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\$93,000 Defense Bonds Purchased at Newark Ukrainian Meeting

At a mass meeting held Sunday, February 22, at the Ukrainian Center in Newark, Defense Bonds in the amount of \$93,000 were bought by Ukrainian Americans of that City.

That sum, it was stated at the meeting, represents the initial amount in the drive the Newark Ukrainians have begun for the purchase of Defense Bonds.

The meeting was attended by well over 700 persons, drawn from the city's several Ukrainian parishes and groupings. It was held under the auspices of the American Ukrainian Voters Association, and presided over by Mr. John Romanion, the association's president. Mr. Theodosius Kasiki, chairman of the Ukrainian Center, conducted the purchase of the bonds at the meeting.

Chief speakers at the meeting were Assemblyman Marcel A. Wagner of Jersey City, and Charles A. Gammons of the United States Treasury Department.

Among others who spoke were Rev. Myron Danilovich of the Ukrainian Catholic Church of Newark, Rev. Dr. Volodimir Klodnycky of the Ukrainian Orthodox Church, Pastor Luke Standret of the Ukrainian Presbyterian Church, and Mr. Walter Geba, president of the Ukrainian Labor Business Corporation.

The largest individual buyer of the Defense Bonds at the meeting was the William Choma family, which bought \$7,500 bonds. Next was Gregory Horishny whose purchase amounted to \$4,750.

U.N.A. BUYS \$50,000 DEFENSE BONDS

Purchase Second Of Its Kind For That Amount; U.N.A. Now Owns \$100,000 Defense Bonds

A purchase of \$50,000 worth of Defense Bonds by the Ukrainian National Association was voted unanimously by its Supreme Assembly at its regular annual meeting held last week in the association's home office building, 81-83 Grand Street, Jersey City.

This purchase is the second of its kind. The first was made last year, also for \$50,000. Thus the Uk-

rainian National Association now has Defense Bonds totalling \$100,000.00.

The meeting also voted to donate \$500 to the American Red Cross, making a total of \$1,000 donated to it by the U.N.A.

The Supreme Assembly meeting last week also passed unanimously a resolution to buy Canadian Victory Bonds amounting to \$12,000.

AUDITING COMMITTEE REFUTES ATTACKS UPON U.N.A.

In its report on the status of the association given at the regular annual meeting of the Supreme Assembly last week, the Auditing Committee of the Ukrainian National Association declared that in the light of "the various attacks and calumny in some newspapers against the Ukrainian National Association," it had conducted a special and thorough investigation of the entire matter, which revealed that "the dissemination of calumny and attacks against the Ukrainian National Association absolutely have no basis."

eral restorative trend or its extension to religion had to follow. Events of the last few years show that the latter alternative had been chosen—for the time being.

"This choice may be explained by the increasing danger implied in the international situation. The new religious policy is mainly a result of this danger. Throughout the years 1939-41, the Communist government had been under pressure of the anticipated conflict with Germany. When the Russo-German war broke out, the government attempted a further conciliation with religion. It gave great publicity to the message of Acting Patriarch Sergius ordering prayer and patriotic endeavor to defeat "the enemy of Russia and humanity." On August 21, 1941, the Moscow radio called upon "all God-loving inhabitants of the occupied countries" to rise in defense of their religious freedom and charged the German regime with menacing the very existence of Christianity. A month later, the *Bezbozhnik*, a weekly publication of the League of Militant Atheists, was discontinued, and a few days later the *Antireligioznik*, the League's monthly, leaving the League almost without means of propaganda.

"The interconnection of these events is only too obvious. The government has not been converted, even to the doctrine of religious tolerance, but has merely accepted, for cogent reasons, a compromise policy contrary to its convictions. Hence the precarious character of the concessions in the realm of religion. If the situation once more changes to the advantage of the Communist government, a return to the policy of direct attack against religion may be expected, perhaps in combination with a general pressure along the whole ideological front."

U.N.A. DROPS OUT OF CONGRESS COMMITTEE

At its regular annual meeting held last week, the Supreme Assembly of the Ukrainian National Association decided to withdraw the association's representatives from the Ukrainian Congress Committee of America.

ASKS COURT AID TO BUY BONDS

To help buy bombers with defense bonds and stamps, pretty Theresa Hnatiw, of Ukrainian descent, asked the New York City Court on February 21 for permission to use \$1,110 of her money for that purpose, the New York Journal American reports.

Her lawyer explained that, "Theresa has been inspired by the New York Journal-American patriotic campaign, and wanted to buy at least part of a bomber. However, the \$2,000 awarded her two years ago, as damages in a subway accident, is deposited in the City Treasurer's account, and a special order is necessary to withdraw any part of it."

At her home, the Journal-American says, the attractive young patriot voiced the hope that others with trust funds would use their money to buy bonds and stamps.

Theresa's father, Mr. William Hnatiw, is a member of the Ukrainian National Association, the Dniester Society, Branch 361.

INFORMATION BUREAU ON PRISONERS FORMED

The War and Navy Departments announced jointly last week that a Prisoners of War Information Bureau and an Alien Information Bureau have been established in the Office of the Provost Marshal General in the War Department.

Among their duties will be the collection and dissemination of information from enemy nations concerning Americans, either of military or civilian status, who have been captured or interned by the enemy.

All requests for information and correspondence relative to Americans who have been captured or interned by the enemy should be addressed to: Information Bureau, American Section, Office of the Provost Marshal General, War Department, Washington, D. C.

The two bureaus expect to exchange information with enemy countries through the International Red Cross committee at Geneva, in accordance with the Geneva Prisoners of War Convention of 1929.

MOSCOW PATRIARCH DENOUNCES UKRAINE AND POLISH CLERICS

An appeal that if heeded would be likely to have a profound effect on its prospects of survival was made to the Orthodox Church of Ukraine by the acting Patriarch of the Russian Orthodox Church, Sergius, Metropolitan of Moscow and Kolomna, in a pronouncement on February 5 from Ulianovsk, the New York Times reported from Moscow on February 22.

Declaring invalid the actions of Polikarp Sikorski, Bishop of Vladimir-Volinsk province, in forming a Ukrainian national autocephalous church, and of Metropolitan Dionysius, head of the Polish Orthodox Autocephalous Church, associated with him in organizing churches independent of the Russian Orthodox mother church,—the Times account states—Sergius beseeches all Orthodox followers to remain faithful to the mother church and all righteous-minded Ukrainian Archbishops to stand firmly at their posts with prayer and patience and without abandoning their flocks to devouring wolves."

The Times report further says that Sergius declares in the pronouncement that he is credibly informed that Bishop Sikorski nominated himself as Archbishop of Lutsk and Kovel and, in consultation with the German occupiers, as head of the Orthodox Church in Ukraine. Sergius accuses Bishop Sikorski of the sin of simony in that, having once declared his loyalty to the Soviet power, he has now expressed hatred for that regime.

Dionysius also is accused of playing a shady political game in asking the German Ministry for Church Affairs to recognize his congregation in Ukraine as a new Bishopric in the Ukrainian Orthodox Autocephalous Church.

Declaring this action was carried out under German influence, the Times article says, Sergius condemns it, citing St. Gregory Kessarisky's condemnation of "Christians joining

the barbarians to attack Christianity."

Declaring the Archbishops who have joined the Polish and Ukrainian autocephalous churches are liable to defrocking, Sergius says in his pronouncement that the patriarchate is not hastening to apply this sanction, hoping that they will repent and return to the mother church, as did many Polish Orthodox Archbishops after 1939 in White Russia and Ukraine.

The Church In The Soviet Union

Because of the international situation, the Soviet rulers have within recent times somewhat modified their former intransigent opposition to and persecution of religion.

This fact is stressed in a scholarly article on "The Church in the Soviet Union, 1917-1941," by N. S. Timasheff, in the current issue of "The Russian Review—An American Journal Devoted to Russia Past and Present" (New York City), edited by William Henry Chamberlin, and having on its advisory editorial staff a number of prominent American authorities on Eastern Europe. Summing up the religious situation in the Soviet Union, the article concludes as follows:

"The partial compromise with religion may be explained, first, in terms of the general trend of cultural life in Russia during the past few years. Because the efforts to introduce a new, purely proletarian culture had failed, the Communist government had attempted to impose on Russia a mixture of the old national culture and Marxism, the latter replacing the Christian elements of the former. This proved to be impossible. Essential parts in culture complexes cannot be artificially interchanged. Within the general trend, religion formed a "lag" of major importance, for Russian culture is more deeply rooted in religion than the culture of any other modern nation. Consequently, either an interruption of the gen-

Hlynka, M.P., Replies To Communist Critics

AS we disclosed here editorially last week, Mr. Anthony Hlynka, member of the Canadian Parliament at Ottawa, has been lately subjected to attacks by Communists on account of his February 2 speech in the Parliament advocating freedom and democracy for Ukraine.

Among such critics is the Communist "Ukrainski Schodenni Visti" of New York, the subject of our editorial last week. Another such critic is the "National Council of the Ukrainian Association to Aid the Fatherland," of 274 College Street, Toronto.

In a circular this association has recently issued, it asserts that Mr. Hlynka's speech "constitutes a plan for the creation of a Quisling government which corresponds to the desire of Fuehrer Hitler and his Axis partners."

Mr. Hlynka, in an interview with the Toronto Evening Telegram, has replied to this criticism. He says, according to the Telegram of February 21st, that members of the National Council, which has attacked him, are adherents of the Communist doctrines and that they do not speak for the majority of Canadians of Ukrainian extraction.

"In order that we may be able to understand better the two prevalent views which exist, it is necessary to know something about the aims of the two groups," said Mr. Hlynka. "There is the United Ukrainian-Canadian Committee which is composed of representatives of all the smaller Ukrainian organizations, and it represents over 80 per cent of all the organized Ukrainians in Canada. This committee was organized for the purpose of assisting the Canadian government in its prosecution of the war more effectively.

Was Communist Group

"The other, a much smaller group, was originally the Communist group. It is the same group, under a new name, which is taking exception to the ideas expressed in my speech. They believe that the whole Ukrainian territory should belong to the Soviet Union. On the other hand, I believe that Ukrainians in Europe should be a free nation after the war. I believe in sovereignty for all European nations, including Poland, Yugoslavia, Russia, Latvia, the Ukraine and others. I maintain that the

basis for lasting peace is freedom of nations in accordance with items 3, 2 and 6 of the Atlantic Charter. They claim on the other hand, that Ukrainians should not aspire to their nationhood as that would be against the principles of the Atlantic Charter.

"I, for one, believe that the 'Council' is entitled to its opinion as I am to mine, and we should be grateful to the democratic way of life, which permits us to have our own opinions. But this council takes it upon itself to attribute to me and the Ukrainian-Canadian Committee all sorts of motives which they hope would not meet with the approval of public opinion. My answer to that is the very speech which they criticize.

Committee Aids Canada

"The same 'Council' charges that Ukrainian-Canadian Committee has not contributed much to the aid of the Soviet Union. That, of course is true. The Canadian-Ukrainian Committee has chosen to aid Canada instead. The British Commonwealth of Nations and the Soviet Union are allies in this war, and surely no one

should criticize Ukrainian-Canadians for aiding Canada instead of the Soviet Union. But this, again, is a matter of choice.

"With reference to the Ukrainian-Canadian Committee, I must say that that I cannot speak on their behalf as I am not a member of that committee, and, further, I believe that its executive is capable of making their own statements. I have not collaborated with the members of the committee, or anyone else for that matter, prior to the delivering of my speech, and, therefore, I can speak only for myself. But judging from the press reports and the letters I receive from all the organizations, including church organizations, I am happy to say that I am receiving whole-hearted endorsement of the stand I took.

"One word more to draw your attention to the fact that this circular does not make a single reference to the vigorous attack I made in my speech against the Nazi tyranny and its proposed 'new order,' which aims to abolish all nations in Europe and is already dividing the overrun regions into zones, ignoring all racial and ethnographic lines. One wonders why the circular omitted that part of my speech."

THE SOCRATES OF UKRAINE

ALL of us have heard about Socrates, the great Greek philosopher, who twenty-three centuries ago taught his compatriots the love of wisdom and who died a martyr for daring to teach what he thought right.

The example of this man inspired a Ukrainian man some two centuries ago to devote his life to the search and teaching of wisdom. The name of this Ukrainian was Gregory Skovoroda. His services for the people of his country and of the neighboring countries were great because they came in a time when the people around him were submerged in almost hopeless darkness. The Ukrainian people had suffered a hard defeat in their efforts to free themselves from political, social and religious oppression. The Kozak wars in which the Ukrainian people fought against the oppressions of Poland and Muscovia were at an end. The true leaders of those wars were exterminated, and the enemies were trying to win over those who survived with riches, power and privileges. The higher command of the Kozaks was already beginning to listen to the enticing whispers of the Tsarist government. The higher hierarchy of the Ukrainian Orthodox Church was changing more and more into a subservient tool of the occupants. The peasantry, who had been free under the sway of the Ukrainian Kozak Republic, was being by degrees turned into serfs. The children of the Kozaks were the only free tillers of the soil.

Skovoroda's Life

In this class was born, in 1722, in the village of Chornukhe, in the district of Lohvitsia, not far from Poltava, a man who was to make the Ukrainian people realize their duty towards themselves and other people. Skovoroda came from a family of common Kozaks, who correspond to free peasantry. The freedom which Kozaks enjoyed made them free of the hatred of nobility which characterized peasant-serfs. They were also full of desire to teach their children in schools and to advance them in society. The schools were then exclusively clerical, and the main career open to those graduating from them was the church. As a young boy Skovoroda worked on the farm and studied in the local school taught by a migratory teacher. The school was

not Russified at that time and it made a deep impression upon Skovoroda. When he was 16 years of age, he left the native village and went to Kiev to study at the Academy. He studied for four years at the Lower Academy, which was something of a high school, and for six years at the Higher Academy. The courses were for the most part theological, but there he was also well grounded in Latin, Greek, Hebrew and German. Refusing to choose a theological career, Skovoroda did not graduate, but went abroad, traveled in Hungary, Austria, Greece, Germany and Poland. Knowing so many languages, he could meet freely the prominent men of the various countries. He met the great German philosophers of that time and the leaders of the churches of Western Europe. After two and a half years of travels abroad he returned to Ukraine.

He taught at first at the college of Pereyaslav, but the local bishop opposed his teachings; Skovoroda refused to change his ideas and was driven out. He became a wandering teacher. He traveled from one place to another, stopping at the huts of peasants, the houses of Kozaks and mansions of nobility, at the manses of clergy, visiting fairs and revival meetings; entered into conversation with people on any topic and discoursed with them. He met people of all walks of life. He became known all over Ukraine. Now and then he would settle in a forester's hut and would write a treatise on philosophy, which, being prohibited by the government, was copied by thousands of his sympathizers.

His Philosophy

By the simple method of discussion Skovoroda compelled the people to think, to desire knowledge, to learn. By his very simple life he challenged those who saw in riches, pleasure and influence the purpose of life. Man should strive for happiness in life, of course, he said. But do riches, pleasures, and influence make him happy? he asked. Let everybody look into himself and find it out. Know yourself, and you will know a great truth. You will have the basis of knowing the world. You will find then that happiness lies in the search for truth and in doing what is truthful, right and beautiful, and in avoiding all that is unfair and unjust. Happiness

A Two Edged Sword For Those Who Work In Civilian Defense

Francis Biddle, Attorney General of the United States:

"I want to point out that persecution of aliens—economic or social—can be a two-edged sword. Such persecution can easily drive people, now loyal to us, into fifth column activities. Economic discrimination against loyal aliens deprives us of skills and manual labor which will become more important as time goes on. It also deprives those people of a livelihood. The logical conclusion of a policy of economic discrimination is to make of these people public charges. It is entirely unnecessary. And don't forget there are still many Americans in Axis and Axis-controlled countries. Let's not give the Axis countries any excuse for retaliation against innocent Americans living abroad.

"And let us remember, also, that the great majority of the so-called alien enemies came to our shores for the same reason that many of our fathers came—to escape persecution; to enjoy the privileges and obligations of democracy; to raise their children in a free world. These people are loyal to our ideals and loyal to our form of government. Let's encourage that loyalty rather than discourage it. Let us judge people by what they do and not by what they are."

lies thus not in the outward possessions, but in the inmost of the man, in his soul, in the knowledge of having done the right thing.

In social relations, that is in his relations to other human beings, man should strive for harmony between his life and the social purposes. Happiness is the one who has united his personal strivings with the social! That is truly a social life. Such a man can feel that he lives in accordance with truth and morals. Therefore, there could be no happiness in subjugating others. Liberty is the aim of activity of those who strive to be happy. The heroes of liberty are the heroes of truth and happiness. Those who rejoice over the darkness and mental lethargy of the masses, are bent towards a disappointment after those who sleep will awaken.

The nearest road to happiness lies in striving for such ideas of truth and social usefulness in one's own country, as through one's own country man can most easily love the whole humanity.

Skovoroda's teachings spread wide the man's renown. He became famous

Voluntary Pledge

I pledge myself as an American to the work of civilian defense.

I do so voluntarily, in faith and loyalty, because I believe in my country. I believe in its freedom and its greatness, in the liberties I share with all Americans, in the way of life we, the people, have made here with our own laws and with our own hands.

I mean to defend those liberties and that way of life, with my own hands, here and now.

The task I am called upon to do may be small or large—I mean to see that it gets done.

It may mean hard work and sacrifices—I mean to see that it gets done.

I am neither soldier nor sailor but, as an American citizen, I take my place beside the armed forces of the nation, willing and ready as they are to protect the homes and the lives, the well-being and the freedom of my fellow citizens—to defend the country I love—to maintain its cause against all enemies and every danger.

And to this task I pledge my whole strength and my whole heart.

STEPHEN VINCENT BENET

not only in Ukraine but in Russia as well. He died, in 1794, the same simple, "wandering self-taught Ukrainian philosopher," as he had been known since the middle of the 18th century. His writings, philosophical and dramatic, were read in handwritten copies for a century after his death. Four generations after his death the tsarist government still persisted in its suppression of Skovoroda's writings. On the basis of those treatises, poems, dramas and moral teachings there grew up rich Ukrainian science and literature. The leading Ukrainian writers, Kotlyarevsky, Shevchenko and Vovchok, all imbibed freely of the powerful potion of Skovoroda's philosophy. He has left a powerful imprint even upon Russian science and literature, and the Russians freely admit Skovoroda's services for their culture by calling him the "first secular philosopher Russia has known." His works were prohibited, but till the very latest generation there was evident in the Eastern Slavic world the influence of the Socrates of Ukraine.

UKRAINIAN HANDICRAFTS

By SAVELLA STECHISHIN

AMONG the many gifts which Nature bestowed upon the human race is the love of beauty. Not only do we see this beauty in landscape scenery, in the rising and the setting of the sun, in handsome people, but we also find beauty in good deeds, in modulated tones of the voice, in the murmur of the brook, and roaring of the waterfall. Nature bestowed beauty on the world abundantly and likewise gave mankind the faculty of sensing this beauty. People aspire to the ideal of beauty and find in it great happiness and contentment. Throughout the ages men have struggled to express and retain this love of beauty in definite concrete forms such as architecture, sculpture, native costumes, music, literature and different forms of handicrafts. Each nation developed its own forms of art.

The Ukrainian nation has expressed its artistic abilities in many different ways. Next to its music the Ukrainian decorative art occupies a prominent place. The experts of the National Handicrafts state that of all the Slavic nations Ukrainians have developed their decorative talent to a high degree, thereby securing for themselves the highest place among the Slavs.

Influencing Factors

There are several reasons that account for the prominence of the Ukrainian handicrafts in the Slavic world. The geographical position of Ukraine brought her in close contact with the highly developed culture of Ancient Greece. Both the Greek and Roman Cultures were introduced into Ukraine very early. Upon the basis of these ancient cultures Ukraine was progressing rapidly and reached a height of advancement and learning at an early period. While its neighbors were still far behind in civilization, Russia especially was backward as late as the 17th century. Ukrainian art was affected by the advanced cultural life and it is not astonishing to find that rhythm and balance are so closely observed in the composition of the designs as in Greek art.

Another factor that had an influence on the Ukrainian designs was the democratic life prevailing throughout the centuries in Ukraine. This democracy naturally was reflected in the family life, and in the status of the women. The Ukrainian women are the only women in the world that enjoyed considerable freedom in the past. The Ukrainian woman held an honorable position both in her own home as well as in society. After the death of her husband she became the head of the household with all the rights and privileges allotted to that position. From history we know that in no other country could a woman become a head of the household and sole heir to the estate. Living in such an environment without repression to her inborn talent the Ukrainian woman was able to express herself freely in decorative art. Only unlimited personal liberty could contribute so richly to national art as in Ukraine.

The natural beauty of the countryside undoubtedly had its influence upon the sensitive poetic nature of the Ukrainian women. Throughout the seasons of the year Ukraine is overflowing with beauty. The green meadows strewn with fragrant flowers, and cherry orchards with humming bees, the rippling streams, the divine music of the skylark and the symphonic notes of the nightingales enrapture the soul. No one could be blind to such beauty! Under the influence of nature, the Ukrainian woman developed her sense of beauty, expressing it in different forms of decorative art suited to the purpose of everyday life.

Types of Handicrafts

Among the outstanding Ukrainian handicrafts we find the embroideries, the weaving of rugs, garments, bags and different articles, the carving and inlaying of wood, the making of pottery and the Easter eggs. Of these the embroideries are used most extensively since they are applied on the native costume and on the household articles of daily use. Ukrainian embroideries are worthy of notice because of the great variety of stitches and patterns of the harmony of colors. They are considered to be an original product of art.

There are two types of patterns used in the Ukrainian embroidery—the geometric and natural pattern in conventional form. The geometric pattern predominate in the south western portion of Ukraine and the floral patterns are used in the central and Northern Ukraine. Originally, however, the geometric patterns alone were used throughout Ukraine. Outside influences such as trade and wars brought the floral patterns into Ukraine. This new trend becoming very popular was adapted by the women. Gradually these patterns lost all the marks of a foreign influence and became distinctly different. These conventional patterns from nature appear as clusters, wreaths, patches, and twigs. The most common elements of these patterns are oak leaves, acorns, clusters of grapes, pine twigs, berries, small flowers, the poppy and the rose. The latter appears most frequently in the embroideries.

Ukrainian embroideries are known for their variety of stitches. The most popular is the cross-stitch and it is most extensively used. Another stitch that is worthy of notice is the nizinne. It is largely used in the region of the Carpathian mountains and at the foothills. The nizinne stitch is worked on the wrong side of the cloth on the principle of weaving. This type of embroidery is entirely original and looks very effective when used for borders. The back stitch is another common stitch used either alone or in combination with cross-stitch and the satin-stitch. The backstitch outlines the design while the satin stitch and the cross-stitch fill in the spaces. Often both are used together. This type of embroidery is delicate and feathery in appearance and therefore is suitable for many decorative uses in modern garments and household linens. The satin stitch is most commonly used in the central region of Ukraine. It appears alone or in combination with other stitches. The Carpathian mountain region has created a variety of chain and twist stitches that are very effective on white linen.

Another type of embroidery commonly found in Central Ukraine in the region of Poltava is a variety of drawwork and a form of hardanger. In some parts of the country this type of embroidery is used very extensively and almost to the exclusion of other types of embroideries. The dominant color is white although other delicate pastel shades are not excluded.

Romance and Charm

Every national industry of decorative art has its own romance and its distinct characteristics which account for its charm. The Ukrainian embroideries especially are expressive of national folk lore. They reflect the occupation of the people, their beliefs and ancient traditions. Most of the designs have characteristic names and express definite ideas.

In the Carpathian mountains, where sheep-breeding is prevalent, wool constitutes the basis of handicrafts. It is used in weaving as well as in embroideries. The gay free life of the mountaineer finds expression in the deep rich tones of the color harmony

of the patterns as well as in the variety of motifs. The scale of colors is wide with wine, red, yellow and orange in predominance. Black, violet and green are also added. The harmonious combination of colors not only reveals surprising understanding of the inherent relations of colors but it is also reflective of the colorful mountain flora and the temperament of the people.

The lowland region at the foothills of the Carpathian mountains contributed original patterns both in color scheme and in motif. Linen being produced by the peasants constitutes the basis of the handicrafts. The patterns of the embroideries are solid and massive in composition. They are an expression of the hard lot of the peasant working the rich solid massive land, with scarcely any variation from the endless routine of ploughing, sowing, harvesting. The embroideries do not portray the same gaiety as the embroideries of the mountain region. Even the color scheme is limited. Not more than two or three colors are used at a time. The Nizinne type of embroidery is very popular among the lowlanders.

In contrast to these two regions Central Ukraine is noted for the delicacy of its colors and motifs. This delicacy seems to arise from the mild climate and a panorama of delicately tinted land—of boundless golden wheat fields and grassy steppes below and deep azure sky above. The blue of the sky and the gold of the wheatfields become the national colors.

Ideas in Design

Upon analysing the Ukrainian designs we find that definite ideas are embodied in the motifs and are brought out in a decorative manner. Different symbolic elements enter into the composition of the colors.

One of the oldest elements of the patterns is the meander, which is looked upon as typical Greek pattern. However, excavation in Ukraine found traces of this pattern on articles that were used in the Stone Ages. Meander appears in varied forms. Often only parts of a meander can be traced in a pattern. The meander more often appears with rounded corners in a continuous or broken line and is still used in embroideries and on easter eggs. The meander both square and rounded was a symbol of eternal life. In the olden days a special significance was attached to an easter egg with a pattern of meander. It was believed that if such an easter egg were buried in the field a bountiful crop would result.

Swastika is another symbol that appears in many Ukrainian patterns. It is of an ancient origin and was considered as a symbol of good luck by all nations of the ancient world. Swastika may appear alone in a pattern or it may form a basis for some decorative unit. Two swastikas form a star, which appears in many patterns. The star is considered to be the oldest pattern since its use has been traced to the Bronze Age. Some historians state that a star and radiating rays in a pattern represent the sun, and are relics of the pagan times, when the people worshipped the sun as the source of all life on earth. However with the coming of Christianity a star was given a new meaning. It stood for some high ideal in life. The stars appear in different forms in most of the Ukrainian patterns.

Another symbolic element is the triangle which represents some trinity—such as—birth, marriage and death; husband, wife and child, or air, water and fire. The triangle seldom appears alone. It is combined with several triangles and squares to form an elaborate pattern.

In some localities a branch of a pine tree appears in the designs and sym-

bolizes everlasting youth and good health.

In the Christian era clusters of grapes, crosses, mounds and similar objects were decoratively expressed in patterns. Their meaning however is obvious.

It has been stated by the historians that the Ukrainian patterns are in a sense a series of graphic writing with various forms of symbols combined to express the beliefs and ideas prevalent among the people in ancient time when these patterns were composed. The meaning of the patterns has long been lost and forgotten. It is not generally known to the people; one has to turn to history nowadays for information.

Another form of popular handicrafts among the Ukrainians is the weaving of rugs, parts of the national costume, bags, draperies, tapestries and similar objects. The design and the color scheme of these woven articles are basically related to the embroideries. However each locality has its own taste and style which accounts for many varied types of weaving. This form of handicrafts is slowly being replaced by factory made textiles in the old country. In Canada with the exception of a few homes in Alberta and Saskatchewan there is no weaving done.

Inlaid and carved woodwork has become very popular lately, not only among Ukrainians but throughout the entire Europe. Every modern Ukrainian homemaker aspires to possess at least one inlaid wooden article. This type of work is done by experts and for that reason it is rare and expensive.

The painting of easter eggs is highly symbolical. Each design has its own name and carries a definite meaning, very much similar to the symbols that appear in the embroideries. In the olden days easter eggs were looked upon as a talisman. They were supposed to contain powerful charms. Young lovers especially attached significance to easter eggs. Every girl gave her boy-friend the very nicest easter egg on Easter day. If the boy-friend cared for the maiden he accepted the gift; otherwise he disposed of the egg immediately, fearing some evil influence contained therein.

These are relics of ancient superstition that has long since died out. However the art of painting the easter eggs has continued to this very day.

The easter egg painting is an ancient art. It is done in freehand on the same principle as batique work, or as modern printed fabrics are dyed in the factories. Due to oval shape of the egg it requires experience and expert work with great steadiness of the hand and perseverance of mind.

The present time is the renaissance period of handicrafts. Never before were national handicrafts more fully recognized or held in such high esteem as they are today. Every patriotic Canadian woman should make it her duty to uphold this movement in order that the national groups that constitute Canada be preserved and entered as a contribution to the Canadian National Treasury of Handicrafts. In addition all forms of handicrafts influence character, building as much as painting, music and architecture. Through handicrafts we elevate our artistic sense and develop an understanding for all fine things in life.

(Ukrainian Canadian Review
February, 1942)



A Bilingual Nation

PERHAPS it is quite a shock to some Americans when they meet a Canadian, born and raised in Canada, who cannot speak English. Well, in such a case it is advisable to speak to him in French. You see, he is most likely a Canadian from the province of Quebec where there are over three million Canadians who daily speak nothing but French. It is their mother tongue. They are taught in French in their schools. Their papers and magazines are published in French. Their priests speak to them in French. So do their lawyers and judges.

If you do not believe that Canada is a bilingual nation, get hold of a Canadian dollar. Read its right side. There you see such inscriptions as: Banque du Canada, Un Dollar. Get

hold of any Canadian government document and you will notice that it is printed in English and French. If you go to Ottawa and listen to the speeches made there in the Dominion Parliament you will notice that some members speak in French and some in English. In short, Canada is a nation of two languages—English and French.

There is no other bilingual nation on the American continent. The United States is an English-speaking nation. Portuguese is the official language of Brazil. French is the official language of some two million citizens of the Republic of Haiti, and in all the other republics of the North and South Americas Spanish is the official and popular language. So, you see, if you intend to go as a

tourist either to Haiti or province of Quebec, you better brush up your French.

Moreover, if you come to Canada, be prepared for another shock. If you ask any man in the province of Quebec what is his nationality, he will answer you without any hesitation that he is "un Canadien"—a Canadian. But in any other part of Canada a Canadian might say that he is either a Scotch Canadian, Welsh Canadian, English Canadian, German Canadian, Czech Canadian, Polish Canadian, or Ukrainian Canadian.

No wonder that a native of Quebec looks on all other Canadians as on newcomers. His ancestors who came to Canada sometimes between 1600 and 1760 were French. Their immediate descendants were French Canadians, at least till 1760 when Canada came under the British rule.

Since 1760, however, their descendants got used to call themselves just plain Canadians. So whenever you talk with a man who calls himself simply as a Canadian, without any qualifying adjective, most likely he is a Canadian from Quebec. No doubt, some day all other Canadians will call themselves simply as Canadians.

French Canadians are nearly all Catholics. In the province of Quebec they still hold tenaciously to many of their peculiar French traditions and customs. Their writers write pure French, though they themselves, the bulk of the French Canadians, speak a French dialect with an admixture of English words. You can best get a glimpse into the ways of life of the French Canadian farmers in Quebec through Louis Hémon's exquisite story "Maria Chapdelaine."

HONORE EWACH,
Winnipeg, Man.

I.

"SLEEP, darling Lel!"

With these words on her lips, a Marmarosh mother bends over the cradle and fondles her full-faced, rose-colored, roguishly smiling son. She gives him the name of the ancient cradle god Lel, the Slavic Cupid; who, like the Roman god, will in time, from a small, stubborn, and wanton child, be changed into a fomenter of love, and will send forth his invisible but unailing love arrows.

But the roguish boy is obdurate, and from a smile passes to a provoking laughter. The laughter attracts his father, a stately representative of Marmarosh, who, bending over the cradle, looks at his little dreamer and greets him with his customary "Betiar, you little Betiar!" which expression runs among the people the scale of all sentiments, from the tenderest fondling to the sternest chiding. Their ancient heroes, who under the name of Betiars and in the shape of falcons, used to fly over wildernesses and the Carpathian mountains in time became rapacious birds, and left behind them terror and the name which still lives among the mountaineers. And it is carelessly repeated in the corner of a Marmarosh cabin.

Outside, over the mountain tops, the wind blows and whirls down clouds of snow. Within, in the cabin, the fire burns alluringly in the fireplace: a savory dish is being prepared; a song is recited in which the past is recalled. In short, though it is but a humble Carpathian hut, you would not exchange it for a palace. Below the smoked ceiling lie heaps of maize wrapped in slices of bacon, to become in time faultless paprikash. Evidently all is well, and one may look without fear into the future.

Suddenly an unwonted noise is heard behind the door. Though it is not war time, yet in these mountain forests a sudden danger is not an unforeseen possibility; for the descendants of the Betiars are not all dead.

The door was opened, and the invaders entered noisily. One of them was wrapped in a fox-fur coat, and had a cap of the same material on his head. The other was dressed in a coarse peasant cloak and cape. Just the kind of people to draw their guns and shoot you without much ado.

A third one appeared; but he was quite a different man: over his shoulder hung a flowing mountain coat; underneath it you could see a broad leather belt with an ax stuck in it, and girded over an armless fur coat. Like the master of the house, he is a son of Marmarosh. The master stepped up to him:—

"Brother, I see you are a Marmarosh man!"

"So I am. I hope you are prospering!"

"With God's help, I am. Good man, tell me what kind of people are the two?"

"Hush!"

"What? Is something up?"

"I have charge of these two young fellows. I am out with them a bride-hunting!"

"A bride-hunting? You have a job on hand!"

"So it is, a hard job!"

"And are you sure of the outcome?"

"Indeed I am! I have found wives for their fathers, uncles, nephews. Know, good man, that, if Pantil takes out a member of the Akontovich family a bride-hunting, the suitor is sure to find the finest Marmarosh damsel for a wife. And we are out now to get one. The suitor is Evarist Akontovich, the one in the cape; and

* Marmarosh—Carpatho-Ukrainian region; at time of this story under Austria-Hungary.

THE BRIDE-HUNTING OF MARMAROSH

By PETER A. POLYANSKI (born 1863)

(Translated from Ukrainian by Prof. Leo Wiener of Harvard University for "The Universal Anthology"—Garnet Memorial Edition, published 1899.)

(1)

the one in the fur coat is the go-between, Tihon Akontovich, his uncle."

Evarist and Tihon took off their winter wrappings, and then only it appeared what treasures were hidden under the coarse covering. And the suitor might well be called a treasure. His mustaches looked like fluffy down, but that was only frost: as soon as they thawed out, they betrayed the Don Juan, as the boots betrayed a gentleman. And he looked spruce, and was faultlessly dressed. His blond beard was trimmed a la Henri Quart. A blond beard and blond locks are in themselves a very powerful weapon for the conquest of feminine hearts. Add to that a gently curving, slightly upturned nose, a clear brow, an almost feminine, kindly, contented, and smiling expression, a high stature, a flexible gait,—and you may take it for granted that barely the lady hears the bell that announces the arrival of such a guest, when she falls dead in love with the suitor.

Evarist had been brought up in parlors. His occupation had been to visit public parks, watering-places, and ball-rooms, and not to trudge over Marmarosh snow-drifts. But Evarist was a man who had fought the battle of life, who had seen enough of the world, and who was satisfied to rest on his laurels.

He had decided to bid farewell to the ladies of the ballroom. He wrote his last caustic madrigal into their albums, did not respond to tears, did not believe their assurances.

He had made up his mind to take a wife in Marmarosh, and so he said his *Adieu, Addio*, in the parlors, and betook himself to his uncle, Tihon Akontovich. His uncle at once brought his affairs into order, settled the matter about his sheep and other farm interests, out of a score of horses selected two black trotters, and started a bride-hunting with his nephew.

The first game is generally the best; and so it was decided to make a master stroke by going straight to the curate Damyan in Prochin, the friend of Tihon's youth, whose beautiful daughter Irena was blooming like a soothing balsamine. And though Damyan was living some ten villages off, yet such a charming maiden would repay even a longer journey.

They started. But when you are out finding a bride, you must be sure that no rabbit crosses your path, or that no empty sleigh gets ahead of you, or you might as well turn your horses about and give up casting glances beyond the mountains where the bride lives. Just as well strew ashes upon your head, and enter a Carthusian monastery.

And then all kinds of misfortunes befell the bride-seeking party. Right after leaving the house, the horses ran away, and the suitor fell out of the sleigh. His much-promising stiff silk hat was smashed in the snow. They had not traveled more than two miles when Pantil, the coachman, who had driven several generations on the bride-hunts, suddenly stopped and struck his brow with hand: "What is the matter with me? I have forgotten the wreath! We shall have to go back for it." There was no help;

Pantil had to go back for the wreath.

The wreath was an important matter. If bride-hunting takes place in the summer, the wreath is made of freshly plucked patiences, scabious, and wild roses; but in winter, of never-dying rosemary, wintergreen, and guelder roses. If the maiden has found favor in the eyes of the suitor, he hangs the wreath under her window as he drives away. And though Evarist insisted that it would be more sensible to write the young lady a love-letter before leaving, than to travel some four miles out of the way for the wreath, Pantil turned his horses back, having expressed his indignation at the neglect of such a time-honored custom. Later they came across a peasant with empty barrels and a tramp with empty pockets,—in short, they had many ill omens.

Above all, the biting frost worried them very much. No matter how they wrapped themselves in their furs, the wind threatened to turn them into masses of ice. So that when after a long open space they came upon a cabin, Pantil stopped, in order to warm up his stiffened body by the fire. Evarist and Tihon, too, seated themselves for an hour near the stove.

"Uncle, are there any pretty girls in Marmarosh?" Evarist asked, as he stroked his beard a la Henri Quart.

"I should say there are!" answered Tihon,—a short-set, fat man, in a dark blue short frock with a sheepskin fringe and broad boots, with close-shaven fat cheeks, short gray mustaches, and jolly look. "You will pardon me for saying so, my dear fellow, but our girls have preserved our ancient simplicity and honesty. Think of the stern bringing up of our women in the days of the boyars, and you will see that Marmarosh has not yet been affected by worldly glitter and emptiness. You will find here everywhere peaceable, God-fearing girls; whether in our mountain estates, where wealth is counted by hundreds of sheep, tens of horses, threescores of oxen, and not bottles but barrels of wine; or among the clergy in the parishes, where the cabins are of good size, where the girls are modest and sternly brought up, and do not at first notice the suitors, but later are emboldened and enter into a conversation with them, and make good wives. I tell you, my dear fellow, when you have a Marmarosh wife, you have gold. And it is not easy to get that gold. You want to be a careful suitor in the house of such a girl. Don't be too modest, nor too talkative, or the parents will refuse you. Don't annoy her with too much attention, though you may here and there flatter her a little. Know this: that she will not respond to your attentions, she will only smile and blush. And don't look too much at her, but rather carry on some serious conversation with her parents. Don't be over witty, and be careful with your jokes. If you say some clever thing, cast a side glance at the girl, and you will find out whether you please her. If she likes your remarks, she will smile and cover her face with the hand on which she wears her ring. Let them see that you will be a worthy husband, that you will not be the tail-end in your house, but the head, and that your house will not be of the kind where the cock is silent when the hen cackles. In short, my boy, keep yourself well!"

Evarist listened to these instructions, only out of politeness. He had conquered more difficult ladies, had captivated their hearts, had disappointed them, had made them weep tears, and had victoriously submitted himself to a more exacting scrutiny. So he only shook his head and winked.

(To be continued.)

"Spontaneous Cooperation of a Free People"

REPORT TO THE NATION BY THE OFFICE OF FACTS AND FIGURES,
WASHINGTON, D. C.

ON the world's labor front the contrast between the Fascist system and our own is sharply and dramatically drawn. The first conquest of the Nazis was the conquest of their own people. As a consequence, many Reich factories that are turning out guns meant for the enslavement of other people are themselves run by slaves. And workers of countries overrun by the Axis have been wrenched from their homes and shipped into the outproductive slave labor.

In this country we have placed our reliance on what President Wilson called, "the highest and best form of efficiency" * * * the spontaneous cooperation of a free people."

We are fighting our battle of production confident that free labor will outproduce slave labor.

Five million workers have already been drawn into America's tremendous war-production program. But that is only a beginning. Five million more will be required in the next 6 months. By the end of the year labor's army of men and women in war industries will be tripled—and it will be quadrupled in 1943.

During the first year and a half of our defense program disputes between labor and management were allowed to interfere with production. From June 1, 1940, to December 1, 1941, O. P. M.'s Labor Division tallied 160 defense strikes of "primary significance," involving 280,100 workers, causing the loss of 2,667,900 man-days. On March 19, 1941, the National Defense Mediation Board was created by Executive order to mediate labor controversies and avoid strikes, stoppages, and lock-outs. In roughly 10 months of its existence, 114 cases, affecting nearly 2,000,000 workers, were certified to the Board. In 61 of these cases strikes were in progress and defense production interrupted when the Board was called in. Ninety-two disputes, affecting more than 1,000,000 workers, were settled.

One of the Board's major objectives was to keep workers on the job while controversies were being mediated. Progress in attaining this objective is shown by the fact that in the 22 cases still pending before the Board early in January, the 98,000 workers affected remained at work in the factories.

Other conciliation agencies of the Government settled 583 disputes in plants working on Army, Navy, and Maritime Commission contracts before they could develop into strikes. These disputes involved more than 2,000,000 workers.

The recommendations of the Mediation Board had no legal force but rarely were disregarded. In three cases, when strikes were in progress and the Board's recommendations were rejected, the President ordered seizure of the plants.

Japan's attack on Pearl Harbor brought a swift and almost unanimous response from labor. Threatened strikes were called off. Unions circularized their members urging them to buy defense bonds. Others asked to be allowed to give blood for Army and Navy blood banks. Unions, whose membership was largely Italian-American and German-American, affirmed that "we are Americans all."

The President's appeal to all war industries to work 168 hours a week produced pledges of support. Hundreds of thousands of workers volunteered for overtime until the additional Sunday and night work could be spread out through the recruiting of additional shifts.

This spontaneous rallying of labor reached a climax on December 17th when representatives of the C. I. O. and A. F. L. met with representatives of industry to draft voluntarily a

formula to insure industrial peace and prevent interruptions in production. This conference reached a unanimous agreement on a three-point formula which was immediately adopted by the President:

1. There shall be no strikes or lock-outs.
2. All disputes shall be settled by peaceful means.
3. The President shall set up a proper War Labor Board to handle these disputes.

On January 12, the President created the War Labor Board, superseding the National Defense Mediation Board. The new Board consists of 12 members, with representatives for the public, for labor, and for management. In the maritime field, labor and management representatives agreed unanimously on the creation of a similar Maritime Labor Board to settle all disputes. The United States Maritime Commission said this agreement assures uninterrupted shipping service for the length of the war.

Ten Million Workers Need Apply

War industries are expected to need another 10,000,000 workers before the end of 1942. Shortages of some skills cannot be avoided. However, great as are our labor needs, they can be filled from the vast reservoir of manpower that lies in our population of 133,000,000. Where in 1918 only 286 men and 266 women in every thousand were of normal working age, today in every thousand we have 296 men and 293 women of working age.

We are prepared to tap this vast reservoir of manpower. When industry began tooling up for defense the W. P. A. estimated the number of unemployed at 9,000,000. About 5,200,000 now have been absorbed. It is expected that one-half of those still unemployed will be at work before next December.

Since the early summer of 1940 the greatest worker training program we have ever known has been under way. Nearly 2,500,000 workers have received training in 1,200 vocational schools, 155 colleges and universities, and in 10,000 public school shops. More than 600 schools are operating on a 24-hour basis. In addition, several hundred thousand youth have been given work experience and defense training under N. Y. A. and C.C.C. Workers in 1,800 plants have been reached by training within industry itself.

To offset the serious shortage of "lead men," particular emphasis has been laid on the training of foremen and supervisors. Since August about 12,000 supervisors have been trained in 700 plants. The goal is to turn out 350,000 such supervisors, 200,000 of them in the next 6 months.

For some skills, 3 to 4 years are required to train workers. The emergency demands short-cuts. They have been found in such devices as "up-grading," by which workers are moved up through the higher skills within a plant and new workers are hired to fill their places. One aircraft factory was able to expand its labor force from 1,200 to 7,500 in a few months. Employees who had done nothing more complicated than handle a wheelbarrow were "upgraded" to semitechnical operations on the assembly line.

Labor unions in the skilled and semiskilled trades have been searching out former members from the stores and filling stations to which they went during the depression. A more intensified recruiting of such workers will be launched immediately after the new draft registration.

The 1,500 State employment offices scattered throughout the country are being centralized under the United States Employment Service. The Em-

ployment Service will operate on the basis of regional labor markets and clear requests without regard to State boundaries.

Help Wanted on the Farm

The Employment Service, too, is trying to place every available farm worker. With record crops in prospect, an acute shortage of agricultural labor threatens. Farmers on family-sized farms have been unable to pay wages high enough to compete with industry. Hundreds of thousands of young farmers are going into the armed forces. To fight this shortage, farm families, women and children as well as men, will have to work longer and harder. City youths probably will be organized to go out to the farms for seasonal jobs. A woman's "land army" may be recruited.

Determined to end raiding, O. P. M.'s Labor Division has been arranging industry-wide agreements between workers and employers, stabilizing rates of pay in plants doing similar work. Agreements already have been worked out in the shipbuilding, aviation, and construction industries. Without such agreements, shipyards, aircraft plants, and construction projects would compete in paying higher wages, the Government would have to pay more for munitions, and production schedules would be disrupted by needless migrations of workers.

A Committee on Fair Employment Practice in O. P. M. has been working to eliminate color, creed, and nationality prejudices in the hiring of workers. Efforts are being made to level the barriers against older workers. In the railroad industry the age limit for hiring skilled labor has been raised from 45 to 51; for unskilled workers, from 45 to 60.

Women at the Benches

Beginnings, too, have been made in the recruiting of women for war work. During the last war, nearly one-fourth of all the employees in aircraft plants were women. Before this war ends, one-third of our aircraft workers may be women. In some plants women already are doing light sheet-metal work, riveting, welding, spray painting, pasting, and gluing. Women have been found particularly adaptable to small-arms ammunition work, and in the Frankford Arsenal in Philadelphia nearly 40 percent of the employees are women. Other women are making gas masks and working as bench hands, solderers, and inspectors in arms and munitions factories. It is estimated more than 500,000 women now are employed in war work. But today only 4 women in every 1,000 are working in war industries, while in 1918 there were 21 such workers in every 1,000.

In shipyards, hours of work have been lengthened to 48 a week, while in some of the critical war industries, such as machine tools, overtime has extended the working day to 9 and 10 hours. The various labor agencies of the Government are keeping tabs to see that this lengthening of hours is not pushed to the point where the efficiency or morale of labor suffers, or where health and safety standards built up during the years are broken down.

As a further source of labor, several million workers are expected to be freed for war jobs as less essential industries are curtailed. Workers will turn from making automobiles to making tanks, from compact to ammunition, from sewing machines to rifle parts, from fountain pens to fuses, from rat traps to camp cots, from pipe fittings to hand grenades, from lawn mowers to shrapnel, from women's lingerie to mosquito nets. The same process, however, will

"A DISTINGUISHED PIECE OF WORK"

says Dr. Raymond Leslie Buell, scholar, author, and at present Editor of Fortune Magazine, about the newly-published

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Edited by

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Preface by

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"THE MAN WHO RELAXES IS HELPING THE AXIS"

War Department Receives Slogan Submitted By Savanna, Ill. Munitions Worker

The personal stake of every worker in America's war production program was emphasized recently in a slogan: "The man who relaxes is helping the Axis." The slogan was submitted to the War Department for use in manufacturing plants turning out Army orders.

Mr. Ambrose Harle, a munitions handler at the Army Ordnance Proving Grounds, Savanna, Illinois, suggested the slogan to his commanding officer, Lt. Colonel L. P. Crim. Colonel Crim liked it and sent it on to Washington. A letter commending Mr. Harle went out today from the War Department. He is thirty-one years of age, married and a resident of Galena, Illinois. He is a former sign maker and advertising man, and a capable and valued worker in the plant.

PANZEN BEATS POWERFULL SIKI

Bill Panzen, 235 New York grappler, defeated the 300 pound colored wrestler Bobo Siki in 19:00 on the Pittsfield mat. The dangerous toe-hold which is masterfully applied by Panzen caused Siki to fall.

("Sports Record," January, 1942)

—FOR VICTORY: BUY BONDS—

produce some temporary unemployment. To minimize hardships, labor defense committees have been established in all industries likely to be affected. Labor and management have come to agreement on certain basic principles in handling problems arising out of curtailments. In the rubber industry, for example, the program calls for protection of seniority rights, transfer of employees from non-war to war jobs within plants, preferential hiring of displaced workers, recall of workers for war tasks, and retention of seniority rights by workers in training for new war jobs.

Surveys have been made of more than 100 communities where serious curtailment of civilian industries seemed likely and 15 cities, particularly hard hit by unemployment, have been certified for special consideration in the awarding of war contracts. About \$20,000,000 worth of contracts have already been placed in these cities.

Statisticians estimate that our ultimate war effort may require 50,000,000 man-years of work.

THE U. N. A. SPORTLIGHT

MILLVILLE AND NEW YORK WIN

In another Metropolitan Division Ukrainian National Association Basketball League doubleheader at New York's Stuyvesant High School on February 22nd, Millville had an easy victory, running roughshod over Ozone Park, Long Island, 78-39, while New York beat out Philadelphia, 36-21, with a great last-quarter rally, reports Dietric Slobogin.

The current Eastern championship titleholders, the Millville boys, were too much for the gallant Long Island representatives. Steve Romanik, Frank Panczszyn, Mike Romanik, and Tex Sacharnoski got the lion's share of the points for the New Jerseyites, 17, 16, 14, and 11 points respectively. George Worgul, Johnny Shwed, and Walt Shipka shone on the losing side.

The New York-Philadelphia tussle did not get under way until 6:50 P.M. because the bus on which the Philly team rode broke down. When the visitors finally did arrive the quarters were necessarily limited to 8 minutes with no time-outs for foul-shooting. New York took an early lead in this game and held it until the middle of the 3rd period when the Quaker City boys forged ahead, but the Manhattan team came back strong to win out.

Mike Czarnecky tabbed 17 points to lead the scoring column, while Mickey Matsik of Philly tallied 11 to place 2nd. The score by quarters:

Philadelphia:	3	5	11	2-21
New York City:	5	4	11	16-36

PHILLY WINS 7TH STRAIGHT

The Philadelphia U. N. A. Youth Club's Basketball Team put on another sensational offensive drive on February 18th to bury the Media Rangers under a 62-45 score. The Media club had previously defeated the U.N.A. team by 38-30, reports Dietric Slobogin.

The 1st half was purely a nip-and-tucks affair with the score being knotted at 8 and 15 with the closing of the periods. In the 3rd session, Philly rallied behind Mickey Matsik and Johnny Sinkowski to take a 9-point lead. Then came the final quarter. The Ukrainians broke loose and set a new club record for point production in a single quarter by hitting the cords for 25 points. Last-quarter man Sinkowski collected 10 markers in this period; added to the 17 he scored in other parts of the game, he broke the team's individual scoring mark with 27 counters in a single game. Mike Matsik and Jerry Juzwiak scored 14 and 11 points respectively in this game.

This victory was the 7th in a row for the Philly U.N.A. dribblers and their 12th triumph in the 15 games played so far this season. They have scored a total of 615 points or 157 points more than the opponents. In their last 6 starts they have averaged 54 points per game.

The score by 10-minute quarters:

Philadelphia:	8	15	14	25-62
Media Rangers:	8	15	5	17-45

U.N.A. PLAYER WEDS

Harry Marcyzyn, one of the 1st members of the Philadelphia U.N.A. Youth Club, exchanged vows with Miss Anne Skordian of South Philadelphia on February 14th at the Ukrainian Catholic Cathedral in Philadelphia. Harry played with the U. N. A. baseball teams in 1938 and 1939, and with the baseball teams during the seasons of 1938-39 and 1939-40, reports Dietric Slobogin. Although inactive in sports now, Mr. Marcyzyn is still active with the club. The U.N.A. Youth Club extends its heartiest congratulations to Mr. and Mrs. Marcyzyn, and wishes them "Mnohaya and Blahaya Lita."

PHILLY DEFEATS BRIDGEPORT

Scoring 34 points to their opponents' 5 in the 3rd and 4th quarters, the Philadelphia U.N.A. basketball team bowled over the Bridgeport Hawks to the tune of 55-24, on February 11th in a return game. Earlier in the season, the Ukrainian eked out a 34-31 win, reports Dietric Slobogin. Starring in the latest fray were "Specks" Bukata and "Squally" Sinkowski with 12 points each, and Roland Slobogin with 10.

The score by periods:

Philadelphia:	11	10	16	18-55
Bridgeport:	5	14	3	2-24

WINS TWO MORE

Alternating 2 complete teams by quarters in what might be called a dress rehearsal for the 1st U.N.A. League game of the season, the Philadelphia U.N.A. Youth Club's basketball team swamped the local Zephyr A. C. dribblers by a 51-24 score on February 4th for its 7th win in 10 games, reports Dietric Slobogin.

Five seconds after the opening whistle blew, Nick Hrynko scored on a lay-up shot to put the U.N.A. team out in front for the entire game. "Squally" Sinkowski scored 14 points (10 in the last quarter) to capture individual scoring honors from the other 16 men who played.

The game by quarters:

Philadelphia:	10	10	17	14-51
Zephyr A. C.:	4	5	4	11-24

With only 5 men available, Philadelphia gave the Zephyr A. C. a return game away from home on February 9th and won again to the tune of 43-30. This was Philly's 4th straight triumph. The Ukrainians' scoring was approximately divided, with Nick Hrynko collecting 10, the Juzwiak brothers 9 each, Bukata 8, and R. Slobogin 7 points.

The score by periods:

Philadelphia:	7	13	8	15-43
Zephyr A. C.:	7	4	10	9-30

THEY SAID...

A. E. Bowman, Chief of the Sugar Section, War Production Board:

"Alexander the Great would have said that you were talking nonsense if you had been there to suggest that sugar had any bearing upon military success. In those days you got together a lot of professional soldiers and marched them into a field some place where they fought hand-to-hand with another army of professional soldiers. War might be something of a nuisance to the peasant when it swept over his fields, but for the most part the civilian population was little engaged and life behind the lines went on about as usual.

"Today we have total wars. And totality means that life behind the lines does not go on as usual, and cannot go on as usual. Who today is the noncombattant? I have yet to meet him. This war is being fought everywhere in the world that the contending forces can get at each other—from the ice floes of the Arctic to the hot sands of the desert. Such in-offensive implements as skiis are important instruments of war in Russia, and in Burma the Siamese and the Japs are using elephants. It is being fought in American factories. It is being fought in American canning plants. It is being won or lost in American homes."

Claude R. Wickard, Secretary of Agriculture:

"For years the Axis powers had armed to the teeth before our very eyes. They made no secret of their plans to conquer and rule the world. At this hour they are furiously engaged in their work of destruction.

YOUTH AND THE U.N.A.

Young Advisors

The Supreme Executive Committee of the Ukrainian National Association convened last week at the fraternal order's main headquarters in Jersey City. The 21 officers had been elected at the quadrennial convention of the organization in Harrisburg, Pa., last May. They gave reports on the business of the society, and decided on such matters as student aid to members of the association attending colleges or universities, benefits to those members who are permanently disabled or incurably ill, and other important business.

Three of the officers are American-born representatives of the younger generation. They are Genevieve Zepko of Akron, Ohio, John Romanion of Irvington, N. J., and Anthony Shumeyko of Union, N. J. Miss Zepko and Mr. Romanion were elected as Supreme Advisors at the Harrisburg convention, while Mr. Shumeyko was reelected to the same position.

Among other things, the committee decided to buy \$50,000 worth of United States Defense Savings Bonds, thus duplicating last year's example. This brings to \$1,511,750 total of Defense and Government Bonds purchased by the Ukrainian National Association.

Stories concerning the U. N. A. Executive Committee appeared in Jersey City newspapers.

Jersey City Branches

In Jersey City, the location of the main office of the U.N.A., there are about 500 Ukrainian families. The Polish nationality is the largest Slav group in the community, but 450 families of "Russians" from Galicia and 150 families of "Rusins" from Carpatho-Ukraine also live in the city.

The U.N.A. has eleven branches in Jersey City and three in neighboring Bayonne. All of these branches, like the main organization, have had

modest beginnings. Branch 70, the Ukrainian Progressive Club, is the oldest Jersey City branch, having been organized in 1902. It has a total of 148 members at the present time.

Branch 4, the St. Nicholas Society, was formed in 1906 and now has 40 members. The St. John the Baptist Society, Branch 270, which has 170 members, was organized in 1910. Branch 170, formed in 1912, is known as the Ukrainian Scouts and has 148 members. The St. Vladimir Society, Branch 286, was formed in 1914 and has 68 members. With 56 members is the Svoboda (Liberty) Society, formed in 1915. The Free Cossack Society of Rosilna (a village in Ukraine), Branch 196, was formed in 1919 and has 31 members. Branch 275, the Darachiwshina Society (a village in Ukraine), was formed in 1923 and has 73 members. Branch 257, the St. Peter and Paul Society, has 22 members and was organized in 1927. The Lesia Ukrainka Society, Branch 171, was formed in 1936 and has 72 members. Also formed in 1936 is the Sons of Ukraine, Branch 287, which now has 35 members. The combined membership of all eleven branches in Jersey City is 863.

Neighboring Bayonne has a total of 347 members which added to the Jersey City total, comes to 1,210.

From this it can be seen that the main headquarters of the U.N.A. has made its influence felt in the city of its location. The organization has received considerable publicity in the local newspapers, while the city's Ukrainians, because of their numerous activities, are continually in the papers. Marcel Wagner, a young Ukrainian American lawyer and an Assemblyman of the State of New Jersey, is a U.N.A. member, belonging to a Jersey City branch. For the past several weeks, U.N.A. branches and Jersey City Ukrainians have been receiving publicity as heavy buyers of Defense Bonds.

The U.N.A., its branches, and Jersey City Ukrainians have a good reputation in Jersey City. Anything any Ukrainian organization or group in Jersey City does is good newspaper copy.

Two U.N.A. Members Marry

Among recent marriages of young U.N.A. members was that of Daniel Shumeyko of Union, N. J., member of Branch 240, and Helen Kuzow of New York City, member of Branch 204. The marriage took place February 7th, at St. George's Ukrainian Catholic Church. Rev. Sheremeta officiated. The reception was at the Brevoort Hotel. The couple now reside at 1972 Ostwood Terrace, Union, N. J.

THEODORE LUTWINIAK

realize now, today, that we can give those boys the weapons they need only by going the limit in producing them. We cannot let any consideration whatsoever interfere with the job of production. If we lose the battle of production we lose the war."

Brigadier General Lewis B. Hershey, Director, Selective Service System:

"While the chief reason for the establishment of the Selective Service is to create armies, it recognizes family life, industrial and agricultural skills, and the needs of industry and agriculture. In its regulations, every precaution is present to prevent the promiscuous taking of men whose place is behind the lines. It insures the equal distribution of the burdens of sacrifice on every part of the country. It is a sane, fair, and common-sense method of military recruitment. It is service according to degree of qualification."

COMMON COUNCIL

They will be stopped only if and when we rouse ourselves to the fullest pitch of our power.

"Most of us haven't realized as yet how tremendous our task is. We've under-estimated our enemies — and how much will be required to conquer them. We must, all of us, be prepared in spirit for the sacrifices that lie ahead. There are going to be plenty of them to make. Our old, easy-going way of doing things on the farm, in the factory, in the office or the shop, must go. We've got to toughen ourselves for hardships many of us have never known...

"During the seasons ahead we can find renewed strength in returning to the self-reliance of our ancestors who cleared a wilderness, made themselves self-sufficient in food and clothing and housing, who shared their labor and their tools. They were rugged, courageous, skillful men and women — those ancestors of ours. They had a vision of a new day as they established and defended their homes. We may have relaxed in some of the virtues which they had — but we must regain them. We must be as tough, as enduring, as hardworking, as skillful as they. We must be and we will be."

Donald M. Nelson, Chairman, War Production Board:

"A lot of good American boys right now are face to face with a grim, determined, well-equipped enemy. They're taking punishment — taking it with courage and in the spirit that has always animated American troops. But these boys can't stop planes and tanks with bare hands. They can't get where they've got to go without what it takes to get there. Only we can give it to them. You and I, everyone of us here at home, must