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PROF. CLARENCE A. MANNING, PH.D.
On His 70th Birthday Anniversary

ЗБІРНИК ДОПОВІДЕЙ
виголошених на Конференції для відзначення 70-річчя
Проф. Д-ра КЛЯРЕНСА А. МЕННІНГА

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His medals and books surround Prof. Clarence A. Manning of Pleasantville. Top three medals are American; the others are from European governments — Staff Photo by John Sarno

A Tribute of the Shevchenko Scientific Society to Professor Manning

By PROF. ROMAN SMAL-STOCKI

Today the Shevchenko Scientific Society honors your 70th birthday anniversary, and with it your activities, as a scholar and educator for nearly half a century, a large part of it connected with your professorship at Columbia University.

A University in the Old Country, as well as in the New World, occupies the very center of the community; it cannot be separated from the whole life of a nation. It has the function not only to search for the truth in all fields and to teach this truth, but its professors have the moral duty to inform the public of the results of their objective research, they should direct and advise the actions of the public and the administration for the proper safeguarding of the national interests and security of the country. After World War II their responsibility grew, because our America became the leader of the free world. American professors

were co-responsible for the fate, liberty and democracy of all nations and nationalities aspiring to freedom from Russian Communist totalitarian dictatorship.

Consequently the academic profession, the American university professors, in the first line the professors of the great Eastern Universities, were and are as citizens also co-responsible for American foreign policy and its moral principles, because their advice is decisive as specialists on the problems of Eastern Europe and the Soviet Union.

After World War II, eighteen years ago, the great exodus from Eastern Europe started and through Western Europe reached the seashores of the hospitable American nation. This great country became our adopted country, a substantial group of Ukrainian university professors joined American Universities and, as citizens, became also co-responsible for

the fate of our America and the free world.

What kind of ideas did we find sixteen years ago in the American public mind, especially in the American Universities, regarding the crucial problems of Eastern Europe, the Soviet Union and the Danube basin? We found a real Iron Curtain of Russian Imperialism in American intellectual and academic life regarding all matters connected with the Soviet Union, with that kind of thought control which converted this country into an intellectual colony of Soviet or Pan-Russian ideologies with all their dogmas in history, political science, philology and linguistics.

Fifteen years ago I summed up these American realities and published this as an introduction to my book, **The Nationality Problem of the Soviet Union**, and I quote:

“We found an amazing discrepancy between the professed American principles of freedom, democracy and self-determination, and their theoretical and practical application to the non-Russian nationalities in the Soviet Union — and that includes for us also our academic freedom. American official politics readily defend these principles for the nationalities of Asia and the tribes of Africa, but regarding the non-Russian nationalities of the Soviet Union these principles dare not even be used as lip service for

the observance of elementary democratic decency. The American official policy regarding the right of self-determination is up to the present moment scrupulously made to conform with the nationality policy of the Russian Communist Party. It is hostile to their liberation movements, their national ideals and freedom.”

Fifteen years ago, we Ukrainian university professors, were compelled to start an open fight with our American colleagues, challenging them to public discussions about the problems of Eastern Europe. This struggle for academic freedom in America for the historical and philological conceptions of the exiled Ukrainian, Byelorussian, Polish, Bulgarian, Czech, Slovak, Baltic and Finnish scholars and their achievements is still going on up to the present moment.

We found very few American native Slavists in America who before World War II were champions of such a free market of ideas in American Universities.

You were, my dear Colleague Manning, amongst them. You were the most active fighter for objective truth and an objective presentation of both sides of the medal. Your personal courage restored our confidence in America, in academic objectivity and freedom in spite of all the old and contemporary Tchegotarioffs. You were in the front line with us,

the exiled scholars of all non-Russian nations oppressed by Russian Communism. Your pen was always dedicated to the defense of the underdog and for the defense of fair play.

You jointly shared with us also the thesis, which we many times stated publicly and in print. We are not fighting the Russian nation and all its legitimate rights: we are fighting Russian imperialism and intolerant chauvinism, merged together with Russian Communism into a messianistic, dynamic force aiming at world conquest. Thus as we fought the Pan-Germanism of the Nazis and their German imperialism and chauvinism, so we were and are opposing Pan-Russian imperialism and chauvinism and its open and secret allies in America.

You, my dear Colleague, jointly with us carried the unpopular and burdensome duty of a Cassandra, to continuously warn, since 1947, American public opinion about the consequences of the basically false American foreign policy, which contradicts all American ideals and traditions. And we jointly suffered the moral and political blows, as to the old victims of Russian imperialism of the twenties—Ukraine, Byelorussia, the Caucasus and Tur-

kestan nations, the Cossack and Idel-Uralians—were added after World War II the Baltic countries, Poland, Czechoslovakia, Eastern Germany, Hungary, Rumania, Yugoslavia, Albania, Bulgaria, China, North Korea, Laos, Vietnam, Tibet and finally — Cuba.

Your whole life, my dear Colleague Manning, was dedicated to the defense of freedom: therefore, we know how you feel, and you know how we, the old European university professors, feel in the present world situation. But you and we, we have a clear conscience before the American nation and the free world. What was humanly possible to be done, we did—and you were in the front line, with your articles, books, and speeches.

Thus, today on behalf of the Supreme Council of the Shevchenko Scientific Societies, I salute you, dear Colleague, on behalf of all Ukrainian scholars, we bow our heads before the scholar, citizen and statesman Manning, and honor his contribution to the defense of freedom and the whole West, and wish that he may see the arrival of justice and peace and freedom for all nations after the collapse of Russian Communist imperialism.

CLARENCE A. MANNING AND UKRAINIAN LITERATURE

By PROF. WASYL LEW, Ph. D.

The scholarly works of Professor Clarence A. Manning, numbering about 1000 printed books, essays, articles and criticisms, are various and many-sided. The main fields of his scholarly research and production concern problems of history and the social sciences, as well as classical, English and Slavic philology.

Having received a very thorough and basic academic education in outstanding American universities, Manning undertook as his life duty the educating of university students and the development of scholarly work in the field of English and Slavic philology. In 1914 he received a Cutting Fellowship from Columbia to study in Munich and Athens. He then went to Europe but the outbreak of World War I forced him to go to Athens and return more or less as a refugee on a Greek ship. So he can understand something of the problems of refugee traveling, almost literally without money.

A thinker as well as a teacher, he wrote many books, articles, essays and criticism on the linguistic and literary problems of almost all the Slavic nationalities — Russian, Ukrainian, White Russian (Byelorussian), Polish, Bulgarian, Serbian, Czech — and also of the Lithuanian, Latvian and Estonian.

A glance at the bibliography of the Slavistic works of Prof. Manning discloses a large number of titles dealing with Ukrainian history and culture, literature, language and folklore.

Here we should like to devote special attention to Prof. Manning's works on Ukrainian literature. Prof. Manning became interested in Ukrainian culture soon after World War I; visiting Poland and Czechoslovakia in 1922 he met Prof. Alexander Kolessa in Prague. He saw Lviv for the first time, and also visited Wilno and the Balkans. Later he went to Chernivtsi and Kyshyniv. It was

at this time, that he began to study Taras Shevchenko's literary works.

In 1928 he translated the "Prelude" to **Haydamaky** and included it in the anthology of Slavic literature, **Columbia Course in Literature**, published by Columbia University the same year. This selection was reprinted in Vol. XV of the edition of Shevchenko's complete works, published by the Ukrainian Scientific Institute, Warsaw, 1938.

Early in the thirties Prof. Manning became a friend of such outstanding Ukrainians as Dr. Luke Myshuha, Dmytro Halychyn, Ph. D. h. c., Dr. Semen Demydchuk and Stephen Shumeyko in the U. S. With these first Ukrainian friends he had many discussions on Ukrainian history, culture and literature. Arising from these discussions was the idea of an abridged manual of the history of Ukrainian literature, which would be a basic informative textbook for the English-speaking peoples, especially the Americans. The decision to write such a survey by Prof. Manning came at the time when in Soviet Ukraine the persecution of Ukrainian culture and intelligentsia had begun, and when in Poland the atrocities of the "pacification" were being perpetrated. When all the Western nations with indifference looked upon the reality in the Soviet Ukrainian Republic,

i.e. the struggle of the Ukrainian people for their independence, and almost entirely and without reservation accepted the official reports of the Bolshevik press and radio (which held that Ukrainian "chauvinists were trying to betray and separate Ukraine from the USSR"); when many Western observers tried to condemn the Ukrainian aspiration for real independence, Prof. Manning decided to defend the freedom-loving Ukrainian people and their just claims for independence. He found many arguments for such defense in the Ukrainian history and literature. His **Ukrainian Literature**, subtitled, **Studies of the Leading Authors**, was published by the Ukrainian National Association in 1944.

The subtitle points out the content of the book. It is a concise exposition of the history of Ukrainian literature as represented by the most outstanding Ukrainian poets and writers. They are Hryhory Skovoroda, Ivan Kotlarevsky, Hryhory Kvitka-Osnovnyak, Taras Shevchenko, Panteleimon Kulish, Marko Vovchok, Ivan Nechuy-Levytsky, Ivan Franko, Lesya Ukrainka, Mykhaylo Kotsyubynsky, Vasyl Stefanyk, and O. Oles.

The introductory part of the book provides a brief review of the history of Ukrainian literature in the first two epochs (XIth-XVth, and XVIth-

XVIIIth centuries) against the background of the cultural life of the times. Here the author emphasizes the originality of **Tale of Ihor's Armament**, a Ukrainian literary work of the XIIth century, comparable to the French **Chanson de Roland**, the English **Beowulf** and the German **Nibelungenlied**. Here also the polemic literature of the XVIIth century and the Kozak baroque are pointed out. In addition, the folklore of these two epochs is shown to be very important as abundant source material for the literature of the XIXth and XXth centuries. In the last chapter of the book, Prof. Manning reviews briefly the literary development after 1918, pointing out that Soviet Russia is continuing the Russification of the Czarist regime. Both have aimed at eradicating Ukrainian culture, or, at least at the Russification of Ukrainians. But the author underscores that the literature of the Ukrainians is one of the prime manifestations of opposition to the policy of present Bolshevik Russia.

The same literary epoch (1918-1951) was presented by Prof. Manning in greater detail in the XIXth chapter of his book, **Twentieth Century Ukraine** (New York, 1951, 243 p.). Here he particularizes the persecution of Ukrainian literature and writers by the communistic regime of the USSR.

In both books, however, Prof. Manning accents the unconquerable spirit of the Ukrainian nation, strongly reflected in its literary production.

The **Ukrainian Literature** of Prof. Manning has a foreword by Prof. Watson Kirkconnell, well-known student of Slavic literature, particularly of the Ukrainian. Here Prof. Manning compares Ukrainian independence struggle to that of the Irish.

Prof. Manning's many essays, articles and criticisms on Ukrainian literature have appeared in various periodicals and in the form of forewords to works dealing with Ukrainian literary problems and/or writers and poets, such as English translations of the works of Ivan Franko and Lesya Ukrainka. Some of the poetry of these writers had been translated into English by the prominent Canadian philologist and admirer of Ukrainian culture, Percival Cundy, whose death in 1947 unfortunately cut short his work on Franko and Lesya Ukrainka. Prof. Manning completed his task and provided forewords to these books, along with notes on the authors, their importance for the development of Ukrainian literature and their import against the backdrop of world literature.

In the course of time Prof. Manning has examined some selected aspects concerning the literary work of Shevchenko,

Franko and Lesya Ukrainka. Especially, he has discussed topics which are of general humane importance. He treats the problem of Prometheism in Shevchenko works and also compares his work with that of Pushkin, Mickiewicz and Slowacki. He also discusses the ideas of the "eternal revolutionary," Ivan Franko, who in his works upbraided for their conservatism and backwardness some groups of the Galician intelligentsia in the last quarter of the XIXth century. Discussing the problem of national leadership in Franko's works, Prof. Manning places him among the most outstanding poets of world literature, ranking with Mickiewicz, Pushkin, Goethe, Byron and Walter Scott. In the aforementioned **Ukrainian Literature** he makes this statement about Shevchenko and Franko:

"When we read the work of such men as Taras Shevchenko and Ivan Franko, we realize that we are dealing with true spiritual and intellectual leaders, who show a real faith in democracy, and that these men have a message not only for their people, but for the whole world."

Similarly, Prof. Manning has written several essays on the literary output of Lesya Ukrainka in order to explain more exactly and more fully aspects of her poetry which were not explored in his foreword to Percival Cundy's **Spirit of Flame**. For example, here we

find the universal problem of the Don Juan, elaborated upon by Lesya Ukrainka in an original way. Even the matter of the American scenery in the drama **In the Wilderness** was explained by Prof. Manning as a fiction adopted by the poetess, and not intended as a literal picture of the American landscape.

Comparing the Ukrainian literature with others, especially Western European literatures, Prof. Manning goes into the reason why Ivan Kotlyarevsky translated Virgil's **Aeneid** in the burlesque style of travesty. Kotlyarevsky followed the contemporary fashion of travesty but in it he presented the important value of national tradition and, in addition, the ideals of real democracy as has been established in the United States of America. In this way he sought to combat the Czarist autocracy in Russia enslaving many non-Russian nations.

Prof. Manning also treats of the Ukrainian spirit in Nicholas Hohol's (Gogol) works, which were written in Russian because Hohol aspired to a brilliant career in Russian society. He showed that Ukrainian themes and elements in Hohol's works place him incontrovertibly in Ukrainian culture and literature.

The Ukrainian spirit similarly inspired the Soviet Ukrainian playwright Mykola Kulish to oppose the Sovietization and

Russification of the Ukrainian nation and culture.

Prof. Manning also reveals the Ukrainian spirit of another prominent Soviet Ukrainian writer, Mykola Khvylovy, who at first was ensnared by communist ideas but who later could not countenance the Russification of Ukraine nor the suppression of the individuality of any writer, poet or artist. From this point of view he is compared to the Russian Noble Prize winner, Boris Pasternak, who also could not suffer the stifling of the creativity of an artist. Both were doomed victims of the Bolshevik regime.

But Prof. Manning has paid most attention to the greatest Ukrainian poet, Taras Shevchenko, having been interested in Shevchenko's poetry and his ideas from the very beginning of his scholarly career. Prof. Manning decided to publish a book with a monographic description of Shevchenko's life and work together with a translation of his poetry, despite the fact that several English translations of Shevchenko had already appeared. His contribution contains relatively the largest amount of poetry. His introductory part about Shevchenko's life and works is of great importance for English-speaking people because of its monographic character and excellent explanations. They become acquainted with the epoch in which the greatest Ukrainian poet lived,

and with the backdrop of his literary production. Prof. Manning compares Ukrainian cultural life with that of the Russian and of other Slavic nations, with the Western European and even the American.

In addition, he presents in original and vivid fashion many particulars and various facets of the life and surroundings of Shevchenko.

This introductory part consists of four chapters. In the first chapter, "The Literary Scene" (pp. 1-7), he presents the cultural conditions in Europe in the last quarter of the XVIIIth century. It was the time when all Europe was stirred by the French Revolution and its freedom-loving ideas, opposing despotism and demanding true freedom for mankind.

At the same time on the other side of the ocean there had been created a new republic based on real democratic principles — the United States. These cultural and political upheavals had their impact also on the despotic Russian empire. Here the idea of freedom penetrated the country, and was reflected in the literature of Russia and in the nations subjugated by Russia.

A ground swell of protest against Czarist tyranny and serfdom swept through the many lands, joining and enhancing the ideas of Romanticism as well as ethnographic enlightenment. Ushered in was a new epoch in literature which

inspired contemporary writers to deal with new problems. In Ukrainian literature these new directions and this new spirit saw their flowering with the greatest Ukrainian poet, Taras Shevchenko.

The second chapter, "The Life of Shevchenko" (pp. 8-35), makes fruitful use of many and various printed literary and biographical sources. Presented is a broad and detailed picture of the arduous life of Ukraine's greatest son, who was born of a peasant-serf family. Of his 47 years, only nine were lived as a free person.

The third chapter "The Poetry of Shevchenko" (pp. 36-54), evaluates the importance and significance of the literary works of Shevchenko not only for the Ukrainian nation, but for other Slavic and non-Slavic nations as well. Prof. Manning remarks:

"In estimating the greatness of the poetry of Shevchenko, we can never forget that he must be judged in two different spheres and on two different planes. He is first and foremost the poet of Ukraine, and his poems breathe the secret longings of every Ukrainian heart. He is the spokesman of his people and from his lips we hear in all their clarity and intensity the prayers, the hopes, the disappointments of the Ukrainians. No one of the other Ukrainian poets has equalled in the understanding of his fellow countrymen

and his people have accorded him the highest praise and honor that they can bestow upon a man."

Comparing the literary production of Shevchenko with the writings of the great poets of other nations, Prof. Manning points out the immensity of Shevchenko's spirit, his flaming words, his beautiful poetical imagery, and, in addition, his great humanity, and as he himself says, his "brotherly love."

We see Shevchenko's unconquerable power opposing Czarist despotism and regime, but also learn of Shevchenko's realistic estimation of his fellow countrymen, in which both the positive and negative sides of their character are recognized.

Above all, we see Shevchenko as the champion of his people, exhorting them to struggle on for freedom and independence.

Prof. Manning traces the development of Shevchenko's work by the prominent Russian critic, Vissarion Byelinsky. He also rejects the notion that Shevchenko was influenced by the Russian writers Chernyshevsky and Dobroliubov. On the other hand he draws enlightening analogies between Shevchenko's works and those of such European poets as Byron, Schiller, Walter Scott, Pushkin, Mickiewicz and Slowacki. Shevchenko, he finds, was influenced not by other poets but by Ukrainian folklore solely.

In the fourth chapter, "Religion of Shevchenko" (pp. 55-59), Prof. Manning examines the religious cast of Shevchenko the man, whom the Bolsheviks would have an atheist. Prof. Manning writes:

"Despite all criticism, the overwhelming impression that the poems, the stories, and the letters of Shevchenko leave upon the careful reader is that he is a man who profoundly appreciates the Crucified and Risen Savior and who is only too ready to support his teachings and suffer for his fellowmen. Some of his outbursts may be extreme but it is very doubtful, if a single intelligent reader has ever found his faith shaken by any poem of Taras Shevchenko. When we substract from his criticized remarks those that may be influenced by literary models and those that come from blazing indignation, we shall find an amazing residue of serious moral instruction, of deep respect for the worship and practices of his people, of his own deep and abiding belief in the traditional teaching and doctrines of Christianity their true development and application. His prayers and invocations are no shame, no attempt to curry favor or to escape responsibility. They are a product of a believing mind and a great soul."

A large selection of Shevchenko's poetry, translated by Prof. Manning himself, are ar-

ranged in chronological order and are preceded by instructive historical and literary comments. Compared with other translations, these of Prof. Manning are notable for their accuracy and fidelity to mood and imagery. Most important, Prof. Manning has felt the melodiousness of the Ukrainian language, and has caught astonishingly well the rhythm and charm of the Ukrainian verse.

Space precludes discussion of the many scholarly works of Prof. Manning on Ukrainian literature which treat of all the epochs. Suffice it to say that his scholarly works are known to all English-speaking people for their definitive depiction of Ukrainian literature. Especially highlighted are those three prominent Ukrainian poets, Taras Shevchenko, Ivan Franko and Lesya Ukrainka.

Of the many works on the literature of the Slavic nations those of Prof. Manning on Ukrainian literature are probably the best known in the English-speaking world. Thus the Ukrainian community in America and, first of all, the Shevchenko Scientific Society are understandably very proud of their highly gifted and prominent friend, Clarence A. Manning, and extend to him their sincere felicitations and the occasion of his 70th birth-expressions of deep regard on day.

PROF. CLARENCE A. MANNING, PH. D.
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Professor Manning as A Historian of Ukraine

By MYRON B. KUROPAS

For me, and for those of my generation of American-born Ukrainians, nurtured, as we were, on the works of Professor Clarence A. Manning, the occasion of the 70th birthday anniversary of this scholarly and gentle author, has a special significance. Professor Manning has warmed our hearts with his stirring and dramatic accounts of Ukraine's great heroes and their seemingly endless trials and tribulations to free their homeland from foreign oppression. He has challenged us with his straightforward and unbiased analysis of the strengths and weaknesses of the Ukrainian character and made us painfully aware of our own historical lack of unity in striving to overcome our foes. He has focused our attention on the significance of the Ukrainian-American community in Ukraine's freedom crusade and, in so doing, pointed up the importance of an enlightened, alert, and energetic Ukrainian representation in the free

world. Finally, for those of us whose command of the Ukrainian language was and remains limited, Professor Manning has provided us with a vital link with Ukraine's historical heritage.

To fully appreciate the singularly unique contribution of Professor Manning to Ukrainian history, it is necessary first, I believe, to understand the period during which he was producing his most significant work. At a time when Slavic and Russian area departments are being formed at a fast and furious pace, and when various prestige universities are in fierce competition with each other to enlist the best available talents to staff their newly-formed divisions, it is easy to forget that, up until a few short years ago, there were precious few universities that even offered a Russian major! If this fact is easy to forget, it is even easier to forget those who helped pioneer the field of Slavic and East European studies. Today the growing

roster of experts in Professor Manning's former area of endeavor have a decided advantage. Because of their number, many can now afford to concentrate their studies on one nation of Eastern Europe or on one aspect of the total East European scene. Such was not the case when Professor Manning was active in the field. In the **Encyclopedia of Literature**, for example, edited by Joseph T. Shipley and published in 1946, the sections on Albanian, Bulgarian, Czech, Estonian, Georgian, Latvian, Lithuanian, Lusatian, Polish, Romanian, Russian, Slovak, Ukrainian, and Yugoslav literatures were written by one and the same man...our own Professor Clarence Manning! A second important factor to bear in mind in assessing the role of Professor Manning as a Ukrainian historian is the fact that the mild-mannered gentleman from Columbia University was a professor of Slavic languages first and a historian second. The former, however, does not in any way detract from the latter. On the contrary, his contribution to Ukrainian historical writing becomes even more phenomenal once we realize that history was not his first interest. With an understanding of the times during which Professor Manning wrote and an appreciation of his divided interests, how does our honored guest compare with the other historians whose

works on Ukraine have appeared in the English language?

At the present time, there are seven historical studies of Ukraine available in the English language. Three are by Ukrainian authors—Hrushevsky, Doroshenko, and Nahayewsky; four are by non-Ukrainian authors—Vernadsky, Allen, Vowles, and Manning. Each historian, in his own, inimitable fashion, makes his own distinct and individual contribution to Ukrainian historiography. Each, therefore, must be considered separately.

Of the three Ukrainian historians, Hrushevsky has no peers. No one can equal his scholarly research, his genius for detail and his historical erudition. One must not forget, however, that Hrushevsky reached many of his historical conclusions with an eye on his own political convictions. Basically a liberal, Hrushevsky viewed Ukrainian history as a long struggle of the Ukrainian masses for political independence. Hrushevsky consistently de-emphasized the role of the Kozaks in the struggle of the Ukrainian people. Khmelnytsky, Mazepa, and Rozumovsky were presented as opportunists, interested in the national cause only as it helped their own personal interests. For Hrushevsky, the Orthodox Church and Ukrainian nationalism were closely allied, while the Uniate-Catholic Church was useful only insofar as it fought against

Roman Catholicism. Hrushevsky's heroes were the peasants, the simple Kozaks, and the Ukrainian farmers, in short, the grass-roots element of Ukrainian society.

Doroshenko, basically a conservative, viewed Ukrainian history from a decidedly different perspective. His heroes were the Kozak elite, the hetmans, leaders like his own familial ancestor Peter Doroshenko. Khmelnytsky and Mazepa were regarded as leaders who awakened and led the masses while the latter merely dragged behind. For Doroshenko, there was little that the grass-roots element contributed to the Ukrainian cause. As a historian with roots in Western Ukraine, Doroshenko also differed with Hrushevsky on the role of Ukraine's two Churches, regarding Orthodoxy as an instrument of Russification. For Doroshenko, the Uniate-Catholic Church was distinctively Ukrainian, a champion of Ukrainian nationalism against both the Roman Catholicism of Poland and the Orthodoxy of Russia.

Nahayewsky, as the last representative of the Ukrainian school of historians, is a Ukrainian Catholic priest. His recently published treatise helped fill an enormous gap in the material currently available in the English language on Ukrainian Catholic history. At the same time, however, very little space was devoted by Fr.

Nahayewsky to all those socio-political developments which transpired in 19th and 20th century Ukraine and which, considered *in toto*, are essential to a complete understanding of present-day Ukraine.

Of the four Ukrainian histories written by non-Ukrainians, the first three, Vernadsky, Allen, and Vowles, regard Ukrainian nationalism as something to be observed rather than felt. In his **Political and Diplomatic History of Russia**, Vernadsky, a Russian medievalist, unable to appreciate the impact of the west on Ukrainian political thinking or to comprehend the force of Ukrainian nationalism, placed Ukraine in the Russian Eurasian orbit. In his **The Ukraine: A History**, Allen, an English historian of the Middle East, regarded Ukrainian nationalism as a curious anachronism, a fascinating bit of human history that is to be pitied rather than praised. Broad in sweep, fascinating in detail and in the sheer massiveness of its content, Allen's history is perhaps the most sophisticated work of its kind in the English language. Unfortunately, it is basically anti-Polish, anti-Russian and anti-Ukrainian. Vowles' **Ukraine and Its People** is by far the most biased presentation of Ukrainian nationalism in the English language. Vowles, an English engineer who worked in Soviet Ukraine, wrote his history as an apology

for the Soviet Ukrainian regime. As in most Soviet-inspired historical works, historical accuracy gave way to political expediency.

We come now to a consideration of Prof. Manning's first, full-length historical treatise on Ukraine, a book entitled, **The Story of the Ukraine**, published in 1947. Short, concise, never ponderous, Prof. Manning's book is a masterpiece of lucid and exciting reading. Controversial issues in Ukrainian history are approached calmly and unemotionally. The role of both the Orthodox and the Catholics is presented objectively; the Kozaks are pictured just as they were, with all of their virtues and all of their foibles; no attempt is made to vindicate the early Ukrainian Communists but neither are they villified unduly; Ukrainian political factions are judged not so much on the merits of their accomplishments but rather on the ideals, the hopes and aspirations of their leaders. Never is there a hint of bias in favor of any one Ukrainian group. Even the mistakes of Ukrainian leaders are presented in a plausible manner with an understanding heart for basic human shortcomings. As a Ukrainian historian, Prof. Manning is neither a socialist nor a monarchist; he is merely an objective observer who loves the people about whom he writes. This, in the last analysis, is what dis-

tinguishes Prof. Manning from all other Ukrainian historians. Hrushevsky understood the masses; Doroshenko sympathized with the gentry; Nahayewsky loved the faithful. Prof. Manning understands, sympathizes with, and loves all Ukrainians.

With the publication of **The Story of the Ukraine in 1947**, Prof. Manning displayed a genius for understanding the Ukrainian soul that is yet to be equalled. The same exactness, the same impartiality, and the same sincerity are evident in **Twentieth Century Ukraine** published in 1951, **Ukraine Under the Soviets** published in 1953, **Ivan Mazepa: Hetman of Ukraine** published in 1957, and in all of the articles on Ukraine published in **The Ukrainian Quarterly** and **The Ukrainian Weekly**. The good that abounds in Ukrainians was investigated, examined and brought out by Prof. Manning not out of any false sense of sentimentality but rather, out of historical necessity. Every historian is selective in the facts he chooses to present his case. He is supposed to be judged by the intelligence and honesty with which he does both. Prof. Manning marshalled the most positive elements of Ukraine's past and, in so doing, presented the most convincing historical arguments for the existence of an independent Ukraine published thus far in the English language.

There is no better introduction to the Ukrainian problem than a book by Prof. Clarence A. Manning.

The Ukrainian people will never forget the pioneering and courageous effort which you, Prof. Manning, have exerted on behalf of truth. You wrote at a time when few other scholars of your caliber and stature dared tackle the Ukrainian problem. You paved the way and made the road easier for those who followed you. In

you the Ukrainian people found their first true and trusted American friend. Today, there are others who are joining your ranks—Reshetar, Armstrong, Sullivant, Bray—but as we rejoice in their following your example, we shall never forget that:

There are no friends like old friends

And none so good and true;
And while we prize the new ones,

We treasure more the old.

Clarence Manning and His Role In the Ukrainian American Community

By WALTER DUSHNYCK

It is a great personal honor and pleasure for me to appear here today at a ceremony which is unique and special.

We have gathered to honor a distinguished scholar of world-wide renown and recognition. A man who is an ideological leader and a philosopher, a man who is also an indomitable fighter and a great American patriot. This is how this great man is known in America.

Yet were you to read some of the Soviet publications, in both the Ukrainian and Russian languages, you would think that this same man is half-man and half-beast, with big horns and a satanical mind. These propaganda organs would have him as one who sows mistrust among the people, instigates aggressive wars and ideological pestilence, and, above all, as one who presses the United States into making a sinister and barbarous attack upon the freedom-loving Soviet fatherland!

This foe of Communist Rus-

sia—this foe of oppression—is the man whom we hail today—Professor Clarence Augustus Manning.

Apostle of Truth

Prof. Manning is a modest and unassuming scholar, but he is in truth a menace to those who castigate him and denounce him as an intellectual villain, a decadent lackey of American imperialism. For Prof. Manning is above all an apostle of truth. Because the truth is repugnant to the Kremlin over-seers, Prof. Manning is condemned by them as an intellectual impostor, a propagator of lies and distortions, and the evil messenger of capitalist malaise—from which we all are allegedly suffering in this great land of Washington and Lincoln.

In fact, to the best of my knowledge, there is no American scholar, living or dead, who has been so summarily and roundly denounced by Moscow.

In fact, every time he publishes a book or writes an article on Ukraine, the smearing apparatus of Moscow blasts away with a ferocity that is awarded few other people. Unlike other prominent Americans, such as George F. Kennan, Walter Lippmann, or Cyrus Eaton, Professor Manning has never received a warm word from Moscow. In a way, this attention on the part of Moscow is a resounding tribute to this scholar who insists on truth and fact.

Because of this indispensable quality of the genuine scholar, Ukraine has benefited greatly. Whatever recognition Ukraine has gained in the American mentality and public eye has been in no little measure due to the intrepid pen, inquiring spirit and searching intelligence of this gifted but modest man. The Ukrainian community is heavily in his debt.

Professor Manning is not only an acknowledged Slavic philologist and specialist on Slavic history, literature and culture; he is a prolific writer on all Eastern and Central European nations. More, his erudition extends to the Asian and Far Eastern peoples.

His interest in Ukrainian history and literature derives, paradoxically enough, from Russian history and literature, an area which engaged his academic interest after World War I. In due course he uncovered the existence of other

Slavic literatures and histories, which were either underplayed or overshadowed by the Russian literature in all American universities, colleges and institutions of scientific pursuit.

It is characteristic of the man that he should have become a heretic and a non-conformist in the field of Slavic studies in America. He challenged the unscholarly fashion prevailing in the American schools of higher learning to regard all Slavic literature as Russian literature. Plunging into study and research, he wrote a series of objective and thought-provoking books not only on the Ukrainian literature and history, but on those of the Bulgarians, Czechs, Slovaks, Poles, Serbians, Byelorussians, Serbs, Croats and Slovenes.

This was reason enough to be singled out by Moscow as an "enemy of the Soviet people," although Professor Manning is an enemy of no one, and, in fact, shares the universal admiration of Russian literature.

For the past thirty years and more Professor Manning has been closely connected with the literary activities of Ukrainians in the United States and Canada. He has written a number of important books and treatises, and has collaborated directly or indirectly in a number of artistic and literary projects sponsored by the Ukrainian American community.

Let us briefly review the highly impressive contributions that Professor Manning has made to Ukrainian literature and history over this span of thirty-odd years.

In 1929 Professor Manning made his first contribution as editor of **Slavonic Literature** at Columbia University when he translated the preface to Shevchenko's **Haydamaky**. In 1938 it was reprinted in the Warsaw edition of Shevchenko's works.

In 1938 he wrote a book on Ivan Franko, reviewing literary values of the work of this great Ukrainian poet. The book was published by the Ukrainian University Society of New York. During World War II, in 1944, Professor Manning produced his **Ukrainian Literature**, a ranging study of the leading Ukrainian writers, and in 1945 he wrote **Taras Shevchenko: Selected Poems**, highlighting the output of the poet laureate of Ukraine.

In 1947 this indefatigable scholar turned out his **The History of Ukraine**, a concise treatment of Ukrainian history intended for high school and college use. A year later, in 1948, he edited **Ivan Franko: The Poet of Western Ukraine**, which provided the major works of this great Ukrainian poet translated into English by Percival Cundy. In 1949 Professor Manning penned an **Outline of Ukrainian History** for the Ukrainian Canadian Com-

mittee; in 1950 he edited **Spirit of Ukraine: Lesya Ukrainka**, which embraced the major works of Lesya Ukrainka, the foremost Ukrainian woman poet.

But it was in 1951 that his **Twentieth Century Ukraine** appeared, a factual work which was furiously assailed and reviled in Moscow and Kiev. His next book, **Ukraine under the Soviets**, published in 1953, swelled the howls of Soviet Russian anguish. In 1957 appeared **Hetman of Ukraine: Ivan Mazepa**, in which Professor Manning outlined the historical significance of this outstanding Ukrainian statesman and leader, who, as a Ukrainian patriot and an ally of King Charles XII of Sweden, led an unsuccessful struggle against Peter the Great. This book is of particular importance, inasmuch as both the Russian government under the Czars and the Soviet government either banned any reference to Mazepa in history books or depicted **Hetman Mazepa** as a villain and traitor to the Ukrainian nation—which is of course typical Soviet falsification. He is also one of the Associate Editors of **Ukraine: A Concise Encyclopaedia**, the first English-language encyclopedia on Ukraine, which is now being published by the University of Toronto Press for the Ukrainian National Association. Currently he is completing a translation of the late

Prof. Ivan Mirchuk's **Ukrainian Culture**.

Professor Manning's literary output only begins with Ukraine. He has written over 1,100 articles on various subjects and of varying scope, ranging from Slavic history and culture to ancient Greece, to the Baltic countries, to Rumania and to Asia.

A Prolific Writer

Among the most outstanding works of Professor Manning which deal with other than Ukrainian topics are the following:

A Study of Archaism in Euripides (1916); translation of V. Korolenko's **Birds of Heaven** (1919) and **A Prince of Outlaws** (1927); **Anthology of Czechoslovak Poetry** (1939); **A Survey of Bulgarian Literature of Dimitri Shishmanov** (1932); **Marko the King's Son, Hero of the Serbs; Soldier of Liberty: Casimir Pulaski** (1945); **Anthology of Eighteenth Century Russian Literature** (in two volumes, appearing in 1951); **The Siberian Fiasco**, dealing with the unsuccessful American military expedition in Eastern Siberia following the end of World War I, and **The Forgotten Republics**, describing the tragic fate of Estonia, Latvia and Lithuania, countries which were forcibly incorporated into the Soviet Union in 1940 (both books were published in 1952); **Russian Influence on Early America**

and a translation of Petar P. Nyegosh's **The Rays of Microcosm** (1953); **Bellerophon**, a translation of the work of N.J. Spyropoulos (1955); **A History of Slavic Studies in the United States** (1958); **English Tenses and Slavic Aspects** (1959); **The History of Modern Bulgarian Literature** (together with Prof. Roman Smal-Stocki), published in 1960, and a translation of Theodore B. Constantinou's **Moses** (1962).

As we can readily see, Professor Manning's contributions to American studies from the fields of the history and literature of the Slavic and Eastern European nations are breathtaking. Probably no American scholar is his peer in contributing to an enlightened understanding of the Slavic nations.

Needless to say, his writings, articles and dissertations are in sharp contrast to the mendacious Soviet doctrine. Hence their denunciations as "falsifications," "distortions" or, simply, "imperialist propaganda," allegedly inspired and financed by Wall Street or one or another U. S. intelligence agency.

Moscow's War Against Prof. Manning

Some samples of Moscow's cold war against truth and Professor Manning may be of interest.

The June, 1954 issue of **Vo-prosy Filosofiyi**, organ of the Institute of Philosophy, Ac-

ademy of Sciences of the USSR, heaped a violent attack on Professor Manning for his authorship of several books on Ukraine and Ukrainian history and literature. One communist scribe, O. Honcharenko, did not even bother to find out who Professor Manning was. He simply labelled him "a fanatical Canadian reactionary and a spy":

"Expelled from Soviet Ukraine, the Ukrainian bourgeois nationalists are smearing the Ukrainian people in the name of the ill-famed 'American way of life,' in the same manner as they smeared the Ukrainian people not so long ago in the name of Hitler's 'new order.' In their soiled writings they strictly adhere to the rules set by such specialists on Ukrainian literature as the fanatical Canadian reactionary and spy Manning."

On July 29, 1954 **Radyanska Ukraina**, the official organ of the Communist Party of Ukraine and the Council of Ministers of the Ukrainian SSR, carried a long article on Professor Manning by Alexander Kasymenko, director of the Institute of History of the Ukrainian Academy of Sciences in Kiev, who called our distinguished American scholar, an "American ignoramus, falsifier of the history of Ukraine." On the same day the Kiev radio denounced Professor Manning as a "hired servant of the dollar who at-

tempts to portray the Soviet system in the darkest light and falsifies the picture of the historical accomplishments of the Ukrainian people under the Soviet flag..."

Again, in the Jan. 1961 issue of **Komunist Ukrainy**, which is a "theoretical and political journal of the Central Committee of the Communist Party of Ukraine," a Soviet writer, R. Symonenko, accused a number of Ukrainian and American writers, and **The Ukrainian Quarterly**, for their alleged falsification of the "great October Revolution." Among those singled out for a vituperative attack was Professor Manning, who was accused of taking money from the Rockefeller and Carnegie Foundations.

In May, 1961 the same organ, **Komunist Ukrainy**, again scathingly assailed **The Ukrainian Quarterly**, the Ukrainian Congress Committee of America and Professor Manning. In it, writer O. Mazurkevych wrote:

"The forger, Clarence Manning, particularly in his article, 'Shevchenko's Caucasus,' printed in English in **The Ukrainian Quarterly** (No. 4, 1960), a publication of the self-appointed Ukrainian Congress of America, does his utmost to explain the poem 'Caucasus' in the spirit of inciting people to hatred and war hysteria... The modern forgers have been drawing their theses from M.

Hrushevsky, D. Doroshenko and the like, who befogged the class essence of Shevchenko's works by alleging that our great poet has been a champion of Christian love of 'all mankind,' regardless of class and social struggle. The nationalist bourgeoisie has always stood in awe of the intomitable people's revolutionary, and what they needed was a poet of meekness, a God-fearing yes-man, God's humble servant... These are the sources of inspiration of C. Manning, particularly in his **Sketches about Shevchenko** and in his preface to the New York edition of Shevchenko's poems in which Manning reduces the entire works of the Ukrainian genius poet-revolutionary to 'taking advantage of the Gospel...'

Incidentally, Shevchenko's poem, "The Caucasus," which Professor Manning analyzed in **The Ukrainian Quarterly** is largely an epic defense of the Caucasian peoples, such as the Georgians, Azerbaijanis, Ingushes, Chechens and others, who were slaughtered by Czarist troops in the middle of the XIXth century. Unlike Pushkin and Turgenev who applauded the Russian Czars for their conquest and genocide of the Caucasian peoples, Shevchenko assailed Russia for the barbarous genocide of the non-Russian peoples and paid for his daring and foresight with a 10-year exile in Asia.

On March 9, 1962 **Radyanska Ukraina** again assailed Professor Manning for his article on Shevchenko's "Caucasus" in **The Ukrainian Quarterly**. It also attacked the UCCA, its organ and the then Prime Minister of Canada, John G. Diefenbaker. Professor Manning was called a "falsifier and perverter" of Ukrainian history and a "lackey of Wall Street imperialism."

Professor Manning has been for more than quarter of a century an honored member of the Ukrainian American community. He lectured on Ukrainian literature and history at Columbia University. He took part in many Ukrainian American rallies, conferences and congresses. He was an adviser and consultant to many Ukrainian American literary and cultural projects. He was not a hired public relations man, and he never sought material gain or any advantage. He simply maintained a strong belief in the righteousness of the Ukrainian cause—and the cause of all the captive nations—no matter who their captors was: Czarist Russia, Nazi Germany or Communist Russia.

For almost thirty years Professor Manning was a loyal contributor to **The Ukrainian Weekly**, the English-language supplement of **Svoboda**, for which he has been writing articles on U.S. foreign policy, thus performing an essential and important mission by im-

parting to young Americans of Ukrainian descent the basic tenets of American foreign policy.

During World War II, when U.S. foreign policy switched overnight from an anti-Russian stand taken by President Roosevelt during the Soviet invasion of Finland, to a pro-Russian sentiment after the German attack on the USSR in June 1941, Professor Manning was also the subject of snide and scurrilous attacks by pro-communist writers and radio commentators who denounced him as pro-German, simply because of his association with the Ukrainians who were then, as they are now, the uncompromising opponents of Communist Russia.

But these attacks did not deter Professor Manning either in his pursuit of studies of Ukraine or in his determination to fight against the totalitarian forces that enslaved so many Christian peoples of Central and Eastern Europe. For Professor Manning is not a man to be swayed by any opportunistic or personal motivations. He is a proud American hailing from an old and distinguished American pioneer family and a former intelligence officer in the U.S. armed forces; he is a prominent scholar and citizen that any country would be proud to have him.

Professor Manning's articles in **The Ukrainian Quarterly**, from the very inception of this

important journal in 1944—have been a source of solid and reliable thought for many students of Ukrainian and Eastern European history.

In recognition of these outstanding services, Professor Manning was awarded an honorary degree of Doctor of Political Science by the Free Ukrainian University in Munich, Germany, in 1947.

We believe that it is his keen interest in humanity that compelled Professor Manning to explore the historical truth on Ukraine and the Ukrainian people. In one of his books, **The Story of Ukraine**, Prof. Manning said on the subject: "No historian will be able to accept the old thesis that Ukraine is only a rough name for some Russian province, that Ukraine was invented as a convenient tool for the destruction of two empires (Russian and Polish — **W. D.**) and that it has no existence in fact, in history, or in reality . . .

"What of the future? That is dark and uncertain but the trend of humanity toward the winning of freedom can hardly be stopped for long. For a thousand years Ukraine has shared in the vicissitudes of European and Christian civilization. It will continue to do so and if in the future Ukraine does not receive its just dues, if the Ukrainians fail to win the benefits of the Four Freedom, it will be only because history has reversed itself and

mankind in the midst of unparalleled scientific development has lost its hopes, its aspirations, and its power of moral advancement.

"Today the name of Ukraine is once again upon the map of Europe. There it will stay. The Ukrainian spirit is not yet free but it has proved itself imperishable in the past and it will continue to remain so in the future. That is the point of the study of Ukrainian history and of this attempt to picture the past and the present of the country's life, in the hope that it may throw some light upon the future..."

And in the concluding paragraph of the same book, Prof. Manning said:

"The problem of Ukraine lies today as one of the great problems of the world. Here is a nation of forty million people that is sealed off from its natural contacts and deprived of its natural rights and desires. The tragic events of the last half century have shown that alone it cannot throw off the yoke that is upon its neck. Yet that does not mean that it must forever suffer.

"Once the free nations awake to the situation and bend their

efforts to establish that freedom and dignity that is the right of every man, they will realize that they will have no more devoted friends and allies than the Ukrainians and then it will be possible to re-establish a free and independent Ukraine as one of the free nations of the world..."

Ukrainians in this country, Canada, and in the enslaved homeland—and all the Slavic nations as well, including the Russian people—all stand in eternal gratitude to Professor Manning for his enlightened, brilliant and incredibly rich contribution to the knowledge and general study of the Slavic nations in the United States.

His is most of the credit for the introduction of Ukrainian literature into the English-speaking world. Unique is the bold and intrepid spotlight of truth that he trained on Slavic literature and history.

We admire his traits of the genuine scholar; we marvel at his virtuosity, industry and erudition; but most of all, we cherish him as a human being, a champion of the oppressed, a man whose broad sympathy for mankind has charged all his works with meaning, vitality and undying sense of universal dignity.

SLAVIC STUDIES IN THE UNITED STATES

By CLARENCE A. MANNING

I am deeply touched by this greeting from some of the leading Ukrainian organizations in the United States, the Shevchenko Scientific Society, the Ukrainian Congress Committee of America, the Ukrainian National Association, the Federa-

tion of Ukrainian Student Organizations of America, and the Ukrainian Youth League of North America Foundation. I can hardly recognize myself as the subject of the speeches, for they give the impression of describing the ideal

PROFESSOR MANNING RECEIVES A GOLD WATCH FROM THE UNA



Standing, left to right: Anthony Dragan, Walter Dushnyck, Myron B. Kuropas, Joseph Lesawyer, Prof. Clarence A. Manning and Dr. Jaroslaw Padoch.

Slavic scholar of humanity and not a professor who has for nearly a half century endeavored to find his way among the intricacies of Slavic life and the often rigidity of the American university system.

We often forget that the introduction of Slavic studies into the American university system has been a late development. There were of course men like Prof. Archibald Coolidge of Harvard, Prof. George Rapall Noyes of California, Prof. Samuel H. Harper of Chicago and Prof. John Dyneley Prince of Columbia but that almost exhausts the list of names when I was appointed for the first time in 1917 before the Soviet revolution. From that time until my retirement I have been in close touch with developments not only in the university world but in many of the various emigrations. Both have developed tremendously, especially since World War II when the various foundations have expended large sums to promote Slavic studies interpreted all too often from the narrow Russian imperial point of view, for it is not only government officials but also professors and heads of foundations who often fail to see the Slavs as a whole and not as an adjunct to the whim of St. Petersburg or Moscow.

Pioneers in Ukrainian Study Field

From the very beginning the Department at Columbia tried to include the other Slavic peoples and to establish contacts with their leaders. Yet it was often discouraging. There were few or no trained scholars and we were obliged to call upon the good services of some of the better trained men, usually editors of various foreign language newspapers in New York. During the first twenty years, the Department received no gifts or donations of any consequence, even though with conditions as they were and the scientific and other language departments drawing on interested parties for support, it was very evident that Slavic would not develop until that contact was made.

There were no Slavic sections attached to any of the scientific societies as the Modern Language Association and when I went to Europe in 1922, I was almost the first American scholar to visit the other Slavic lands. In Prague I met Prof. Kolessa of the Ukrainian Free University and later in Lviv Prof. Kholodny of the Shevchenko Society, although I did not grasp then the fact that the disarray in the collections was a result of the ravages of the Poles and not the results of World War I. A couple of years later I met the great Metropolitan Sheptytsky at the time when he paid

a formal call upon President Butler of Columbia University. It was an interesting conversation for both men had known Lenin personally and estimated him the same way. President Butler thought education the best weapon against communism while the Metropolitan stressed the Christian Faith.

With the thirties I became more intimately in contact with the Ukrainians in America, particularly Dr. Luke Myshuha, who certainly did an heroic piece of work in arousing and directing the organized Ukrainian movement which had had among its leaders almost no laymen of a specially intellectual character, although they were unselfish leaders laying such foundations as they could while painfully and all too slowly ambitious sons and daughters of the Ukrainian immigrants began to enter American colleges and then the various professions. There came also the improvement in the various Roman Catholic colleges as a result of the various reforms in the parochial schools and by the time of World War II there were a number of Ukrainian leaders trained in the United States as well as those who had received their education abroad before and after World War I and became the natural leaders.

The first course in Ukrainian was given at Columbia by Dr. Demydchuk in a special

course created for two officers of the Army who had been sent to study Russian. But it was only a few years later that we secured Mr. Stetkevich to give a regular course on the same basis as the other Slavic language other than Russian and later Polish. There were many changes and chances but the work has still continued, although it has often taken unusual forms.

With the growth of Sovietophilism in the early years of World War II, new pressure was put on the Ukrainians and they were accused of being Nazi agents, because they were almost the only group of Slavs that did not fall for the ridiculous belief that dear old Uncle Joe was going to be satisfied if he were never crossed and were allowed to take what he wanted. It was a result of this feeling that the real work of the Ukrainian Insurgent Army was never appreciated in the United States and that the United States consented so readily to the forced deportation of millions to die in Soviet concentration camps.

Then came the new immigration, composed largely of trained and educated men and they brought with them the best results of Ukrainian cultural development during the twentieth century. Many of them were surprised and astounded at the specific forms in which American Ukrainian life had developed. They faced sub-

stantially the same prospects as the first Ukrainian immigration but their superior training enabled them to pass more rapidly through all stages of adaptation and it is now only on rare occasions that we find any of them complaining of the role of the leading fraternal organizations, a Ukrainian adaptation of an old American system fitted to the needs of any group that wanted to apply it.

There is still much to be done before Ukraine and the Ukrainians receive the recognition that they deserve both here and in the world. Yet year by year, step by step, the Ukrainian cause and the Ukrainians are being vindicated and understood and there can be little or no doubt that if the cause of freedom wins, Ukraine will be free and join the United States in the struggle for freedom and for human brotherhood.

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7. **Nazarko Ireneus, OSBM, Ph. D.:** Metropolitan Julian Sas-Kuilovsky (1826—1900). (1959)
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10. **Vytanovyeh Illja, Ph. D., Prof.:** Social and Economic Tendencies in State Policies of Ivan Mazepa (In Ukrainian). (1959)
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16. **Smal-Stocki Roman, Ph. D., Prof.:** Discrimination and Bias in Two UNESCO Publications (In Ukrainian). (1961)
17. **Pap Michael S., Ph. D., Prof.:** Ukraine's Struggle for Sovereignty, 1917-1918. (1961)

18. **Smal-Stocki Roman, Ph. D., Prof.:** The Hetman Mazepa Traditions of the Ukrainian National Government of 1917-23. (In Ukrainian). (1961)
19. **Lysiak Roman, M.D.:** Role of Non-Tyroxive Protein-Bound Iodine in Idiopathic Erythema Multiforme. (1961)
20. **Kovaliuk Jeanette-Yaroslava, B.A.:** Shevchenko and Pan-Slavic Ideas. (1962)
21. **Holiat Roman S., Dr.:** Short History of the Ukrainian Free University (1964)
22. **Sokolyshyn Alexander, Dr.:** The Appearance of the Apostol and the Primer 390 Years Ago in Lviv — Western Ukraine (In Ukrainian). (1964).