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SOVIET INFLUENCE AT WORK IN AMERICA

If some of those verbiage-laden champions of Democracy were to quit their vague generalizations and oratorical flights, and concentrate on the actual, albeit little-bruited, abuses of democratic rights in this country, Democracy would then be really served by them.

Let them, for example, direct their attention to the well-nigh successful efforts of Moscow to prevail upon the New York World's Fair, and even upon Washington itself, to deny to Americans of Ukrainian descent the right to exhibit at the Fair, on June 18th last, a few of their cultural contributions to American life.

This right is not only guaranteed by American democratic traditions, and by America's broad policy towards its immigrant citizens and especially towards their American born and raised children, but was actually promised to Ukrainian-Americans by the Fair authorities themselves in writing (May 24, 1938; confirmed October 25, 1938) only to be later revoked (March 30, 1939) as a result of Soviet pressure, and finally granted to them again (May 18, 1939) when their representatives put up a spirited fight for it. As a result, on June 18 a Ukrainian American Folk Festival was held at the Fair, as originally scheduled, drawing an attendance which, according to the New York Herald-Tribune, included 50,000 Ukrainian-Americans.

And yet, Soviet agents in America did manage to persuade Washington to prevail upon the Fair authorities to cancel from the Ukrainian-American program on that day, two brief addresses by representatives of the Ukrainian-American Exposition Association, although these addresses were non-political and innocuous in nature, containing nothing that might be construed as anti-Soviet. In the same manner, the Fair authorities would not permit the announcing of the program by any American of Ukrainian descent, either in English or in Ukrainian. Was that for fear of offending Stalin?

Soviet influence, too, was instrumental in causing the cancellation by the Fair of the scheduled appearance by several Ukrainian-American youth groups at the Folk Festival sponsored at the Fair on May 7th by a New York tabloid newspaper, and in the program sponsored there last Monday by the Esperanto Association of North America. In both cases, young Ukrainian-American groups were scheduled weeks ahead to appear there, but at the last moment notified that their participation was cancelled, on account of Soviet opposition.

The attempted banning of the Ukrainian-American Folk Festival on June 18, and the actual banning of Ukrainian-American programs on May 7 and July 3, has been defended by the Fair authorities on the ground that the Soviet Pavilion at the Fair has a contract with them, containing a clause reserving for the Soviets the exclusive right to represent at the Fair all nationalities within their borders, including the Ukrainians.

This clause, however, is obviously neither applicable to Americans of Ukrainian origin nor in accordance with American democratic traditions.

In the first place, by no stretch of imagination can it be said that Ukrainian-Americans are a nationality within Soviet borders. They are American citizens, the older generation by naturalization, and the younger by birth. As such they sincerely desired to exhibit a few elements of their Ukrainian cultural heritage, namely, their songs and dances, which they had brought from the old country in their simplest forms, adapted them to American ways, and developed them here on the free American soil to the point where they won high praise from American commentators, such as William Allen Eaton, in his book, "Immigrant Gifts to American Life" (Russel Sage Foundation, 1931).^{*} Furthermore, the approximately 1,000 performers that appeared at the Ukrainian-American Folk Festival on June 18, and the smaller groups that were scheduled to appear at the Fair on May 7 and July 3, were composed entirely of young people, born and raised here in America.

ODWU HOLDS NINTH CONVENTION

The three-day convention of the Organization for the Rebirth of Ukraine, came to a close last Tuesday, at Hotel Douglas, Newark, revealing that the organization has grown during the past year to the extent of 18 new branches for ODWU itself; 35 new branches for its women's auxiliary, the Ukrainian Golden Cross; and 18 new ones for the Youth of ODWU. Contributions for the Ukrainian Cause gathered during the past year by the organization totalled a higher amount than that of any previous year. The convention was conducted by Eugene Lachowitch, chairman. At the banquet Sunday evening, Michael Piznak acted as toastmaster.

ODWU officers for the new year are: Prof. A. Granovsky, Pres.; W. Cherevatiuk, and J. Popovich, Vice-Pres.; W. Riznyk and W. Ikalovich, rec. and finan. secretaries, respectively; E. Kryven, Treas.; M. Leskiw, Organizer; J. Bakumenko, Cultural Referent; W. Dushnyk, Editor of "Ukraina" (formerly "Nationalist") weekly and of the "Trident" monthly; M. Lapica, Editor of the English section of "Ukraina"; Hutak, Huzar, Sydor, auditors; Onyshkiw, Malanchuk, Onyschuk, Shmagala, Didyk, organizers. UGC officers for the new year are: Mrs. Stephania Halychyn, Pres.; Olga Nebor, Secy. Youth of ODWU officers: Olga Zadoretsky, Pres.; Bohdan Buchak, Secy. At the convention, \$1,800 were raised for the Ukrainian Cause.

Secondly, only about 5% of the one million Ukrainian-Americans inhabiting this country, originally came from the Ukraine which today is under Soviet misrule; the other 95% came from Ukrainian ethnographic territories that prior to World War were under Austria-Hungary, and today are under Poland, Rumania and Hungary; consequently the clause in question in the Soviet-Fair contract cannot bind those who never were subjects of the Soviet regime or of its predecessors in power.

Thirdly, the Soviet dictatorship has conclusively demonstrated its hostility towards the Ukrainians, especially to their national aspirations for freedom, and their national culture, for Ukrainian national ideology is the very antithesis of communist ideology. Although, for example, Soviet Ukraine is next to the largest of the "republics" of the U.S.S.R., the Soviet Pavilion at the Fair contains hardly anything pertaining to Ukrainian national life and culture.

Finally, the clause in the Soviet-Fair contract banning Ukrainian-Americans from appearing at the Fair, is patently un-American, against all those principles upon which the development of America has rested to this day.

We recognize the fact, of course, that the Fair authorities did not want to antagonize the Soviets because the latter had invested several million dollars in their impressive pavilion at the Fair.

Yet it should be realized that the Soviets are getting their money's worth in publicity, not only by their pavilion but also by the speeches lauding it and them, delivered by prominent American public officials out to demonstrate their "liberal" views and, "incidentally," to garner a few more votes.

We also assume that Washington is trying to line up the U.S.S.R. against the axis powers, and has therefore yielded to Soviet pressure, by hindering and by refusing to allow its citizens to display at the Fair a little of their cultural heritage from the other side.

And yet, isn't there something wrong with this picture: the Russian Bear leading Uncle Sam by the nose?

No matter how one looks upon this matter, it seems well-nigh incredible that the Soviet Union, whose philosophy of government is anti-democratic and militantly atheistic, should have enough influence here in America to greatly hinder on one occasion, and to prevent on two others, Americans of Ukrainian descent from exercising their democratic right to exhibit at the New York World's Fair a few of their cultural contributions to American life and culture.

Those who are truly interested in the perpetuation of Democracy here in America, cannot afford to overlook this case.

^{*} "In our search for immigrant gifts, sometimes the most interesting and colorful are found among the late arrivals. To me, one of the most picturesque of our rather recent immigrant groups is from Ukraine. Their entertainments are full of vivid action and beauty, and not the least charming thing about them is the way in which all the family takes part, from the smallest children to the grandparents. But fascinating as are these scenes and as impressed as one may be with the thought that their power and beauty will ultimately find their way into the stream of our culture, just how it might come about I did not realize until a few days ago..." (An excerpt from the author's preface.)

THE UKRAINIAN QUESTION TODAY

By DR. LUKE MYSHUHA

WHEN we examine the American press of the last months of last year and the first months of this year, we see a great deal of news about Ukraine, in contrast with the situation now when there is scarcely a single item on the subject.

How can we explain this? What has happened that so much was written a short time ago while today there is only silence? Has the Ukrainian question disappeared completely and therefore ceased to be a factor in international politics?

These are the questions that Americans of Ukrainian descent would like to have answered, because they are linked to the Ukrainian cause by blood, ideals and hopes. This question may also interest those Americans who look upon nations and their aspirations from the idealistic and humane point of view, and who therefore interest themselves in the struggle of the Ukrainian people for progress and freedom. The development of a people, who inhabit approximately the center of Europe and number 45,000,000 and who are oppressed and make enormous sacrifices to win their liberty, cannot be uninteresting to those who look upon the world from the humane point of view. The same, of course, applies to an even higher degree to those whose life calling makes it imperative for them to follow such political movements as the Ukrainian cause today.

Nothing Has Changed

It is a fact that not so long ago American newspapers wrote much about Ukraine and the Ukrainian people, and now there is little or nothing in the press about them. It is also a fact that as there was no special reason to write at length heretofore, so now there is also no special reason not to write anything about Ukraine. The fact that previously the government of Carpatho-Ukraine was transferred to the local Ukrainian population, and now is again in the hands of the occupant Hungary, does not change in any way the Ukrainian question in Europe, because this country of Carpatho-Ukraine is too small to play a decisive role in the solution of the entire Ukrainian question. It is known that when this segment of Ukrainian land was in the hands of Ukrainians, much was being written about the Ukrainian question. It was regarded as being very important, part of the still more important question of Greater Ukraine. Now both questions seem to have been forgotten. Is this a normal situation?

In our opinion, it is not, for Great Ukraine with all her wealth of resources, which the American press had so widely publicized when Ukrainians ruled Carpatho-Ukraine, continues to exist today when Carpatho-Ukraine is under Hungarian domination. Just as the Ukrainians throughout the world manifested their desire for an independent and free Great Ukraine, so now they continue to manifest the same desire. And as before, when the Ukrainians demonstrated that there will be no peace in Europe, without an independent Great Ukraine, the same holds true now. In other words, nothing has been changed.

Hitler and Ukraine

To see this abnormal situation in the proper light, we should consider the person who is most involved in it.

This person is, the German chancellor, Adolf Hitler. How he happens to be involved here is hard to explain. From what he has written and said about Ukraine and the Ukrainian people to date, no intelligent person can draw any serious conclusions, except that Chancellor Hitler never seriously considered Ukraine and the Ukrainian question, never studied its problems and does not understand them now. Moreover, it is equally

evident that he does not realize the strength of the Ukrainian movement. Nor does he realize who is really behind this movement, who represents its force. One should not wonder at this, because Hitler represents Germany, a State which knew and understood the Tsarist Russia but never understood the Ukraine under the tears which lived her own national life despite the official ban upon her very existence. Therefore, the propaganda describing the Ukrainian independence movement as a German "intrigue" is ridiculous.

The Russian and Polish Anti-Ukrainian propaganda dubbed the Ukrainian movement a "German invention" far before the World War, when as a matter of fact in the courses in Slavonic studies given in German universities there was not even a bare mention made of the very name "Ukraine." A Ukrainian student who wanted to enter one of these universities was not allowed even register himself as a Ukrainian. Evidently today there are some changes. But what kind! For there is no more interest manifested about Ukraine in Germany than in France or England, or here in the United States.

It is true that during the World War Germany took greater interest in Ukraine. But that happened only when she could not overlook the fact that there was a great people in Russia who were ready to detach themselves at any time. For their own interests Germany and Austria-Hungary concluded a peace treaty with Ukraine at Brest-Litovsk. But even so this interest was ephemeral, superficial and dictated by nothing else than materialistic profit. Therefore, when this "interest" did not bring the gains Germany contemplated, it disappeared, especially when Ukraine demonstrated her unwillingness to exchange Russian exploitation for German.

Nothing was changed in German-Ukrainian relations when the National-Socialists came into power in Germany and Hitler became the Chancellor and chief pilot of German policy. The main force of National-Socialist propaganda was directed against Bolshevism and Moscow, the seat of the Comintern. It is only logical to assume that at this time the Ukrainian independence movement, whose primary aim is to liberate the 35 million Ukrainians under Soviet misrule, should have found favor in Germany. But it did not.

Now, how has Germany supported the Ukrainians? What influence do the Ukrainians have in Germany? Where are their gains? After all, Ukrainians have a moral right to demand financial assistance of Germany, for Germany owes the Ukrainian people several hundred million gold marks for products she drew from their native land after the Brest-Litovsk Treaty. Yet to date no such assistance has been forthcoming.

It is therefore absurd to speak about Germany assisting the Ukrainian cause financially. It is equally absurd to speak of any political assistance. This is especially evident now, in the light of the tragic fate of Carpatho-Ukraine. We should recognize that these people in the Carpathian mountains really believed that Hitler wanted every nation in Europe to be ruled by itself, and that he supported the aspirations of 45,000,000 Ukrainians for their own independent state. If the ruling circles of Germany, and especially Chancellor Hitler, had a real understanding of the Ukrainian problem, Germany under no circumstances would have allowed the occupation of Carpatho-Ukraine by Hungary, especially since only a few months of Ukrainian government in Carpatho-Ukraine gave undisputed proof of the vitality of the Ukrainian cause. Further, the German consul himself was in Chust, the capital of Carpatho-Uk-

raine, several days after the Hungarians seized the city, and was an eyewitness of the heroic struggle of the poorly armed Carpatho-Ukrainian "Sitch" which so long defended their country and aroused world-wide admiration, as reported by the correspondent of the "New York Times," Anne O'Hare McCormick, who was recently selected "Woman of 1939." This brave struggle of the Carpatho-Ukrainians in their tiny country should have prompted Hitler to serious meditation on Ukrainian aspirations for freedom. This deep wound to the Ukrainian people would not have been inflicted had he said a single word to stop Hungary, or at least moved to stop the bloody aftermath, illustrated by the incident where Hungarian soldiers machine-gunned Ukrainian schoolboys who had jumped into the Tisa River to save their lives. The mass executions of Ukrainians by Hungarians in Carpatho-Ukraine, the hundreds of corpses carried downstream by the mountainous Tisa River in plain sight of the survivors, the entire destruction of Ukrainian life in Carpatho-Ukraine, and even the erasure of the Ukrainian name of the country and people,—all this the Ukrainian people will never forgive not only Hungary and Poland, which assisted in this destruction, but also Germany.

But this is not the predominating question relative to the myth of "German friendship" toward Ukrainians and Ukraine. The important thing is that this myth is used by anti-Ukrainian propagandists and by the ignorant. These propagandists try to harm the Ukrainian liberation movement by linking it to the so-called German *Drang nach Osten*.

Much furor, for example, was created in the world press, especially the American, when, it was reported that Carpatho-Ukraine would be the spring-board for Hitler's drive to the east—meaning Great Ukraine. This was the reason for the sudden deluge of articles on Ukraine and her resources in the press. But the majority of those articles were connected with Hitler and the legend that he created Carpatho-Ukraine for the purpose of facilitating the march of his army into Great Ukraine, as reputedly indicated in "Mein Kampf."

Now this campaign is silenced. Yet Carpatho-Ukraine has not perished. She stands as she stood before. Chust, which was supposed to have been the "trumpet of Berlin," still stands today. The Carpathian Mountains and the Ukrainian people remain as they were before. In other words, nothing has changed over there. Yet it would appear, from the silence of the American press on the subject, that nothing exists there now.

It is true that a Hungarian government has replaced the Ukrainian government, and Hungarian names have been substituted for the true names of the country, cities and population. These are the changes. But has Germany and her Chancellor Hitler changed any? Would Germany meet any resistance on the part of Hungary, which is master of Carpatho-Ukraine, if she attempted to march against the Soviets or Poland, and to take Ukraine, using Carpatho-Ukraine as a spring-board? There are no such naive politicians who would believe in such Hungarian resistance, and it would be very difficult to find journalists who would not share the same opinion. In view of that, why does no one speak on behalf of Carpatho-Ukraine? Why do they not make clear the Ukrainian question as it exists today. It is too bad that they do not, because such an explanation would throw much new light on the relations between Ukrainians and Germany. It would show that Ukrainians manifested, even in such a remote and tiny region as Carpatho-Ukraine,

will never willingly accept dictation or slavery from Germany or anyone else, will never agree to the conversion of their territory into a colony of a foreign power, and will defend to the very last the independence of their native land, of all Ukraine.

But to make known this truth about the Ukrainian independence movement does not lie in the interests of some powers, for they are primarily interested in the further subjugation of the 45,000,000 Ukrainians and not in their liberation. For that reason those powers, and also those who knowingly or unknowingly assisted them, created the scare a short time ago that Carpatho-Ukraine would become a future colony of Germany, which she would use as a base of operations to conquer all of Ukraine and thereby make herself and Hitler invincible.

But now when so little is heard about this *Drang nach Osten* of Hitler, and when Stalin himself no longer fears this "drive" and even predicts that Hitler will drive to the West, it would appear, judging by the well-nigh complete silence of the American press on the subject, that there is no longer any reason to write about Ukraine and the Ukrainian people, unless, of course, Hitler again frightens the world with a word or two about German ambitions in East Europe, in which case the Ukrainian question is likely again to become "actual" in the American and foreign press.

What Do the Democracies Say?

Here, on the American continents, there are about two million people of Ukrainian descent. They devote a great deal of their time, energy and talents to win for their kinsmen in Ukraine freedom and independence. They constantly strive to present the Ukrainian Cause to those about them in its true light, and not in the distorted light cast upon it by those who deny to the Ukrainians their right to national self-determination, or those who seek to make use of the Ukrainian national movement for their own imperialistic aims.

The Ukrainian masses on the two American continents have brought from the "old country" deep-seated democratic ideals which have been strengthened here in America. No one greeted the principle of national self-determination proclaimed during the World War more fervently than the Ukrainians. They prayed for the victory of Democracy which promised the liberation of subjugated peoples, including themselves.

Then came Versailles and the long awaited victory of Democracy. But what did it bring to the Ukrainian people? Is it not true that the Ukrainian people who arose and set up their own independent state received no help from the democracies? Did not the victorious democracies help to crush the Ukrainian aspirations for independence? Was it not with money from the democracies that General Haller organized a Polish Army in France, which in 1919 was sent with tanks and modern armament against the Army of the Western Ukrainian Republic? This Republic finally ceased to exist and its territory was forcibly incorporated into the present Polish state. Was it not the aid of the democracies that was most responsible for the creation of General Denikin's forces, used against the Army of the Ukrainian National Republic, which was defending East Ukraine against Red Russian invasions. The results are well-known. Denikin helped to defeat the typhus-ridden Ukrainian Army, and thereby contributed greatly to the occupation of Ukraine by the Soviets, for his armies were unable to withstand the Bolshevik avalanche alone, but were defeated at every turn and eventually destroyed.

TARAS SHEVCHENKO AS SEEN BY THE SON OF CHARLES DICKENS

(Concluded)

WRITTEN MAY 5, 1877

(2)

(Note: This article should be read in the light of our foreword to it, that appeared last week.—Editor.)

Freedom gave a new impulse to Shevchenko's genius. During the six years that he was studying at the Academy, he wrote some of his best pieces. Looking back, he was better able to measure the evils of serfdom. More than half his pieces bore on this subject. It seems never to have been out of his thoughts. Not long before his death, he sent a short autobiography to the editor of some work like *Men of the Time*; the last paragraph runs thus:

"there is scarcely one thing in my early life on which I can look without horror. It was wretched; and the horror with which I look back on it is enhanced by the thought that my brothers and sisters (of whom I have not spoken in this little history—it would have pained me too much to do so) are still serfs. Yes, Mr. Editor, they are still serfs. I have the honour to be," &c. &c. Pages of declamation could not speak so eloquently as that strangely abrupt conclusion; we can fancy something almost choking him, as he penned that closing sentence. Nor were his appeals against serfdom fruitless. He was, as we have said, the pet of a number of literary men, some of whom were about the court. Nothing could be done with the iron Nicholas; but there is no doubt that Shevchenko's poems helped to determine Alexander in the work which he accomplished fifteen years ago. No doubt, our poet expected much more from emancipation than any legal change could bring about. Voluntary degradation will always exist in the world, so long as there are mean, base spirits who seek it, or fools who plunge into it lured by the glitter wherewith it is often disguised. But then it is a measureless gain that the degradation should be voluntary. Some of Taras' saddest poems would apply, almost word for word, to our own land; but there is just this difference, that feudalism in England is weak. Americans wonder how strong it still is; yet we know

that feudalism among us is weak indeed compared with what it was in Russia a few years ago. And feudalism meant the degradation, as matter of course, of one class to the other—degradation not sentimental but actual, such as has not existed here since the last of the Plantagenets, at any rate. Emancipation, then, was to be a panacea for all the ills of society. Taras never seems to have imagined it possible under existing social conditions. It must come, he thought, as part of an ideal republic—a poet's dream of the restitution of all things; such a reign of justice and brotherly love as seems very glorious when we read about it in Isaiah, but very dreadful when fifth-monarchy men or socialists try to carry it out in practice. Under such a republic all the Slav states would form a grand federation; the Ukraine should be once more independent, its Cossacks as free as in the old wild days—free, but not savage as of yore.

All this was not likely to please Emperor Nicholas; the Pan-Slavism that he favoured meant something very different from a federation of free states. So, one day, Shevchenko was put into the army; and then at once drafted off to a little fortress on the Sea of Aral. It was such a lonely station that the garrison was relieved every year—with one exception. "Leave Number So-and-so behind, and don't let him have any books or writing-materials," was the order to each successive commandant. For several years Taras was driven to write with a bit of charcoal on such scraps of paper as he had managed to hide between the upper and under soles of his boots; by-and-by, when they relaxed a little, and gave him pens and paper, the poor fellow found he couldn't write at all. He took to drawing, the commandant kindly winking at the breach of rules. One martinet colonel, a man after Nicholas' own heart, reported him. "I'm deaf in that ear, colonel," said the commandant, looking stern and disgusted, "please to say what you've got to say on the other side." The colonel saw what was meant and changed the subject.

When Nicholas died, the poet's friends made interest for him, and after eleven years of banishment, he got back to St. Petersburg, where he found a group of authors from Little Russia ready to receive and worship him. But his spirit was broken; all his old ambitions were killed out; he longed to get back to the banks of the Dnieper, and to settle down in peaceful obscurity, marrying some peasant girl; an orphan serf he would have, and none other, one of those about whom he had so often written such pathetic little poems. But women look for other things in a husband besides the power of stringing verses together. Taras was old and worn, and moreover during those sad eleven years he had got to be too fond of drink. The girls would have nothing to say to him, and he went back to St. Petersburg disappointed. There a pretty girl from the Ukraine took pity on him, and the day was named; but when it came she jilted him, and the poor man never recovered the shock. He had given up his life to sing the woes of serfdom; and now his reward was that, while literary friends admired and the Russian world read him greedily, the very people whose lot he had set forth in its full degradation seemed to shrink from him. His heart was broken, though he wrote on to the end. Not a strong man, you will say; not gifted with that elasticity which is sometimes the accompaniment of genius. And the Little Russian race you will rightly characterise as not a strong one; else less than a century of serfdom would not have broken it down, while other races have resisted long ages of oppression and servitude. But the Little Russians believe in a future for themselves. That is why they worship the memory of Shevchenko. They think that their race has only been under a passing cloud, and they hail the serf-poet, who is read, not only throughout Russia, but in Serbia, in Galicia, in Bohemia (the latest complete edition of his works was published last year at Prague), all Slavdom over, as proof that the cloud has a silver lining. There are [many]

millions of them, a good slice out of that strange conglomeration of peoples who make up the Russian Empire; and now that nationalities are so much talked of, they will scarcely be content to give up their language and customs—to be, in fact, Russianised. Shevchenko's more than popularity is one sign of the inherent weakness of that huge colossus which, in the fears of so many, threatens to bestride not Europe only but Asia. How if the Russian Empire is, after all, a thing of pasteboard and buckram, destined to melt into a federation of kindred states? Whether or not, our poet is the people's poet of his own land. He is buried, as he wished to be, on the top of one of those kourganes (barrows) which were the wonder of his childhood; and thither from the first day of spring to the last of autumn the pilgrims throng, singing his songs, talking over his history. They are not the educated class; one who has been among them says it would be hard to find another instance of such poet-worship among the poor and untaught. Strong or weak, Shevchenko has stirred the heart of several millions of people; and so he has another claim on our attention, besides the share which he had in setting the serf-question. I should like to give samples of his poetry; but I am no Russian scholar, and translation of translations, paraphrases of the French and German prose into which he has been rendered, would be worse than the brick which the dullard carried about as a sample of the house that he had to let. So I shall leave you to form what notion you can of Shevchenko's Songs of the bold Cossack, and his touching serf-girl tales, from M. Durand or some of his other translators. Whatever you may think of him as a poet, he has made such a name for himself that you ought to know something about him.

ANNOUNCEMENT AND COMMENT BY U.N.A. SPORTS DIRECTOR

This is to announce that in the following communities, N.N.A. softball-teams have been organized and their registrations received: Pittsburgh, Farrell, Pa.; Cleveland, Lorain, Rossford, Ohio; Hamtramck, Mich.; Chicago. Teams in Rochester and Little Falls, and the girls' team in Chicago, are not affected by this announcement.

A trophy will be awarded to the winning team, provided that not less than six of the teams have played a series of elimination games before August 31, 1939. Rules for Season 1939, as printed on the registration blanks, shall be observed in all contests.

At least two games must be played between opposite teams in order to qualify in the eliminations.

The teams are initially grouped as follows: Pittsburgh and Farrell, Cleveland and Lorain, Rossford and Hamtramck.

The baseball season is now in full swing and all the U.N.A. teams have been in action. Some of them had a good start and have already played half of their scheduled games.

Of the games witnessed so far, it may be said that they were played in a commendable manner. The U. N. A. boys have been taking their victories modestly and their defeats graciously. Absence of squabbles, which often mar an amateur game, has made the U.N.A. contests enjoyable.

It is gratifying to note that the practice of U.N.A. admitting only U.N.A. members to play on its teams did not hurt the U.N.A. Baseball League, but rather worked to its advantage. Instead of six teams, as was the case last year when non-members were admitted, the League now numbers ten teams. The boys have realized that the U.N.A. is not favoring a flashy player, but is offering sport for the enjoyment and development of all players who wish to participate in it.

G. HERMAN,
U.N.A. Athletic Director

The democracies may find some justification for such acts. For that matter, the Ukrainian people are accustomed to have such treatment inflicted upon them. Deeply religious, the Ukrainians have both the patience and the endurance to suffer and wait. But, not forever...

There is, however, an end to everything. According to all indications, Ukrainian patience is rapidly becoming exhausted. That is why the Ukrainian people have placed before the world democracies the following questions:

How long will you remain silent in regard to the 45,000,000 Ukrainian people, while you discuss the permanent peace in Europe, while you protest against the use of force, calling for moral and peaceful solutions? Why do you so often forget that the democracies themselves created the injustices of Versailles, and now are doing literally nothing to lessen the fate of those whom the Versailles Treaty placed under foreign subjugation? Why do not the 7,000,000 Ukrainians incorporated forcibly into Poland have their own university on their own territory, which forms one-third of entire Poland? Why do you countenance the situation wherein these 7,000,000 Ukrainians are not only deprived of autonomy but also arrested by hundreds and thousands and their priests punished for registering their Ukrainian parishioners in the Ukrainian language and not in Polish as Polish officials demand? Why are hundreds of Ukrainian athletic, cooperative and cultural institutions closed by Polish police? And why do those who at international conferences make fervent appeals for a permanent

peace in Europe, fail to expose these shocking conditions under which the Ukrainian people are forced to exist? When for political reasons the Soviet regime fostered in Ukraine a horrible famine which took a toll running into millions, why did not those apostles of peace and international justice raise their voices in protest? Why did they remain silent? Surely, it was not because they were unaware of the famine, of the real reason behind it, and of its shocking toll. Why does no one among them today stress the well-known fact that as long as the Ukrainians are kept in such terrible servitude, peace in Europe is impossible?

These are a few questions which the democracies cannot continue to evade.

To Act Honestly Is to Act Wisely

The democracies today find themselves in a difficult situation. They are attacked from all sides. Nevertheless, we firmly believe that they will emerge victorious, but only when they understand that they cannot defend injustices and lies, that they cannot be illogical and measure nations with different yardsticks. Democracies should not conduct themselves in this manner. They should apply this principle to the Ukrainian people and to Ukraine. In the same manner, the democratic governments, press and public should act. At least they should strive to do so, in order that oppressors will be obliged to cope with world opinion and therefore treat millions of Ukrainian people in Europe more humanely.

This would mean a little progress. At least 45,000,000 Ukrain-

ians will know that there is still a conscience in the world, a feeling against injustices, and therefore it is necessary to continue to suffer a little while longer, because prospects for a better life have not vanished. If that, however, does not take place, if no heed is paid by the democracies to these sufferings of the Ukrainian people, then they will arise and demand their rights. It will be tragic for the Ukrainian people because much blood will be shed then. But it is likely to be even more tragic for those powers who keep 45,000,000 Ukrainians in slavery. In such circumstances it is evident that a catastrophe can hardly be prevented without plunging all Europe, and perhaps America, into another World War.

Therefore, it is necessary to recognize these evils and attempt to correct them, and not to disregard barbarism and the use of force. We can correct them through public opinion and the world press. Such a policy would be wise, honest and democratic.

Otherwise, the Ukrainian people will be compelled to answer force with force. There can be no other solution. And history will place the responsibility for the results of this self-defense upon those who were in power but did not know how to use it.

Ukraine must become free. This is an axiom which no force in Europe can destroy among the 45,000,000 Ukrainian people in Europe nor among their kinsmen here in America, who enjoy the blessings of liberty and who therefore want these blessings to descend upon those who remain enslaved.

(The Trident, June, 1939)

YOUTH and THE U.N.A.

New Youth Branch in Ford City, Pa.

A special organizational meeting was held on Sunday, June 25th, at Ford City's Ukrainian National Home, reports Michael Barna. Among the speakers was Mr. W. Zahayevich who has formed several branches of the Ukrainian National Association in Ohio and Pennsylvania. He was accompanied by Mr. Zelinsky, Mr. Peltz, and Mr. Kyzmacky, all of Arnold, Pa.

In his talk, Mr. Zahayevich put particular emphasis on the benefits derived from U.N.A. membership. He declared that if 5% of the present membership fully realized the advantages of the benefits they are enjoying, they would immediately take active part in the U.N.A. membership campaign and get their friends and relatives to join. The speaker believed that this would increase the present membership by many thousands.

Mr. Zahayevich stated that no other organization is as financially strong as the U.N.A., basing this on the fact that the U.N.A. has a certificate valuation of 156%... a surplus of \$90 per each \$1,000 insurance in force. According to the speaker, no commercial insurance company has such a high financial standing.

The Ford City gathering appreciated Mr. Zahayevich's interesting three-hour lecture, for they had learned facts they knew nothing about and, as a result, have a higher regard and appreciation for the leading Ukrainian fraternal order in the United States... the U. N. A.

A portion of Mr. Barna's report is as follows: "It has been a pleasure to our members to listen to speeches delivered by the visitors from Arnold. Mr. Zelinsky declared that we should have more workers like Mr. Zahayevich for, if we had them, the U.N.A. would have 100,000 members within a short time. That statement may seem far-fetched, but it only takes cooperation to accomplish the task. It should be remembered that, at one time, the U.N.A. had a mere handful of members. That it has more than 33,500 today is no mere coincidence, but is a direct result of cooperation. Here in Ford City, with the cooperation of John Hnatiow, Paul Tertichny, Mr. Lyczak, Mr. Buriak, Nick Dracz, and Louis Tertichny, our youth movement resulted in a new youth branch of the U.N.A. with 37 charter members. We have named our club the Taras Shevchenko Society, Branch Number 394. Although our young people have learned much where the U.N.A. is concerned, they will learn more now that they have become an active part of the organization our people developed during the past 45 years. We should be proud of the fact that we have the most powerful Ukrainian-American financial organization to protect us, and that the members of Ford City's Branch 63 can enjoy fraternal friendship in their own way, as the members of the U.N.A.'s other 430 branches are doing. The members of Branch 63, many of whom helped us organize our youth branch, will provide and develop the mutual understanding and encouragement, upon which fraternalism is based, for all of us... which will result in good citizenship, social, business, cultural, and political life. We represent the youth and its unconquerable spirit, endless enthusiasm, and fragrant hopes. Armed with such weapons nothing can stop us, and we appeal to all our youth to join us in our worthwhile work. By joining the U.N.A. we shall more than justify our parents' faith and trust in us. We have intentions of building our assembly, and all it stands for, to such an extent that it will attain greater heights than any other assembly in our region. We are far better equipped than our parents were and, what is also important, free of those old world prejudices that sapped their strength. We urge the youth of

UKRAINE UNDER POLAND

In this issue we review Ukraine under Poland, under three principal headings: firstly, political trials, secondly, political-religious trials of Ukrainian priests, and thirdly, liquidation of numerous Ukrainian cultural and economic institutions. All the incidents enumerated occurred during the month of May.

Political Trials

In that month Polish courts sentenced fifty-four Ukrainians to a total of 239 years' imprisonment; an average of four years and three months each. Most of the defendants were tried on charges of membership in the Organization of Ukrainian Nationalists, commonly known as OUN. We give a summary of those trials which cast light upon Polish-Ukrainian relations.

The district court in Sambir tried Ivanna Hrytsyllak, a peasant girl from the village of Barych, near Peremysl, for writing a letter on the 19th November, 1938, to Ivan Sysyn, wherein she said: "I know that in your thoughts you go out to Ukraine and I, a woman, keep you back... Ivan my beloved, go there to your friends. If I were a man I should go with you. I know you are needed there. It is freedom; you know what that single word means..." This letter did not reach Sysyn because in the meantime he was arrested under suspicion of attempting to cross into Carpathian Ukraine. For her part in this affair, Ivanna Hrytsyllak was sentenced to one year's imprisonment.

"Nowy Chas" of May 31st reports that the district court in Rowne concluded the trial of twenty-two Ukrainians accused of membership in the OUN. The sentences passed were as follows:—M. Kos—10 years, M. Korzhan and W. Ryvak—12 years, J. Starukhan—13 years, M. Skopiakan—10 years, M. Nostovich—9 years, O. Busko—8 years. Twelve others received sentences from 2 to 7 years. Three of the defendants were released.

The same issue of Nowy Chas reports that on the May 22nd, the district court in Berezhany concluded the case of V. Zazulia, V. Kubrak, M. Maniukh and O. Lashta, accused of membership in the OUN. All the defendants denied that they were members of OUN. Zazulia admitted that he had in his possession the ten commandments of a Ukrainian nationalist which he said he copied from Maniukh's notebook because he liked them very much. Maniukh claimed that he got them from Lashta, but not the same Lashta who is involved in this trial. Kurbak admitted that he had in his notebook a song about Colonel Konovalts, the late leader of Ukrainian nationalists, and said that this song is known and sung by all the boys and girls in the village. In order to memorise the song for himself he copied it from somebody else. The court passed the following sentences: V. Zazulia—1 year's imprisonment, M. Maniukh—2 years and O. Lashta—3 years. Kurbak who is a minor, was given a suspended reformatory sentence.

In addition to the cases concluded there were sixty-seven other Ukrainians being tried or scheduled to be tried on political charges during the month of May. This would bring the total to one hundred and twenty-one defendants.

Political-Religious Trials

Trials of Ukrainian Greek Catholic Priests accused of "Ukrainianising the names" of their parishioners, continue unabated. Be-

Ford City to join our assembly now."

The new branch elected its officers as follows: John Hnatiow, president; Michael Barna, financial secretary; Paul Tertichny, treasurer. All persons interested in joining the new youth assembly should write to Michael Barna, Box 53, Ford City, Pa.

cause literally hundreds of Ukrainian priests have suffered both monetary and gaol sentences for that "offence" a word of explanation is needed. The Ukrainian contention is that a Greek Catholic Pole is virtually a contradiction in terms. Their position is fully corroborated by historical fact. Some serious and learned Poles subscribe to the same view. Not people of the "Endek type", however. Some of them would not even stop at denying that there are any Ukrainians in Poland or anywhere else for that matter. The official view in Poland is somewhere between those two. In any case the Polish judicial system seems to argue that certain names are private Polish property irrespective of whether people bearing those names are Greek Catholics and regard themselves as Ukrainians. The issue usually revolves around names ending in "...sky." In Polish this ending is written "...ski." Greek Catholic Priests who do not abide by this regulation and record the names as they sound in Ukrainian, i.e. "...sky," are immediately liable to prosecution. The fact that such names are to be found wherever there are people speaking a language of Slav origin, Ukrainians included, does not seem to embarrass Polish authorities.

During the month of May, thirteen Ukrainian priests were tried in connection with the issue described. Nine of these were sentenced to a total of seventy-six months' imprisonment, or an average of eight and a half months each. Four were sentenced to a total of seventy-eight months' imprisonment but in each case the sentence was suspended. A typical case is that of Father Orest Huhlevich who was accused of falsifying birth records because he wrote "Lozynsky" instead of "Lozinski."

Closure of Ukrainian Institutions

The month of May brings a new crop of Ukrainian cultural and economic institutions closed by the Polish Government. The total number is forty-six, of which sixteen were reading rooms of the Prosvita, three were circles of the Ridna Shkola, three were branches of the Rural-Economist, eighteen were co-operatives and six were of a miscellaneous character.

A typical case of this happened in the village of Lisky, in the district of Sokal. The police closed down a church-home which housed the Prosvita reading-room, and the Ukrainian Women's Union. The district government of Sokal had decided that the Prosvita in Lisky was "spreading nationalistic and separatist slogans among the local Ukrainian population, and that local Ukrainian youth made active attacks against the peaceful Polish population."

The district Government of Yaroslav closed down the Prosvita reading room in the village of Dmytrovychi, because the reading room was supposed to have become the centre of political activity in the village. In another case the district Government of Peremysl closed down the Prosvita in the village of Sibentsi, because the reading room was supposed to have endangered peace and order, and to be a breeding place of a hostile attitude towards the Polish state.

The wave of dissolution has lately been extended to Ukrainian economic institutions. The newspaper "Ukrainski Visty" of May 11th reports that the district Government of Zhuravne closed down seventeen Ukrainian co-operatives in that district. In several villages this Government also closed down private Ukrainian stores, because their owners did not pay anything into the anti-aircraft defence loan.

Polish Defense Loan

Since we are on the subject of the anti-aircraft defence loan, we may give a few interesting figures.

* Endek—Polish ultra-nationalists.

THE U. N. A. SPOTLIGHT

(Box scores of games reported last Saturday and today in this column, will be found in today's "Svoboda.")

JERSEY CITY DEFEATS PHILA.

The Jersey City U. N. A. team blasted its way to a 13-6 win over Philadelphia at Jersey City's Pershing Field on July 2nd. Michael Steblecki, Jersey City hurler, permitted only 2 hits in garnering the win. The visitors had a 2-0 advantage after 2½ innings of play, but this was wiped out when the home team staged a 10-run barrage in the 3rd canto to cinch the game. During this inning, 3 Philly pitchers tried to stem the tide of hits and runs. The Stelmach brothers received 4 of Jersey City's 11 hits and also played a good defensive game. Kurko, Philly's 3rd hurler, did good mound duty.

ST. CLAIR'S BR. 31.

On June 15th, St. Clair's U. N. A. Branch 31 defeated the Heckchersville club by a 6 to 4 score at the latter's field. J. Kozla received credit for a home run and a double, while Hercha, St. Clair's pitcher, set the opposition down with only 4 hits. The score by innings:

	R	H	E
St. Clair 31:	011	310	0—6
Heckchersville:	000	400	0—4

On June 16th, the U. N. A. members had little trouble in subduing the St. Clair High School nine, 15 to 8. This was the latter's 3rd defeat, who lost out to the Bethlehem High School in the State Championship finals. Wylotta, Kormash, and M. Hercha received 10 of the Ukrainians' 17 hits. The score by innings:

	R	H	E
St. Clair 31:	320	017	2—15
St. Clair H. S.:	110	303	0—8

On June 25th, Br. 31 was white-washed by the McAdoo U. N. A. team, 15 to 0, at St. Clair's field. Klesh, pitching for McAdoo, struck out 15 batters and allowed only 3 hits, 2 going to Wylotta. All of McAdoo's players hit safely, with one exception, for a total of 18 bingles.

On June 28th, St. Clair's Br. 31 defeated St. Clair's Br. 9 by an 8 to 1 score. Hercha, pitching for Br. 31, allowed only 2 hits. Kozla hit a home run for Br. 31, while Kormash, Procak, Tomko, and Wylotta accounted for the 7 other hits made by the winners.

WILKES-BARRE TAKES 2 MORE

The Wilkes-Barre team made it 7 straight official wins and no losses when it defeated St. Clair's Br. 9 on July 2nd. The first game was a one-sided affair, Wilkes-Barre taking it by a 12 to 2 score. Lucas, pitching for Wilkes-Barre, struck out 13 batters. The second game was also one-sided, Wilkes-Barre winning by a 13 to 3 score. Sluzar struck out 11 St. Clair men while his mates smashed out 15 hits. Sluzar also received 3 hits and scored 3 times out of 3 trips to the plate.

GAMES FOR JULY 9th

New York will play a doubleheader with Philadelphia at the latter's Edgely Field, 33rd and Dauphin Sts., the first game to start at 1:30 P. M. The field can be reached by taking Cars 7, 9, 8, 39, or Bus A.

Jersey City will play Newark at Olympic Park Stadium, 40th St. in Irvington, beginning at 3:15 P. M.

Centralia will play St. Clair's Br. 9. Berwick will play St. Clair's Br. 31. McAdoo and Wilkes-Barre will be idle.

RESULTS OF JULY 2nd GAMES

Wilkes-Barre 17, St. Clair 2 (1st).
Wilkes-Barre 13, St. Clair 3 (2nd).
Centralia 5, Berwick 4.
Newark 11, New York 8 (1st).
Newark 9, New York 4 (2nd).
Jersey City 13, Phila. 6.

The total amount collected in the province of Lviv by May 1st was 14,806,000 zloty. Of this amount 3,599,000 zloty were paid in by Jews, 10,942,320 zloty by Poles, 108,280 zloty by Germans and 156,400 by Ukrainians. It is interesting to note that if we exclude several Polish districts which were added to the province of Lviv after the reconstruction of Poland, the Ukrainian inhabitants of this province made up nearly 60% of the total population, the remaining 40% being divided between Poles and Jews, approximately in the ratio of 2:1. According to press reports the governor of that province, Bilyk, declared that the participation of the national minorities does not correspond with their numbers and economic position.

(Ukrainian Bulletin, published by Ukrainian National Information Service, London, June 17, 1939).