



THE

TRIDENT

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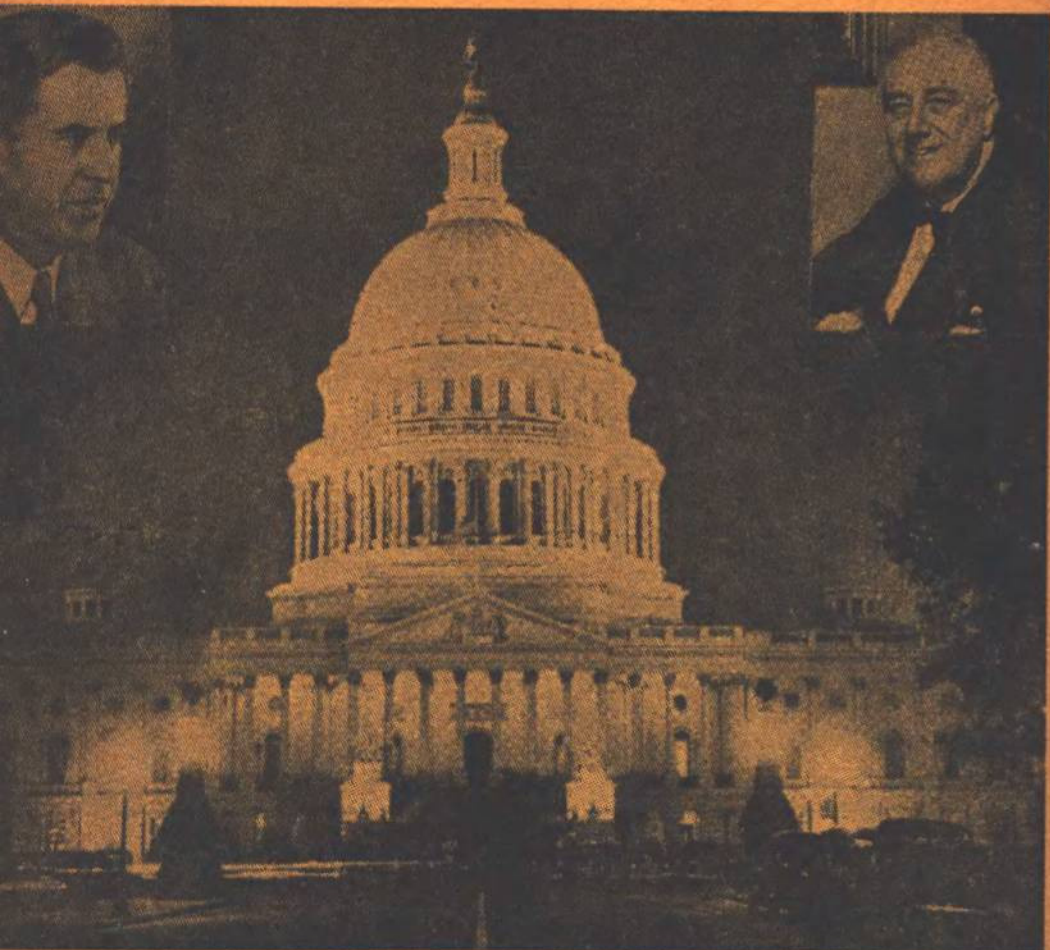
"One Independent Sovereign Ukrainian State!"

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November, 1940.



THE NATION'S CAPITOL, STRONGHOLD OF DEMOCRACY, and the men in whose hands lies the destiny of the American people for the next four years, President F. D. Roosevelt and Vice President — elect H. A. Wallace.

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What America Means to the Immigrant

(An Editorial)

... They came from many countries, spoke scores of languages, adhered to a number of religions. What brought them here? Why did they go where they went? What have been their experiences, tragedies, triumphs and failures, their gifts and shortcomings?...

Michael De Capite, Common Ground.

America, a **terra incognita** for the majority of the immigrants who land on its shores, has become a paradise which has gathered to its bosom all the refugees and the persecuted for whom there was no room in the Old World. To-day this America is the ideal of free life, progress and civilization.

What does America mean to the average immigrant, who never knew peace in his native land? What does it mean to those who never knew the meaning of free speech, free press and free assembly?

What impression does this new Canaan make on the new immigrant who for the first time realizes that he can travel without a passport, without gendarmes or secret police constantly stopping him to learn who he is and where he is going?

Only those who have set foot for the first time on American soil can realize the full meaning of America to millions of people. Only those who have never before known the American way of life and then came to appreciate it can understand what an ocean of differences separates the Old and New Worlds. This ocean is not only thousands of miles of cold dark water; it is also a huge diapason in the moral sense of the word. America and what has heretofore been called the Old World are actually two different worlds, with different conceptions and forms of life.

The new immigrant who left behind the tragedies of the Old World blesses American soil, for it has become his own native land. Despite the fact that he was not born here, America gives him shelter and protection, happiness for his family and himself and the possibility of developing his own life without hindrance or injustice.

In this lies the greatness of America and the American people. Only because, from Washington to the present day, freedom was never suppressed and the defenseless were never persecuted, is America today the strongest and the richest country in the world.

America has a priceless treasure in itself — in the faith of the American people and in its glorious and heroic traditions. Millions of people in Europe no longer have these riches. Only from the point of view of the European tragedy can the immigrant evaluate this American treasure. From virtually every country of Europe come the pleas for help and advice. Kings, presidents and the common people seek moral support and sympathy from America.

For America is the only country in the world where the people rule themselves, where every political action springs from the people and is carried out for their own welfare.

Thus the process of voluntary assimilation of the immigrants in America does not arouse the slightest opposition. For they realize that they not only receive priceless gifts from America but that they also contribute from the wealth of their cultures and traditions to enrich their new land.

Thus America is not an alien country for the immigrant; it is a "coming home" to his ideal fatherland, which accepts him as an equal member of the great family of free Americans.

With J. Reuben Clark Jr., former Under-Secretary of State, he is proud to say: "I am an American because I believe that the destiny of America is to be the bidding place of liberty and free institutions and that its own practice and enjoyment of these blessings shall be to the world a beacon light which shall radiate its influence by peaceful means to the uttermost parts of the world, to the uplifting of all humanity."

V. S. Dushnyck.



H. E. Baran.

Ukraine under Observation

Dr. Alexander Granovsky

Prominent Ukrainian-American

By VIVIAN THORP

The Minneapolis Times-Tribune.

(First of a series).

Up to a few days ago my mental picture of Ukraine was of a particularly succulent bone of contention over which certain European nations are constantly growling and fighting.



Dr. Granovsky

Then I ran into a man who gave me a glint of what Ukraine is all about. That man is Dr. Alexander Granovsky, nationally known professor of entomology and biology at the University of Minnesota. But that isn't all. He is the most prominent Ukrainian in the United States and for the last five years has been national president of the American Organization for the Rebirth of Ukraine. He has also been an American citizen for 27 years.

After adding Dr. Granovsky to this gallery of the foreign-born who have become useful citizens of our country, Ukraine has ceased for me to be just another spot on a constantly changing map of Europe, and the man himself be-

come much more than just another "foreign-born American."

In the Granovsky home on the farm school campus I heard stirring words of that far away Ukraine; of its beauty, its fertility and its centuries-long struggle for freedom. I listened, fascinated, to the charming, many-sided man who told me the story of his coming to America and what has happened to him.

Once more I was filled with admiration for what is accomplished by these foreign-born people who have come to us, hampered by lack of knowledge of our language and our customs and handicapped for want of money.

Alexander Granovsky was born in the province of Voly-

nia, in Russian Ukraine. By the time he was 5 years old his father had taught him to read in two languages. At 7 he entered the public school of his native town, Berestzi, and graduated from the first educational lap in five years. In 1901 he entered a first grade agricultural school and was graduated in 1905. Next he majored for a year in economics and sociology at the Kiev Institute of Economics and Social Sciences.

A patriotic Ukrainian, always deeply rebellious of the strangle-hold of Russia on Ukraine young Granovsky became definitely unpopular with the Russian government which refused him entrance as teacher or student in any of its educational institutions. If he was to make anything of his life and express his convictions he must leave Russia. But this was easier said than done.

However in 1913 he managed to get across the Russian border secretly and came at once, by way of England, to the United States. With all his wealth of culture, young Granovsky, then 25 years old, knew not a word of English.

"The only English words I knew I picked up while waiting in Glasgow, Scotland, for the ship which was to take me to America," he told me, "and I picked up every word I could on the trip across." He landed in New York in March, 1913, stayed there a few dismal months and then moved to Chicago where there were quite a number of his countrymen.

It was a relief to talk to people of his own language group again and his new life was made particularly agreeable because he lived in the family of a Ukrainian doctor.

But Alexander Granovsky was not looking for an easy time. In fact he realized that an easy time was going to block just what he wanted to do. His first objective was to learn English and if he had fellow Ukrainians ready to interpret for him he would never learn. He told me whimsically: "I had to go somewhere where I had to ask a policeman my own questions and make him understand what I was talking about."

Life in Colorado

The young foreigner's choice of a place to live and learn fell on Colorado. His people had not yet gone so far west, so could not help him. Also Colorado was mountainous like parts of Ukraine and somewhat like his native town. So west he went, armed only with a will to succeed and one hundred and twenty dollars, his entire capital. He had no time nor money just to study English; he must work to support himself and get on with his American education at the same time.

His great fear was that his European credits would not admit him at once to an American college which he must enter in order to learn something about American methods of agronomy. For agronomy as a profession had become his goal.

I mentioned earlier that Alexander Granovsky was a many-sided man. When he left Ukraine he was "not entirely

unknown," he admitted to me. He had to his credit several volumes of poetry, some short stories, and he had studied drawing and painting with a noted artist in Kiev. He said, smiling: "At one time I dreamed to be an artist or writer." He had earned that \$120 in his first three months in America writing for Ukrainian papers.

But having decided on science as a mistress instead of art, he went with his credits to the registrar of Colorado Agricultural College. When Dr. Granovsky told me of that visit he said: "You know how there are mountain peaks in your life from time to time? Well, that wonderful man, Dean S. Arthur Johnson, was one of my most important peaks. He was wonderful. He talked to me kindly, read my credentials and said, 'I can admit you right now.'"

"But how can I?" I asked in my halting English — which I do not see how he could have understood — "how can I do the work when I have not the words?"

"Well, we can only try," he answered.

So Alexander Granovsky set himself to the trial. How well he succeeded sounds like a fairy tale. His charm of manner and friendliness must have helped him with students and faculty for at the end of his third year he was peace - pipe custodian, which meant being selected to pass on the peace-pipe traditions from the outgoing to the incoming class. He was artist for the college annual. He was a member of the Scribblers' Club and, best of all, he was made research assistant of the Colorado "U" experiment station.

Welcomed Chance To Fight for U. S.

There at Fort Collins, in the Colorado State Agricultural College, he worked until 1918 when he got his Bachelor of Science degree, having majored in entomology and zoology. And it took him no more time than a native-born American.

Then America entered the war. This foreign-born American, who had applied for his first papers three months after reaching this country, did not wait to be drafted. He enlisted at once as a private and served in the American Expeditionary Force 14½ months, 10½ months oversea. After the Armistice he took advantage of the army privilege and spent four months at the Sorbonne studying French entomological methods.

"I began to long for Colorado, for that I felt was my home. All the important things which had come to me in America had come in my first American home state; there I received my naturalization; there I got my American education and from there I went into the army."

I noted with some interest that foreign-born Alexander Granovsky counted among his blessings the privilege of having been called to serve his new country, even in war.

Then the fruit of his work began to come to this young man, indeed it had begun to do so even before the war. For

in 1917 his work at his college was so outstanding that he was elected one of two students — to Alpha Zeta. And Alpha Zeta is the agricultural equivalent of Phi Beta Kappa.

He held two teaching positions in Colorado and then, exactly nine years after coming to America, poor and alone and with no English, Wisconsin "U" called him as instructor in entomology. "I have some pride in that!" said Dr. Granovsky and I agreed he was entitled to it.

There is a very soft spot in Dr. Granovsky's heart for Wisconsin. It was there, while he was doing "bug" research at Sturgeon Bay, that he met Irene V. Thorpe, who was teaching there and who later become Mrs. Alexander Granovsky. But more of her later.

Public Enemy In Pest World

In 1930 Minnesota called him to the associate professorship of entomology and economic zoology. Those may sound like nothing but long erudite words to you, but they're almighty important to the State of Minnesota.

In these past 10 years Dr. Granovsky has made a fine record with faculty students and the research department. But he has a very bad reputation among Minnesota insect pests whose main idea is the ruination of our crops and our trees.

Grasshoppers, leafhoppers, white grubs and all their pith and kin have him catalogued as public enemy No. 1. He has become very unpopular among the aphids — you know, those nasty little things that spoil your roses among other things — owing to his intensely impertinent investigations of their family life and social habits. They think no good can come of him for them and they are quite right. He qualifies as top-notch terror to all types of pests, and glories in the distinction.

He not only studies them; he writes about them and has over 50 publications circulating about making life difficult for them, in addition to being quoted in text-books and scientific works on the best way to get rid of them.

In Alexander Granovsky's pocket on a light chain he carries six marvelous "open sesame" keys. They are badges of honor of the five most famous honorary scientific societies in America — Alpha Zeta, Phi Sigma, Gamma Alpha, Sigma Xi, Phi Kappa Phi and Gamma Sigma Delta.

Democracy Got Start in 1642

Of Ukraine Dr. Granovsky never tires of talking. The things he told me of that unfortunate and beleaguered country were amazing and — to me — quite unknown; perhaps to you also. For example, it was news that this buffer European state which has been chivvied about and dismembered between Russia, Poland and now Germany, might well claim to be the first European democracy. For its first officers were elected by the votes of the Ukrainian populace in 1642.

Ever since that time Ukraine has been struggling against

fearful odds and to gain and hold her rightful position as an independent sovereign state. So firm is this Ukrainian conviction, that even today when Russia and Germany tear it limb from limb, it still believes it will eventually emerge a free state.

"A free Ukraine," according to Dr. Granovsky, "will be the only effective buffer between the two great imperialisms, Russia and Germany, which today constitute the greatest danger to all free national states." He says that "no patchwork of peace" can improve the general health of Europe; instead, "it will require courageous political surgery" when the setting-up day comes.

It is his belief that if lasting peace and economic stabilization are ever to come to Europe, its new political boundary lines "must correspond with the ethnic boundaries of nationally conscious people."

Dr. Granovsky states his important case strongly and convincingly. He asserts that such an ethnic division would lead to a true Ukraine sovereign state of some 900,000 sq. kilometers of territory, densely populated with millions of homogeneous people.

"This Ukrainian state would effectively balance, politically and strategically, Eastern Europe. It would prevent Muscovite aggression either westward through Scandinavia or southward into the near east and Asia. It would render impotent German military penetration either eastward or westward by effective national and political balance between west and east."

That is how Dr. Granovsky sees the possible role of his native Ukraine in the inevitable reorganization of Europe. In his opinion "God was too good to Ukraine; her very blessings of fertility and mineral wealth have betrayed her."

A Lesson for Children

Among the life-facets of this remarkable man not the least interesting is his family life; his charming wife and three beautiful children, Robert Alexander Granovsky. Dagmar Alexandra and Philip Alexander. After the Ukrainian custom each child receives as its second name, the first name of the father.

Dr. Granovsky is delightful with his children. Philip, so small that he calls himself 'Pilip,' came in while we were talking with tears in his eyes and voice. "We are busy now, Philip" said his father. "But daddy, I want a balloon and Bobby has two balloons and he only gave me the old busted one."

Dr. Granovsky put his arm round the small boy and said, "Well, Philip, if you had two balloons, one good and one broken, and Bobby wanted one, which one would you give him?"

"Pilip" must have been tempted when he saw the trap but he answered honestly in a subdued voice: "The busted one." His father smiled, and merely remarked, "Well, Philip, you see how it is, don't you?" Philip evidently "saw" for he moved off without further complaint.

They Keep Alive the Lore of Ukraine

Dr. Granovsky has been lucky in his wife. Though Mrs. Granovsky is American-born and ancestored she has made the cause of Ukraine, so dear to her husband, her own. It must have seemed worthwhile to her when her husband said to me: "I take off my hat to my wife; it is wonderful how she has grasped the significance of the struggle of down-trodden people."

Irene Granovsky attends the Ukrainian Orthodox Church with her husband and takes part in all his activities among the Ukrainian young people. She is interested in helping him keep alive their appreciation of, and participation in the arts of Ukraine. Her collection of Ukrainian costumes and examples of beautifully carved and decorated objects of art is about it — she loves it all.

Dr. Granovsky's hobby is the collection of Easter eggs, the decoration of which is a specially significant art of his people. He has more than 700, some of them extraordinarily beautiful in color and design. To these people the Easter egg symbolizes the spring; the rebirth of the old into new life and beauty.

His great enthusiasm is the Ukrainian dances performed by the young people of his church. The costumes used are all authentic and most of them quite old.

"Youth," he says, "must not just be given bought entertainment; they must be trained to create their own joy and beauty."

At the close of the afternoon so generously given me, Mrs. Granovsky came in bearing a great tray laden with Ukrainian delicacies that were positively breath-taking. They were appetite-taking, too, for tasting one after another of those heavenly confections, dinner was the last thing I could consider with any equanimity.

Until you have eaten Ukrainian strudel smothered in thick sour cream, you have not lived, gastronomically speaking.

Prizes Cultural Home Background

Driving home I remembered especially something Dr. Granovsky had said to me: "I pride myself that though I came to this country penniless, I did not come naked of everything. I brought a few books, a few loved pictures, a few bits of beautiful embroidery and I brought with me the cultural background of a thousand years."

Yet with the love of his own land so alive within him, Alexander Granovsky applied for citizenship three months after he arrived. He has given America loyalty, appreciation; the benefit of his fine scientific ability, and is still sharing with the riches of that ancient cultural background.

Could a native-born American do more?

That was the thought I carried away with me. The picture I carried was of the Granovsky family standing unitedly at the top of their garden steps bidding me good-by. The last thing I noticed as I turned the corner was Dr. Granovsky's front lock of hair which persists in standing up straight and which somehow or other had managed all afternoon to impress me with his vivid alertness.



Dr. Granovsky at work

One of Dr. Granovsky's earlier contributions to American science was his work on testing more than a hundred different baits for grasshoppers and the development of an inexpensive and highly effective bait that was successfully used in Wisconsin, Minnesota and other grasshopper-infested states. He also developed a new system of grasshopper control. Before 1924 various states and the United States Government distributed poisonous bait to individual farmers to be applied at their leisure. He developed the community cooperative campaign system in which the people of a given township of each county actively participate in grasshopper control according to their acreage.

Dr Granovsky was the second man in the United States to use airplanes for the control of forest insects on a large

DR. ALEXANDER GRANOVSKY

scale. While it is true that J. Houser of Ohio used the airplane first to dust fifteen acres of catalpa grove, Dr. Granovsky used a plane with Dr. S. B. Franker to dust nearly a thousand acres of hemlock forest on rugged terrain, saving a million dollars worth of timber from insect devastation.

His next endeavor was to control various insect pests injurious to orchards. He was the first scientist in the country to report the change of the food habits of a small but extremely injurious insect known as the cherry case bearer. This insect was extremely rare in the United States insect collections and was known only from wild hosts. He reported it to be injurious to cultivated cherry and apple orchards in Wisconsin and developed suitable control measures, saving the fruit growing industry a sizable sum.

Following his own investigations, he reported that the alfalfa disease called alfalfa yellow top, about whose nature little was known prior to 1927 but which had been very destructive for 50 years in the eastern half of the United States, was caused by leafhopper feeding. His microchemical and histological studies of alfalfa tissues injured by leafhopper feeding demonstrated a physiological obstruction of vital plant tissues and an accumulation of large quantities of sugars and starches in the leaves, thus stunting and discoloring this important forage crop and reducing its yield to less than one-third of the normal crop. He discovered that the injury was due to toxins injected by the leafhoppers into the plant tissue in the process of feeding. Scientific literature throughout the world mentioned this fundamental contribution to pure science.

Dr. Granovsky's own collection of aphids amounts to nearly 20,000 microscopic slides. It is one of the largest private collections and includes aphids from all corners of the world. He has described several new genera and quite a few new species of aphids. Workers throughout the United States send him material for identification. He is also quoted in scientific literature on work in this group of insects.

Dr. Granovsky's next important contribution was the study of symbiosis between micro-organisms and insects. He has published and illustrated the presence of the yeast-like organisms which are always present in insect tissues and even penetrate the ova of insects before eggs are laid, thus perpetuating these symbionts throughout the insect life from generation to generation. This work, mentioned in books and scientific articles, is of tremendous scientific importance.

His interest in insect transmission of plant diseases dates to his Colorado days, before 1917. He was the first professor to organize and teach a course on Insects in Relation to Plant Diseases, which he began at Wisconsin and is now continuing at Minnesota. Several of his students are engaged in government work contributing to this new and important interrelation in which insects transmit plant pathogens which

cause plant diseases similar to the way the mosquito transmits malaria or yellow fever. In 1937 three American national scientific organizations gave a symposium on Insect Transmission of Plant Diseases, and out of two or three thousand scientists, Dr. Granovsky was one of the four who delivered a paper on the subject. The symposium was sponsored by the Entomological Society of America, the American Association of Economic Entomologists and the Phytopathological Society of America at the meeting of the American Association for the Advancement of Science.

Important too were Dr. Granovsky's studies of insect flight at night, made by the use of an ingeniously devised light trap which sampled the insect population in their nocturnal flights by hourly periods. The trap consisted of automatically regulated lights, each of which burned for an hour with another flashing on when the first went off. This work was begun in 1932 and is still going on. So far it has resulted in the accumulation of much information on insect behavior, their seasonal flight and distribution and their qualitative and quantitative density, which is of tremendous importance to agriculture. Thus it is now possible to predict future insect outbreaks, and consequently growers can prepare ahead of time to combat them. In this connection he also studied phototropic responses of insects to various wave lengths and the intensities of light in order to control insects by colored lights as well as the intensity of light to which they might be most attracted. These light trap studies have attracted nationwide attention.

Dr. Granovsky's most important recent contribution to science was his study of vertical and lateral migrations of white grubs throughout the year with special reference to climatic conditions that influence the development and activity of soil inhabiting insects. Ecological factors, which affect the fluctuation of insect populations, were also noted.

Today Dr. Granovsky is engaged in the preparation of a monograph on the genus *Phyllophaga*, a destructive group of beetles that defoliate trees in the adult stage and the roots of plants in their larval stages. He recently completed rather extensive studies of insect penetration of plant tissues in the process of their feeding by the withdrawal of plant sap. These studies are of importance to a biological interpretation of the source of food of sucking insects and the effect of mechanical and physiological disturbances caused by insect feeding on the health of plants.

Another recent study, begun a year ago, concerned the nature of potato disease known as pit scab, which is aggravated by various soil insects. He may give a paper on this subject during the Christmas meetings of the American Association for the Advancement of Science at Philadelphia this year.

As is generally known, Dr. Granovsky directs the newly

established Biological Station of the University of Minnesota at Itasca Park. He undoubtedly was the first Ukrainian to hold a University staff position, (1922), and the first Ukrainian to be listed in "Rus," the Who's Who in agriculture in America, (1920). He has been listed in the "American Men of Science" since 1927. He has been a member of the American Association for the Advancement of Science since 1921, was elected a fellow in 1928 and in 1935 was chosen an honorary fellow in the Entomological Society of America.

Dr. Granovsky's contributions to America may be summarized briefly as follows: By his scientific efforts in research, teaching and extension work in various control measures of insect pests, he has saved millions of dollars worth of crops in the United States from insect devastation. In addition he has contributed certain fundamental scientific facts toward the better interpretation of puzzling biological phenomena of plant and insect life that exist between various interrelations of insects and their feeding on plant hosts.

Science has not been his sole preoccupation, however. He has taken active part in community life, organizing community fairs and agricultural exhibits, directing Boy Scout troops and participating in forums. In St. Paul, he has taken part in the activities of the American Legion for the past ten years and was chairman of the Americanization Committee. He is also a member of the International Institute of St. Paul and has held various appointments. Mrs. Granovsky has also been active in community affairs, heading various organizations and drives for library funds and other causes.

Dr. Granovsky's Ukrainian activities are well-known. In 1913, soon after he arrived in the United States, he became secretary of the Enlightenment Educational Organization and edited its publication for eighteen months before going to Colorado. Although separated from Ukrainians for sixteen years, he wrote and published poems and articles in Ukrainian. Since 1935 he has been president of ODWU. He was chairman of the committee that sponsored the Ukrainian Bureau of Washington and recently became chairman of the Ukrainian-American Committee to Aid the Allies.

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STAFF NEWS THE TRIDENT .

V. S. Dushnyck, editor of The Trident, who obtained his B. A. degree from the University of Louvain, will get his M. A. in Public Law from Columbia University next month. His thesis, "The Provisional Government and Ukraine," was accepted several weeks ago.

Edward Serebnytsky, associate editor of The Trident, has been elected editor of the English Section of the semi-monthly Ukraine. Michael Kosciw, associate business manager, has been elected business manager of The Trident.

What Constitutes a Christian Education?

By Dr. GEORGE BACHUR

When we wish to contemplate the problems of education, ethics or politics, we, of historical necessity, must turn to Greek thought, for in Greece we find the beginning of Occidental civilization. Before the appearance of the Sophists on the educational horizon in the fourth or fifth century B. C., education was with the Greeks a training for leisure. The emergent Sophists disregarded the traditional theory of education and taught or rather imparted information for a livelihood; they were the first teachers to accept pay for their instruction. For Socrates, the greatest Sophist of them all, knowledge meant virtue. He believed in knowledge and in goodness and was convinced that they could be realized. To the belief that "Knowledge is virtue," Socrates held very tenaciously, for it was education which generated knowledge. For Plato, the pupil of Socrates, education was a subject of the greatest importance. In the **Republic** he places it among "the grandest and most beautiful" subjects and in the **Laws** he reiterates that it is "the first and fairest thing that the best of men can ever have." In the **Crito** he says: "No man should bring children into the world who is unwilling to persevere to the end in their nature and education." Today John Watson, the Behavioristic psychologist, speaks in the same vein when he asserts that no mother has a right to have a child if it cannot have a hospitable home in which to develop normally.¹ Elsewhere Plato observes: "Children are your riches: and upon their turning out well or ill depends the whole order of their father's house." The extent and elaboration of the treatment of education in the **Republic** and in the **Laws** testify to the importance of the subject in Plato's mind. It is in the **Republic** that Plato's principal treatment of the subject is to be found.

Rousseau, who apparently derived most of his educational ideals from Plato's works, said: "If you wish to know what is meant by public education, read Plato's **Republic**. Those who merely judge books by their titles take this for a treatise on Politics, but it is the first treatise on education ever written."

Plato As a Moral Teacher

Plato's idea of a good life is found in the following guiding principles: "that nothing must be admitted in education which

¹ Gray J. Stanley, *Psychological Foundations of Education*. American Book Company, New York, 1935, p. 492.

does not conduce to the promotion of virtue." He will not accept the idea of "Art for Art's sake." The only criterion in education he will recognize and honor is the ethical, the moral.

Plato anticipated the modern findings of child psychology, for he believed that education of human beings cannot begin too early. He recognized the paramount importance of first impressions: "The beginning," he writes, "is the most important part of any work, specially in the case of a young and tender thing." The modern psychologists have attested to his belief and have shown that behavior patterns established in the earliest period when "the growth processes are dominant are quite as important as those of later periods when learning in the schoolroom becomes the center of interest. It is in the early years that the ground work is laid for a child's individuality and personality in such matters, for example, as his sociability, confidence in himself, and disposition to take life happily, and courageously or fearfully."² The Jesuit educators recognized this fact and have applied it in their religious teachings. They said, in substance, "Give us the child for the first five years of his life and we will educate him to be a saint."

Plato would begin education with music and go on to physical training later: mental is to precede physical education. Aristotle, on the other hand, maintained that "the care of the body ought to precede that of the soul and the training of the appetites should follow: none the less the care of it must be for the sake of the soul."

The cause of Plato's solicitude for a wholesome environment for children who were to be guardians of the state is his belief in the efficacy or limitation of unconscious assimilation in the formation of an ethical character. Although this type of education was intended chiefly for the elite, it is, nevertheless, equally applicable to all the children of all the peoples today, for it is the common people who are supposed to be the guardians of a democratic state. Plato wisely cautioned the teachers of his time in these significant words: "We would not have our guardians grow up amid images of moral deformity as in some noxious pasture and there browse and feed upon many a baneful herb and flower day by day, little by little, until they silently gather a festering mass of corruption in their soul." The end of education is **the good of the individual and the safety of the state**, for the safety of the state depends upon the moral qualities of the rulers. Thus Plato further affirms in the **Laws**: "If you ask what is good of education in general, the answer is easy — that education makes good men, and that good men act nobly..."

² Salisbury, Frank Seely, *Human Development and Learning*. McGraw — Hill Book Company, Inc., New York, 1939, p. 129.

Pestalozzi, recognizing the importance of this sort of education and believing in its possible attainment, said:

"Try first to broaden your children's sympathies, and through satisfying their daily needs, to bring love and kindness into such unceasing association with their impressions and activity that these sentiments may be engrafted in their hearts." Thus we see that not only Plato but other educational theorists stressed the moral quality of education.

The Philosophy of Christian Education

When Christianity appeared on the scene in the Western world, it accepted Plato's ethical principles and wedded them to the religious tenets of Christianity. Thus from the earliest beginning Christianity affirmed that religion is a fundamental living process and that it should be the function of education to train individuals to take part in religious conduct and behavior with respect to other human beings and to God.

The philosophy of Christian education is the application of Christian principles and ideals to all the phases of human life. It is essentially "religious and catholic in the most comprehensive meaning of the term."³ While we do not ignore the humanistic or materialistic philosophies of education, it is imperative to limit ourselves in this discourse to the Christian tenets of education as presented by the Roman Catholic thinkers.

The philosophy of Catholic education is based on certain postulates with regard to man and God: "(1) that man is composed of body and soul; (2) that this soul is spiritual; (3) that it is immortal; (4) that man possesses free will; (5) that there exist certain human actions"⁴ independent by their very nature of all human law, which are good and deserving of praise; that in contrast there exist other actions which are by their very nature intrinsically bad and deserving of blame.

Accepting these postulates as the foundation of religious life, the aims of Catholic education of logical necessity must agree with them. Thus the specific aims of Catholic education are:

- "1. To foster and promote a Christian philosophy of life.
- "2. To apply its principles to industrial, commercial, social, civic and political problems.
- "3. To guard, protect and defend religious liberty.
- "4. To advocate and promote the restoration of society on the basis of Christian principles.
- "5. To cultivate brotherly love among its members.

³ Marique, Pierre J. *The Philosophy of Christian Education*, Prentice — Hall, Inc., New York, 1939, p. 28.

⁴ McGucken, William J., *The Catholic Way in Education*, The Bruce Publishing Company, Milwaukee, 1934, p. 11 .

"6. To promote civic virtues and the performance of public duty.

"7. To labor for justice and charity in all human relations.

"8. To educate its members to the principles thus advocated."⁵

The purpose of Catholic education is to promote an increase of moral conduct in the world and "to bring about a better understanding and a more widespread appreciation of Catholic principles and ideals in our educational institutions, social and civic life."⁶

The Catholic Church advocates the teaching of religion in order that people will know and appreciate the great contributions of religion to civilization. Ancient literature, music, art, architecture and ancient education were exclusively religious. Furthermore, religion should be taught to individuals as a philosophy of life in comparison or in competition with other present-day philosophies, for in this scientific age, individuals can hardly be expected to take without scrutiny the emotional propaganda of "religious" charlatans and demagogues. Lastly, society which is dedicated to a proposition that "religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged," must realize that the lack of scientific knowledge concerning the nature of life and death makes it imperative that those with strong feeling or urge to live turn to an enlightened religion. "Religion is not merely a pastime for poorly educated. It is an honest and sincere attempt to peep through the veil of the unknown. It is man's way of seeking God."⁷ Religion is the reverent acknowledgment of a divine being, both in heart and in act. It includes worship, whether it be external or formal, of the adoring reverence of the human spirit for the divine, seeking outward expression. Religion fundamentally rests on faith. Subjectively considered, religion means belief that the external world, or some power in it, takes a sympathetic interest in the affairs of men, and the world is friendly and that we know more about it than we really do. But the reality of this mystical phenomenon, this belief, cannot be objectively ascertained, for religion does not take objectivity as its criterion of reality. That which is not real in science is accepted on faith in religion. The only way to keep science and religion alive in the same brain is to keep them in separate chambers, compartments or conscious level where they cannot meet. By keeping them apart because of the completeness of separation, one is spared the unpleasant pain of a sincere doubt and mental torture which result from the discrepancy

⁵ Official Catholic Year Book, 1928, p. 650.

⁶ Ibid. p. 604.

⁷ Gray, *op. cit.*, 342-43 pp. *passim*.

that arises from the clashes of facts⁸ and fantasies.

It is in science not in some religious dogma,⁹ critical thinkers advise us, that we must have confidence; not in magic formulae, prayer, pious faith or poetic visions, to solve our sundry social problems. Science originates mainly from trained and organized common sense and it is accessible to, and verifiable by, all the competent individuals who have the time, qualification and disposition to give it dispassionate attention; it has no relationship with privately delightful subjective belief; and its concept of the origin and nature of knowledge as derived from experience by the methods of observation, experiment and rational measurement is subject to the test by those who are qualified. Thus it is evident why the conflict between science and religion is so violent. This conflict emanates from the two contradictory or diametrically opposed attitudes of mind toward the world. One attitude is supernaturalistic, the other naturalistic; the religious attitude rests on certain postulates which cannot be verified; the other rests on ascertainable reality by the scientific method. This method relies on the ability to repose in doubt, to withhold belief where credence is not warranted, to suspend judgment where the facts are wanting.

What, then, in summary, does the Christian education aim to achieve? The Christian education aims to produce the true man of character. In conformity with the **Encyclical**, the "true Christian product of Christian education is the supernatural man who thinks, judges and acts consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."¹⁰ Thus we see that Plato's and Christianity's ideal man seem to be identical in so far as morality is concerned. The supernatural man in a religious sense seems to be an improvement on Plato's ethical man. Finally, what then constitutes the Christian education? According to His Holiness Pius XI, to quote from the same document, "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view to reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."

⁸ Julian Huxley says: "Facts are the food of science; if we are going to be scientific about human nature and human society, instead of just trusting to blind social and economic forces (and see what a mess that blind trust has led us into!), let us begin by insisting on a proper supply of facts as grist to the scientific mill." (*Science and Social Needs*, p. 201.)

⁹ Eastman, Max. "What Science Is." *The Modern Monthly*, 1940, *passim*.

¹⁰ Pope Pius XI. *Encyclical, On Christian Education*.

The Story of Ukrainian Art

By EDWARD SEREDYNSKY

Ukrainian art begins with the story of Volodymyr the Great. Dissatisfied with the pagan faith, Volodymyr invited his Mohammedan, Roman Catholic, Greek Orthodox and Jewish neighbors to send delegates to his court.

Representing the Mohammedan faith was a Bolgar, who explained the ban on the use of pork and alcohol among the faithful.

Volodymyr declared judiciously, "Ukrainians like to drink and without liquor they cannot exist."

He turned to the German delegate sent by the Roman Catholics and asked, "What are your commandments?"

"Everyone should fast according to his ability," was the reply. "When someone drinks or eats it is for God's glory. This answer also displeased Volodymyr.

The Khazar Jew praised the Mosaic law. Volodymyr inquired of his homeland, and the Jew replied that he came from Jerusalem, from which his people had been driven and scattered throughout the world because they had aroused the wrath of God. Volodymyr dismissed him with these words: "How could you teach others when God turns away from you?"

The Greeks had sent a philosopher, and he explained the fundamentals of the Christian religion. Volodymyr called a council of elders and Boyars and asked for their advice. They advised him in this fashion:

"We know, Prince, that no one finds fault with his own faith but rather praises it. If you want to find the truth, send out wise men and let them observe every religion."

After visiting the various religious groups, the wise men decided in favor of the Greek religion. Of the Greek church, they said: "We did not know whether we were on earth or in Heaven because on earth we never saw such images and beauty. It is impossible to describe what we saw and we know God is with the people — we cannot forget this beauty."

But Volodymyr was not ready yet to obligate himself to the Greeks by acknowledging the superiority of their religion. He made one more war upon the Emperor of Constantinople. As part of the treaty terms at the end of the war, Volodymyr took Princess Ann, sister of the Emperor, as wife and adopted the Christian religion (988 A. D.),

Princess Ann came to Ukraine with a small group of Greek craftsmen and artists, who brought their Byzantine art with them. Officially Ukrainian art had begun, and Ukrainian princes were to spread it later to Russia.

During Volodymyr's reign several famous churches were

erected. The best known was the Church of the Tithes (Dessiatynna) completed in 996 A. D. But this structure was ruined along with other buildings during the Tartar invasions.

The fate of the Cathedral of St. Sophia was less disastrous. It was built by Yaroslav the Wise in 1037 to celebrate his victory over the invading Polovtsi. The ground plan has the Byzantine cross in the center. Four massive piers in the middle support arches upon which a circular base was formed to raise the dome. The parts in black in the plan are believed to be the original sections of the church. To take up the side-ward stress of the dome, semi-circular vaults called apses were built and joined to the nearest pair or piers. The apses correspond to the five aisles in the interior.

A general view of the cathedral from the southeast shows only the nucleus of this enormous pile. The corners are additions to the church made later on in a style to be called Ukrainian baroque.

The reign of Yaroslav the Wise was the golden age of Ukrainian medieval history. The prosperity and splendor of Kiev aroused the admiration of many travelers. In the words of Leroy Beaulieu, Kiev was "like a small replica of Byzantium itself, or a Ravenna of the North."¹ But dissension in the ruling family and continual invasions from Asia cut short its history. The last great king who succeeded in holding the slowly disintegrating empire together was Volodymyr Monomakh (1113-1125). He ruled with a firm hand and encouraged education in his realm. His "Instruction to Children" is one of the earliest writings on education. His crown has all the Byzantine characteristics, but its lavish use of rich materials and style of decoration is more Eastern in taste than Western.

Prince Yury Dovhoruki (The Long Armed) of Kiev, son of Volodymyr Monomakh, founded the towns of Yourievets-Polovsky and Periaslavl-Zalieski. The Sobor of St. George (1230-4) is an example of the type of architecture identified with Prince Yury's reign. The columns and capital are decorated in the Byzantine fashion. The arch suggests some Romanesque influence. The extensive carvings in flat relief are very unusual in Christian churches. The designs are mostly conventional animal and vegetable forms. The winged monsters on the wall are of Persian origin.

It is natural to ask how these various strange elements came to be used in the construction of this church. For an answer we must turn to the early Ukrainian history and to the discoveries of archeologists. At the beginning of the Ukrainian Christian era, Kiev was on the crossroad of the trade route from Asia. From the fifth to the seventh century A. D. the products of the craftsmen working in the Persian Empire under the Sassanian Kings were widely distributed along this

¹ Newmarch, Rosa. *Russian Arts*, p. 12.

route. Several collections of the work of these Persian silver-smiths were unearthed in Ukraine.

Among the silver plates found in Ukraine, the similarity in the design used on the plate and the designs used on the walls of the Sobor of St. George is evident. The regions near Kiev and Poltava are rich in archeological deposits. Most of these collections have been taken by the Russians to Moscow and only a small number remain in Kiev museums. The work of Scythian, Persian and Greek craftsmen have been uncovered and even some examples of the Stone Age period were found. No doubt, these various art forms made some impression upon Ukrainian craftsmen and artists.

Perhaps one of the reasons why the history of medieval Ukraine was so short was the appearance of such men as Prince Andrey Boholiubsky of Kiev. Disliking the independent and freedom-loving spirit of the Ukrainians, he founded his capital, Vladimir, in the Suzdal region in northern Russia. His region produced a new variation in the architecture of that period which came to be known as the Vladimir style.

The Church of St. Dmitri (1194-97) is an outstanding example of this period. The helmet type of dome is a transition between the Byzantine hemisphere form and the onion type of dome that was to be developed later in Moscow. The combination of cross and crescent on the dome is an interesting commentary on the conditions of that period. To preserve their churches in time of invasion, the people resorted to the practice of replacing the cross with the crescent.

Jealous of the supremacy of Kiev, Prince Boholiubsky invaded Ukraine and destroyed Kiev in 1169. In 1238 all the towns of the upper Volga were destroyed by the Golden Horde and two years later, 1240 A. D., Khan Baty ruined Kiev. So ended two periods of art simultaneously, the art of official Ukraine and the art sponsored by the Ukrainian princes in Russian colonies. Rosa Newmarch writes: "The splendor of Kiev vanished with the repeated invasions from Asia and the city remained for long ages the ruined and forgotten tomb of its ancient glories."

The names of the town founded in the upper Volga region show their Ukrainian origin. Such place names as Vladimir, Yaroslav and Rostov Veliki clearly indicate the influence of Ukrainian culture. It is the practice of chauvinistic Russian historians to designate Ukraine as "Little Russia" whereas early Ukrainian history indicates that Russia should rightly be called "Little Ukraine" from the point of view of culture and leadership.

Ukrainian Wooden Architecture

For the next phase of Ukrainian art, we must turn to the art of the people instead of the architecture of Ukrainian princes. In southwestern Ukraine there exists a distinctive style

of wooden architecture. It is closely related to the wooden architecture of the eastern Carpathian region and has a long history. The surviving churches today are the descendants of the buildings of a pre-Christian period.

There are two main types of church buildings prevalent in this region. One consists of three divisions in a straight line representing the vestibule, the body of the church and the sanctuary. The belfry is considered to be separate from the rest of the plan.

The other type of wooden architecture instead of having three elements has two additional so that the five parts form a Greek cross. This style was successfully imitated in stone both in Kiev and in Moscow. The Russians copied from the Ukrainians but sufficient differences exist so that the two may be distinguished. The Ukrainian church with five cupolas has its four extra domes on the axes of the church whereas the Russian has the extra domes on the diagonals.

In passing, there might be mentioned, a simple type of Ukrainian church architecture and that is a church containing only a single cupola. This type is commonly used in this country.

The -churches found in Eastern Galicia (Western Ukraine) conform to either one of the two types outlined above. However, they are heavier in appearance. Probably certain modifications had to be made to allow for changes in climate.

Ukrainian Baroque

Western Ukraine has been dominated at various times in its history by Poland. It is probably from Poland that Ukrainians received impressions of Western culture. Baroque art was one of the forms that influenced the Ukrainians. In fact, the Ukrainians came to use this form so extensively that came to be known as Ukrainian baroque. The characteristics associated with baroque in architecture is the excess use of ornamentation and the breaking up of the simple line. Some critics describe baroque as a decadent form of the classic art. The profuse use of colorful ornamentation in the native arts of the Ukrainian explains perhaps why the baroque style become so prominent in Ukraine.

The outstanding example of Ukrainian baroque in Western Ukraine is the Church of St. George in Lviv, which was completed in 1764 under the direction of the Italian architect, Merretini. The ornamentation in front of the building and the jagged line along the edge of the roof are characteristics of baroque style.

In Eastern Ukraine the Church of the Assumption in Kiev has a marked baroque style. The highly ornamented window frames, deformed pediment crowning the facade and the pilasters are all features of baroque architecture.

Ukrainian baroque, according to the critic, Buxton, was

responsible for westernizing Russian art. This event was made possible through the alliance of Ukraine with Russia in 1654. Bohdan Khmelnytsky, Hetman of Ukraine, was forced into the unfortunate alliance, after he had led the Ukrainian Cossacks in a successful revolt against the Poles in 1648, because of new Polish aggression and a hostile Turkey. Under the alliance with Russia, Ukraine was to retain all its sovereign rights, but the Russians gradually encroached upon these rights until practically none remained. It was during this period that the Russians became aware of Ukrainian baroque art.



The facade of the Cathedral of St. George, Lviv, outstanding example of Ukrainian baroque.



The Church "at the trading gates" in the Lavra, Kiev, showing the influence of the Ukrainian wooden church.

Finally a new revolt broke out, this time against Russia, led by Hetman Mazeppa, who was not only a good military commander, but a scholar educated according to the Western tradition as well. A connoisseur of art, he constructed many churches and schools in Ukraine. Most of the work sponsored by him was done in the baroque style, the current mode in Europe. Some of the restorations in the Cathedral of St. Sophia are credited to Mazeppa. In 1709 Charles XII of Sweden and Mazeppa were defeated by Peter the Great of Russia at the Battle of Poltava, and all of Ukraine succumbed to Russia. From that point on it becomes more difficult to trace and illustrate Ukrainian art. All Ukrainian culture become Russian.

(To be continued.)

The Contemporary Literature of Western Ukraine

By YURY KLEN

(Concluded)

Part IV.

Bohdan Ihor Antonych

Bohdan Ihor Antonych (1909-1937) who unfortunately died too soon, had deep roots in the soil of his native land. A strange feeling is produced in his works, **Three Rings** (1934) and **Green Gospel** (1938). He listens to the confessions of the trees and writes them down in the **Book of the Night**. When the silver brooks murmur, he hitches the sun to his wagon and rides to meet the spring. The cows pray to the sun, which rises like a flaming poppy blossom. The day pours itself out like milk into saucers. Incense rises from the alders. Branches grow from the poet's desk, and he himself is transformed into a green bush with his chair where he reads from the leaves of the buckthorn "the botanical wisdom of the eternal wilderness." "Brother-evening" presents the beloved with sheaves of stars and lilies of the valley.

The collection, **Rotations** (1938), was among the works he left behind at his death. New motifs, heretofore strange to the pastoral poet, now appear. The village and open countryside are replaced by the city where "the loudspeakers gleam like black tulips" and "the telephone rings to the singing heart in the dark." "The Ballad of the Blue Death" reminds one of the poems of George Heym and "The Dead Autos" by Verhaeren. The lines of "The Three Rings" sound as though Antonych anticipated his early death: "Once the heart rested 'neath the rustling maple. Now it plunges into the green sea of grasses and only the free, ripe song shall live, irresistible, proud and vital, and shall go on without me."

The Vistnyk Circle

The writers of Western Ukraine who assembled about the leading Ukrainian periodical, **Vistnyk**, a monthly published in Lviv by Dr. Dmytro Dontzov before the Nazi invasion of Poland, formed a select group. One of the outstanding was Leonid Mosendz, who sings the praises of the knightly heroes in his "Unkissed Lips." In it the knight gives up his life without a sorrow as one might put off a glass without drinking of the dregs. Neither in apple blossomtime nor in hot July, month of lightning-illuminated nights, does he receive the kisses of his beloved. Nay, not until the hills have lost their golden dress and the trees point their naked limbs toward Heaven do their lips meet. And her first kiss is at the same time a kiss of death. This life follows a purposeful belief. But the

poet also portrays another way opposite to this, for after all, one can pursue his everyday tasks, keep one's silence, build a house, care for the garden, market one's talents, love, hate, sorrow, enjoy, let oneself collect as much gold as possible.

In the poem, "Zodiac," a cosmic wind disintegrates the sun and the stars to atoms and whirls new spiral-like comets through space. Only the constellation Virgo, symbolizing perpetual fertility, remains intact. This mighty vision the poet apposes to one of wretched mankind with its mechanical thoughts and trite phrases. He passes judgment upon them, and the dust which the Lord cannot use falls to the wayside over which the aeons speed.

Very effective is Mosendz's lyric drama, "The Eternal Ship," in which he weaves a symbolic tale of Ukrainian destiny with "The Flying Dutchman." The Netherlands is defeated in the war with Spain. The merchants who think only of their money bags desire an end of hostilities so that they may keep on with their haggling and leave only the memory of liberty to their descendants. They are confronted, however, by those who feel differently. How shall the children who have been placed beneath the yoke learn to value liberty above all else if they do not have the glorious example of their fathers to follow? The soaring flight of dreams — fame, strength, wisdom and the ambition to do great deeds — all wilt and suffocate. Even the soul of the people becomes a living corpse. But the merchant, Hans van Loos, does not believe in surrender and sets sail in his ship for a new land beyond the sea, to found a new Bruges. For that a curse falls on him. Bruges shall always exist whether it is alive or dead. (Even today it is known as "Dead Bruges.") Van Loos, however, shall never come to rest with his ship. Because of the inviolable law of eternal life, which he failed to fathom, he must now sail about the seas as the Flying Dutchman without ever sighting the distant shore where he wanted to build his new city for which he forsook his native land.

Oleh Olzhych ¹

Oleh Olzhych (born in 1907), an archeologist by profession, often draws on the dark ages in his verses. Out of a heavy folio in a hard-covered volume wafts "The Drunken Symphony of the Eternal Law," in which he sings of the eternal cycle of death and rebirth, of the wild hunters and rough warriors in time primeval in their animal furs and skins and of the four ages about which the poet Ovid had

¹ Many Ukrainians in New York will remember Dr. Oleh Kandyba, son of Alexander Oles, the "poet laureate" of Ukraine, a thin, young, man burning with intensity, who visited the United States for several months in the summer of 1938 and returned to Carpatho-Ukraine. He is now reported to be in Bratislava, Slovakia, with other Sitch Guard refugees.

once sung: the Golden Age of sun-saturated hills, of golden honey, of the glistening, succulent fruits and of slim, tanned youths; the Silver Age of Wisdom in which joy and sorrow, work and play are balanced as on a scale; the Brass Age in which the paths groan under brass-encrusted chariots of war speeding over them; fiery dragons dwell on cliffs; the water of the well is red with blood; the beasts, wild again, bellow, and a scorching, unbearable pall hangs dreary and motionless over the parched forests. The poet loves this age, for it was then that the legends originated which glorify the struggle and the daring of the heroes. The sagas light up the cold and gray fourth age, the Iron age, which completes the eternal cycle. But the poet's love also belongs to the young, the struggling, in whom he sees his own people, who shall awaken from their sleep and go forth to the battle for which he too has been waiting for thirty years.

This collection of poems bears the modest name, "Gravel." He takes a handful of worthless gravel, which apparently has no story to tell. However, he contemplates it attentively as it lies in his open hand. Suddenly he hears the roaring of the waves, which for centuries ground and polished it, bearing it from shore to shore, and hears the howling of the winds and storms which shatter the rushing waves against the cliffs.

Schooled in archeology, Olzhych shows his understanding of the mighty course of the evolution of man's culture, which in his eyes keeps pace with natural events.

Olena Teliha

The poetess, Olena Teliha, combines feminine gentleness with masculine strength. She knows that it is woman's destiny to be the "calm and light harbor" of man; though should the man drop his sword, she is ready to pick it up and plunge into the fight. In her poem, "The Letter," Olena Teliha speaks of her days of roaring turmoil, which left their fiery seal stamped on her heart; of the hours in which she feels as if she had received a letter in an unknown hand with neither an address nor signature, but which seems to call one into the distance; or the moments when the soul garbed in scarlet warrior garments storms into the night on a fiery steed. She prays to God for the greatest gift: that He should grant her a flaming death and not cold, sickly life. In the song of the restless days she follows the call of the smoking fire, passes many secret and tempting doors to the distant lovely shores, the symbol of her native land. When once she has traversed the road that leads through dark waters and balustrades of fire and reaches the rocky pinnacle, then may life depart from her as a burning ship that plunges beneath the sea. At the same time the poetess finds feminine words to say: "Not the lion but the maiden is our eternal sign, not anger but tenderness is our everlasting strength."

Evhen Malaniuk

The leading role in the **Vistnyk** group belongs to Evhen Malaniuk (born in 1897) whose poetry is distinguished by his prodigious, dynamic material and an appealing rhythm: "Stilieto and Stylus" (1925), "Herbatium" (1926), "Earth and Iron" (1930), "The Earthy Madonna" (1934). His speech, rich in oddly modernized archaisms, rises to the heights of divine pathos. In his eyes Ukraine is a **Stepova Helada**, a "Sarmatian Steppe," the "Hellas of the Steppes." When he speaks of ancient Hellas and the Cimmerian shores, one must interpret them as Ukraine and the foreign lands, and if he pictures Xenophon's Anabasis, the retreat of the ten thousand Greeks through the deserts plagued by thirst and scorching heat who great the long-sought sea with cries of "Thalassa! Thalassa!", one can interpret this as nothing but the road of suffering that the Ukrainians are traveling through foreign lands toward a distant goal.

"Oh, transform me into thy scourge, thy blow, thy fire, so that a black pall shall hang over the time which has no equal." Thus he prays. Pictures of epic serenity appear momentarily in his work only to emphasize the stormy rhythm of the time by contrast. Pictures of formless chaos develop within his fertile imagination; the phosphorescent ghost of Europe illumines the vapor-enshrouded distance.

In the "smoky sky" he sees the "purple banners of frantic, stormy times." In the distance he hears the "ancient howling of the Mongols." and of his native land he speaks in holy anger, and like Ezekiel compares it with a prostitute who is at the call of all and has known many masters. He calls down a fiery rain upon her, so that she may arise cleansed from the bath, hardened by the frost, soothed by winds, draped in her white robe of snowfields; then at the call of the storm's trumpets shall the warrior arise to forge the state.

All of Malaniuk's works are dominated by this vision of the future.

In closing let us glance hastily at the field of Ukrainian publishing inasmuch as it covers literary criticism.

The focal point of the cultural and literary life of Western Ukraine was Lviv. There was located the Ukrainian Scientific Institute of Taras Shevchenko, and there appeared the powerful periodicals: **Vistnyk** (Herald), edited by Dr. Dmytro Dontzov; **Dzvony** (Bells), the official organ of the Ukrainian Catholic circles, edited by Peter Issayiv; **Nazustritch** (Toward the Future), edited by S. Hordynsky, and **Naperedodni** (On the Eve), edited by Bohdan Kravtzyv. Outstanding names among publishers and critics are Dontzov, Lypa, Hrytzay, Lutziv and Muchyn.

Dr. Dmytro Dontzov

A most noteworthy personality is Dr. Dmytro Dontzov,

a sworn enemy of Moscow, a stiff-necked opponent of Bolshevism, an apostle of Ukrainian nationalism. His periodical, **Vistnyk**, evolved from the LNV (Literaturno - Naukovy Vistnyk) but at the time of the Soviet invasion, it had a decade-long tradition behind it.

Dontzov is the author of "Nationalism," "The Masses and Their Leaders," "The Literature of Our Times" and others. His literary articles are compiled in the last-named work. Regularly appearing in **Vistnyk**, they always created discussion. One need only to consider his striking parallel between Stalin, the red dictator who step by step slew his own protagonists and let himself be crowned with their laurels, and Caligula, the half-insane tyrant of Rome who struck off the heads of the statues of famous philosophers and poets and had busts of his own placed on the stumps.

In his insatiable, controversial eagerness, Dontzov is never objective and purposely avoids being such. He preaches action. He upbraids his nation because of its lack of action and the softness of its literature and its sentimentalism. He does not want to hear the complaints of the whimpering creature to whom the poets had devoted themselves until then. Rather he desires the joyous confirmation of life which sees beauty even in tragedy, and in the drive to creation can transform every desert into an oasis. Fruitless whimpering is tragedy without optimism; fruitless fanaticism is optimism without tragedy. Dontzov, however, wants an **amor fati**, a tragic optimism, which gives the power to live and to die. His opponent is his fellow worker, Yury Lypa, whose brilliant literary essays have appeared for the most part in **Vistnyk** and are compiled in the book, "The Struggle for Ukrainian Literature."

Let the present day opinions be as diverse as they may, but the future shines with the beacon of the unimpeachable ideal: the complete withdrawal of Moscow's "guardianship" from a Ukrainian state cleansed of Bolshevism, locked and barred to the East and turned toward the land of evening. Only thus can the uninhibited development of all the material and spiritual powers of the nation occur. Then Ukraine will be spared the fate of being a province or a minority state. Then too shall it participate in what Mosendz dreams of in his "Eternal Ship":

"On this earth a free land,
In distant blushing dawn,
With all the blessings of life,
Which we have yet to achieve —
Fame, strength and works' delight,
The proud flight of dreams,
Wisdom
And the inspiration to do!"

The End.



EXILE TO RUSSIA

Editor, The Trident

I accidentally found a copy of the December, 1939, Trident, and read with interest an article about Metropolitan Sheptytsky. In order to correct certain facts, let me add a few words about my own experiences with this great man's exile to Russia.

The article states: "Finally the Tsarist Government transferred the Metropolitan to Yaroslavl where he was interned in a private residence. There he remained until the Russian Revolution in March, 1917..." (p. 23).

The facts are as follows: When the Revolution began, I was in Ternopil as administrator of the Lviv Diocese in territory occupied by Russian troops. Because the Reverend Hromnytzky had been taken as a hostage to Russia with other prominent Ukrainians, I was fulfilling his duties in the parish.

Upon learning that our Metropolitan was very ill in St. Petersburg where he was resting in the Roman Catholic Seminary, I went immediately to Kiev and had the Belgian consul stamp my Russian permit with the "vu au consulat." I was a Belgian citizen and I thought such a stamp would aid me.

After arriving in St. Petersburg, I took a **drozhka** to the Seminary where I asked for the Metropolitan. The doorman paled when he heard my request, but asked me to wait. He took my card, and two minutes later escorted me inside.

Not seeing anyone about, I knocked on a door to another room and heard a kindly Ukrainian voice. A moment later I found myself in the presence of His Excellency, the Metropolitan.

After an exchange of greetings, he asked me why I had come, and I replied: "For you."

"Impossible!" he said.

"God will help us," I answered.

Finally he gave me the address of Professor Alexander Lototsky, (representative of the Ukrainian Central Rada to St. Petersburg — Ed.) and I departed. When I called on Professor Lototsky, he doubted whether anything could be done. But upon my insistence he accompanied me to see Prince Lvov, then Premier of the Provisional Government.

We were received courteously and conversed in French. The Prince asked how he could serve us, and I answered that I wanted to take the Metropolitan home because of his poor health.

After some hesitancy, the Prince consented. I asked him for a written permit, which he gave me. Without being asked, he telephoned the station and ordered arrangements to be made for "Count Metropolitan Sheptytsky and his entourage" on the train the next day.

Overjoyed I returned to the Seminary to make preparations for the journey. We obtained bread, cheese, tea and a tea pot, for it was a long trip and those were revolutionary times. His Excellency was ready by morning, and after brief prayers we started out.

At the station we were astonished to find an honorary guard. I displayed my permit, the commanding officer shouted: "The Metropolitan, Count Sheptytsky!" and the guard presented arms.

During the trip to Moscow, His Excellency slept while I watched. In Moscow we had quite a delay, and soldiers descended from the train to get hot water for tea. I wanted some too, but I was worried that if I opened the door, the Russians would come and take our places. Instead I opened the window, but it was too high. We found a solution, however. His Excellency held me by the arms and lowered me to the ground. I obtained the hot water, and he helped me climb back into the car. After a meager breakfast, we continued to Kiev.

There we went to the Roman Catholic Seminary where we were given a warm reception. The next morning His Excellency celebrated mass in the crowded church, and delivered a sermon in Ukrainian. Later he visited his brother in Podilia, and finally by way of Siberia and America, returned to Galicia. At the station in Lviv he was received triumphantly as a former Tsarist prisoner by his beloved city and the Ukrainian people.

**The Reverend Fr. Bonn,
Philadelphia, Pa.**

Today for the second time in his life, Metropolitan Sheptytsky, now 75 years old, is again a prisoner of the Russians. He refused to leave his people when the Soviet Army invaded Eastern Galicia in September, 1939, (he had also remained when the Tsarist Army captured Lviv in 1914), and was last reported under house arrest in Lviv, in poor health with his wealth and his vast properties confiscated.

"PM" ARTICLE

The New York daily newspaper "PM" published the following item on Nov. 15:

"UKRAINIANS MOVE TO FIGHT NAZISM

Formation of a "Ukrainian-American Committee to Aid the Allies" was announced in the **Trident**, English language organ of the Organization

for the Rebirth of the Ukraine (ODWU).

A statement by the committee calls upon all Ukrainians in the U. S. A. to support the Allied cause, giving among other reasons the fact that "Nazi and Fascist press, radio and even official circles gave expression to pro-Ukrainian views, falsely championing the democratic cause of Ukrainian independence based on self-determination, faithlessly holding out baseless promises to those Ukrainians who were desperately in need of aid, seeking to use the Ukrainian problem as a weapon in diplomatic negotiations with Poland, Czechoslovakia, Rumania, and above all, Russia. As a result the world saw only the unscrupulous hand of Nazism and Fascism behind the Ukrainian movement and refused to believe in that movement's own merits and intrinsic strength."

PM, in an article published last Sept. 1, called attention to the fact that some federal authorities were concerned with misuse of Ukrainians in this country by Hitler's agents, under false promises of assistance in a nationalist movement, although the same authorities paid tribute to the high standing of the Ukrainian-American group generally as good citizens and efficient workers.

The following names of committee members were signed to the appeal: Dr. Alexander A. Granovsky of St. Paul, chairman, and head of the ODWU; Theodore Swystun, of Philadelphia; Basil Onyshkow, an attorney of Pittsburgh; Albert Dachuk, an attorney of New York, and Roman Lapica, editor of the **Trident**.

The ODWU is an activist organization working for Ukrainian nationalism, and is numerically small among Ukrainian-American organizations having a membership of about 2000. It has frequently been in dispute with other Ukrainian-American organizations relative to methods adopted.

Mr. Lapica is also the head of an affiliated youth movement, seeking to arouse the sympathies of native-born American youth for the Ukrainian independence movement.

UKRAINIANS IN CANADA UNITE

The two competing Ukrainian Committees in Canada united on Nov. 7 under the name of the Ukrainian Canadian Committee. The two groups were the Representative Committee of Ukrainians in Canada, with Dr. V. Kushnir as chairman and T. K. Pavlychenko as secretary, and the Ukrainian Central Committee of Canada, headed by G. V. Arsenych with Dr. T. Datskiv as secretary. In a joint communique released in Winnipeg, Man., they announced that the Brotherhood of Ukrainian Catholics, the Ukrainian National Federation, the Ukrainian Self-Reliance League, the United Hetman Organization and the United Ukrainian Organizations together with the representatives of the two committees had agreed to establish a united committee to "strengthen the war endeavors of Ukrainians as citizens of Canada and coordinate their activities in all mutual matters affecting the Ukrainian people."

The presidium of the new committee was elected on Nov.

15 as follows: Dr. Kushnir, president; the Rev. S. V. Savchuk, vice president; Mr. Swystun, vice president; Mr. Arsenych, secretary; Dr. Datskiv, treasurer, and S. Khvaliboha, financial secretary.

At a unity celebration in Regina, Sask., on Nov. 10, Chairman Julius Krause credited Dr. Tracy Philipps, English lecturer, for having been largely responsible for the inception and success of the union movement. He said:

"All our new unity and our strength will be exerted to win this war in order to retain our rights and liberties which we appreciate. By this means we have the right to hope and pray that by those united efforts we shall also regain for our brethren in Europe and for all those peoples who sit in the darkness of tyranny the right once more to be independent and to be free."

Premier W. J. Patterson praised Ukrainian-Canadians for "showing a real appreciation of their liberties here and a notable eagerness to cooperate in maintaining Canadian unity in a time of great national stress."

The Regina Leader - Post said Ukrainian-Canadians "are heartily to be commended for their decision to 'bury the hatchet.'"

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Ukrainians Fight for England

Thousands of our brothers, sons and grandsons stand today armed in the British Isles, elbow to elbow with the heroic sons of Albion, like a living wall against hostile aggression. Our cents and dollars also constitute a part of Canada's funds. We are not the last ones by any means, but our assistance should grow proportionally to the needs and the sacrifices of the people in the British Isles. It should grow and get mightier every day. Our poverty, which in normal times could be a sufficient excuse, would now be only a subterfuge. When the people over there are sacrificing their lives and everything they have — we must offer help from here in the spirit of complete unselfishness.

The New Pathway (Novy Shliakh), Saskatoon.

Ukraine's Right to Freedom

Of all the peoples of Europe, the Ukrainians are those who have been longest denied the rights and privileges of political independence and freedom. They are today under a hostile and unfriendly yoke. Why should they not inevitably combine with other peoples who fight today for the expression and establishment of freedom? It is a matter of fact that the response of Ukrainian - Canadians has been as whole-hearted and as widespread as that of any other race in Canada to the needs and demands of war.

The Winnipeg Free Press, Nov. 13, 1940.

Ukrainian Bazaar

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\$150 ODWU-Trident Scholarship

ODWU and The Trident are offering a \$150 scholarship to the Youth of ODWU member who writes the best paper on any Ukrainian or Ukrainian-American theme. Essays must be completed by midnight, Dec. 31, 1940; the award will be announced Feb. 1, 1941.

Join the Youth of ODWU now and become eligible for this scholarship. Enjoy the rights and privileges of belonging to America's most progressive Ukrainian youth organization. Write for details and an application.

THE TRIDENT AND YOUTH OF ODWU

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