



## RELIGIOUS SITUATION IN WESTERN UKRAINE

An analysis of the religious situation in Soviet Russia's "new" territories, especially in Western Ukraine, by Donald Attwater, an authority on Eastern Christianity, is contained in the current, November 17, issue of The Commonwealth weekly, entitled "Bolshevist Persecution Marches West."

In Galicia, [part of Western Ukraine], Mr. Attwater writes, "there are over three and one-half million Ukrainian Catholics of the Byzantine rite, mostly peasants: people of outstanding intelligence, cultural activity and farming ability, who as a body have remained faithful to Rome since their reunion 300 years ago, often in most trying circumstances. There is a number of Latin Catholics, who are Poles or polonized Ukrainians; and certain small minorities. In 'White Russia' there seem to be about a million Polish Latin Catholics, but the majority of the people, mainly White Russians and Ukrainians, are dissident Orthodox: estimates of their number vary from three to five millions. Since 1924 they have formed a self-governing Orthodox church, separate from the Russian church, with a metropolitan and four bishops. Most of these Orthodox are descendants of the Catholics of the Slav-Byzantine rite who were forced into the state church of Russia in the nineteenth century... and there was consequently a certain disposition toward Catholic reunion among some of them."

"All Catholics, said the Polish authorities," Mr. Attwater continues, "ought to be of the Latin rite—which was just what the imperial Russian government used to say, from an opposite point of view. Moreover, the Byzantine rite is that of the Catholic Ukrainians in Galicia, and so was associated in the minds of Poles with the Ukrainian separatist movement and Ukrainian discontent generally. If the Polish religious record in 'White Russia' is bad, in Galicia it is worse, from the civil war of 1918 down to Pilsudski's 'pacification' of 1930, and onwards (well documented by Revyuk, 'Polish Atrocities in the Ukraine,' Jersey City, 1931)."

Today the USSR has at its mercy in its newly-acquired territories, the writer points out, over 3½ million Byzantine Catholics, and than a million Latin Catholics, and 3 to 5 million Orthodox, "with a highly developed religious life and ecclesiastical organization." Among the institutions of the Eastern rite alone, he enumerates "the great theological academy at Lwow and two other seminaries in Galicia; over a score of monasteries housing five hundred Basilian monks and convents for a thousand nuns; and the small but quickly growing congregation of Studite religious who since the last war have done so much to revive traditional monasticism and scholarship among the Ukrainians."

Concerning Metropolitan Sheptytsky, the "religious and civil leader of the Ukrainians in Galicia... one of the greatest churchmen of our age," Mr. Attwater writes that if it is true that he was slain by the Reds, "then indeed the end crowns the work; nothing would give this great shepherd greater happiness for himself than to be called on to share the martyrdom of Leonidas Feodorov, Monsignor Budkevich, Alexis Zerchaninov, Potapy Emelianov, John Deubner, Alexander Alexiev, and all the other victims of the Russian persecution, whether Catholic or Orthodox."

## YOUTH BEHAVIOR

An excellent (though tardily begun) program commemorating the historic November 1, 1918—the opening date of Western Ukraine's short-lived independence, which we attended last Sunday, sent our thoughts along a line of reflection upon how beneficial for all it would be if our people observed fewer but better-arranged national holidays.

Under the present system in most Ukrainian-American communities, approximately five such national holidays are observed, with the result that their programs are usually hastily and carelessly prepared, a gradually dwindling number of people attend them, and those who do are often bored and irresponsible to the true spirit of the occasion.

If, however, only two such holidays were observed each year, for example—November First Holiday and the annual anniversary of Taras Shevchenko's birth and death, such observances would probably be more carefully prepared and executed, better attended, and more meaningful and inspiring for all concerned.

Moreover, the present attitude of some of our young people towards such observances would perhaps improve. Most of our young folks are attentive at such affairs. But those whom we have in mind seem to think that the program was designed solely with the aim of giving them a chance to publicly show off their fashionable clothes, overpowering personalities, good looks, or, still more annoying, their very bright chatter. During the musical numbers they manage to pay some attention to what's going on, which is to be expected, for music, as some sage once remarked, has charm to soothe the savage breast, to soften rocks, and bend the knotted oak.

The trouble usually begins when someone begins to deliver an address about the significance of that particular national holiday. Immediately such young people recall their real purpose in attending the affair, and proceed to effect that purpose to the vast annoyance of those persons who strangely enough find the speech more interesting than their chatter. In all fairness, it must be pointed out that some such young people are a bit more "considerate," for as soon as the speaker appears they rise and stalk out into the corridors and there enjoy themselves undisturbed by him.

It is not our intention to hold a brief for the speakers. We recognize that many of them are a great trial to one's common sense, not to mention to one's sense of hearing, or to one's appreciation of spoken English or Ukrainian. Still there are some speakers, both Ukrainian and English, who are really good, who have a sound knowledge of what they speak, and who deliver their speeches in an interesting way. Yet even they are ignored by those young people who apparently have no manners or who think they know it all, and look upon what's being said as just the "bunk."

Of the two species, the second is the more obnoxious. Their intellectual development has apparently reached the stage where there is very little that they can learn by giving heed to someone else, consequently they ignore the speaker with lofty disdain. Truly, such persons are to be envied, for it must be wonderful to have attained such mental bliss.

The most inexcusable offenders in this category, however, are many of those young people who take part in the program itself, as in the choral and instrumental numbers. When they are on the stage, they expect of course that everyone will listen carefully to them. Yet when others are performing, they apparently forget that at least common courtesy demands the same conduct of them. They either chatter like magpies—and this includes the males as well—or go out into the corridors to have their fun there. There perhaps would be some excuse for them if they were professional performers. But they are not. They are participants in a national holiday program, which is a community affair, of equal significance to all.

If such young people are not certain how to behave at such affairs, they should observe their parents. Though the latter are mostly of peasant stock and lack the "refining influences" of higher education, yet it is a treat to see how attentive and considerate of other people's feelings and of their own self-respect they are at public gatherings. Their children would do well to at least imitate them.

## RED COMMANDER ATTACKS NATIONALISTS

Semen Timoshenko, Commander of Soviet troops occupying Western Ukraine, issued a proclamation to the people of that region attacking Ukrainian Nationalists, reports the "Proletarska Pravda" of Kiev. In it he calls them "bandits" and "pogrom-makers" and declares that "they even attempted to create armed opposition to the Red Army." He further stresses that in Western Ukraine, "Hostile elements in both cities and villages are conducting subversive activities in order to cause harm to the Red Army and the Soviet Union."

## RECONSTITUTED POLAND TO EXCLUDE WESTERN UKRAINE

During their conferences in London, reports the Havas agency, General Wladislaw Sikorski, Polish Premier and his Foreign Minister, August Zaleski, are understood to have assured the British Foreign Secretary, Viscount Halifax, that they would not insist that Western Ukraine and White Russia, formerly under Polish rule, be included in the reconstituted Poland they hope to see, if such insistence threatened war between England or her allies and the Soviet Union. The Polish officials made clear their expectation, however, that in event of an Allied victory Poland would be compensated for the loss of Western Ukraine and White Russia with territories now part of Germany. The British are reported to have agreed to this proposal.

## UKRAINIANS TO SERVE IN FRENCH ARMIES

Through the efforts of the Ukrainian National Association in France, Ukrainians there will be allowed to serve in French armies and perhaps in their own detachments, rather than in the Polish army now being recruited there by the Polish Government in exile, according to our Paris correspondent.

Despite this permission gained from the French Ministry of War, efforts of Ukrainians to join French armies are being actively combated by Polish officials in Paris. The latter claim that Western Ukraine is still part of Poland and therefore Ukrainian emigrants from it in France must join the Polish forces rather than the French. Polish recruiting officers at times attempt to forcibly impress the Ukrainians into the Polish Army, and fighting ensues. As a result of such Polish opposition, all efforts thus far of the Ukrainian National Association in France to create a Ukrainian Legion in the French Army have been paralyzed.

France contains about 30,000 Ukrainians.

## IVAN FRANKO'S "MOSES"

Trans. by Waldimir Semenyina  
With a biographical sketch of  
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## UKRAINIAN NATIONAL MOVEMENT

by Stephen Shumeyko  
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## UKRAINE AND AMERICAN DEMOCRACY

by Dr. Luke Myshuha  
Price 15 cents

## Poland's Mistreatment of Ukrainians

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## The Drive Against Kholmschyna's Churches

POLAND'S efforts to stamp out the Ukrainian Orthodox Church in Kholmschyna became especially violent in 1938. Although by then many of the Orthodox parishes had been dissolved and churches padlocked by governmental decree, yet that year Polish authorities caused the destruction of over 100 of these churches. The destruction was usually the work of a mob of hooligans led by some Polish official and protected by Polish police. When the embattled parishioners attempted to save their church, they were usually set upon and brutally dispersed by the police or by the armed mob itself.

With so many of their churches lying in ruins and ashes, the Orthodox Ukrainians of Kholmschyna were compelled to hold church services in private homes or in hastily put-up wooden buildings. But the Polish authorities quickly put a stop to this too, destroying the temporary edifices and heavily fining the clergymen who had officiated at such services.

The delegations the Kholm communities sent to Warsaw seeking redress never managed to obtain an audience with anyone of importance, and for their pains they were usually subjected upon their return to various acts of persecution and annoyance by the local authorities, who were incensed at the temerity these delegates displayed in going to Warsaw.

## Police Supreme

At rare times when the matter did manage to reach the attention of the courts, the judges were usually compelled to find the complaints justified, but failed to impose any punishment upon the culprits.

When a village sought a permit to worship God according to its faith, its application was rejected. It mattered not that such a rejection was against the Polish Constitution. The law and courts, the applicants were usually told, had to bow before the will of the local police captain who knew best what was good for the people in his district and whose arbitrary refusal to grant such a permit was regarded as final.

Naturally, the destruction of Ukrainian churches in Kholmschyna did not go unnoticed. Many protests were raised against it from

the outside. But they were of no avail. The protest of Metropolitan Andrew Sheptitsky himself, primate of the Ukrainian Catholic Church, in form of a pastoral letter, was confiscated by the authorities.

Though the bulk of Kholmschyna's population was Orthodox, there were some Ukrainian Greek Catholics ("Uniates") in it too. They had a few parishes of their own, led by members of the Basilian Order from Galicia. In their sermons in Ukrainian prevailed the longest, but this year they were banned and Polish priests were brought in to replace the Basilians.

## People Remain Nationally Conscious

In the last few months before the war, only a few Ukrainian parishes in Kholmschyna existed, each embracing about five or six villages. Despite this and despite the ban upon the Ukrainian press and organizations in that region, Poland's efforts to force the Ukrainian to adopt the Latin rite proved to be unsuccessful.

On the whole the population of Kholmschyna—in contrast with that of Polissia—retained a high degree of national consciousness. Nowhere in Poland did the Orthodox faithful hold so close to their church and their printed word as in this region, even though their hierarchy, headed by Metropolitan Dionisius, were abjectly subservient to the Polish authorities. Denied a chance to educate their children in Ukrainian, the Volhynians began to send them for that purpose to Galicia, and every year witnessed the graduation of several of them from Lwiv schools.

As for Soviet influence in Kholmschyna, there was none among the Ukrainians to speak of, but there was plenty of it among the Poles.

## Volhynia—Its Early "Ukrainophile" Treatment

Like the other Ukrainian regions under Poland, Volhynia was strictly kept a pashalic of that "most illustrious commonwealth." Every measure was taken by that Poland to isolate it, especially from the highly nationalistic Galicia.

Volhynia was governed by the "Ukrainophile" Juzewski. A former vice-minister in the Western Ukrainian Republic, this "pasha" assured his superiors that he alone

could best Polonize those under him, and likewise make them loyal and friendly to Poland.

There is no denying that he was quite successful in his boasts. The Ukrainian school system that had developed so well during the time of the Western Ukrainian Republic, became completely Polonized under his regime. A little Ukrainian was taught by a few Ukrainian teachers but mostly by Polish teachers who did not know the language and scorned it. Juzewski also dissolved the various branches of the cultural-educational "Prosvita" society. Likewise he forbade the Volhynian cooperatives to have any relations with the Galician Cooperative Association. In their places he set up Polish-Ukrainian cultural and economic institutions, which he gradually Polonized.

For his aides he chose a number of refugees from Soviet Ukraine, who did as he dictated. His alleged "Ukrainophile" reputation was also based on his oft-uttered sentiments favoring the establishment of a free Ukraine, limited in its boundaries, however, to the Dnieper regions and excluding Western Ukraine under Poland.

Yet Juzewski did not accomplish the miracle that his boasts led some to expect of him. He failed to make Polish patriots out of the Volhynians. They remained the Ukrainians they were. Yet deprived of elementary civil rights, they began to cast one eye on Soviet Ukraine and another upon Galicia, with the result that some of them began to be infected by communism, while others fell under the influence of Ukrainian nationalism which was introduced and cultivated mainly by youth who had studied in Galician schools.

Anti-Polish feelings in Volhynia reached such strength that Galicia itself did not experience the mass trials on charges of "crimes against the unity of the Polish state" that Volhynia began to have. Some of the trials involved as many as fifty or sixty defendants, one time nationalists and another time communists.

## Policy of Juzewski's Successor

The "normalization" in Galicia, i.e. the period of "truce" between the Poles and Ukrainians, in which many Ukrainians sincerely believed but which the Poles utilized to further oppress them, followed by an upsurge of Polish chauvinism, toppled Juzewski from his post together with his "Ukrainophile system." His successor in office was Colonel Novak who determined that "Poland must become Polish"

## U. N. A. Meeting

In Northampton Draws 800

U.N.A. delegates representing numerous localities throughout Eastern Pennsylvania, attended the first Ukrainian-American Organizational Youth Movement at Kraynick's Hall, Northampton, Pa., on Sunday, October 29th. This mass meeting, which attracted about 800 people, was sponsored by branch 442 and its officers' committee—Michael Kuba Jr., president; Martin Sheska, treasurer; Russel Demchuk, secretary.

Mr. Kuba opened the meeting and introduced chairman Michael Kraynick. Basil Zahayevich, who is active in U.N.A. organization work, spoke of the high financial standing of the fraternal order, stressing that the youth should not hesitate to give it their support. Eugene Lachowitch, associate editor of the "Svoboda," delivered a talk on ways and means of effecting an understanding between the different generations of Ukrainian-Americans. He brought out the point that the youth should continue with the work begun by their parents.

Among the other speakers and guests were Major Michael Darmoprav of Philadelphia, Rev. Father Michael Skorobinsky of Palmerton, Rev. Father Wasył Horochiwyk of Northampton, T. McKeen Chidsey of Easton, Stanley Fehr of Easton, John Stiles of Nazareth, Nicholas Piel of Bangor, J. Fred Kline of Northampton, and William Groman of Bethlehem. Entertainment was provided by Oshenko and his group. A dance followed after luncheon was completed.

## RUSSEL DEMCHUK

and who inaugurated new measures designed to denationalize the Volhynian Ukrainians.

One of his first acts was to bring into Volhynia several hundred teachers from the Posen district who did not know even a word of Ukrainian, to replace those ultra-loyal to Poland Ukrainians who had served under Juzewski. These teachers were followed by a host of Polish priests and nuns, for whom parishes and convents were created with the aid of state funds. All that lacked now were the "faithful." These were to be supplied by the policy of "revindication," which represents one of the blackest pages in the history of the Polish nation and church.

(To be continued)

## SHEVCHENKO AND WOMEN

## Women in the Life and Works of

## Taras Shevchenko

By DR. LUKE MYSHUHA

Translated by  
W. SEMENYNA

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In this first collection, the "Kobzar," there is another poem "Kateryna" (Catherine) in which the mother tells her daughter to leave the house with her infant which was born out of wedlock, and to go into the world to seek the father of the child. She tells her to go and never to return. The girl's mother, obedient to the harsh moral code of the Ukrainian village, collapses to the floor but refuses to retain the wrongdoer at home. And the father, when Kateryna falls to his feet and begs for forgiveness, replies:

"My Almighty God forgive you  
And the folks remember not!  
Repent to God and go to your way—  
'Twill ease our heavy lot."

This harsh moral code was a necessary evil that helped to prevent the Ukrainians from losing their identity through centuries of oppression by the foreign invaders and occupants of their land. Although Shevchenko realized it, yet he was touched by its cruelty.

In silence Kateryna leaves her home. From under a cherry tree she takes a bit of earth which she wraps and ties to her cross and walks through the village:

Kateryna's weeping—  
Tucking the shawl o'er her shoulders—  
While her babe is sleeping.  
— Turning back to see her village—  
Her lonely heart breaking,  
She bows her head in despair  
And bursts into tears.  
Just like a poplar tree she stood  
Beside a trodden way,  
And like the dew before the sun  
Her tears could not stay.

Behind those tears of bitterness  
The world is void to her,  
She hugs and kisses her dear son  
Whom even sobs can't stir.  
And he, that wee angelic tot,  
Knows naught and nothing heeds  
But with his tiny hands just seeks  
The bosom that he needs."

Encouraging the poor unwed mother, Shevchenko advises her not to bear a grievance against the people who bow to irresistible forces. The people sway just like those willows: they bow whichever way the wind may blow—and punish those whom God has punished:

Dear Kateryna, do not weep,  
Don't show the people any tears  
But suffer unto death!  
And that your color may not wane  
And eyes may glow with years,  
Within some shaded nook at dawn  
You bathe yourself with tears!  
Weeping alone none will see you  
Nor laugh at your sorrow,  
And the heart will rest a moment  
While your tears are flowing."

And he realizes the lot of the child, that poor little unfortunate victim of circumstances.

Stranded mongrels somehow make a living,  
And at times such orphans get praises on earth;  
They are curst and beaten, often denied freedom,  
Yet, you will find no one to question their birth.  
But Ivan they'll question, yes, question him  
early,  
Long before the youngster gets a chance to  
speak.

At whom do the dogs bark in the village byway?  
Whom naked and hungry, do you often see?  
And who leads the beggars? Boys without a  
name."

Girls! Love as your hearts dictate, but at  
the same time mellow your passions with reason  
that you may not have to seek the stranger as  
did poor Kateryna. That is the advice that Shev-  
chenko left to girls.

In the midst of pleasant people but in a  
foreign land, Shevchenko's heart longed for  
Ukraine:

Ukraina, Ukraina,  
Mother, dearest Mother!  
When I think of you, my homeland,  
My heart pains with anguish."

The poet's heart ached because the world  
did not care how shackle-bound was Ukraine  
which like an orphan wept by the Dnieper River.  
His heart wept because she was seen only by the  
foes who had enslaved her and were gloating  
over her, to which he answered:

Gloat ye bitter foeman!  
Gloat your fill, for all will perish  
But our fame will never,  
Never perish, but will cherish

## The Romance of Canadian Radium

FAR down in the vast vacancies of the North West Territories, lies Great Bear Lake, and on the shores and cold grim hills beside this stormy lake, are found minute particles of the world's rarest and most valuable substance, radium. By its discovery in 1930, the long Arctic nights of silence and inactivity were awakened and North America's most northerly industry was created.

Radium was first discovered in 1898, by Madame Curie, whose name will be immortal as long as the human race exists, because radium in the hands of the medical profession has become a powerful weapon in combating mankind's worst scourge, Cancer.

The story of how Cancer cures are made possible through the discovery of Canadian radium, is the most romantic story in modern industry. In 1930 Gilbert La Bine, a prospector, ventured on an expedition to the Northland. While camping on the east shore of Great Bear Lake he noticed a splash of ochre stain on the surrounding rocks. Soon he found that for miles around the rocks were encrusted with the same stain. In his own words, "As I followed the east shore of Great Bear Lake I discovered what I considered a beautiful looking vein. As I looked further I noticed a great wall that was stained with cobalt bloom and copper green. I walked over to this place and found a tiny dark piece of ore. I chipped it off with my hammer and there it was, pitchblende."

The radium content of this pitchblende was found to be unusually high and government geologists were immediately despatched to the scene. They came back with the news that the northern deposits were likely to be the largest in the world. Soon this was headline news in both Canada and the United States and color was not spared in attempting to describe the mining possibilities of radium on the fringe of the Arctic Circle.

Such was the early beginning of the saga of Canadian radium. The next problem was to get equipment and supplies into a country undeniably tough as well as distant. A country where until a few years ago there were no visitors except a few wandering Indians. In fact the climate was so severe that it was not definitely established whether white workers could live the year round in this region of the Arctic.

Great Bear Lake is approximately 1,700 miles from the nearest railroad. Navigation on both the lake and the McKenzie River which meanders 1,500 miles with rapids, swamps, muskeg and mountains, is open for only a few weeks during the summer. During the winter, that hits 70 degrees below zero, airplanes and tractors have to carry the freight cargoes. Undaunted by the competition of airplanes and Diesel motors the Eskima dogs, however, still hold their own.

To raise the first buildings gangs of men hauled logs by hand from the nearest stretch of timber in the sheltered valley. The first mining equipment was brought in by canal. Fuel had to be portaged and moved by barges built on the shore. Food had to be brought in by boat or airplane at a tremendous cost. Everything about this remarkable find was picturesque and spectacular although there were plenty of hardships to face during those pioneering days.

The result of the Arctic battle for radium is that, today, on that uninhabited barren northland, stands Eldorado, the Radium City of the North West Territories. The lure of this new and remote Eldorado was responded to by skyways and waterways. Today a visitor flies deluxe in the huge Radium Silver Express which leaves Edmonton, Alberta, every few days. He finds a modern town with its postoffice, general stores and cafes. He also notices that dog teams are used for the local express service and that there are no red lights for traffic signals. Typically, Eldorado, is a mining town where men are men and women are often mentioned. There is no unemployment and work goes on 24 hours for 364 days each year. The modern mine is equipped with electric lights, steam boat and latest machinery.

In less than six years this infant mine was in operation and the world's richest radium bearing deposits mined and transported 4,000 miles to a refinery at Port Hope, Ontario, where half of the world's radium, as a finished product, comes from. Can you beat that for romance?

Today all Canada recognises the development of this mine near the Arctic Circle and the establishment of economical transportation as a most successful mining achievement. Since it requires 560 tons

of ore to produce one gram of radium, the question is often asked, why Eldorado does not refine at the mine instead of shipping the concentrates 4,000 miles to Port Hope. First the 500 tons of ore, for instance, is concentrated to 10 tons of pitchblende at the mine and only this is shipped to the refinery at the rate of 2 tons a day. Moreover to treat a ton of pitchblende requires 7 tons of chemicals and it is far more economical to ship a ton of concentrate to the refinery than 7 tons of chemicals to the mines.

The process of extracting radium is extremely difficult and based on the one which the Curies developed years ago in their humble laboratory. Radium is never produced in a pure form as it would be extremely dangerous, but as a compound of bromide which in appearance is not unlike salt. It is sealed in tiny glass needles about the size of a match and kept in heavy lead cartridges or bombs.

The sum total of all the radium in the world is about 1½ pounds, with Port Hope producing over 4 ounces each year. Its value is \$70,000 a gram (pinhead size) or \$2,100,000 an ounce.

A most striking thing about radium is its power to give off its rays for approximately 2,000 years. Long after the buildings have decayed and the instruments displaced, today's radium will still be powerful and effective. Night and day, year after year at a rate which no human power can alter, the rays will continue to come from this mysterious mineral. Radium placed in hospitals and clinics today will still be continually at work 15 centuries from now.

To the scientist who has studied radium, it is a valuable substance rather than a costly one, for there is a great difference between the two. A thing may be costly without being valuable. The value is due not only to the arduous job of securing and processing it, but above all to its ability to serve humanity. In the words of Dr. G. E. Richards nationally known radiologist, the Canadian achievement in making radium more plentiful and cutting the cost in half is "the greatest contribution to the treatment of cancer in the lifetime of anyone now living."

Little did Madame Curie realize that her epoch-making discovery would be used so extensively in the treatment of Cancer. Today radium treatment is available to all people, rich or poor, and ir-

## Wants Change of Calendar

Last week's editorial in the Weekly about changing from the Julian to the Gregorian Calendar in our religious affairs was very timely. I, for one, am heartily in favor of such a change. The old calendar (Julian) is very much out of date for us, young Americans of Ukrainian origin. It interferes, for example, entirely too much with our daily work. And besides, it would be a great thing to celebrate Christmas and Easter with all those who live about us, and with most of the Christian world for that matter. The spirit of Christmas is felt much more on December 25th than on January 7th (Gregorian calendar). I would like to see this question discussed in the Svoboda too.

JOHN DANILIW  
Minersville, Pa.

respective of race, color or creed.

In U.S.A. 150,000 persons die of cancer annually. Of these 50% could have been saved by surgery, X-Ray or radium treatment. In dealing with cancer, procrastination is the thief of life. Early cancer is curable, late cancer is fatal. In that simple fact lies the tragedy of delay.

Treated early and efficiently certain forms of cancer respond to radium treatment as snow does to sunlight.

The unusual almost magic physical qualities of radium are also effective in treating certain conditions other than cancer. It also holds great possibilities in certain industries as in luminous paint and in photographing the internal structures of metal products.

Research in radium continues to reveal exciting possibilities and recently the Radium Beam therapy, as reported by Lord Dawson of Penn and others, points to remarkable achievements with radium, which is now used as a "precision tool." Thus, the chief message which the profession of medicine has for the public is that "cancer can be cured" and that we must "Fight Cancer with Knowledge." The best minds in the world are united in a fight more significant than any war of conquest. We are closing in on cancer, the greatest enemy to the health and happiness of mankind.

Such then is the romance linked with radium, the excitement over its discovery and the intent worldwide interest over its mysterious powers of healing and harming.

A. T. WACHNA, M. D.  
Windsor, Canada.

To relate the story:  
Who's in error, who used terror,  
Wherein lies our glory.  
Our lore and our folk songs  
Will never die, never;  
That's the glory—our glory,  
Ukraine's fame forever!"

Shevchenko felt that no one would feel or understand his expressions of sorrow and his thoughts, there, in Petersburg, in the capital of Russia which had enslaved Ukraine. Therefore he sent all those thoughts, embodied in this first book of his, into Ukraine.

Go into Ukraine, my children,  
Into Ukraine...

because:

There you'll find the hearts more cordial,  
Words sincerely spoken,  
There will you find truth more hearty  
And, perhaps, some glory."

One year after "Kobzar" first went into print, there appeared in Petersburg, in 1841, Shevchenko's greatest poem "Haidamaky," which was based upon the Ukrainian people's uprisings in 1768 against the Polish lords, against the foreign feudal oppression. For out of the old Kozak freedom and glory nothing remained but ruins, where:

..... The people die:  
Children are without a God or friend—  
The Kozak youth, the sons and daughters,  
The beauty of the Kozak land,  
Are held in bondage."

He portrays the destruction throughout Ukraine under foreign Polish rule.

Ukraine is flaming to the sky;  
Through villages the naked children  
Weep for their fathers.

Faded leaves

Are rustling over lifeless meadows,  
The clouds are drowsing, sun's asleep,  
The villages draw howling shadows  
Which scent the corpse...."

And here, in between these scenes, Shevchenko weaves in his ever-present Oxana. Here she comes to her lover, the orphaned Jarema, who is impatiently waiting for her.

And willows bowed to listen  
To their conversation.  
What words did flow. No, girls,  
'Tis best you do not know.  
I will not tell you at this time—  
For you might dream about it all.  
Why not just let them go away  
As they had come together,  
So quietly that none may see  
The mounting myriad  
Of tears that the girl had shed  
Or those sincere ones of the lad."

This Oxana falls a victim to the wantonness of the Polish nobility and therefore Jarema seeks vengeance for the people's wrongs and for his Oxana.

"Kobzar" and "Haidamaky" instantly covered Shevchenko with fame throughout Ukraine. Everybody realized that a genius had appeared. Among the educated circles in Ukraine, wonders were attributed to a person who—a serf to the twenty-fourth year of his life—having gained freedom wrote, in Ukrainian thoughts which, as Kvitka, an eminent Ukrainian writer

himself, said, "made the reader's hair stand on end."

In 1843, Shevchenko follows his poems to Ukraine. He left Ukraine as a fifteen-year old ragged and unkempt slave. He was returning as a matured man with a high forehead, dark-gray deep-set eyes, a small mouth, his bushy hair combed to the left, his chin clean shaven, and dressed well with a stylish kerchief tied around his neck—and a coat for which he paid 100 rubles!

Fourteen years ago not a soul in Ukraine had paid any attention to him; now as he entered his native land he was escorted, as an honored guest, even to the princely palaces. That is how, on various occasions, Shevchenko visited the home of Prince M. Repnin, the former Governor General of the Kiev province, who had fallen into disfavor with the Czar on account of his liberal views.

(The wife of Prince Repnin was the granddaughter of Kyrylo Rozumovsky, the last hetman of Ukraine. In the Russian ministry, in Petersburg, Prince Repnin was accused of Ukrainian separatism—of intending to separate Ukraine from Russia, and to proclaim himself as its hetman. The Prince was himself an opponent of serfdom and stood for the old Kozak laws and traditions. This explains the reason why the recent serf, Shevchenko, was a welcomed guest of the Repnins.)

(To be continued)

20) "Кобзар", 1837, Petersburg.

21) "Трактори Ніч", Nov. 6, 1838, Peterburg.

22) "До Освобожденки", 18 8 Petersburg.

23) "Умиш-моль, Души-мат", 1841, Peterburg.

24) 25) "Гайдамаки", 1841, Petersburg.

## NEW YORKERS TO PROTEST

(UPS)—The Joint Committee of American-Ukrainian Organizations of New York announced today that a protest meeting against the Soviet Russian occupation of Western Ukraine would be held toward the close of this month.

The committee represents the majority of the 50,000 Ukrainians in the New York area. It issued the following statement after a meeting of 70 delegates from more than 40 organizations:

"Western Ukraine has fallen before the same kind of aggression by the Soviet Union that Poland suffered at the hands of Germany. In an attempt to dupe the world, the Russian Communists forced an election on the 7,500,000 Ukrainians with one list of candidates for the National Assembly, which immediately 'proclaimed' a Soviet regime and united with the U.S.S.R. How the election was held was shown by the statement of Nikita Khrushchov, Russian secretary of the Ukrainian Communist Party, that 'anyone voting against the government list would be treated as an enemy.' Despite this, at least 326,000 Ukrainians scratched the names off the ballots in protest, and Gen. S. K. Timoshenko, Red Commander, announced that Ukrainian Nationalists would be crushed.

"Communists and Fascists throughout the world hailed the 'liberation' of Western Ukraine. To show that we are neither Communist nor Fascist but democratic, that we do not sympathize with the unholy alliance of the world's two greatest despotisms, and that we are cognizant of the terrorism now being waged by the Soviets in Western Ukraine, the Joint Committee of American-Ukrainian Organizations of New York has decided to hold a protest rally within a few weeks.

"The purpose of the rally will be three-fold: (1) to denounce the invasion of Western Ukraine by Soviet Russia as a violation of her neutrality announcement and in keeping with her 20-year history of aggression against Eastern Ukraine and other non-Russian territories; (2) to call attention to the reign of terror now being carried on by the Soviets in Western Ukraine, which already has resulted in the executions or exile of countless civilians and numerous Ukrainian leaders, including the Ukrainian Greek Catholic Metropolitan, Andrey Sheptytsky; Volodymyr Celevich, Dr. D. Levitsky and Dr. Volodymyr Kuzmovich; all members of the Polish Parliament, and Dr. Konstantin Levitsky, former member of the Austrian Parliament and first President of the Ukrainian National Republic in Western Ukraine; and (3) to demand that the centuries-old aspirations of the nearly 50,000,000 Ukrainian people now under Russia, Rumania and Hungary be recognized after the war ends and that a free and united Ukrainian Republic be established.

"All democratic Ukrainians will support this mass protest."

Members of the protest committee are: Michael Piznak, attorney, chairman; V. Cherwatiuk and E. Huzar, vice chairmen; V. A. Riznyk, recording secretary; Nicholas Blyznak, financial secretary; John Sedor, treasurer; V. S. Dushnyck and R. L. Lapica, press, and William Gellner, Mrs. A. Hladun, Mrs. S. Huryn, Y. Kolosiwsky and S. Kowalchuk, controllers. Organizations represented include the District Committee of the Organization for the Rebirth of Ukraine (ODWU), the Central Committee of the Ukrainian National Organizations of Greater New York, the Ukrainian National Association, the Ukrainian Gold Cross, the Ukrainian Orthodox and Ukrainian Greek Catholic Churches, the Ukrainian Democratic Club, the Ukrainian University Society, the Dniester Society and others.

The meeting was tentatively scheduled for November 26 from 2 to 5 p. m. in Cooper Union Hall, Astor Place and Cooper Square, New York.

## NEWARK YOUTH CONVENTION

To further support her charge that Ukrainian Nationalists had at times identified themselves with Fascism, Miss Anne Zadorosne, editor of "The Trend," read several other excerpts from Ukrainian-American publications: "Vistnyk," February, 1934 issue, and "Vistnyk," November, 1932 issue (published by OWDU). From the latter she read a statement purporting to recommend that OWDU pattern itself upon the Ku Klux Klan. Finally she read an excerpt from an article in the November 29, 1933 issue of "Svoboda," written from Brussels, Belgium, by Volodymir Dushnyck, (editor of "Nationalist"—now Ukraine—and "Trident") in which, Miss Zadorosne declared, he admitted that as a student there he had been arrested as a German spy.

Upon completion of Miss Zadorosne's readings, Stephen Shumeyko rose and declared that although he has good reason to believe that Ukrainian Nationalism is purely a Ukrainian movement and not associated with any foreign "isms," still in the interest of truth he would be glad to hear or read any evidence to the contrary. However, what Miss Zadorosne had presented, he said, was nothing but several excerpts lifted bodily from their context and that as such they could not be considered as any kind of evidence. If the articles which Miss Zadorosne cited, he further declared, had been read in their entirety, then the general impression she was trying to create by reading bare excerpts from them, could not prevail. The method Miss Zadorosne used to present her case, he concluded, was most unjust and could not be considered seriously.

In reply to Miss Zadorosne's allegation that he had been arrested in Belgium as a German spy, Mr. Dushnyck denied ever being a German spy and charged her with withholding vital information about that incident which was contained in the article from which she cited. Had she fully read at least the paragraph in the Svoboda from which she extracted only a phrase, it would have then been revealed that he and another Belgian-Ukrainian student, Procyshyn, had at that time been taking part in the Ukrainian protest manifestation against the Soviet-fostered famine in Ukraine. The local Communists were trying to hinder these protests. They falsely informed the police that the Ukrainian students at Louvain University who were taking part in the anti-Soviet demonstrations were agents of Hitler. On the basis of this charge, Dushnyck and Procyshyn were arrested. But they remained in jail only twenty minutes, long enough for the police to become satisfied that the two and their fellow-students were not Hitler agents. All these facts, Mr. Dushnyck further declared, Miss Zadorosne failed to read but limited herself only to the phrase from which it would appear that he had been a German spy. As further evidence that he was not, Mr. Dushnyck declared his readiness to produce a certificate of good character which he received from the Belgian police when he left for America.

(To be continued)

### NEW YORK, N. Y.

**GET YOUR NAME IN THE U.S. GUEST REGISTER** by attending the **BIG SOCIAL on SATURDAY EVENING, NOVEMBER 25th**, at the International Institute, 341 East 17th St. For only 35¢ the Ukrainian University Society will furnish recorded dance music, games, prizes and refreshments. REGISTER EARLY (if you haven't already) and have a grand time.

**RAH! RAH! RAH!  
ZISS! BOOM! BAH!**

Everybody out for the **UKRAINIAN JAMBOREE** sponsored by the United Ukrainian Youth Clubs: (Ukrainian Civic Center, Ukrainian University Society, Ukrainian Youth Chorus, Ukrainian Folk Dance Circle.) **SUNDAY, NOVEMBER 26, 1939** at the International Institute, 341 E. 17th St., New York City, from 5 P. M., to **Midnight**. There'll be a hilarious time from the moment you come in. Folk dancing and square dances will be taught and done by all—waltzes—polkas—community singing—choice kowbasa and kapusta—home made cakes and pies—cider and other victuals to make your mouth water—entertainment. Best of all come and cast your vote for the King and Queen of the Evening. Who will it be? Unusual prizes for the winners. Better come dressed in comfortable clothes, so that you can whoop it up with us when we go to town in the Ukrainian Jamboree. Oh yes, all this for only 35¢.

## THE U. N. A. SPORTLIGHT

### BASKETBALL NEWS

The first U.N.A. basketball team to submit its registration is that of Lorain, O. Teams, or prospective teams, are urged to speed up their organization as no registrations will be accepted after November 30th. The deadline is less than two weeks away.

A total of 24 requests for registration blanks have been received by the Athletic Director, which would mean more basketball teams than last season. Hamtramck, Mich. is the only team in the Detroit area to ask for the blanks. We are curious about the other U.N.A. teams—Mazepa, Crute, and Ukadets. What? No sporting blood?

### FOOTBALL NEWS

John Zwarycz submits data on three Ukrainian fellows who play football for college teams in the East, and who have received considerable pictorial and column mention in the Metropolitan and upper New York State newspapers.

William ("Bill") Proch, a member of U.N.S. branch 223, is 5 ft. 8 in. tall, weighs 160 lbs., and is 21 years of age. He is a sophomore at Manhattan College in New York, and plays right halfback position. His hometown is Plains, Pa.

Andrew ("Andy") Drugan is 5 ft. 10 in. tall, weighs 160 lbs., and is 21 years old. He is a sophomore at Niagara University, Niagara, N. Y., and plays quarterback position. His hometown is Wilkes-Barre, Pa.

John Karpinol (Karipiv) is 6 ft. 1 in. tall, weighs 220 lbs., and is 20 years of age. He is a sophomore at Fordham University in New York, and plays left tackle position. His hometown is Wilkes-Barre, Pa.

### NEW YORK WANTS PLAYERS

From Emile Husar, president of the New York U. N. A. Athletic Club, comes the following item:

The New York club is now located at the Labor Temple, 2nd Ave. and 14th St., Manhattan. We have our meeting on Saturdays in Room 43, from 6:15 to 7:30 P. M. The gym period is from 4:30 to 6:00 P. M. also on Saturdays.

This is the last general appeal to all young men between the ages of 18 and 26, who are U. N. A. members, to take part in the athletic program sponsored by the U. N. A. You need not be an athlete or an outstanding player. Non-playing positions such as score-keeper, and numerous others, are available. The sport club will participate in the house activities of the Labor Temple. Bridge players, checker players, ping-pong men, and other indoor sportsmen are welcome. If you are an intellectual (and who isn't?), there will be forums and literary activities. There are opportunities for all U. N. A. youth who have long decried the lack of activities. Remember, U. N. A. sports in New York will be what we make them. The membership cost to you will be two dollars per year. We are not just starting, as we've had two baseball seasons and are now entering our second year of basketball. We were previously located at the West-side Y. M. C. A.

The next three weeks of basketball practice will determine the fitness of the NY-UNA members for a place on the team which is to represent the NY-UNA in the U.N.A. League. Uniforms will be distributed at the end of this period, and the schedule will be under way.

Interested parties should communicate with Mr. Husar at 532 E. 18th St., New York City.

### WILKES-BARRE'S BANQUET

What promises to be a U.N.A. baseball reunion in eastern Pennsylvania is the banquet in honor of the U.N.A. baseball champs, to be held at Wilkes-Barre on Wednesday, November 22nd. The U.N.A. District Committee will honor the boys who brought home the bacon for two seasons. Mr. Nicholas Muraszko, U. N. A. President, will present the trophy to the winning team. The Mayor of Wilkes-Barre is also interested in the affair, and will be on hand to greet the boys. Players from other U.N.A. teams are planning to attend, and a Philadelphia delegation is assured.

### NEWARK, N. J.

Sons and Daughters of Ukraine present America's original **LUCKY HOUR DANCE on SATURDAY EVENING, NOVEMBER 18, 1939** at the Ukrainian Center, 180-186 William St., Newark, N. J. Featuring Freddie Richman and his Hi-Hatters. Commencing 8:30 P.M. Subscription 40 cents.

## HANOVER PRESENTS PLAY

John Zwarycz writes that the Alexander Koshetz Choir of Hanover, Pa., and members of the U. N. A., presented a three-act Ukrainian play on Sunday, November 5th, at the Ukrainian Greek Catholic Transfiguration Church Parlor. The play, "Tre Herby," was well received.

Mrs. Adamchuk and John Shalayda played the leading roles. Their supporting cast consisted of the following U.N.A. members: Harry Hrenenko, Anna Yaechnick, John Zwarycz, Mrs. Olearchick, John Bukovichick, Pearl Cirko, Michael Leciston, Anna Kravetzky, Olga Khromchak, Peter Hoyson, Eugene Melnychuk, and John Kloss.

The out-of-towners present were made to feel at home with Ukrainian singing and dancing until the wee hours of the morning. Prof. Wasyl Melnychuk directed the play.

## NEWARK CLUB CELEBRATES ANNIVERSARY

The "Sons and Daughters of Ukraine," of Newark, N. J. celebrated their first anniversary at a masquerade party, held at the Ukrainian Center on October 31. The members and their guests spent an evening of fun dancing and participating in games and various other entertainment in a Halloween atmosphere of witches, goblins and ghosts.

Prizes were awarded to Mary Hawrylak for the prettiest costume; Michael Skiro, funniest; Frank Hawrylak, pie eating contest and Estelle Glushik, cracker eating contest. Refreshments were served.

The "Sons and Daughters of Ukraine" were organized a year ago and have enjoyed a very successful year, taking active part in local Ukrainian affairs. They are looking forward to many years of similar success.

They have, with the unceasing efforts of their President, Mary Rogowsky and Secretary, Sonya Glushik, sponsored several social affairs. Plans are now being made for their largest undertaking, the "Lucky Hour Dance," to be held November 18, 1939, at which they hope to be able to entertain their old and new friends with whom they have had such pleasant connections during the past year.

## ELIZABETH DANCERS PERFORM

The Ukrainian Dancers Club of Elizabeth, New Jersey gave a performance at the Radio Ball in the new Ukrainian Center of Newark, Saturday, October 28, 1939. The dancers performed the "Hopak Kolom" and the "Kolomeyka Sianka."

The club, which has been in existence over a year and a half, is now under the direction of Michael Herman, director of the New York Dancers group. In addition to teaching Ukrainian folk dances, Mr. Herman also teaches the folk dances of other nationalities, thus giving the group an insight into the culture of other lands.

In its year and a half existence, the club has appeared at the World's Fair, the Standard Oil Esso Show, Lions International program, and at several occasions for the benefit of various charitable funds in the vicinity of Elizabeth.

EDWARD POLEWCHAK.

### NEW YORK CITY.

**ANNUAL DANCE** sponsored by St. George's Choir of New York, at Lenox Hall, 252-254 Second St., New York City, **SATURDAY EVE., NOVEMBER 25, 1939**. Featuring 2 Sensational Orchestras: Tony Sal and Bill Baschuk. Barrel of Beer given to Club most represented. Admission including tax 55¢.

### ELIZABETH, N. J.

**ANNUAL FALL DANCE** sponsored by the Ukrainian Dancing Club, **SUNDAY, NOV. 19, 1939**, at the Ukrainian Ballroom, 214-216 Fulton Street, Elizabeth, N. J. Music by Wyan Brothers Orchestra. Dancing 7:30 P.M. to? Ticket 35¢.