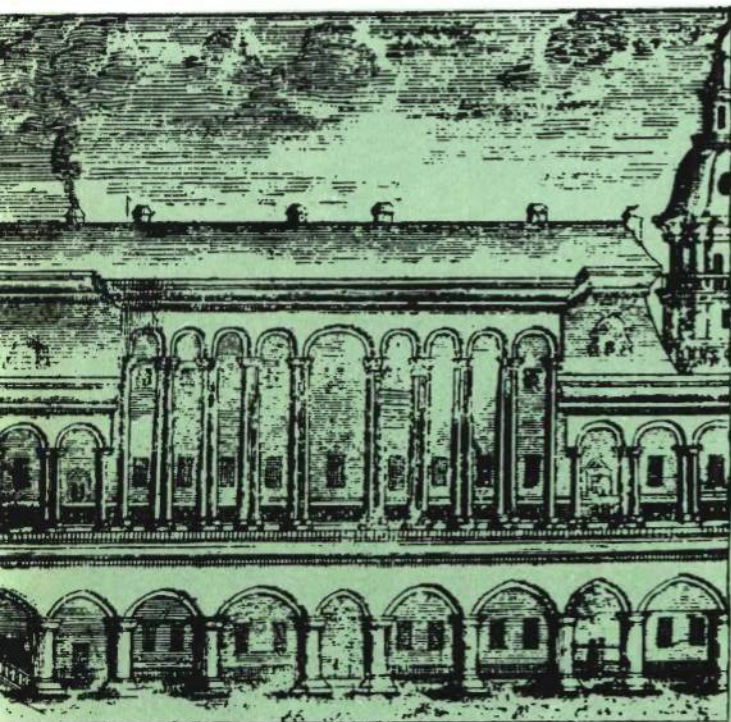
Despite the harsh system of cramming, physical punishment and religious scholasticism, the Kiev Academy gave its students a basic and wide knowledge, and played a tremendously great part in the cultural life of Ukraine, Byelorussia and Russia in the 16th and first half of the 18th century. Its better disciples became outstanding partisans of native culture. Among its graduates were the famous scholar and traveller Hryhorovich (Gregorovich)-Barsky, the prominent philosopher and writer Theophan Prokopovich, the poet and philosopher

Hrehoriy Skovoroda, philosopher, author and public figure Heorhiy Konesky, and the famous composers Maxim Berezovsky, Artem Vedel, and many others. It has been proved that the outstanding Russian scholar Lomonosov also studied at this Ukrainian institution in the 1730's.

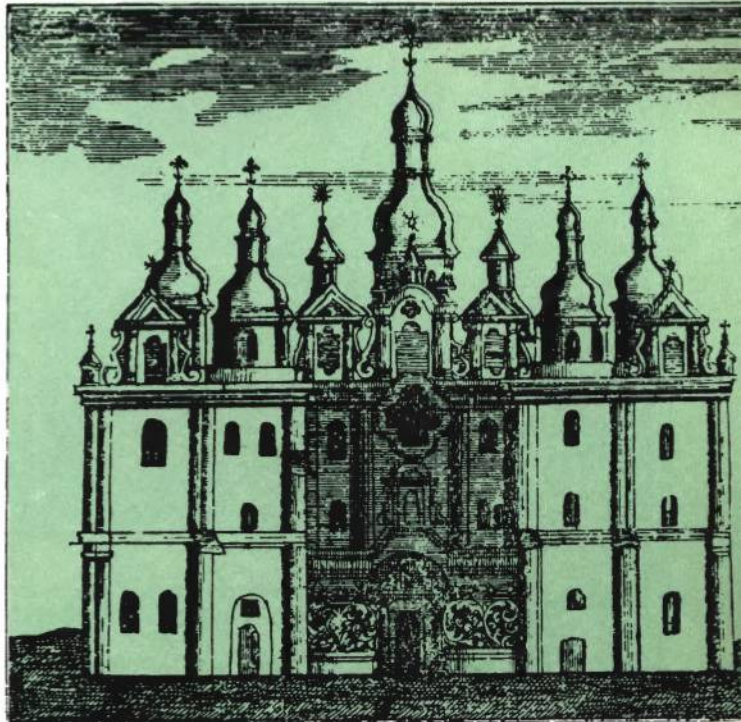
During Ukraine's liberation wars of 1648-1654 under Hetman Bohdan Khmelnytsky, the Kiev Mohyla Academy was a center of emancipatory ideas.

In recent years the interest of Ukrainian scholars in this first establishment of higher learning of the Eastern Slavs has been great. A number of profound and important studies have been published on the Academy.

The building of the former Academy, housing now a department of the Central Library of the Ukrainian Academy of Sciences, is being restored. And the question of translating the best works of the professors of the Academy from Latin into Ukrainian is now being widely discussed. ▼



Kiev Mohyla Collegium  
A Contemporary Engraving



Kiev Pecherska Lavra  
17th Century Engraving



## The First Ukrainian Canadian

# VASYL ELENIAC

1859-1956

by Vladimir J. Kaye

*The story of Vasyl Eleniak is as remarkable as the great Ukrainian immigration which followed him to Canada. There are some indications that Ukrainians may have come to Canada in 1812 and 1874 but Eleniak is the first documented and official Ukrainian immigrant to Canada. Because of this fact — recognized by the Canadian government in its award of one of the first Canadian Citizenship Certificates to him — Vasyl Eleniak richly deserves the title of "the First Ukrainian Canadian."*

*The following biographical sketch has been prepared by Vladimir J. Kaye of Ottawa, a distinguished Ukrainian Canadian historian. It is based on material collected for the Dictionary of Ukrainian Canadian Biography: Pioneer Settlers 1891-1900. This Dictionary is a Canadian Centennial project sponsored by the Ukrainian Canadian Research Foundation of Toronto.*

*The famous Canadian photographer Yousuf Karsh, who also received a certificate at the first Canadian Citizenship ceremony, made an impressive portrait of Eleniak now in the Archives of Canada. — Editor.*

VASYL ELENIAC, one of the first Ukrainian settlers to make his home in Canada, was born December 22, 1859 at Nebyliv, district Kalush in Western Ukraine. He was the son of Stefan Eleniak (1818-1872) and Eudokia Shtefura (1822-1878), the eldest of five children, brothers Ivan, Petro and Michael and sister Anna (married Chichak). In 1883 he married Anna, the daughter of George Roshko and Maria Trenchiy, born 1864 in Nebyliv, and was employed in the lumbering industry, driving rafts down the river Limnytsia. His parents owned only three *morgen* of land (one *morgen* is about 2/3 of an acre), therefore he decided to emigrate to Canada. He heard about the new land from German colonists who had relatives in Canada "where settlers received 160 acres of land for nothing." He was joined by two other villagers, Ivan Pylypiv (Pylypiwskyi) and Yurko Panischak.

At the end of the summer of 1891 they left their native village heading for Hamburg, Germany. Yurko Panischak, short of money, was turned back. Vasyl Eleniak and Ivan Pylypiv paid 110 gulden each for the passage and started for Canada on the S. S. Oregon. They arrived in Quebec on September 7, 1891 and proceeded to Winnipeg. Before settling on their own homesteads, they went to work on Mennonite community farms in Gretna, Man.

After two years, Vasyl Eleniak had saved enough money to return to Nebyliv in order to bring his family over to Canada. He obtained a regular passport from the district office in Kalush (dated February 26, 1894) and together with six other families they proceeded to Hamburg. However, he found himself short of passage money and was forced to return to Nebyliv. For one month he drove rafts on the Limnytsia River and then, having earned enough to pay the passage, the Eleniak family together with the families of Nykola and Michael Melnyk left for Hamburg where they boarded the S. S. Mongolian and arrived at Quebec on June 25, 1894.

THE FIRST four years Vasyl Eleniak worked as a herdsman in Manitoba, and then in 1898 the family proceeded to Alberta, settling on a homestead in the Edna district, which later became the community of Chipman, Alberta. He was a successful farmer, raised a large family and on January 3, 1947 was chosen by the Canadian Government as one of the honorary recipients of the Canadian Citizenship Certificate at the First Citizenship Ceremony held at the Supreme Court in Ottawa. The Prime Minister, the Right Honorable William Lyon Mackenzie King was the first recipient.

Vasyl Eleniak died in Edmonton, Alberta on the 12th of January, 1956 at 97 years of age and was survived by three sons, four daughters, 51 grandchildren, 62 great-grandchildren and one great-great-grandchild. On Sunday, January 15, Bishop Neil Savaryn, D.D., celebrated the funeral rites at St. Josaphat's Ukrainian Catholic Cathedral in Edmonton which was attended by the members of the family and by numerous representatives of the community. The next day Vasyl Eleniak was buried in Chipman.

Many of the descendants of Vasyl Eleniak became active in public life. A number of his grandchildren served in the Canadian Armed Forces during the Second World War. For example William V. Eleniak served overseas for five years; G. Eleniak served with the RCAF; Sophie Eleniak served with the RCAF (W.D.); James Pasemko served overseas and was wounded in action.

In public life and business, Irene Eleniak became a school teacher; William P. Eleniak was a Municipal Councillor for a number of years; Michael P. Eleniak was Mayor of Chipman; Paul Pasemko was a car dealer and garage owner; J. M. Starko served on the school board a number of years and became a noted cattle raiser in the district; Nick Starko became a car dealer and garage owner in the town of Mundare, Alberta; Rosemary Starko became a stenographer for the Provincial Government; Amelia Starko became a nurse and receptionist; Joseph J. Starko, optometrist in Edmonton, served during the Second World War with the University of Toronto contingent; Peter A. Starko became a school teacher and later, on graduation from the university, an optometrist. ▼

(Biography prepared in 1962)



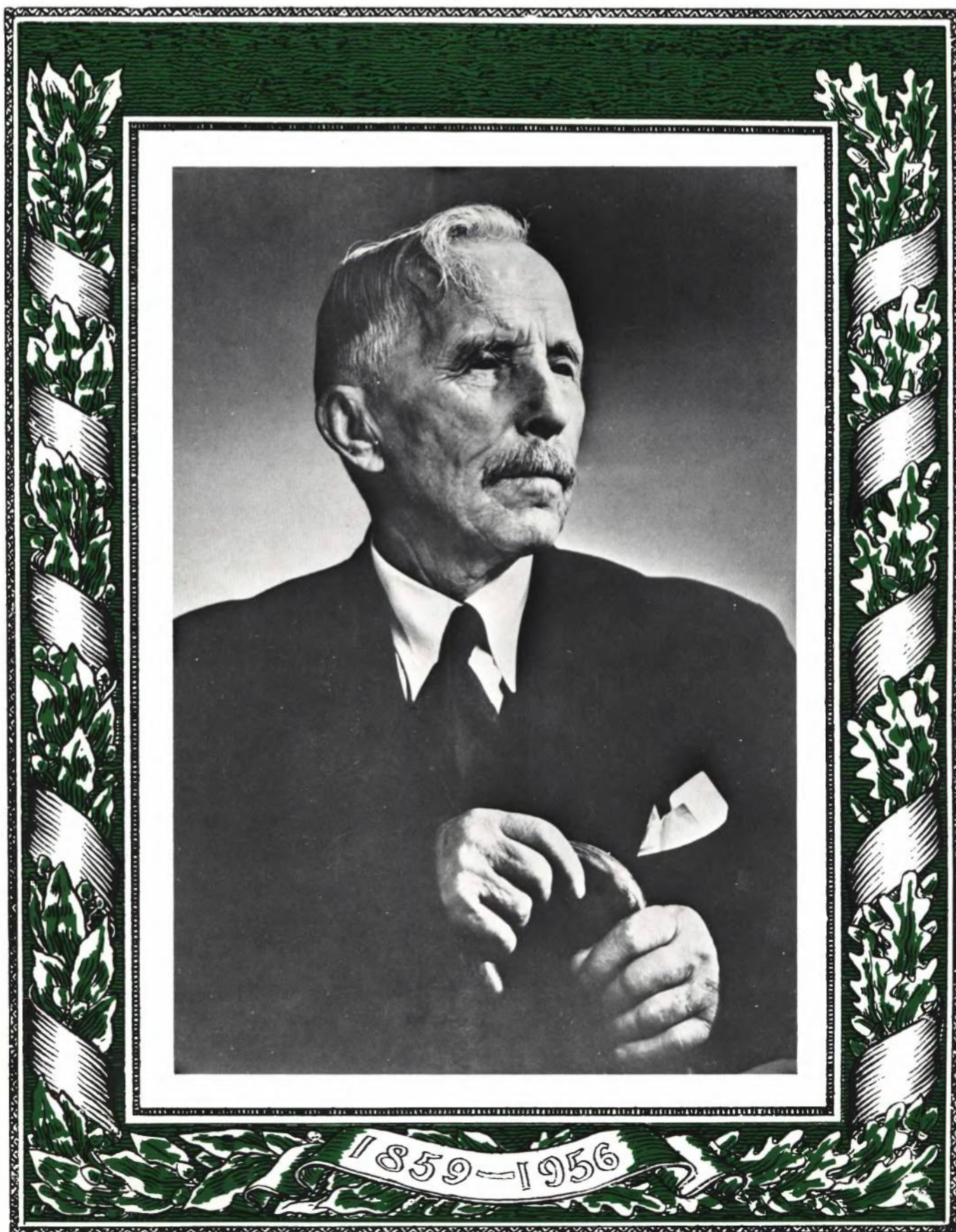


Photo by Karsh, Ottawa



# UKRAINIAN BOOKSTORES

## A GUIDE FOR LIBRARIANS AND BOOK COLLECTORS

**U**KRAINIAN bookstores have played a major role in contributing to knowledge of Ukraine and of encouraging Ukrainian literature in North America. Several, Surma (New York), Ukrainian Booksellers (Winnipeg) and the Ukrainian Book Store (Edmonton) have served the Ukrainian community for over half a century. Today New York, Winnipeg and Toronto are the major Ukrainian book centers with several Ukrainian book shops in each.

Note that there is a political division among Ukrainian bookstores and all but two of those listed support the nationalist, or independent Ukraine ideal. The two specializing in Soviet and Communist Ukrainian publications are Cooperative Bookshop (Winnipeg) and Ukrainska Knyha (Toronto). Although some of the others handle Soviet books these two do not carry books critical of the Soviet Union and Soviet Ukraine.

Included in this list are bookstores in the United States and Canada as well as England, France, Germany and Argentina. Some Ukrainian publishers and organizations are also booksellers and therefore these also have been included.

This list is as complete and as accurate as FORUM was able to make it. We would appreciate readers sending us information on any omissions or corrections. We hope it will be of value to all readers and librarians who wish to build their Ukrainian library collections.

Andrew Gregorovich  
Scarborough College Library  
University of Toronto

**Arka**  
3644 St. Lawrence Blvd.  
Montreal 18, Quebec  
Good book stock.

**Arka**  
10615 — 97th St.  
Edmonton, Alberta  
Small book stock.

**Arka Book Store**  
575 Queen St. W.  
Toronto, Ontario

A good general Ukrainian book store with old and new stock of books, magazines and newspapers in Ukrainian as well as English language books on Ukraine. Ukrainian art, music, handicrafts and phonograph records are also stocked. Managers Volodymyr Klish and Stepan Rosko established Arka in May, 1949.

**Arka Co.**  
48 E. Seventh St.  
New York, N. Y. 10003

Carries a good stock of current Ukrainian books and periodicals as well as some art handicrafts.

**Basilian Press**  
286 Lisgar St.  
Toronto 3, Ontario

Publishes and sells Ukrainian Catholic books.

**Bazaar**  
5011 Broad St.  
Philadelphia, Pa.

**Biblos Books**  
340 Bathurst St.  
Toronto, Ontario

A good stock of Ukrainian books and serials, art handicrafts and records. One of the few national Ukrainian bookstores which also handles Soviet publications. Manager Gregory Replansky established Biblos in March, 1960.

**Bulava Publishing Corp.**  
423 E. Ninth St  
New York, N.Y. 10003

Handles primarily its own finely printed Ukrainian publications.

**Cooperative Bookshop**  
882 Main St.  
Winnipeg, Manitoba

Strictly Soviet and Communist Ukrainian books and magazines.

**Delta Import Co.**  
2242 W. Chicago Ave.  
Chicago, Ill.

Specializes in ceramics.

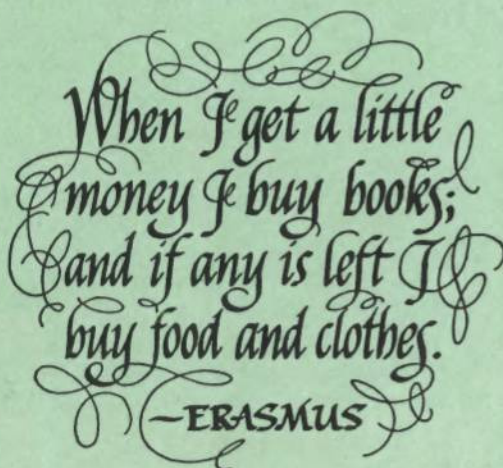


Denysiuk (Mykola) Pub. Co.  
2228 W. Chicago Ave.  
Chicago, Ill.

Dnipro Ukrainian Book Store  
386 W. Hastings St.  
Vancouver, B. C., Canada  
Books and magazines; D. Okos, proprietor.

Dnister Book Store  
2399 West 11th St.  
Cleveland, Ohio  
Good stock of books and papers, records.

EKO  
145 Second Ave.  
New York, N.Y. 10003  
Mostly costume and art materials.



Howerla Ukrainian Book Store  
238 E. Sixth St.  
New York, N. Y. 10003  
Handles primarily its own numerous reprint publications (inexpensively printed) of older Ukrainian books. Manager is Dr. M. Sydor-Chartorysky who edits the useful Ukrainian bibliographical journal Biblos. Howerla, a crowded shop, publishes annual catalogs and is one of the few Ukrainian bookstores with no sidelines.

Kalyna Ukrainian Co-Operative Ltd.  
862 Main St.  
Winnipeg, Manitoba  
A good general stock of Ukrainian books and magazines. Has published catalogs.

Knyho-Spilka  
68 E. Seventh St.  
New York, N.Y.  
Handles primarily its own publications including Hrushevsky's monumental History of Ukraine-Rus (11 volumes) and History of Ukrainian Literature (4 volumes). Now a division of Arka (N.Y.)

Mitla  
Casilla de Correo 7/Sucursal 7  
Buenos Aires, Argentina

Molode Zhyttia Inc. (Plast)  
302 East 9th St.  
New York, N.Y.

Narodna Volya  
524 Olive St.  
Scranton, Pa.

Paul's Music & Book Supply  
306 Twentieth St. W.  
Saskatoon, Saskatchewan  
Small stock of Ukrainian books in addition to music and periodicals.

Ply Co-Op Ltd.  
768 Queen St. W.  
Toronto 3, Ontario  
A good stock of Ukrainian books, magazines and papers, especially Plast and new Ukrainian publications. Ply was established in 1954. Has a large records section and some Ukrainian art.

Premiere Imprimerie Ukrainienne en France  
3, rue du Sabot  
Paris VI, France  
Publishes and distributes books and papers in Ukrainian and French.

Prolog Research and Pub. Assn.  
875 West End Ave., Suite 14b  
New York, N.Y.

Shevchenko Scientific Society  
302-304 West 13th St.  
New York, N.Y.

Societe Scientifique Shevchenko  
27, rue des Bauves 95  
Sarcelles, France

Surma Book & Music Co.  
11 E. Seventh St.  
New York, N.Y. 10003

Surma, with more than half a century behind it, is perhaps the "grandfather" of Ukrainian bookstores in North America. Founder Myron Surmach, a believer in the beneficial value of honey to health, is still very active. Surma carries a good stock of Ukrainian books, magazines, papers, music, records, art (some of it the fine work of his daughter Yaroslava)—and honey.

Svoboda Book Store  
P. O. Box 346  
Jersey City 3, N. J.

Carries Ukrainian Congress Committee of America, U.N.A. and other publications on Ukraine in the English language.



**Ukrainian Academy of Arts & Sciences**  
in the U.S. Inc.  
206 West 100th St.  
New York, N.Y.

**Ukrainian American Pub. & Printing**  
Co. Inc.  
2315 West Chicago Ave.  
Chicago, Ill.

**Ukrainian Art Ceramics Studio**  
861 Queen St. W.  
Toronto 3, Ontario  
Primarily Ukrainian ceramic folk art.

**Ukrainian Bazaar**  
126 St. Marks Place  
New York, N.Y.

**Ukrainian Bazaar**  
832 Main St.  
Winnipeg Manitoba

**Ukrainian Book Store**  
19157 Wexford St.  
Detroit, Michigan

**Ukrainian Book Store**  
P.O. Box 2414 (10205 — 97 St.)  
Edmonton, Alta.

One of the best Ukrainian bookstores carrying a large stock of national (and some Soviet) Ukrainian books, magazines, papers and records. Bohdan Melnychuk is manager of this firm established in 1910. Regularly publishes lists and catalogs and specializes in mail order.

**Ukrainian Booksellers and Publishers**  
49, Linden Gardens  
London W. 2, England

The only Ukrainian bookstore in Great Britain, it forms a part of the Association of Ukrainians in Great Britain. Distributes primarily its own publications, politically anti-Soviet and historical, relating to Ukraine and the Soviet Union.

**Ukrainian Booksellers & Publishers Ltd.**  
660 Main St.  
Winnipeg 2, Manitoba

This is Canada's oldest bookstore handling books on Ukraine, and is part of a large firm called Winnipeg Musical Supply. Publishes catalogs.

**Ukrainian Booksellers Prosvita**  
324 Queen St. W.  
Toronto 1, Ontario

Small book stock, mainly papers and magazines.

**Ukrainian Canadian Committee**  
456 Main St.  
Winnipeg 2, Manitoba

This is the national headquarters which distributes its own publications.

**Ukrainian Congress Committee of America**  
Publications Dept.  
302 W. Thirteenth St.  
New York, N.Y. 10014

Distributes its own publications including the Ukrainian Quarterly.

**Ukrainian National Federation**  
105a Edwin Ave.  
Toronto 9, Ontario

**Ukrainian Trading Co.**  
788 Main St.  
Winnipeg, Manitoba

**Ukrainian Publishers Ltd.**  
200 Liverpool Road  
London N. 1, England

Related to Ukrainian Booksellers in London.

**Ukrainian Voice Bookstore**  
P.O. Box 3626, Stn. B.  
(210, 216 Dufferin Ave.)  
Winnipeg, Manitoba

Carries a good stock of Ukrainian books, magazines and papers. Specializes in UVAN and Ukrainian Orthodox Church publications.

**Ukrainische Gesellschaft fur**  
Auslandstudien  
8 Munchen 2  
Karlsplatz 8/III  
Germany

Distributes Prolog and Suchasnist publications.

**Ukrainian Youth League of North America**  
UYLNA Foundation Inc.  
2 East 79th St.  
New York, N.Y.

Distributes its fine Ukrainian Arts book.

**Ukrainska Knyha**  
1162 Dundas St. W.  
Toronto, Ontario

This is the best source of Soviet Ukrainian books, magazines, papers, records, music and handicrafts. Publishes catalogs.

**UVAN Ukrainian Free Academy of Sciences**  
Box 3597, Sta. B  
Winnipeg 4, Manitoba  
New Pathway Pub.

**Verlag Dniprowa Chwyla**  
8 Munchen 2  
Dachauer Strasse 9/II  
Germany

A good source of new Ukrainian titles published in Europe. This is the only firm specializing in antiquarian Ukrainian books. Publishes catalogs. Dr. O. Wintoniak, proprietor.

**West Arka Gift Store**  
2282 Bloor St. W.  
Toronto, Ontario

A general stock of Ukrainian books, papers, records and art.





#### COMMENTS ON UKRAINE

*"Ukraine will become one day a new Greece; the beautiful climate of this country, the gay disposition of the people, their musical inclination and the fertile soil will all awaken; from so many small tribes which in the past were Greeks, there will rise a great and cultured nation and its boundaries will extend to the Black Sea, and thence into a far-flung world."*

Johann Gottfried Herder  
German philosopher (1744-1803)

*"Ukraine has always aspired to liberty."*

Voltaire  
French philosopher (1694-1778)

*"Ukraine is a country populated by the freedom-loving nation of Kozaks . . . The Kozaks of Ukraine love their liberty intensely and do not tolerate any yoke."*

A. Tyler  
Edinburgh, 1685

*"Folk-music, with its deathless songs that spring from a people's heart, is the possession of Ukraine. No country is more wonderfully endowed with the voice of melody. History has been cruel to the Ukrainians, crushing out their ancient liberties and glories; but the pent-up emotions of a thousand years, the passion of freedom, the poignancy of broken hearts, the tears of joy at the beauty of spring and love and the nightingale's voice—these have gushed forth in song that is worthy of living for ever."*

Dr. Watson Kirkconnell  
President, Acadia University

*"What of the freedom-loving Ukrainians? . . ."*

Rt. Hon. John Diefenbaker  
Prime Minister of Canada  
United Nations, 1960

*"I wish to say one thing to you. You have accepted the duties and loyalties as you have acquired the privileges of Canadian citizens, but I want you also to remember your old Ukrainian traditions—your beautiful handicrafts, your folksongs and dances and your folk legends. I do not believe that any people can be strong unless they remember and keep in touch with all their past. Your traditions are all valuable contributions towards our Canadian culture which cannot be a copy of any one old thing—it must be a new thing created by the contributions of all the elements that make up the nation."*

*"You will all be better Canadians for being also good Ukrainians."*

Lord Tweedsmuir  
Governor General of Canada,  
Fraserwood, Man., 1936

*"A legend says that when the Creator distributed his gifts to others, he left the Ukrainians out, but in the end he comforted them with the gift of song; and indeed, the folk song of Ukraine, deeper than the German and more melodious than the Great Russian is probably the most beautiful in the world."*

Sir Bernard Pares  
English Historian

## UKRAINE'S SONG OF FREEDOM



ONE OF THE most unusual poems in the history of literature may be the *Love Ukraine!*. This 40 line poem in ten stanzas is a patriotic work written by Volodymyr Sосyura in 1944 to promote the Ukrainian struggle against Nazi Germany. During the seven years after it was written the poem was often reprinted and translated into Russian versions.

Finally, *Pravda* the Russian newspaper that is the voice of the Communist Party, discovered that the poem was "ideologically defective" and the author and the poem were strongly attacked.

*Love Ukraine!* is a famous but hardly a great poem. Apart from its primary purpose of instilling patriotic fervour in the Ukrainians during World War II, the poem has only a few striking lyrical lines and stanzas. Some lines, particularly in English translation, sound like doggerel.

Professor Yaroslav Bilinsky in his book *The Second Soviet Republic* discusses the significance of the poem and describes Sосyura as, "A talented Ukrainian poet whose political loyalty until 1951 seemed beyond suspicion. He had joined the Com-

Canadians, who enjoy unlimited freedom of the press, it is unbelievable that a poem could be the subject of such a bitter attack. It is reminiscent of the action of the Russian Tsar who personally prohibited poet Taras Shevchenko from writing and painting when he exiled him to Siberia.

After *Love Ukraine* was written in 1944 it was reprinted many times and also translated into several Russian versions. Russian versions often "improved" Sосyura's poem by changing the original and even by adding stanzas. The translator Ushakov, after a 1948 translation decided in his 1949 and 1951 versions to add "collective farms" to improve it. Another Russian translator, A. Prokofiev, in his 1947 version also added a passage:

"We are nothing without the Soviet Fatherland . . . There is only one Fatherland for us . . . Over the Volga, In the Kremlin's stars and the Uzbek gardens, Everywhere beat kindred hearts."

These Russian additions did not save the poem from *Pravda's* wrath. *Love Ukraine* was basically a Ukrainian poem and the author was guilty of omitting and praising Soviet Ukraine, the Communist Party, the "great" Russian people, etc. *ad nauseum* as the Soviet literary "principles" of the day required. *Pravda* wrote on July 2, 1951:

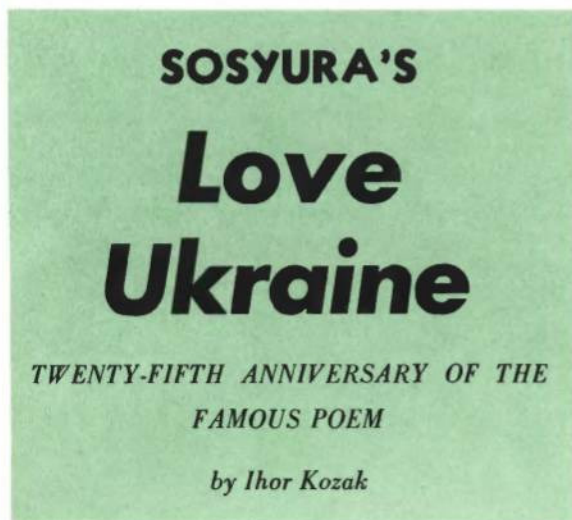
" . . . In his poem the poet calls for love of Ukraine. The question arises: Which Ukraine is in question, of *which* Ukraine is Sосyura singing? Is he singing of that Ukraine which groaned for centuries under the exploiters' yoke . . . Or does Sосyura's poem refer to the new, prosperous Soviet Ukraine, created by the will of our people, led by the party of Bolsheviks?"

*Pravda* then condemned it as an "ideologically defective" work, showing that he was not singing of Soviet Ukraine, but to their astonishment, of Ukraine "in general." *Pravda* quotes a stanza as proof of this fact:

"Love Ukraine, like sun, like light . . . Be proud of your Ukraine, Of her new and eternally living beauty, And of her nightingale voice."

The Russian editors of *Pravda* went on to describe Sосyura's poem: "And the poet's words, grossly distorting the true facts, sound openly nationalistic."

*Love Ukraine* is now but an incident in the literary history of Ukraine. However, it is an interesting example of the absolute control over literature which the Kremlin attempted to impose on Ukraine in Stalin's day. The attempt was unsuccessful it seems. The poem, a fragile group of a few Ukrainian words, has survived a quarter century despite the powerful regime that sought to destroy it. ▼



munist Party as early as 1920 after several years' service with the Red Army."

Volodymyr Sосyura was born January 6, 1898 in the Donbas of Ukraine and as a young man fought in 1917-18 against the Germans, Hetman Skoropadsky and the anarchist Nestor Makhno. He studied at Kharkiv University in 1923-25 and served as a war correspondent on the front lines in World War II. In 1947 (or 1948) he won a State (Stalin) Prize for a collection of his poetry and in 1963 he won a Shevchenko Prize, the highest literary award of Ukraine. Sосyura's importance as a Ukrainian poet is perhaps best indicated by the fact that before he died on January 8, 1965 over a million copies of his books were published.

#### **Pravda Condemns Love Ukraine**

SOSYURA IS best known for his poem *Love Ukraine* chiefly because the *Pravda* newspaper in Moscow strongly condemned it. To Americans and



## LOVE UKRAINE!

*by Volodymyr Sosyura*

Love Ukraine, love it like the  
sun;  
Like the wind, and grass and  
water . . .  
In the hour of happiness and  
in time of joy,  
Love it in the hour of misfor-  
tune.

Love Ukraine in your dream  
and when you are awake,  
Your cherry-like Ukraine,  
Its beauty, eternally live and  
new,  
And its tongue like that of the  
nightingale.

Among the brotherly peoples,  
like a flourishing orchard  
She is shining for centuries.  
Love Ukraine with all your  
hearts  
And with all your deeds.

For us she is unique in the  
world,  
Only one in the sweet charm  
of spaces . . .  
She is in the stars, in the birch  
And in every pulse of the  
heart;

She is in the flower and bird,  
in the electrical fires,  
In every song, in every duma,  
In the child's smile, in the  
girl's eyes,  
And in the reddish fluttering  
of banners. . .

As the fire that burns but  
never burns out,  
She lives in the paths and meadows,  
In the whistling of sirens, and  
the waves of the Dnieper,  
And in the fiery red clouds.

In the fire of cannonades that  
crushed to death  
The invading foreigners in  
green uniforms,  
In the bayonets that in the  
darkness pierced our way.  
To the springs, glorious and  
sincere.



**V. M. Sosyura**

Young man! Give her your  
smile,  
Your tears and all you have . . .  
You cannot love other people  
If you do not love Ukraine.

Young girl! Like its blue sky  
Love her every minute.  
Your boy friend will not love  
you  
If you do not love Ukraine.

Love her in work, in love and  
in battle,  
Like a song that sails with the  
star . . .  
With all your heart love your  
Ukraine,  
And we will be eternal along  
with her.



# Ivan Sirko

## A New Resting Place for the Legendary Cossack

by Kest Huslysty, Olena Apanovich, Vadym Pepa

*Society for the Preservation of Monuments  
of History and Culture*

**A** GREY STONE inscribed with the name Sirko, designed by the hand of immortality." So Maksym Rylsky described the monument which rose over the grave of the celebrated otaman of the Zaporozhe Sich. For a quarter of a century Ivan Sirko was active in Zaporozhe. He was elected Chief Otaman eight times and triumphantly guided his chivalrous army in its campaigns on the hordes of the Khan, which plundered Ukrainian lands. The name Sirko itself brought terror into the hearts of his enemies. By order of the Sultan, the Tatars prayed in the mosques for the death of this "urus shaytan" (devil of Rus') — as this legendary general had been dubbed.

During military campaigns the Zaporozhians liberated their blood brothers and sisters who were languishing in Tatar or Turkish captivity. In Slobidka Ukraine areas around Kharkiv where runaway serfs formed Cossack armies, Ivan Sirko headed an uprising, in 1668, of Ukrainian Cossacks and Russian warriors, in their contest against Tsarist administrators. This savage conflict saw the death of Petro, Sirko's son. The Otaman himself was taken prisoner and exiled to Siberia, whence he later escaped along with followers of Stepan Razin. Sirko returned to the Sich and, sword in hand, defended his native land.

The death of Sirko brought sorrow and sadness to all of Ukraine. "A great leader had died in Zaporozhe"—noted Samovydet in his chronicle. From generation to generation folksongs and legends were handed down. They claimed that the Cossacks waited a long time to bury their Otaman in the belief that so long as he was among them, they could not be vanquished.

In reality Ivan Sirko was buried with full Cossack honors in the Sich cemetery. They built a high mound over his grave and marked it with a monument. This sacred place has been preserved up to the present time in the village of Kapulivka, Nikopolsky Rayon in the Dnipropetrovsk Oblast. However, as the years went by, the waters of the Kakhovka Lake began to advance, coming closer and closer to the historical preserve, and undermining its banks.

Ivan Sirko's grave was seriously threatened and the citizens of our Republic expressed a desire to have the remains of the former Otaman moved to another site. Khortytsya Island was suggested as a suitable location. This is where the memorial museum of the Zaporozhian Cossacks is being established.

**B**UT LEADERS of the Nikopolsky Rayon, where Kapulivka is situated, started as though out of a deep sleep. Saying nothing of their intentions to either the Ukrainian Ministry of Culture, or the Ukrainian Society for the Protection of Historical and Cultural Monuments, they irresponsibly reburied the leader's remains in the so-called Babyna Mohyla mound which stands by the roadside, not too far from the village.

It has not been determined whether the burial mound is from the bronze age or the Scythian period. Nor do we know who has been buried in it. However, this did not deter the incompetent people. The Institute of History of the Ukrainian Academy of Sciences has offered its qualified assistance to the people of Nikopolsky Rayon on more than one occasion. But these offers have been consistently ignored.

An archaeologist from the Dnipropetrovsk Historical and Regional Studies Museum, L. Krylova, hastily arrived from the oblast center. A commission was formed, headed by M. Kikot, deputy chairman of the Nikopol Rayon Executive Committee. In addition to L. Krylova it was made up of an industrial management building engineer, a medical branch doctor and several comrades from the Gorkiv kolhosp. The commission did some excavating. This was done ineptly and unscientifically, with violations to the elementary rules of archaeological excavations.

The significance of the work of Ivan Dmytrovych Sirko reaches far beyond Ukraine's borders. This talented Zaporozhian military leader, with his Cossacks, liberated Ukrainians, Russians, Byelorussians, Poles, Bulgarians and Serbs from the Turkotatar yoke. His grave is a relic of all-Slavic renown.

Historians and the people in general feel that Otaman Sirko's remains must be reburied — with due ceremony and honors. ▼

*Digest of the Soviet Ukrainian Press (New York) April 1968.*





Р Е А Х О М А А  
ПРЕСТАВНЕМ РАБЪ БО  
ИОАНЪ СЕРЬКОЗ МИ  
РОВНА ТА МАНЬ КОШ  
Б И И ВО ЕКА ЕЗ ПО РОЕ КОГ  
Е А ЕТО Л Е А Б О А Р А  
М К З Ъ В И Ч . П А М И Т Л  
А В Е А Н А Г О С О П О Х В А С А М И



# MY 1833 THROUGH UKRAINE

by Johann Kohl

This fascinating account is from the work of a German traveller and author Johann Georg Kohl (1808-1878). He was a prolific writer who had studied law at Gottingen, Heidelberg and Munich. His travels in Europe and America inspired book after book. He wrote books on Canada and the United States and in 1854, according to *Encyclopaedia Britannica*, he undertook to prepare an historical coast survey of the United States for the American government. In 1863 he became Librarian of the City of Bremen — his birthplace — where he lived the last fifteen years of his life.

These excerpts are based on a one volume English translation: *Russia* by J. G. Kohl. London, Chapman and Hall, 1844. 530 pages. Since the English translation is condensed and not a literal version, we have further corrected the spelling, shortened the text and brought the terminology up to date. Kohl uses both "Ukraine" and "Ukrainian" in this work. We have made it consistent by also changing the obsolete synonyms South Russia, Malorussia and Little Russia to the modern designation. Readers desiring the exact version should consult the original German work.

It was in the beginning of May, in the year 1838, that I commenced my excursion into the steppes of Ukraine, from the celebrated city of Poltava, where the most adventurous king of modern times, about a century ago concluded *his*. I now drove down the high bank of the Vorskla just as the sun was rising over the battle-field enveloped in gloomy clouds as it formerly set on the King of Sweden (Charles XII).

For the population of this country of New Russia (Southern Ukraine-Ed) (a name by the way which exists only in our geographies) the Russian government has scraped together fragments from half the nations of Europe.

The main body of the population is, however, everywhere Ukrainian. This interesting race of men has of late years spread itself out in a manner deserving of much more notice than it has generally received. The native region of the Ukrainians is in the governments of Kiev, Poltava and Chernyhiv, stretching along to the Carpathian mountains, where a branch of them, the Rusnaki, are found living under the Austrian sceptre. Of late years this race of agriculturists has spread itself over New Russia to the shores of the Black Sea, to Moldavia, the Crimea and the Caucasus.

Toward evening we often saw on the road to Odessa the fires of many caravans. They mostly consist of from 30 to 40 waggons drawn by oxen, under the guidance of an upper *Chumak*, and his men, but I have seen sometimes a line of from 300 to 400.

We took some pains to inquire into the movements of the caravans which move between the Dniester and the Volga, and from Kiev to the Black Sea. Wherever we saw their fires, or met with Chumaks eating their *borshch* (their national soup) we stopped and entered into conversation with them.

The poorer Chumaks, who are compelled to risk the winter journeys, have a much harder life, and often perish on the road. I myself whilst travelling

in Ukraine, shortly after the melting of the snow saw, dug out of a ravine, several broken sledges and the remains of oxen and Chumaks, which had lain there for five months.

On my return I visited the hut of a Cossack. He and his comrades were from beyond the Danube. Their hut, which lay half concealed under some bushes, was extremely neat, and contained their beds, their household utensils, their arms, and a looking-glass.

During the last Turkish war these Cossacks came over to the Russians, but they were previously in the service of the Turks. They said they had a far pleasanter life with the Pasha.

While we were in the midst of our enjoyment of an excellent fare, we suddenly heard outside the clattering of hoofs and the rattle of arms, and there entered a Cossack from beyond the Danube, who claimed, like ourselves, the hospitality of our good natured host. It was immediately granted. I was delighted to fall in with a Cossack under circumstances so congenial to his habits, and accordingly cultivated his conversations diligently. He wore behind his ears great bunches of flowers mixed with grass, that he had plucked as he rode along over the steppes. His horse, his sabre, his pistols, and his uniform, had all been bought with his own money.

The capital of Ukraine, Kharkiv, is decidedly one of the most interesting and important places in the empire. Its population, 25,000 ranges with those of Kiev, Kursk, Tula and Novgorod. The commerce is much more active than that of Kiev. Its University rivals those of Vilna and Kazan.

At the time of my arrival in Kharkiv the whole Ukraine nobility were assembled to deliberate on their affairs and choose new officers. Such assemblies of the nobles *Vuibors* (committees) take place in every government; and as little is known about them, I will here relate what I saw of them in Kharkiv, particularly as the *Vuibors* of the Ukraine nobility, which retain some traces of independence from the old Cossack times, have a peculiar interest of their own.

The assembly of the Ukraine nobles consisted of several hundred individuals, and, during their sittings, the square in front of the building was thronged with more equipages than the space in front of any West European parliament house. Indeed, in all outward appearances the assembly was





# TRAVELS



"The houses of the humblest Ukrainian peasants have a clean and cheerful look."

extremely brilliant. All the deputies were in green uniforms, with gold-laced red collars, and silver-hilted swords. Nor was there any lack of animation or of speeches, and several members were pointed out to me as men distinguished for their eloquence. When a paper of any kind was to be read, a sabre was struck against the floor or upon the table, in the ancient Cossack fashion and immediate silence followed.

Sometimes the assembly has endeavoured to maintain its decisions even in opposition to the government. On one occasion the opposition of the Ukraine nobles went so far, that it excited the anger of the authorities at St. Petersburg, and there was some question of striking Ukraine out of the list of governments.

The days of the Cossack are not very remote, for even after its subjection by Russia, the country retained much of its ancient institutions, and it was only in the reign of Catherine, that these were assimilated to the institutions of the rest of the empire. The armed bands which formerly constituted the magnificence of a Cossack chateau, have now been changed into bands of musicians, for Ukraine is the very land of music and song.

The Russki, or Great Russians, inhabit the central provinces of the empire, the ancient Muscovy. In numbers they are supposed to be about twenty-eight millions, and constitute, therefore, by far the most important portion of the sixty millions of human beings ruled by the Russian emperor. They are to all intents the ruling race in Russia, occupy the most important offices, and their language is the official language of the state. The Ukrainians inhabit the southern part of European Russia, particularly the provinces watered by the Dnieper and its tributaries. The Ukrainians are almost exclusively an agricultural people, and have spread themselves over the country reaching from the Carpathian mountains to the Lower Volga. The Cossacks on the Black Sea and the Aral, the Caucasus and the Ural, the Don and the Volga, are all descended from military colonies originating among the Ukrainians. The whole race comprises about twelve millions of souls. The natives of Russia and those of Ukraine differ as much as it is possible for two parts of the same nation to do. They differ from each other morally and physically, and in many points there exists a remarkable contrast between their habits and characters.

The serfs in Ukraine are much more obsequious



to their lords than are the serfs of Russia. Serfdom, in fact, is an institution of much more ancient date in Russia than in Ukraine, where it is said never to have existed till after the subjugation of the country by the Moscovites. The serf in Russia calls his lord "father," treats him with respectful familiarity, and stands to him in something of a patriarchal relation. He is generally well informed of the family affairs of his lord, takes a lively interest in them, and will not hesitate to volunteer good advice where he thinks it called for. In Ukraine, on the contrary, the serf neither loves his lord nor troubles himself about his concerns. The most romantic attachment is often shown in Russia by the serfs to their lords; in Ukraine, the murder of a lord by his serf is by no means an unheard of occurrence. Nevertheless, the serf of Ukraine is much more humble and submissive in his outward deportment, endeavouring, apparently, by an obsequious demeanour, to atone for the total absence of real affection. On these points there is much resemblance between the serfs of Ukraine and those of Poland.

The villages in Ukraine are mostly imbedded in a ravine, and extend generally over a large space of ground, containing sometimes as many as five or six thousand inhabitants, and seldom less than two thousand. In the centre of the village, on an elevation, stands, usually the church; and sometimes, when the village happens to be a large one, there are as many as five or six churches, and these are generally placed so as to produce a pretty picturesque effect. The houses lie scattered about, concealed by a luxuriant foliage. Outside the village, on the plateau of the steppe, are grouped the windmills, of which there are usually from fifty to one hundred, and the whole produces a most pleasing effect when a traveller arrives at the edge of one of these ravines, and looks down from the elevated steppe into the snug little world of a Ukrainian village.

The houses of the humblest peasants have a clean and cheerful look; indeed, there is nothing in which the Ukrainian distinguishes himself more agreeably from the native of Russia, than by his superior cleanliness. The houses are constantly whitewashed, and look at a distance like linen put out to bleach. The materials of these cottages are not indeed very substantial, consisting seldom of more than a framework of reeds or branches covered with clay. Even the chimney is of a similar construction. The expense of such a little tenement is trifling enough, varying from twenty to fifty dollars (from about four to nine pounds English), but a stranger would little imagine what a comfortable little nest can be had in Ukraine at that price.

From what I have already said, it must be evident that the villages of Ukraine are in reality of more importance than its towns, Nine-tenths of the population, and considerably more than half the priesthood and nobility, inhabit the villages.

The Ukrainians, indeed, are seldom fond of a town life, and above all things they entertain a great aversion to St. Petersburg. The Moscovites

dislike St. Petersburg also, but then they dislike it chiefly on account of its foreign character. The Ukrainians dislike it not merely on that account, but also for the many Russian elements in which it abounds. There are noble families in Ukraine, who have visited almost every capital in Europe, and yet never set foot in St. Petersburg.

Such is the aversion of the people of Ukraine to those of Russia, that it may fairly be described as a national hatred, and the feeling has rather strengthened than diminished since the seventeenth century, when the country was annexed to the Moscovite empire. The Ukrainian, to this day, sympathizes more with the Pole than he does with the Moscovite.

Before their subjection, all the Ukrainians were freemen and serfdom, they maintain, had never been known among them. It was the Russians they say that reduced one-half of the people to slavery. During the first century after the union, Ukraine continued to have her own hetmans, and retained much of her ancient constitution and privileges, but all these have been swept away by the retrograde reforms of the last and present century. Even the name of Malo-Rossiya (Ukraine) has, since 1837, been abolished, and occurs no longer in any official document. Till that year, there had been a governor-general of Ukraine, but the office has been done away with, and the former inscription over the government hotel at Poltava has been effaced. This has given great offence to the nobles of the land, and a stranger will not be long among them without hearing bitter complaints on the subject. In the Russian sense of the word, the people of Ukraine have very little patriotism, for they manifest but little sympathy for that blind devotion to their emperors, so characteristic of the Moscovites.

Ukraine was formerly a republic under the protection of Poland, and the nobles preserve still many tokens of their golden age of independence. In many houses will be found portraits of all the Khmelnytskys, Mazepas, Skoropadskys and Razumovskys, who, at various times have held the dignity of hetman, and manuscripts relating to those days are carefully treasured. The history of Ukraine is a field that has been as yet, little explored, but a Western European who visits the country will be surprised at the abundance of historical recollections with which very part of the country is full. Ukrainian histories cannot indeed be always printed, but there is no scarcity of ancient chronicles written by native historians, manuscript copies of which will be found in the house of almost every noble of consequence.

One history, that of Bantysh-Kamenski, in four volumes, has been printed, and is said to have stood in close relation to the abortive insurrection of 1825. This work enjoys great popularity. It is written in a bold style. The book flatters the national vanity and prejudices of the Ukrainians, but in other respects its merit is of a very secondary order.

Of the manuscript histories of Ukraine, that of Kanevsky, bishop of Voronesh, is the most important. It brings the chronicles of the country down





Ukrainian village of Reshetylivka, by Taras Shevchenko, 1845

to the reign of the Empress Catherine. This book is written in the Ukrainian dialect, and in far too frank and liberal a style to admit of its being printed; but for all that, there are few estates on which a copy of the work may not be found, and Kanevsky is everywhere a favorite and well known author.

Should the colossal empire of Russia one day fall to pieces, there is little doubt but the Ukrainians will form a separate state. They have their own language, their own historical recollections, seldom mingle or intermarry with their Moscovite rulers, and are in number already more than ten million. Their national sinews may be said to lie among the rural nobility living in the villages, from among whom every great political movement has hitherto emanated.

To Ukraine and Little Russia, the battle of Poltava was followed by the most decisive consequences. Their hopes of independence were crushed, and Peter proceeded with relentless barbarity against those of their nobles who had manifested a wish to throw off the Moscovite yoke. The Swedish and German officers who fell into his hands were entertained with princely magnificence, while the whole field was covered with the bodies of Cossacks and Ukrainians who perished by the hand of the executioner. Some were impaled, some hanged, and others, after having had all their limbs broken on the wheel, were left to writhe in hopeless agony about the instruments of torture. To this day, the battle of Poltava (1709) is remembered throughout Ukraine, with feelings similar to those with which the battle of the White Mountain is remembered in Bohemia.



Portraits of Mazepa (left) and Razumovsky were found in many Ukrainian houses

Ukrainian villagers



# FILMS IN UKRAINE

## SHADOWS OF OUR FORGOTTEN ANCESTORS

### Ukraine's Prizewinning Film

The color film **Shadows of Our Forgotten Ancestors** (Tini Zabutykh Predkiv, Kiev, 1964), based on the novella of the same name by the Ukrainian writer Michael Kotsubinsky, has been widely acclaimed around the world.

Serhi Parayanov, the director of the film, is of Armenian ancestry, and has worked for fifteen years in the Dovzh-

enko Studio, the major Ukrainian film studio located in the capital city of Kiev. The film was made on location in the Carpathian Mountains of Western Ukraine and is based on the traditions of the Hutsuls, the colorful Ukrainian highlanders. This film is Parayanov's first great achievement and, with **Zemlia** and **Oleksa Dovbush**, it is one of the few great Ukrainian films.

The most recent recognition of the greatness of the film comes from ten pages devoted to it by New York's **Film Comment**, Fall 1968. The magazine publishes an article "Perpetual Motion," by S. Parayanov (pages 40-48) plus notes and introduction by Prof. Steven P. Hill (pages 38-39).

The film introduced some modern techniques to world cinema (such as flashily-photographed wordless scenes) and was strikingly analysed by Prof. Hill:

"Shadows of Our Forgotten Ancestors is one of the most unorthodox, colorful, formalistic (arty), religious-superstitious and sensual-erotic films ever made in the Soviet Union. Winner at Mar del Plata and talk of other (non-competitive) festivals, the film has proved a sensation both outside and inside the USSR. . . "







## MOVIE OF BALZAC IN UKRAINE

by S. Hryhorovich

Not long ago in the Dovzhenko Film Studio of Kiev a new studio with three sets was opened.

"Now we can produce up to sixteen films a year," says the Chief Director of the Studio, K. Kudievsky. This year (1968) ten films will be released.

Some of them have already appeared on the screen. An unusually fine color film based on a theme from Gogol and Ukrainian folklore, *St. John's Eve*, has been produced. The Director is Yu. Ilyenko with L. Kadochnikova and B. Khmelnytsky in the leading roles. It will be completed by the end of the year and you will have the experience of seeing the humorous world of Nicholas Gogol.

Director T. Levchuk is completing the film "*Such a Life*." The script was written by the author N. Rybak based on his own novel, *The Mistake of Honore de Balzac*. In the leading

roles are V. Khokhryakiv (Balzac), R. Nifontova (Eva Hanska) and R. Nedashkivska (Hanska's daughter). It is based on the life of the famous French writer Honore de Balzac (1799-1850) who lived a short time and married in Ukraine, just before he died.

The film "*Quarantine*" is interesting because the script was written by a scientist who works in a laboratory with contagious diseases, Yuri Scherbak. He tells of a characteristic episode in the lives of doctor microbiologists in which he tries to show the heroism of Soviet scholars and their personal dedication to improving the health of others.

The film is about the problems of five microbiologists isolated in quarantine from other people because of a deadly disease they could spread. Among the stars are the popular actress L. Khityaeva and the young Zo-

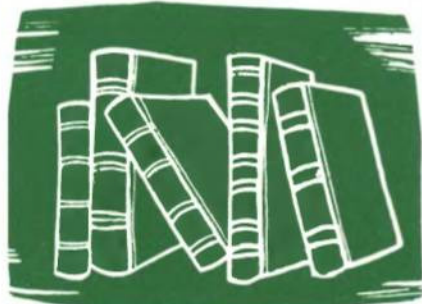
ya Nedbai from the Film Faculty of the Karpenko-Kary Theatre Institute in Kiev.

The film "*Gulfstream*" is about present day youth, their problems and about how we adults often do not understand difficulties and thoughts of youth. The script was written by the film dramatist O. Prokopenko with V. Dovhan.

A film expedition of the young director B. Ivchenko has just returned from Carpatho-Ukraine where it shot on location scenes for the film "*Anychka*."

▼  
The author of the above article does not mention what language these films are being made in. The standard procedure for films made in Ukraine is that they are made in Russian language and then dubbed—often badly—in Ukrainian. The article is based on *Radyanska Zhinka* number 8, 1968. — Ed.





## BOOKMARK

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**UKRAINIAN CANADIAN COUNCIL OF LEARNED SOCIETIES: BLUEPRINT FOR THE B.N.A. ACT, SECTION 133, A simplified version of B. & B. Rudnykyj's Formula. 2d ed. Winnipeg, 1968. 15 pages (Slavistica, no. 62 available from UVAN Box 3597 Sta. B., Winnipeg 4, Manitoba, Canada) \$1.**

The British North America Act of 1867, the Constitution of Canada, is now obsolete in some areas and the amendments proposed in this Blueprint aim to modernize the languages aspect. In his Separate Statement, Prof. J. B. Rudnykyj, a member of Canada's Royal Commission on Bilingualism and Biculturalism proposes that:

"Any language other than the English and French used by 10 per cent or more of the population of the appropriate administrative district of a province or territory shall have the status of a regional language . . ."

According to Prof. Rudnykyj, head of the Dept. of Slavic Studies at the University of Manitoba, the "regional languages" of Canada are Eskimo-Indian, German, Italian and Ukrainian. The Blueprint strongly suggests that "as Ukrainian is the major Slavic language in Canada, it should be given the status of regional language."

The Introduction to this booklet states why a group of scholars are making a submission on a question which is primarily a political matter:

"The Council wishes to emphasize that it is not the first time that a body of scholars expresses views and recommendations in matters of a more political than academic nature. The thorny history of the Ukrainian language, after infamous Russian "ukases" of 1863 and 1876, witnessed a noble reaction of the Imperial Academy of Sciences in St. Petersburg in 1904, when some of its members issued a scientific ruling in the name of this Academy. Contrary to the thesis of Valuev that "there never was, is or ever will be" Ukrainian (language) these savants maintained that the Ukrainian language was not a Russian dialect, but an independent Slavic language."

**A STUDY OF SLAVIC INCUNABULA** by Mladen Bosnjak. Published by "Mladost" Publishing House, Zagreb, and Kubon & Sagner, Munich, 1968. English version by Ferdinand Dobrowsky. 194 pages, 32 plates, \$9.50

Incunabula are, by bibliographic convention, books printed before 1501 and the present book lists and discusses incunabula in the Slavic languages. As the author writes, "Various Slavic people can boast of incunabula in foreign languages; however, only the Czechs, Croats, Ukrainians and Montenegrians possess them in their own respective languages . . ."

The author treats such technical aspects of book production as type fonts, watermarks, and printing techniques. He also gives information about the printers, authors and editors of Slavic incunabula a list of which is contained in the book.

Of Ukrainian incunabula the book lists five works. Copies of four are to be found in various libraries (primarily in Ukraine and the RSFSR). No copy of the fifth has, so far as is known, survived although there is good evidence to show that it had indeed been printed. All five Ukrainian incunabula were published by the same printer, Sveitpolt Fiol, in Cracow around 1491. ▼

**INTRODUCTORY UKRAINIAN FOR HIGH SCHOOLS**, by N. Labiuk. Published by the Author, Saskatoon Canada, 1962. 79 pages, \$1.75.

A brief Ukrainian grammar whose publication coincided with the acceptance of Ukrainian as a language course in Saskatchewan high schools. This book was approved by the Ukrainian Curriculum Committee of Saskatchewan which indicates a satisfactory accuracy in its content. The lack of pictures and the layout is a contrast to the attractiveness of most modern high school texts, but it will be useful to beginners.

The Blueprint is signed by E. Wertyporoch, President, U.C.C.L.S., M. I. Mandryka, Secretary, and M. Borowsky, member. ▼

**JUNIOR SLAVICA: A Selected Annotated Bibliography of Books in English on Russia and Eastern Europe.** Compiled by Stephan M. Horak. Libraries Unlimited (P.O. Box 9842, Rochester, N.Y. 14623) 1968. 244 pages, \$7.85.

To be reviewed.

**Rachel, Rachel:**

**A JEST OF GOD** by Margaret Laurence. Toronto, McClelland and Stewart, 1966. 202 pages.

The movie Rachel, Rachel, starring Joanne Woodward and directed by Paul Newman, is based on this novel. The story takes place in a small Manitoba town. "Half the town is Scots descent and the other half is Ukrainian." Rachel Cameron, the heroine, is from the Scottish side. She is 34 and feels cheated because she has never known love. Then Nick Kazlik, (of Ukrainian descent) comes back for the summer and Rachel falls passionately in love with him. The author describes the Ukrainians both through Nick and from Rachel's point of view. The author is a graduate of the University of Manitoba and is quite familiar with the Ukrainian population. Although this is a minor part of the story, her observations on the Ukrainians and the Scots are accurate and interesting.

**A TEACHER'S EXPERIENCE IN THE SOVIET UNION** by Abraham A. Kreusler. Published by E. J. Brill, Leiden, Holland, 1965. 194 pages.

In this slim book the author, a former Polish college professor, tells of his personal experiences from the outbreak of World War II until its end. In order to escape the German occupation of Poland and its persecution of Jews, the author fled to Western Ukraine whose sovietization was just beginning. Here he became a teacher in the city of Stanislaw until forced to flee a second time when Hitler launched his attack on the Soviet Union in 1941.

Of particular interest to the Ukrainian reader is the chapter telling of Kreusler's experiences in Western Ukraine. For a time in Stanislaw he was a teacher of German at a newly-opened Russian high school and later instructor in a teachers' college. His observations regarding Soviet educational philosophy and practice are of interest as are the incisive passages dealing with the reaction of the local population to the new order being imposed on them (this was between September, 1939 and June, 1941) by the Soviet administration. ▼



# Harvard to Publish Ukrainian Series

THE COMMITTEE on Ukrainian Studies established at Harvard University in 1968 has announced plans to publish a *Harvard Series in Ukrainian Studies*. This will provide university students in Ukrainian and Slavic studies with needed source and text books as well as establish a basis for the development of scholarly research outside Ukraine in the fields of Ukrainian history, linguistics, literature and folklore.

Ukrainian scholarship in the western world has been hampered by insufficient resources of rare but important documentary works. It is strange that Soviet Ukraine, despite its wealth, is at a primitive level in its reprinting of books important to Ukrainian historical research. The Harvard Committee plans to fill this important gap. In effect, the Harvard Committee will be filling the role that the Ukrainian Academy of Sciences has neglected and is either unable or incapable of performing.

In addition to reprints some of the other planned publications are original works, textbooks, bibliographies, reference works and dictionaries. The reprints, mostly in the Ukrainian language, will contain scholarly introductions and indexes where needed.

The editors of the *Harvard Series in Ukrainian Studies* are Professors Horace G. Lunt, Richard E. Pipes, Omeljan Pritsak (Editor-in-chief), Ihor Sevcenko and Wiktor Wintraub. The editors have selected twenty-five titles, listed below, slated for publication in 1969-70.

1. *The Lives of Constantine and Methodius*, by Ihor Sevcenko, Dumbarton Oaks, Harvard University. Introduction and English translation of the text prepared by P. Lavrov, index verborum and a Byzantinological commentary.

2. *The Igor Tale as a Historical Document*, by Omeljan Pritsak, Harvard University. The author reconstructs the political and cultural situation in Rus' and the Polovtsian steppe in the 11-13th centuries utilizing all the available Old Rus'ian and Asian sources on the one hand and the Igor Tale on the other.

3. *Ukrainian Charters and Document of the 14th and the First Half of the 15th Centuries*, by Volodymyr Rozov. With an introduction by Prof. Oleksa Horbatsch, University of Frankfurt. A reprint of the 1928 edition.

4. *Forewords to Ukrainian Incunabula and Early Printed Books*, by Khvedir Titov. With an introduction by Prof. Ihor Sevcenko. A reprint of the scarce 1924 edition.

5. *Ukrainian Epic Songs*, by Kateryna Hrush-evsky. With an introduction by Prof. Albert B.

Lord, Harvard University, and an English translation of all 33 basic epic poems. 2 volumes.

6-10. *Ukrainian Apocrypha*, by Ivan Franko. With an introduction by Dimitrij Tschizevskij, University of Heidelberg. 5 volumes. A reprint of the 1896-1910 Lviv edition.

11-12. *Eyewitness Cossack Chronicle of the 17-18th Centuries (Litopys Samovydsa)*. Introduction by Oleksander Ohloblyn. 2 volumes. A reprint of the best critical edition by Orest Levytsky (Kiev 1878). The second volume, edited by Prof. O. Pritsak, brings together all the important studies of the Chronicle and deals with methodological problems of the source itself.

13. *Studies of the Versification of Taras Shevchenko*, by Kiril Taranovsky, Harvard University.

14. *La Litterature Historique Sovietique Ukrainienne*. Compte rendu, 1917-1931, by Myron Korduba. With an introduction by Prof. O. Pritsak. Reprint of an important bibliography published in Warsaw, 1938.

15-18. *Descriptions of Old Little Russia*, by Oleksander Lazarevsky. With an introduction by Prof. Oleksander Ohloblyn. 4 volumes. A reprint of an important study of the Ukrainian Cossack Hetman State with an extra volume of criticism.

19-21. *A History of Ukrainian Industry*, by Oleksander Ohloblyn. 3 volumes. A reprint of the 1925-31 Kiev edition by a noted historian now in the United States.

22. *The Prohibition of the Ukrainian Movement in 1876*, by Fedir Savchenko. With an introduction by Prof. Basil Dmytryshyn, Portland State College. A reprint plus a 1930 essay.

23. *Selected Works of Vasyl Simovych*. Edited by George Shevelov, Columbia University. Simovych (1880-1944) was a leading Ukrainian linguist.

24. *Reversed Alphabetical Dictionary of Contemporary Standard Ukrainian*, by Joseph A. van Campen, Stanford University.

25. *List of Root-morphemes of Contemporary Standard Ukrainian*. 114,000 entries.

Most of the Harvard Ukrainian Series will be published in limited editions in order to provide university libraries, research institutions and Slavic specialists with copies. Those who would like to purchase individual volumes or the entire series should place an order now. Further information may be obtained from Professor Mykola Bohatiuk, 800 Avery Avenue, Syracuse, N.Y. 13204. Telephone (315) 488-3518. ▼



**A** YOUNG UKRAINIAN from Olyphant, Pa., who once made the Eastern League his umpiring goal is now in full swing in his 15th season as an umpire in the major leagues — the American Professional Baseball League.

It's a long look back for Nestor (Nunny) Chylak, son of the late Mr. and Mrs. Nestor Chylak Sr., and grandson of the late George Chylak one of the original founders of the Ukrainian Workingmen's Association. Yes, it's a long look back, to the days when "Nunny" began his umpiring career in a semi-pro circuit, called the State Baseball League in the anthracite regions of Pennsylvania. The State League, at the time, was operated by UWA's Jerry Pronko who served as its president.

Nestor's career began following a long hitch in the U. S. Infantry during World War II where he took part in the Battle of the Bulge and was wounded several times, once very seriously, almost putting an end to the brilliant baseball career that was yet to begin.

After four years of service and 30 months overseas, participating in the greatest battles of the war, Nestor returned home to aid his Dad in business only to find himself intrigued with the sport of baseball, leading to a career highlighted by accolades and tributes by some of baseball's greatest men.

**T**HE NEXT WINTER he found himself in Vero Beach, Fla., where he worked games of the then Brooklyn Dodgers (in spring training), then another year in the Pony League. From there Chylak was moved up to the Canadian American League, and on to the New England League. In 1950 he was elevated to the Eastern League (Class A) and from there on in it was only a matter of time before he would be calling plays in the majors. In 1952 it was the Class AAA International League and then direct to the American League in 1954, where he remains until today. Two complete seasons in the International League demonstrated that Chylak "had arrived" for he was chosen to umpire the Junior World Series in 1953 — a real tribute to the reputation he acquired.

"God was good to me," says the sincere Chylak. "He sent me to the Yankees in St. Petersburg and Joe Paparella (retired AL arbiter) was there." Paparella, a neighbor of Chylak's in the off season, he hails from Eynon, Pa., four miles from Nestor's former Olyphant residence, is credited with "bringing up" the popular Ukrainian umpire, by acting as his private tutor and even, at times, as his father.

Nestor Chylak is all man. As a boy he knew his baseball forward and backward. Many times when difficult decisions arose, he could be heard quoting from the rule book, word for word, verifying

# BASEBALL'S NESTOR CHYLAK

*by Jerry Pronko*

Ironically, during his high school days, he was a scrawny, little kid, who could only handle the water bucket, but the army made a man out of him and provided him with a goal. Prior to enlisting in the service he entered Rutgers University where he studied basic engineering, and then to the University of Scranton. He played both baseball and football while in college.

The first time he ever "called" a game was when he was invited to work an Olyphant High School contest. He did so well, that he was asked to work in the State League where he could make a little pin money.

It was on July 1, 1947 that Chylak called his first professional game in Hamilton, Ontario in the Class D Pony League. He impressed the Canadian fans during the year with his accurate decisions and his hustle.

his decisions. He is held in high regard among all ballplayers and his achievements have been attributed to the fact that the American League places him in important games throughout the year.

When asked of his most thrilling moments he replied: "I've had many thrills in my career among them working the plate in the last game between Boston and Minnesota in 1967; the last game Sandy Koufax pitched in the World Series of 1966; Hoyt Wilhelm's no-hitter for Baltimore over the Yankees and my first American League game in 1954."

"I look back to my days in the State League and the NEP League, both semi-pro circuits, where I received my baptismal of fire in the umpiring profession, and am thankful for this experience was a great aid in advancing my career," he noted. "I've come a long way, and I am indebted to many people for my success," he concluded.





NESTOR CHYLAK

AMERICAN LEAGUE

SPRING, 1969



**NESTOR IS MARRIED** to the former Sue Maria Shemet and is the father of two sons, Robert and William. Together they live in their new home in Dunmore, Pa.

A decade and a half is a long time in the umpiring profession but it has brought the Olyphant Ukrainian fame and good living. He is respected, not only by the ball players, but by the umpiring staffs with whom he works. Because of his experi-

ence, his honesty, and dedication to his work, he has been truly dubbed by sports writers over the country as the Dean of American League Umpires. He worked with the best, and today Nunny Chylak is the best. He umpired many important contests in his career. In addition to the Little World Series while in the minor leagues, he has worked the All Star games of 1957, 1960, 1964; the World Series of 1957, 1960 and 1966.



**NESTOR CHYLAK,**  
IN HIS 16<sup>th</sup> SEASON AS AN  
AMERICAN LEAGUE  
UMPIRE, CAME UP  
THROUGH THE RANKS  
FROM A PRO START  
IN THE CLASS  
D<sup>Y</sup> PONY  
LEAGUE  
IN 1947!

BORN AND RAISED IN OLYPHANT,  
PA. NESTOR PLAYED AMATEUR BASE  
BALL AND BASKETBALL IN THE  
REGION AND CALLED HIS FIRST  
BALLS AND STRIKES IN JERRY  
PRONKO'S STATE BASEBALL LEAGUE

**HRAITE!**

HE IS A  
MEMBER OF  
ST CYRIL'S  
CHURCH, OLYPHANT

*Ed W. H. 12/24/64*





**CHYLAK IN ACTION — Decision at home plate in game between Baltimore and Yankees**

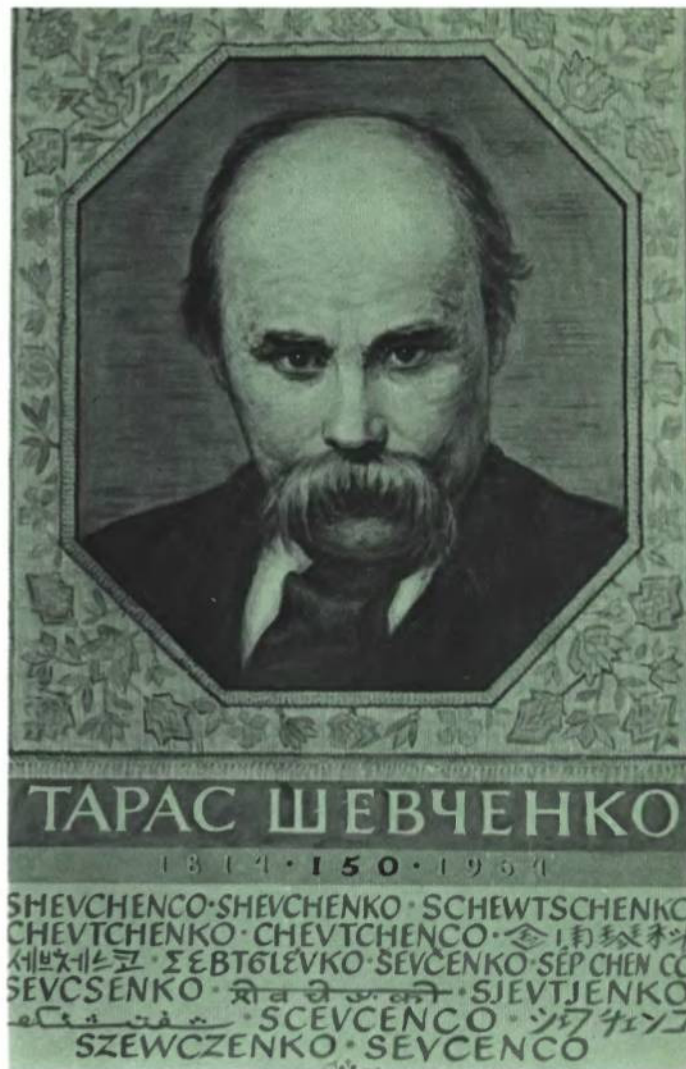
In the off season, Chylak is known as the Boy Orator, for he has a special knack of delivering a speech that has made him famous on the borsch circuit. He is called upon to speak at dinners for Little Leagues, service clubs, etc., and handles himself well. He has addressed many Ukrainian affairs and is a perennial guest of the St. Cyril's Church amateur baseball team's dinner. Add to this the fact that he is a fine singer, taking the lead in local quartets and an excellent piano player. He stays in top physical condition year round by officiating basketball and football games and is a stickler for physical fitness.

"The hardest call to make in baseball is the half swing," he notes "The question every umpire

must ask himself immediately is 'did the batter make a bona-fide swing at the ball?'". Chylak excels behind the plate. He is one of the finest balls and strikes callers ever to come into the major leagues. This tribute comes from many of the players. Dick Tracewski, infielder for the Detroit Tigers verifies this statement when he notes that "Nestor's the best in the majors. Beyond comparison."

It's a long road from the anthracite fields of Pennsylvania to the majors. But the young, dynamic Ukrainian from Olyphant, Pa., has reached the heights of baseball. He's made it, and from all indications, will remain there for many more years to come. ▼





Photographs by Paul Chemeris

## Kiev Poster Exhibit

A SPECIAL exhibition of Ukrainian posters was recently held in the capital city Kiev. A total of 711 posters, the work of 215 artists, were in the exhibit and drew large crowds of viewers.

The "Soviet Ukrainian Posters" exhibit displayed a half century of the art form and featured Ukrainian themes, Communist propaganda placards and Lenin. It was the largest exhibition of its kind ever held in Ukraine. For Kiev art lovers it was an interesting demonstration of the evolution and development of one of the most popular graphic arts of the republic.

Two of the most interesting posters in the exhibit were *Taras Shevchenko*, by V. Kasiyan and *Preserve Monuments of History and Culture!*, by V. Pashchenko. Kasiyan's work was prepared to honor the 150th anniversary of the great Ukrainian poet Taras Shevchenko in 1964. Shevchenko's world-significance is portrayed through the spelling of his name in the major languages of the world. Al-

though he is one of the leading artists of Soviet Ukraine in the art of woodcuts, V. Kasiyan chose the medium of paint for this poster.

PASHCHENKO'S poster has an interesting history since the subject is one that goes back three centuries in Ukrainian art history. A seated Ukrainian Cossack figure, playing a bandura and surrounded by a saber, pistol, pipe, flask and usually a horse, has been such a recurring theme in Ukraine's art over the centuries that it has been given a name, "Cossack Mamai." It is particularly appropriate that Pashchenko has produced such a strikingly simple and cleanly executed poster on Mamai to promote the preservation of Ukraine's historical relics.

The *Shevchenko Celebration*, Kiev 1920 poster by M. Boychuk portrays a man on a horse with a banner carrying part of Shevchenko's *Zapovit*, or Testament. "Bury me and rise, break your chains and sprinkle your freedom with the blood of your foes." ▼



**PROF.  
ROMAN  
SMAL-STOCKI**

**I**N THE EVENING of Sunday, April 27, Dr. Roman Smal-Stocki died at Georgetown University Hospital in Washington, D.C. He passed away quietly. The last to visit him and to receive his courageous "thanks" and "good-by" were the Very Rev. Constantine Berdar, Rev. M. Mukukh, Rev. Meletius Wojnar, Dr. Bohdan Skaskiw, and Dr. Lev Dobriansky, president of the Ukrainian Congress Committee of America. With extraordinary strength of mind and moral fortitude to the last, one of Ukraine's greatest sons extended his arms to clasp the hand of each, then faintly uttered his final expression of friendship, and lapsed into a coma preceding his death.

These final moments typified the genuine greatness and towering stature of the man. For Ukrainians in particular, but for all free men in general, the death of Dr. Smal-Stocki is a loss to the ceaseless cause of freedom. It is truly the grave loss of a patriot, Christian, and scholar. Selflessly and with unparalleled devotion, he dedicated his entire and long adult life to the cause of a free and independent Ukraine and later, through it, to the preservation of the freedom and security of America. Personal glory, money, even the advantages of a marital existence were alien considerations to his unique dedication. Through all the stages of his rich and varied life — as a student, an ambassador, a professor, an author, an intellectual leader, and a staunch defender of the Faith — he was wedded to the vital and promising cause of a free Ukraine.

As an internationally renowned scholar, the ever-witty Doctor has left the world an invaluable legacy of books and writings not as a monument to himself but to the life-giving cause that he served so brilliantly. The interminable fears and anathema expressed by Moscow toward his works are in themselves a measure of their power of ideas and spiritual force. As president of the world esteemed Shevchenko Scientific Society, he was a leader in the erection of the Shevchenko Memorial in our nation's capital. His warm humanism, his breadth of knowledge and understanding, and his Christian humility are immortally imprinted in this legacy.



**DR. SMAL-STOCKI** began his academic career in 1917 when he became a lecturer at the *Orientalische Akademie* (German Foreign Service School) in Berlin. From 1921 to 1923 he was Associate Professor at the Ukrainian Masaryk University in Prague, and was a guest professor at King's College of London University, the School of Economics, and Pembroke College of Cambridge University. He was Professor of Slavistics at the University of Warsaw, Poland where he was also very active in Ukrainian cultural and political life. With the outbreak of World War II, he was arrested by the Gestapo and was detained as a civilian internee for the duration.

In 1947 he emigrated to the United States and joined the staff of Marquette University in Milwaukee, Wis., where he taught Slavic history until his retirement in 1965; he was also

Director of Marquette's Slavic Institute. From 1965 until his death he was a Visiting Professor at Catholic University of America and Director of the Ukrainian Studies Center at the Ukrainian Catholic Seminary.

Prof. Smal-Stocki's contributions to the studies of Ukrainian and Slavic linguistics are enormous. Early in his scholastic career he published *New Educational Trends* (4 volumes, together with Prof. W. Simovych), *Studies on Ukrainian Linguistics* (together with Prof. I. Ohienko) and *Travaux de l'Institut Scientifique Ukrainien* (6 volumes). With the establishment of the Ukrainian Scientific Institute in Warsaw, he became its secretary and editor; under his direction, 40 volumes of Ukrainian studies had been published.

**HIS POLITICAL** career was great and outstanding. He was a statesman and diplomat who took part in the establishment of a free and independent Ukrainian state in 1917-20. He was diplomatic representative of the Western Ukrainian National Republic in Berlin and later became counsellor of the Ukrainian Legation, and served as Minister Plenipotentiary and Envoy Extraordinary of the Ukrainian Republic in Berlin from 1921 to 1923. In 1924 he became Minister of the Ukrainian government in England. He was a member of the Ukrainian delegation to the League of Nations, and was vice president of the Ukrainian Association for the League of Nations, 1929-1939.

In the United States he was also active in the political field. He was a member of the executive board of the Ukrainian Congress Committee of America and on its behalf appeared before several Congressional committees in Washington with his testimonies at hearings dealing with Soviet Russian genocide, religious persecution and Russification of Ukraine and other captive non-Russian nations in the USSR.

In tribute to the lasting memory of one of Ukraine's greatest servants, the UCCA president will initiate the dedication of the 10th Congress of Americans of Ukrainian Descent to the immortal spirit, works, and contributions of Professor Roman Smal-Stocki. ▼



## Levi Eshkol of Israel

**T**HE DEATH of Prime Minister Levi Eshkol of Israel on February 26, 1969 was mourned by the people of Israel and by Jews around the world. He was noted for his moderate and quiet personality which gave him the reputation of being a "grey" leader. However, the six day war of June 1967 showed he could rise to the demands of crisis.

"All in all, I was born in a station," said Eshkol, "and the year was 1895. It was a railway junction in Ukraine, in Oratovo in the Kiev District. The place was a sort of centre, a cross-roads. Travellers would come and go, come and go, and the station was exposed to all sorts of the winds, the winds of time."

"As a Ukrainian Jew he became involved with the Zionist spirit as a youth," wrote the *Globe and Mail*, (Toronto, Feb. 27, 1969).

Since the Russian imperial government prohibited most Jews from living in Russia proper they were forced to live in the Pale of Settlement, a territory which included chiefly Ukraine, but also Byelorussia and Lithuania. As a result of this Russian law, most of those who are "Russian" Jews, including many Americans of Jewish faith, actually trace their origins to Ukraine.

Among these is Golda Meir who was born in Ukraine's capital city of Kiev on May 3, 1898 according to *Who's Who in Israel*. She came to the United States in 1906 and then left for Israel in 1921 where she finally became Foreign Minister. Her great political influence has suggested that the next Prime Minister of Israel might be picked in her kitchen — and she may pick herself for the job although Moshe Dayan and Abba Eban are likely contenders. (She did, —Ed.)

Levi Eshkol's original family name was the Slavic Ukrainian Shkilnyk (or Russian Shkolnick) but he changed it to the Jewish form after Israel was independent. As a young boy in Ukraine he intensively studied the Talmud but left for Vilnius in Lithuania to study in high school. At the



### GIFT OF THE SCYTHIANS

During excavations of a Scythian site in Ukraine dating back to the 7th and 8th centuries A.D. a Kharkiv University expedition discovered an ancient storehouse containing seed. Laboratory analysis in Moscow has shown that the seed is barley, both naked and scaly, and soft wheat.

### CIA BRINGS BOGDAN STASHYNSKY TO USA?

According to the German magazine *Stern* (Feb. 23, 1969) the Soviet agent Bogdan Stashynsky, who assassinated Ukrainian nationalist leaders Prof. Lev Rebet (Oct. 12, 1957) and Stepan Bandera (Oct. 15, 1959) with a poison gas pistol in Munich, is now in the United States. Following his surrender and confession to West German officials Stashynsky was sentenced to a long term but was apparently released before completing it by the German government and picked up by the CIA.

### DOROSHENKO HISTORY

The History of Ukraine, by Professor Dmytro Doroshenko is now being prepared for reprinting at the Trident Press in Winnipeg. First published in Edmonton in 1939 this was the first history of Ukraine published in the English language and still remains one of the best.

### 4.5 MILLION UKRAINIANS DIED IN WORLD WAR II

According to an article in *News From Ukraine*, August 1968, John Weir says that four and a half million Ukrainians died in the holocaust of World War II.

age of 19 he left for Palestine where he contributed much to the growth of the country and finally became Prime Minister. He leaves his third wife Miriam who was the Knesset (Parliament) librarian. ▼

## Five American Minutes For a Loaf of Bread

Perhaps the most accurate comparison of the living standard of workers in various countries is the amount of time they have to work to get the necessities of life. This is a particularly good comparison for food since milk, butter, meat, bread and sugar are staple foods around the world and provide a common comparative basis.

The magazine *American Labor* last April carried an interesting comparison of this kind between the U.S. and controlled socialist or Communist economies.

An American who works 5 minutes for bread would work 23 minutes for a comparative amount in the Soviet Union. Butter costing 18 minutes of labor here would add up to 163 minutes in the USSR. Milk is 5.5 minutes of labor here and 29 minutes in the worker's paradise. Beef or regular quality meat here is 14 minutes compared to 150 minutes in the Soviet Union. Sugar is 3 minutes here compared to 54 minutes labor to the Soviet worker. (This probably does not apply to Ukraine, which is a major sugar producer.—Ed.).

### GERMANY: SOCIALIST EAST AND CAPITALISTIC WEST

A West German works 8 hours and 23 minutes to pick up the tab for a pair of shoes while his East German opposite works 20 hours and 12 minutes for the same. Ladies nylons are 44 minutes in West Germany and 4 hours and 53 minutes in the East. A small refrigerator costs 92 hours of labor in West Germany . . . and 503 hours labor in East Germany. A portable TV costs 250 hours in West Germany compared to 812 hours in East Germany. As for a low priced car, compare 1,306 hours of labor needed to buy one in West Germany to the 6,368 hours (1½ years) required in East Germany.

### KIEVITE NUMBER 1,500,000

On December 6, 1968 the population of the Ukrainian capital city, Kiev, reached the one and a half million mark. The one who topped the scales was a "sturdy" fellow of 9½ pounds and 23 inches high, born to Valentina Honchar, a 24-year old employee of the Ukraina Sewing Factory. Her husband, Valentin Honchar, aged 30, was heartily congratulated by his colleagues on the occasion.





# LETTERS TO THE EDITOR

## MORE ON FRANKO AND THE NOBEL PRIZE

Dear Sirs:

To my knowledge the problem of Dr. Ivan Franko's candidacy for the Nobel Prize was investigated and the findings published as early as 1956-1957 by Dr. J. B. Rudnyckyj of the University of Manitoba.<sup>1</sup>

Materials from the Swedish Academy in Stockholm, according to Rudnyckyj, reveal that Dr. Ivan Franko — shortly before his death in 1916 — was proposed for the Nobel Prize.<sup>2</sup>

Franko's nomination appears under the following Swedish title:<sup>3</sup>

**Svenska Akademiens Nobelkommitte**  
**No. 19**  
**Forslag till Nobel-Pris**  
**Aar 1916**  
**Forslagstallarnes Skrifvelser**

Dr. Franko's candidacy for the Nobel Prize was disclosed in a letter written in German. He was one of twenty-nine candidates nominated for the 1916 Nobel Prize. Dr. Josef Zastyrec from Vienna placed Franko's name in nomination; and Dr. Harald Hjarne from Upsala seconded the nomination. Others nominated for the Nobel Prize of 1916 were A. France, G. Brandes, E. Verhaeren, R. Rolland and O. Brezina. However, Franko was not fortunate enough to win the prestigious award. The 1916 Nobel Prize for Literature was awarded to the Swedish poet Verner von Heidenstam.

Stephen P. Holutiak-Hallick  
Graduate Student

University of Manitoba, Winnipeg

<sup>1</sup> J.B. Rudnyckyj, ed. "Ivan Franko and Frankiana in the West" *Ukrainica Occidentalia* Vol. IV (2), UVAN, 1957, Winnipeg, Canada, p. 221-224 (article in German).

<sup>2</sup> J. B. Rudnyckyj, "Ivan Franko as Onomatologist: on the 100th Anniversary of his birth, 1856-1916:1956" in *ONOMA*, Vol. VII (1956-57) 2, International Committee of Onomastic Sciences, Louvain (Belgium), p. 193-195.

<sup>3</sup> Rudnyckyj, "Ivan Franko and Frankiana in the West", p. 222.

Dear Sirs:

Permit me to congratulate you on the excellent magazine that you edit. There is a great need for such a magazine in our Ukrainian communities.

I am enclosing the first issue of the new *YOUTH* magazine. We are attempting to bring Christ's message to the Ukrainian Catholic Youth in contemporary terms. Also, we devote several pages of each issue to Ukrainian themes.

Bro. T. V. Lozynsky, OSBM  
Weston, Ontario, Canada

Dear Sir:

had no volume number. What happened?

The last issue of *Forum* I received  
Paul Levytsky  
Los Angeles, Calif.

Ed. Note: In order to simplify the numbering, the volume number has been replaced by a straight numerical series. Volume 2, Number 3 is identical to Number 7 in the new sequence.

## VOICE OF AMERICA NEEDS LINGUISTS

The Voice of America, a division of the United States Information Agency, needs men and women fluent in one of the following languages who are interested in careers as radio writers, editors and announcers: Albanian, Eastern Armenian, Bulgarian Croatian, Czech, Estonian, Georgian, Hungarian, Latvian, Lithuanian, Polish, Romanian, Russian, Serbian, Slovak, Slovene and Ukrainian.

Positions in the *Voice of America* language services require writing ability in the respective language, an awareness of the relative importance of news events, and a voice suitable for radio broadcasting. The work consists, generally, of translation and adaptation of English texts, as well as original feature writing, and voicing for broadcast.

Beginning salaries range from \$6,981 to \$10,203, depending on qualifications. The place of work is Washington, D.C.

Interested persons are asked to send

## NEW EDITION OF UNESCO STATISTICAL YEARBOOK

The latest edition of the *Unesco Statistical Yearbook 1967*, shows a marked increase in school enrollments throughout the world between 1960 and 1965. The number of students in primary schools increased 27%, in secondary schools by 22% and in higher education by 40%. Overall enrollments for 1965 were as follows: primary education 304 million, secondary level, 91 million, third level 18 million, representing 74%, 22% and 4.4% of each age group respectively.

On the other hand, the number of illiterates in the world — at present 750 million — is increasing by nearly 20 million every year. In spite of this rise in total numbers due to population growth, the percentage of illiterates has been decreasing steadily: from 44.3% in 1950 it fell to 39.3 in 1960 and by 1970 it should be no more than 33.3%.

The ten countries that led the world in book production (on the basis of the number of titles published) were in 1966: the USSR (with 72,977 titles), the USA (58,517), Japan (30,451), the UK (28,789), France (23,823), Federal Germany (22,720), Spain (19,040), India (12,123), the Netherlands (10,582) and Poland (9,001).

In 1966, North America consumed the most paper (9 million tons out of a world total of 18.1 million, or 30.2 kilograms per capita); Europe ran second with 4.9 million tons, or 10.9 kilograms per capita, and Africa last (0.7 and 0.09 respectively).

During the same year, the ten leading producers of feature films were: Japan (719), India (316), China (Formosa) (257), Italy (245), Hong Kong (171), the United States (168), Spain (160), the USSR (159), Korea (142) and France (130). There were about 251,000 cinemas in the world with a total of 76.5 million seats, 9,900 television stations with 198 million receivers, and 18,030 radio stations for 601 million receivers.

The *Unesco Statistical Yearbook* reports that 188 million persons visited 1,946 museums in the United States. Other countries recording high numbers of museum entries were the USSR (79 million in 986 museums), Japan (43 million in 259 museums), France (16 million in 438 museums), Czechoslovakia (14 million in 414 museums) and Poland (14.2 million in 263 museums). ▼

brief resumes of their educational and professional background to: Voice of America, Room 2332, 330 Independence Avenue, S.W., Washington, D.C. 20547.





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PUBLISHED BY THE UKRAINIAN WORKINGMEN'S ASSOCIATION

**440 Wyoming Avenue, Scranton, Pa. 18501**

# **FORUM**

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KIEV ACADEMY

UKRAINE'S SONG OF FREEDOM

UKRAINIAN JEWISH PREMIER

LOVE UKRAINE

NESTOR CHYLAK

UKRAINIAN BOOKSTORES

MY 1838 TRAVELS THROUGH UKRAINE

**DON'T MISS IN THE NEXT  
AND COMING ISSUES:**

TRIBUTE TO THE SPACEMEN

THE PRINCESS AND THE POET

UKRAINE'S SECRET UNIVERSITY

THE FAMOUS COSSACK LETTER

FATHER OF UKRAINIAN LITERATURE

UKRAINE AND THE U.N.

UKRAINIAN AMERICAN  
OR AMERICAN UKRAINIAN?

KIEV'S OPERA HOUSE