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UKRAINIAN CHOIR SINGS AT RADIO CITY EASTER MORN SERVICE

THE inspired singing of the augmented Ukrainian Church Choir of 85 voices under Professor George Kiritchenko at the United Easter Dawn Service, held at the famed Radio City Music Hall on Easter Sunday, made the service highly memorable to the 7,500 persons who crowded the magnificent theatre, and to the countless multitudes who heard it over the radio (NBC) on a coast-to-coast hook-up and by short wave throughout the world as well.

The choir did more than ample justice to the beauty of the Ukrainian Easter hymns it sang: "Khristos Voskres" (Christ Arose) by an unknown composer, "Khristos Voskres" (Christ Is Risen) by Nizankowsky, and "Tsey Den" (This Is the Day) by Bortniansky. The last song, the most stirring of them all, was the one broadcast over the radio.

Very striking, too, was the appearance of the choir, the members being clad in the colorful Ukrainian native costumes, which, as Mr. John D. Rockefeller (who was largely responsible for the choir's appearance at this service) is said to have remarked, "truly depict in their varied hues, far better than does our black and white formal dress, the arrival of Spring and the unflowering of Nature, which

is Eastertide."

Local dailies carried accounts of the choir's appearance at the Radio City Music Hall Easter Morn service, prior and after it. Pictures of the choir appeared in The New York Times, the World-Telegram and the Daily Mirror.

The choir, directed by Prof. Kiritchenko, was composed of the Ukrainian Protestant Church Choir of New York, augmented by members of the Ukrainian Orthodox Church Choir of New York, the Ukrainian Presbyterian Choir of Newark, and several members from the Ukrainian Youth Chorus of N. Y. and N. J.

The United Easter Dawn Service, an annual affair, was held under the auspices of the Greater New York Federation of Churches.

Philadelphia Ukrainian B. & L. Ass'n Sells \$150,000 War Bonds

The Ukrainian American Building and Loan Association of Philadelphia, Pa., an issuing agent for U.S. War Bonds, series E, sold up to March 30, \$150,000.00 worth of the War Bonds,—it was revealed by Dr. Walter Gallan, the association's secretary, at meeting on April 8 of over 600 air raid wardens, of which he is one.

The sale of the War Bonds by the Building and Loan Association is being continued, it was stated by Dr. Gallan, who is also a member of U. N. A. Supreme Auditing Committee. The office of the B.&L. is open every Friday evening from 6 to 10 for that purpose.

Twenty-five thousand dollars worth of the War Bonds sold by the Building and Loan Association is credited to the Ukrainian National Association, Dr. Gallan declared. "Out of six and a half million of its assets, the Ukrainian National Association has invested thus far one half million in United States Bonds," he continued. "Out of its 40,000 members, approximately 2,000, or one full regiment, are already in the United States Forces. The son of the Vice Presidentess of the Ukrainian National Association, Stephen Malevich, a captain of engineers, was de-

corated about six weeks ago at the Bataan Peninsula by General MacArthur. Over four hundred lodges, scattered all over the United States, have bought considerable amounts of U. S. War Bonds on their own account, and urge all their members and their families to do likewise...

"Thirty-thousand dollars is credited to another fraternal society, smaller in membership but just as active in fraternal life and in the purchase of U. S. Bonds. It is the Providence Association of the Ukrainian Catholics of America. May I add again, that the son of the recording secretary of this society, Antin Curovsky, was the first victim of Japanese attack on Hawaii Islands. Many of you may be acquainted with the fact, that as a radio man, with perfect knowledge of Japanese language, this young lad was stabbed to death by a Japanese spy about two weeks prior to their brutal attack on Pearl Harbor.

"In presenting briefly the above facts, I merely wish to impress upon you what actually has been done very quietly and modestly by thousands of our citizens of Ukrainian descent who fully realize the seriousness of the present conditions and the duties to their country."

HOW OUR ARMED FORCES WILL BE INCREASED

WITH more and more of our young men, including many of Ukrainian descent, entering the armed forces of our country, the question often comes up as to how many fighting men will actually be needed for an all-out war effort, how they will be gotten, and what effect will this have on civilian life for the duration of the war.

At the present time, there are slightly more than 2,000,000 men in the American Army. There are 1,000,000 more men in the Navy, and about 500,000 in the Air Force. That marks an immense change from a few years ago, when the Army was down to around 150,000 men, and the other military branches were also negligible so far as numbers are concerned. But the change that will take place in the future, according to current plans, will be infinitely greater—and will have an infinitely greater effect on the normal ways of the nation.

Top military men believe that the Army will have to be increased to 8,000,000 men and perhaps still more—that the Navy will have a personnel of around 2,000,000—and that the Air Force will also reach the 2,000,000 mark. In short, if this war continues, between 12,000,000 and 13,000,000 men will be required for military service.

Not all of these men, by any means, will be combat troops. A major Army is a world of its own, requiring every kind of skill, talent, craft and profession. For each man in the fighting lines, there must be several men behind the lines in the departments of supply, communication, transport, etc. The same thing is true of the Navy and Air Force. But all of these men, whether they serve with guns or tools, will be wearing uniforms, and all of them will be out of civilian life.

The reasons for planning so vast a military establishment are obvious.

We must figure on a large war whose end will be the actual land invasion of Axis countries. All hope that will not be necessary and that Germany and Japan will collapse. But it would be the height of folly to plan on that. We must, instead, plan on doing it the hard way.

What will be the effect of this demand for manpower for the military services?

First, it can be stated categorically that every man under forty without dependents, and without a job which is considered absolutely vital to the war effort, will be inducted, and soon. Men who are physically unfit, of course, will be exceptions—but men with relatively minor physical disabilities will be taken, and placed in non-combat work.

Second, Congress will probably pass a measure providing for government support of men's dependents. There will be considerable debate over this, and a great deal of argument concerning how much money should be provided. But it is thought certain that a law will eventually be approved. Then the millions of men in the 3-A classification will gradually be taken. The Selective Service Boards have recently been reclassifying men with wives who are self-supporting, changing them to the 1-A bracket.

Third, the registration of older men (up to 64) will give the government exhaustive information concerning a reservoir of manpower which is too old for actual combat, but which can

UKRAINIAN GUERRILLAS KILL TWO NAZI GENERALS

Commenting on the effectiveness of Soviet guerrillas operating behind the German lines, the April 1st issue of The Daily Tribune, a Catholic daily of Dubuque, Iowa, reported that in January, a band of Ukrainian guerrillas killed two German generals when they attacked a Nazi motorized column. Another band blew up a dam, flooding a German supply road. An entire railway yard filled with German oil and munition trains was wiped out by still another Ukrainian guerrilla band.

be called upon for other necessary duties. These men, for example, could be used for farm labor, and for work in war industries. They could release younger men for the fighting forces. If this war goes on long enough, it is considered inevitable that the government will decide where, when and for how much pay you will work.

Fourth, it is a definite possibility that we will eventually classify and conscript womanpower. That is already being done on a volunteer basis, and in time it may be done on an enforced basis.

What will be left for civilian production, civilian life?

The answer is clear: "The barest minimum of what is needed." If this war lasts long enough, the drain on our human resources will be as great as in Germany, England, Japan, or anywhere else. The home fires will be kept burning by women, by men who are unfit for military service, and by

YOUNG U. N. A. MEMBER WOUNDED IN BATAAN FIGHTING

Paul Boback of Ford City, Pa., a member of U.N.A. branch 63, fighting with Lieut. General Jonathan Wainwright's legions in the Philippines, was recently revealed officially by the War Department to have been "slightly wounded." Daily Leader Times of Kittanning, Pa., reports.

The parents of this young Ukrainian American soldier, Mr. and Mrs. Alexander Boback of 617 Fifth Ave., Ford City, received news of their son's injury in a telegram dispatched from the Adjutant General's office in Washington. Full text of the message:

"Deeply regret to inform you that your son, Paul Boback, was slightly wounded in action in the Philippine Islands March 24 and is making normal improvement. Progress reports will be forwarded as received."

Paul is a member of the aviation engineers, and arrived in the Philippines only shortly before the outbreak of the war to build air fields in rural, semi-jungle areas.

old men. Then when the war is over, the vast job will start of reestablishing life on a peacetime basis. In the meantime, any man in good health who is not beyond the registration age limits, should be prepared for sudden disruption of his economic, social and domestic life. This war is being fought "for keeps," and all the wealth of the nation, human and material alike, is dedicated to winning it.

THE UKRAINIAN UNIAT CHURCH

Motives For Volodimir's Acceptance of Christianity

THE weakness of paganism in evolving a State organization caused the founders of the State of Kiev to seek a new religion which, both by its activity and its strong moral and social discipline, would be able to contribute towards the building-up of the State organization and the cultural development of the country. These were the psychological motives for Volodimir the Great's acceptance of Christianity in 988. The reason for the choice of the Byzantine faith by the Kiev Princes is not to be sought in dogmatic theological differences or in the separation of Western from Eastern culture. Rather was it due in the first place to material considerations, such as the trade treaties which had already been contracted with the Greek Empire and which made possible to the Kiev merchants, through their visits to Constantinople, a practical acquaintance with the magnificence of Christian ritual. It must not be forgotten that Byzantine culture at that time was at the zenith of its development, far in advance of the West, a fact which must also have contributed to the choice of this belief. Finally, Greek culture had, through proximity with the Slavs, acquired a leaven of Slavonic elements, so that it would not have seemed so foreign to the sentiments of the ruling class in Kiev as the distant and newly-risen influence of the West.

Growing Ties With the West

However, the fact that the Kiev State maintained the friendliest relations with the Greek Empire and even adopted its form of Christianity did not prevent the gradual strengthening of ties, not perhaps of friendship, but at least of cordiality, between Kiev and the West, more particularly Rome. In the reigns of Volodimir the Great and of his son, Yaroslav the Wise, the tendency grew up, under suitable guarantees, of maintaining religious dependence upon Byzantium, while at the same time recognizing the significance of the West by alliances with the Catholic Powers, and of thus sharing in the common European cultural development. On the other hand, the Popes in Rome were strongly interested in the newly-risen power in the East, and their numerous missions to Kiev are a proof that, in spite of the distance and the proximity and influence of Constantinople, conditions were really favorable to mutual relations between Kiev and the West. After the break between Rome and Byzantium, Kiev was in a position to act as mediator between the Roman and Greek Churches, to assimilate the cultural influence of both Eastern and Western Europe and remodel it into a new and original whole. Russian Ukraine only accomplished a small part of this great task of acting as mediator between East and West in the course of her historical existence. The reason for this lies possibly in the fact that right from the first her efforts in this direction failed.

Early Attempts At Union With Rome

On such unsuccessful effort was that of Prince Liaslav, who driven out of Kiev by his brother, sought the protection of Pope Gregory VII in the hope of regaining the princely throne with his help. In return he pledged himself to acknowledge the supremacy of the Pope in his realm. The Tartar invasion and the devastation of the country brought about a shifting of the cultural importance of Kiev in the West Ukrainian province. The Galician Prince Danilo Romanovich recognized outwardly the supremacy of the Khan, but worked out various plans for restoring the devastated country and freeing it from vassalage to the nomads. Real-

izing that, as ruler of a small semi-principality, he had not at his disposal the necessary means to deal a decisive blow at the Tartars, he sought the help of the Pope, to whom he held out the prospect of a union of the two Churches in return for the organization of a crusade against the Mongols. In order to increase Danilo's authority, the Pope sent him, in 1255, a king's crown, with which he was crowned in Drohichyn, but the promised help against the enemy did not materialize, and so the whole plan came to nothing.

At the Council of Lyons in 1245 there appeared, by order of the Kievan Prince Michael, Archbishop Peter Arkerovych, who likewise made concrete proposals relative to union with Rome, but stipulated for the organization of a crusade against the Tartars.

Also, the Metropolitan of Kiev, Gregory Tsamblak, was present in 1418 at the Council held at Constance, where the question of union was discussed. He made it a condition of his entry into the union that the recognition of the Pope should depend on the decision of the Patriarch of Constantinople.

The Union of Florence

Particularly noteworthy is the Union of Florence (1439), of which the origin is to be sought in the political situation of the Byzantine Empire. The Metropolitan of Kiev and Moscow, Isidore, at this Council showed great zeal on behalf of the union; but his efforts were not crowned with any lasting success. After the publication of the Union in Moscow, Isidore himself was arrested in the Kremlin Cathedral and only escaped certain death with great difficulty. On the other hand, in the South there broke out an agitation among the Greeks settled there, to try to win the people back to the Byzantine Patriarchate and away from the Union. The idea of union was, later, again made an object of negotiations by the Metropolitan Misail in 1470, and Joseph Bolharynovych (1498-99), but no practical results ensued. All these efforts of single persons or of the government were, in principle, doomed to failure by the attitude of the Ukrainian clergy, who did not want to enter into union with Rome on their own responsibility, without the co-operation of the whole Orthodox Church and particularly of the Patriarch of Constantinople.

Role of Orthodox Church In Struggle Against Poland

After the Ukrainian lands had gradually, in the course of two centuries (1340-1569), become incorporated in the Polish State, Ukraine was involuntarily brought into contact with West European culture and the Catholic Church, which deemed it necessary to extend its sphere of influence against the East. In view of this danger the Orthodox Church, already shaken to its foundation, began to play an important part in the struggle for the cultural independence of Ukraine against the Polish State; for, after the decay of the Kievan State and with the suppression of its special tradition, the religious difference between Western Catholics and Orthodox tended to coincide with the political distinction between Poles and Ukrainians. "The faith of our fathers" constituted the elementary if unconscious basis of national feeling, and the remnants of the once so powerful Byzantine culture, which were kept alive exclusively by the Church, separated the higher strata of Ukrainian society from the Polish nobility and its orientation towards the West. From this point of view, any weakening of the Ukrainian Orthodox Church or slackening of its authority was a source of extreme danger.

Split In Orthodox Camp

There were several reasons for this decay of the Orthodox Church on Ukrainian territory under the Polish rule. From having formerly held a dominant position in a State of its own, it was forced back into the rank of a barely tolerated factor, and believed that the way of escape from this situation lay in complete isolation from all outside influences. Instead of entering into the fray and defending its position by the same means as were used to attack it, it renounced all activity and thought to take refuge in the stronghold of its dogmas. The danger in this seemed all the greater as simultaneously the enemy's strength increased appreciably. After defeating Protestantism with the aid of the Jesuits, the Catholic Church in Poland, conscious of its regained strength and energy, sought new spheres of expansion, in order thus to make good its loss and to console itself for its past glory. If we add also that Polish culture, which was closely bound up with the Catholic Church, was at that time in its flower, we can understand to the full the danger that existed to the Ukrainian Church. In order to successfully to compete with this culture and with the Catholic Church—which, be it noted, still enjoyed the authority of the State—there was need of outstanding personalities of great strength of purpose, not, however, lacking in appreciation of the new ideas nor rooted in a poorly assimilated Conservatism. The facts mentioned above show that in the unequal struggle between Catholicism and Byzantine Orthodoxy, the latter was bound to be the loser, in spite of all attempts to bring about better relations. The Orthodox camp itself lacked courage and determination, while it was split into two parts: a progressive bloc, which saw in the reorganization of the whole school system along new lines and in dependence on the West the sole way of putting new life into the Church and the nation; and a Conservative group, headed by Ivan Vyshensky, as its most notable representative, which preached extreme loyalty to the traditions of the glorious past and wanted to substitute for all the doubts and problems of the time Byzantine asceticism and the former simplicity as the only way to salvation.

The Fall of Constantinople—the Second Rome

In this desperate position of the Orthodox Church and in its consciousness of its own weakness lay the psychological motives for the renewal of the movement towards union which actuated a section of the Ukrainian church dignitaries and of Ukrainian society. The possibility of a connection with the Church of Rome or the actual carrying through of a union with it threw open to the Orthodox society not only the prospect of cultural and spiritual advantages, but also promised actual material gains. In Poland at that time members of the Orthodox Church had to suffer certain restrictions in their rights of citizenship as compared with Catholics, so that the Orthodox nobility, Church and commons did not obtain the equal rights that had previously been promised to them. By the act of union, which would place them under the protection of the powerful Roman Pope, the Orthodox who suffered this loss of rights wanted to gain equality with the Catholics, and more generally to make themselves independent of the spiritual and material supremacy of Poland. There was, however, another motive of great importance. The fall of Constantinople meant that the second Rome had lost all its meaning, and the consequent weakness of its religious hierarchy was that Moscow—or the Third Rome, as it called it-

self—tried to establish itself as the new centre of the Eastern Church. (1) Ukrainian bishops had to choose between Moscow, in their opinion no more than barbaric, and the original Rome; and they chose the latter.

Supporters of Union—Spokesmen of Ukrainian National Idea

From the point of view of cultural and national interests, the Orthodox supporters of the Union were the spokesmen of the Ukrainian national idea in opposition to the Conservative party, which rather tended to have connections with Orthodox Moscow. This is supported by the fact that one of the most vigorous defenders of the Union, the Greek Catholic Metropolitan Hypatius Poty, had a passion at that time for the rights of the Ukrainian language. It is well known that the confession of faith and the oath that he laid before the Pope were in Ukrainian, though he was a thorough master of Latin. The propaganda for the Union was also considerably helped by the ultra-Catholic attitude of Sigismund III, then King of Poland, who let go no opportunity of helping the efforts of the supporters of the movement, and of showing his open disfavor of true Orthodox churchmen. The prospects for the Union were uncommonly favorable, and its defenders, the Jesuits, considered it their duty not to lose this opportunity, which might never be repeated again in the course of history. Lastly, the Patriarchs of Constantinople themselves, through their visits to Ukraine and through the publication of inopportune decrees, contributed to the stirring up of discontent with the Orthodox Church and the preparing of the way to the Union.

The Synod of Brest

Out of these considerations there was formulated at the Synod of Brest on 12 June, 1595, a petition to Pope Clement VIII, in which the Ukrainian bishops declared themselves ready to acknowledge the supremacy of the Pope. Of course, they laid down at the same time a list of the conditions under which the Union was to be effected. Bishops Hypatius Poty, of Vladimir, and Cyril Terlecki, of Luck, were to deliver the wishes of the Synod in person at Rome. The Apostolic Throne made no difficulties in this respect for the converted Ukrainians. On 23 July, 1595, the Pope solemnly received the Ukrainian people into the bosom of the Catholic Church and proclaimed this event to the whole Christian world through the constitution known as "Magnus Dominus." In this document the head of the Catholic Church depicted the work of the Ukrainian episcopacy prior to the Union, described in detail the solemn act of Union, at which the Bishops Poty and Terlecki represented the Ukrainian people, and sanctioned the rites and customs of the Ukrainians "dummodo veritati et doctrinae fidei catholicae non adversentur."

(To be concluded)

(From *The Slavonic Review*, London, Dec., 1931,—by J. Mirtshak, translated by D. G.)

BROTHER TRIO SEPARATED IN ASSIGNMENTS BY ARMY

Three brothers, John, Michael and Nicholas Oresick, all members of the Ukrainian National Association, Br. 63 of Ford City, Pa., who left together in the March 14 party of selectees, were separated in their assignments from the reception center but all wound up in the southland, the Kittanning Daily Leader Times reports.

John, better known as Hiko, went to the tank destroyer force at Fort Jackson, South Carolina. Mike, a former Ford City High School basketball player, was shipped to Camp Wheeler, Georgia. Nick has informed his friends by postcard that he is only ten miles from the Gulf.

HOW THE GERMANS DISPERSED THE CENTRAL RADA

SOME interesting sidelights on the Treaty of Brest-Litovsk of February, 1918 to which the Central Powers, Soviet Russia and Ukraine were parties, are provided in the November, 1941 issue (vol. 1, no. 1) of "The Russian Review" in a documentary account on "The German Occupation of Ukraine in 1918," written by Xenia Joukoff Eudin.

The journal, incidentally, is a scholarly review "devoted to Russia, past and present." To the best of our knowledge, only its first number has appeared thus far. Its editor is William Henry Chamberlin, foreign correspondent in Soviet Russia for "The Christian Science Monitor," 1922-1933, author of "Russia's Iron Age," "The History of the Russian Revolution," and other works.

Xenia J. Eudin, author of the article, is a native of Ukraine, who attended Moscow University for Women and the University of London; at present she is a Research Associate, Hoover Library, Stanford University.

The most arresting part of her account—which though interesting cannot be considered as complete—of the German occupation of Ukraine in 1918 is that dealing with the dissolution by the Germans of the Central Rada—governing body of the Ukrainian republic then.

Hostility Between Ukrainians and Germans

What led to this dissolution, as our readers may recall, was the antagonism which rose after the Brest-Litovsk Treaty between the Ukrainian people and the Germans. The latter had come into the country ostensibly as allies but soon revealed themselves as its exploiters of the worst sort, intent upon bleeding the country dry of its resources, especially its food, and constantly interfering in its social, political and economic life.

The relations between the Central Rada and the German authorities of occupation under General von Eichhorn grew steadily worse. Enraged by the Ukrainian resistance, the Germans decided to dissolve the Rada as the government of Ukraine and establish in its place a puppet government headed by Paul Skoropadsky, a Ukrainian-born ex-Russian general, upon whom, with the aid of certain Ukrainian landed interests, they conferred the historic title of Hetman of Ukraine.

It is at this point, that Miss Eudin presents a vivid account of the dissolution of the Central Rada by the Germans. It is a translation from the "Kievskaya Mysl," No. 64, April 29, 1918:—

"Hands Up!"

The members of the... Rada met (on April 28) in the same exciting atmosphere as on the day before... The session was devoted entirely to the discussion of General von Eichhorn's order [which dealt with German supervision of the next Ukrainian harvest and established German court-martials in Ukraine]... M. G. Rafes... read the official declaration by the German command forbidding May celebrations without special permission. The speaker found in this fact a definite intention [on the part of the Germans] to humiliate the Ukrainian government... The tragedy of the Ukrainian people was great but it was no different from the tragedy of other small nations when they attempted to take the path of independence. The speaker's words were cut short... at 3:45 p. m., when a German lieutenant with a detachment of heavily armed soldiers wearing helmets entered the Rada meeting.

"In the name of the German gov-

ernment," the lieutenant said in Russian, "hands up! Do not move!" Excitement swept through the audience and everyone jumped up. Armed German soldiers poured through the open door... "Hands up, hands up," again shouted the lieutenant, who was now joined by several German officers, some of whom spoke Russian. The members of the Rada, the representatives of the press, and the public submissively put up their hands...

Hrushevsky Refuses

The chairman alone, M. S. Hrushevsky, remained in his seat and did not lift his hands. He was outwardly calm, but the flushed spots on his cheeks showed his inward turmoil. The soldiers who had spread out over the hall kept their revolvers leveled at the crowd of people who stood motionless with upraised arms. Revolvers were also directed at Professor M. S. Hrushevsky. "I protest with all my power against the entrance of soldiers in the building of the Rada," said Professor Hrushevsky in Ukrainian. "Who are you?" cut in the lieutenant. "I am Hrushevsky, the chairman of the Central Rada."—"Oh, Hrushevsky," said the lieutenant, "right now I am the only one who will do any talking around here... Where is the Minister of War, Zhukovsky? Where is the Minister of Interior, Tkachenko?" he shouted. "Where is the Minister Kovalevsky? Where is the director of the administrative-political department, Gaevsky?" Silence followed. Neither Tkachenko, nor Zhukovsky, nor Kovalevsky was in the hall. "Here I am," the director of the administrative-political department, Iu. I. Gaevsky, said suddenly. Upon an order from the lieutenant, Gaevsky was surrounded by a group of soldiers, arrested, and escorted from the hall...

Everybody still stood in increasing discomfort, their hands high. The commander of the detachment looked everywhere for Tkachenko, Zhukovsky, and Kovalevsky, trying to get their home addresses from Professor Hrushevsky and other deputies who would not give the information.

"Where does Tkachenko live?" the lieutenant asked M. V. Porsh.

"I do not know," answered Porsh with his hands in the air, a copy of the Neue Freie Presse in one and his passport in the other.

"And now," shouted the lieutenant in Russian, "all those who have firearms put them on the table. Anyone failing to do this will be severely punished. We shall search everyone."

Protests

"I protest most categorically against any searches being conducted in the building of the parliament," said M. S. Hrushevsky.

"Every person who does not surrender his arms will be immediately shot," the other lieutenant said in German.

One of the representatives of the press turned to the first lieutenant: "You do not translate correctly. Your colleague is threatening to shoot us, and you speak in Russian only of severe punishment."

"Never mind," said the first lieutenant calmly, "we will make shooting the punishment."

Again the order for the surrender of the arms was given. "Hands down," ordered the second lieutenant in German. Everyone put down his hands. Several people walked to the table and placed their revolvers on it in front of M. S. Hrushevsky, who still sat there...



MICHAEL HRUSHEVSKY—Scholar and Statesman

As chairman of Central Rada, government of the Ukrainian National Republic, and a historian and scholar of high repute, Hrushevsky (1866-1934) refused to be cowed by the Germans when on April 28, 1918 they invaded the Rada Chambers to disperse it.

The names of the Rada members were taken down, and each was marched into another room next to the hall where soon all of them were gathered. (In the end one member after another was permitted to leave, and even M. S. Hrushevsky was finally released. The German guard was removed.)...

The doors of the building were opened again. Members of the Rada passed in freely... and gathered in groups excitedly discussing what had happened. "Are we dispersed or aren't we?" the delegates kept asking each other. And to this question no one seemed to give a definite answer.

Overthrow of Skoropadsky's Puppet Regime

Actually the Rada was dissolved, and with German aid "Hetman" Skoropadsky and his puppet government assumed power

A storm of opposition arose against this German-controlled dictatorship. It became further intensified with the revelation, which Miss Eudin does not mention in her account, that Skoropadsky's regime was composed of many pro-Russian elements, including some prominent monarchists who advocated the restoration of Tsarist Russia.

The fast-rising opposition took form with the formation of the Ukrainian National Union (July, 1918), a coalition of several Ukrainian national parties. When following the armistice on the Western Front (November 11) Skoropadsky concluded an alliance with General Denikin, the leader of the Russian "Whites" (who sought to restore Tsarist Russia), the Ukrainian National Union proclaimed the alliance treasonable and against the principles of Ukrainian freedom. It then created the Directory, headed by Vinichenko and Petlura, whose aim was to overthrow Skoropadsky's regime and drive the Germans and the Russians out of Ukraine.

The Directory declared Skoropadsky a traitor and called upon the

people to rebel against him. Its appeal was answered by a mass rebellion throughout Ukraine, and volunteers flocked to augment the Ukrainian army under Petlura.

From the very outset, victory rode with the Directory, and on December 19 it made a triumphal entry into Kiev. And thus once more, but only for awhile, the Ukrainian National Republic had driven off its enemies.

Most of all this, however, is not mentioned at all in The Russia Today article.

"A DISTINGUISHED PIECE OF WORK"

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

A HISTORY of UKRAINE

By MICHAEL HRUSHEVSKY

Edited by

O. J. FREDERIKSEN

Preface by

GEORGE VERNADSKY

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Terrified, the father called the doctor on the telephone. "Our little son has swallowed a fountain pen!" he agonized.

"If he out," calmly promised the doctor.

"But hurry; what shall I do until you get here?"

"You'll just have to use a pencil."

The Story of Ukrainian Literature

(2)

"Vesnianky" and "Hahilky"

In springtime, approximately during the time when we now celebrate our Easter Holidays, our ancient pagan ancestors celebrated the Festival of Spring (Lado). Crowds of girls would gather in some open grassy clearing and, intertwining their arms around one another, sing songs of joyful tidings at the coming of spring. These songs are known as "vesnianky" (derived from "vesna"—spring) and "hahilky." They were sung only by the girls, while the boys and young men stood on the side watching and bantering among themselves and the girls.

Later, with the establishment of Christianity among the Ukrainians, the custom of singing "vesnianky" and "hahilky" was carried over into the Easter Holidays. Today, they are usually sung during the entire three days which compose the Easter among the Ukrainian people, usually in the afternoon and evening on the grounds surrounding the church. Notwithstanding this transposition, however, many of the pagan customs connected with the earlier ceremonies are still adhered to in many parts of Ukraine. For instance, a custom which is still practiced in many sections is that of burning a bundle of straw. This is supposed to drive the winter away.

But all this, of course, was before the present war and under regimes that permitted it.

During the "Zeleny Svyata" (Green Holiday, — Pentecost) the Ukrainians have another interesting custom, one which also dates back to the pre-Christian era. It consists of festooning the straw-thatched roof, gates and doorways with green boughs, which act is supposed to drive out all manner of evil spirits and witches. The same act is performed in the fields in order to let the crops grow undisturbed. Today, however, the younger people are more inclined

to ascribe to this custom the meaning of the unflowering of nature, the full bloom of trees and plants. Songs about "rusalky" (spirits, including those of dead children who died unbaptized) are also sung during this holiday.

At the time when the sun was at its hottest, approximately June 23rd and 24th, the ancient Ukrainians celebrated the Festival of Kupallo (derived from "kupanye"—bathing). At this celebration the people, clasping hands, would sing all manners of "kupallo" songs and dance to their rude accompaniment. In order to purge their bodies and that of their cattle and horses of the diseases which might have attached themselves during the cold seasons the celebrants built huge bonfires through which they leaped. This was followed by bathing, and finally by the casting of green wreaths on the waters.

The Church gave this festival a different character by linking it with the Christian holiday known as the Day of St. John the Baptist. This jointure of the pagan "Kupallo" and the Christian St. John's Day became in time known as the holiday of "Ivana (John) Kupalla."

The custom of not bathing outdoors until St. John's Day still exists, however, in many sections of Ukraine. Waters on that day are supposed to have miraculous qualities, and therefore bathing on that day is quite prevalent. Still another curious custom connected with this holiday is the searching for a certain type of a fern, the possession of which gives the owner the occult power of discovering hidden treasures.

Harvest Songs

Another type of ritualistic folk songs are the harvest songs, sung in thankfulness during the gathering of the ripened crops. The custom of singing these songs dates back to antiquity.

In peaceful times, when the last of the crops had been harvested, the Ukrainian peasants would take up their farming implements and start trudging home. Though tired physically, they would be in high spirits, for at last the harvesting was over. As they tramped along the dusty roads, they sang various songs of thankfulness for the fine harvest. A few of them wore a wreath of wheat stalks, which still bore the ears, and placed this wreath on the head of the prettiest girl among them. She then led the procession homeward bound. The sun would be already setting when they, singing, laughing, and capering around, reached the home of the farmer whose crops they helped to harvest. Opening the gate they would enter the courtyard and gathering around his front door sing a song calling him out to greet them.

The farmer would come out, and the girl with the wreath would take it off her head and give it to him, wishing him at the same time good luck and bountiful crops in the future.

After thanking them all for their help in the harvesting and for their good wishes, the farmer would invite them to partake of his hospitality, bidding them to take their places at the already set tables in the orchard. He then would step inside for a moment and hang the wreath on the wall alongside the other wreaths from the harvest of other years, all bearing beneath them the year marked in crayon. Meanwhile the guests would have started to eat, and after satisfying their ravenous appetites, begotten from heavy toil in the open air, they would sing, play, and dance to instrumental music late into the night.

Folk Songs Drawn From Home and Family Life

Still another type of folk songs of Ukraine are those drawn from home and family life. They include those

which are associated with baptism, cradle days, weddings, funerals, orphans, and many other such subjects.

The typical Ukrainian cradle song usually expresses the great love the mother bears for her child and the worry and anxiety she undergoes concerning what will happen to her child when it grows up.

As for funeral songs, they are really not very many when compared with the others, although the burial of a person in Ukraine gives rise to many customs and rituals. Most of the songs of mourning are drawn from half-mythological and half-Christian sources. They usually liken the deceased to the sun and the moon, while death itself is compared with the sun setting behind hills or woods, or to a raven, a witch, or even a snake.

Memorial services for the dead are held on the so-called "tretyny"—"desiatyny" and the "sorochyny" (meaning the third, tenth and fortieth days after the death), as well as on "provoda," which was yesterday—the first Sunday after Easter, or on the "rusalany" day—the Saturday before Palm Sunday.

It was a popular belief among the Ukrainians that the deceased went to the next world in the same state of condition as when he died. That is why, for example, in Shevchenko's poem "Hamaliya" the Kozaks languishing in a Turkish captivity plead to God

Shame it is now in truth to say
Shame it will be at judgment day
For us from foreign tomb to rise,
And at thy court, to the world's
surprise
Show Kozak hands in chains."

In some parts of Ukraine wailing over the dead is said to exist to this very day. One of the finest wailing or mourning songs in Ukrainian literature is the Lament of Yaroslavna in the famous epic of the Middle Ages—Song of Ihor's Legion.

(To be continued)

Fire And The War Effort

The United States must become a nation of fire fighters and fire preventers.

Fine as the regular fire-fighting and fire-preventing forces are, they cannot do the whole job. Their numbers are simply not great enough, and men whose peace-time work was connected with fire have been called into one branch or another of military or defense-production service. The only way this nation and its vitally needed resources can be protected against fire, is by aggressive effort on the part of trained and competent volunteers.

There are three distinct kinds of fire we must guard against now. First, there are those so-called "normal" fires—the fires which occur in any year as a result of human carelessness, ignorance or indifference. Unremitting care, in home and place of business, backed up by sound fire-prevention information, is the solution here.

Second, war brings with it the imminent danger of sabotage on a large scale. Recent FBI arrests and disclosures indicate the extent of the fifth column movement in this country with its thousands of Axis nationals. Every factory, every power station, every bridge, every center of communication, must be policed and guarded.

Third, war brings the possibility of bombing and incendiary attacks from the air. Those who say "It can't happen here" are blind to the grisly facts modern war has produced. In every community there should be an adequate group of volunteers trained to deal calmly and effectively with this kind of warfare.

Fort Dix's Finance Office

Bill-paying, to most folk, is a minor, first-of-the-month chore. But to Fort Dix's Finance division, it's a man-sized, day in, day out assignment. Under the direction of Lieutenant Colonel Hilton E. Heineke, Post Finance Officer, the Finance Department annually disburses some \$9,600,000 in payroll, and \$14,400,000 for other expenses.

One among many of the problems of an Army disbursing agent is the fact that, in accounting for expenditures, they have to be specifically classified. All Army budgets come from specific allotments by Congress: ... so much for payroll, so much for travel, so much for subsistence, etc. And statements of expenditures have to be broken down in such a way as to show not only the dollars and cents involved, but also which division or sub-division of what Congressional allocation the payment is charged to. It follows naturally, then, that the Army has its own system of accounting, incorporating the best features of civilian practice, and including certain ingenious variations of its own.

Payroll, the largest single pay-off job in the Army, is not entirely a Finance Department operation. The payroll lists, containing individual soldiers' names plus rate of pay, are compiled by the individual companies, then sent to the finance office for computation. When pay day—that occasion of soldierly rejoicing—rolls 'round, at the end of each month, the finance office sees that each company has the exact amount of money required to pay off its roster.

The pay-off, itself, is then handled in the companies. The men queue up, alphabetically, outside the orderly room door. Inside sits the Company Commander, behind a desk heavily laden with coin of the realm. Next to him sits the Witnessing Officer. Before these officers passes an apparently endless stream of men, each of whom announces his name, salutes, and is given his monthly stipend.

Sometimes soldiers are "red lined," which means they are paid on a supplementary payroll about ten days after the regular pay day. Reasons for this are many, such as forgetting to sign the payroll, early in the month, signing incorrectly, change of post, etc. During the month of December, there is usually an extra pay day for everyone. Along about the middle of the month, there is a partial payment, to help the men pay for Christmas presents and furloughs. The balance is paid them when holiday furloughs are over, shortly after the first of the year.

All of this, of course, means added work for the Finance Department. But they take it in their stride, continuing meanwhile also to pay off, and account for, all the commercial accounts of the Post. Assisting Colonel Heineke in this herculean task are 3 officers, 1 warrant officer, 21 enlisted men, and 19 civilians.

Thanks to the untiring efforts of men like these, Uncle Sam can boast: "Millions for defense. And every cent accounted for!"

Remember Pearl Harbor! Remember it every pay day! Buy U. S. War Bonds and Stamps.

War Department Radio Broadcasts

Designed to link the men in our armed forces fighting abroad with American firesides back home, the War Department has inaugurated a series of weekly "Army Hour" broadcasts.

Starting last Sunday, April 5, the eve of Army Day, the "Army Hour" marks the first time in American history that a radio program has been directly sponsored and supervised by the Army to accomplish a military mission. The "Army Hour" will undertake to bridge the great distances which separate our armed forces and their families in continental United States; it will seek to bring about understanding of our military and morale problems as outlined by responsible military authorities and our own soldiers, many of whom will speak from the fighting fronts. Military leaders of our allies as well as the military leaders of "free armies" of subject peoples, still fighting, will broadcast from all corners of the globe. For obvious reasons of military secrecy, the identity or location of many of these cannot be made known in advance.

The program will be heard each Sunday afternoon from 3:30 to 4:30 Eastern War Time, over the coast-to-coast network of the National Broadcasting Company. It will be beamed world-wide by short wave radio to units of our Army abroad. The main portion of the program will originate in New York and Washington, with participation of soldiers from Army bases of the United Nations throughout the world.

ALEXANDER ARCHIPENKO

(Concluded)

(2)

THE Peinture Changeante is a fascinating machine. . . . The observer is shown a screen on which is painted a study in pure abstract form. Archipenko then presses an electric button, a rapid, purring buzz is heard, and the abstract form begins gradually to change, assuming concrete shape. In the course of three or four minutes, the transformation proceeds through most of the phases of the female body Archipenko has painted and chiseled, returning ultimately to the abstraction it set out from. The machine demonstrates conclusively that Archipenko's abstractions, however bizarre they may appear to the inexperienced eye, have all resulted from keen observation of the female form.

Derives From Einstein

If Archipenko derives from Einstein—or from the common fund of philosophy from which Einstein also emerged—he has had inspiration, too, from the empyrean to which Bach hearkened when he evolved his mysterious chords—"music of the spheres?" It was an Italian critic who first sensed the Bach analogy. The mystery of this sculptor goes far deeper than marble and chisel.

and intellectually, is the fortunate possessor, too, of a skill that enables him to carry out his inspirations deftly and surely in marble or bronze or wood, or on canvas. In adroitness, he resembles Picasso.

Though much of his work is beyond the grasp of laymen—even of artists and connoisseurs—so expert is his technique, so flawless his taste, that he has forced into popular appreciation a series of nude female figures, elongated beyond nature, but so exquisitely rounded and so marvelously beautiful as pure form, that even the more obtuse are hypnotized into forgetting comparison with bodies of flesh and blood.

He has done here in a great way with form what Aubrey Beardsley did in a lesser way with line. Few lovers of art fail to grasp now what Beardsley was driving at. The far greater master of line, Matisse, is still a puzzle to the generality. Archipenko, as profound in sculpture as Matisse is in drawing, may beat the Frenchman to universal acceptance of his genius.

His Early Years

Archipenko is a Ukrainian, born at Kiev in 1887.

"I come of a people who have no



Archipenko's Sculpture of Ivan Franko (1856-1916), the great Ukrainian poet, scholar, and patriot

In 1910, Archipenko created his armless, legless "Salome." Sixteen years later, he returned to the subject—this time to express another of its tragic phases. Now it is Salome's affection for John, which Oscar Wilde introduced into literature, to the astonishment and shock of Christendom.

The new work, radically different, is no less astounding than a dancer without legs. This time there are two heads—nothing more—the detached, living head of Salome woven into rhythmic pattern with the severed, lifeless head of John.

As this is written, Archipenko is still at work on this amazing composition. He has the form to his satisfaction, but he is experimenting with stains. This is to be a colored sculpture, combining modelling with paint, not after the style so much of his famous sculpto-paintings, once a profound sensation in the art world, as in the mood of his new vivid expression with the brush. This new art episode in the history of Salome gives promise of reaching, in Archipenko, a visual expression that Oscar Wilde conveyed so vividly through the medium of words, and Strauss through music.

Archipenko, profound emotionally

art tradition," "My ancestors, the same as the Russians, availed themselves in the past of Byzantine and Oriental influences. I like Byzantine and Oriental art, in fact all that is of genius in every country and of all times, and my 'tradition' is found everywhere—in the genius of human creation. There is no nationality in my creations. In that respect I am no more Ukrainian than Chinese."

Archipenko's most vivid childhood impressions are of the great cathedral of Saint Sophia in his native city, with its ikons and its Byzantine frescoes. Leonid Andreyev was his literary god. The blood and slaughter of the revolution of 1905 was the tragic climax of his experiences in adolescence.

His early art studies were in the University of Kiev, where sculpture claimed his attention over painting. He went then to Moscow, where he remained for two years, and next to Paris, Mecca of artists the world over. He entered l'Ecole des Beaux Arts, but remained there only two weeks, finding the academic system tedious, irksome and puerile for his alert, creative mind and frenzied skill.

He haunted the Louvre, and from what he saw there of the sculpture

War Department To Train 100,000 For Civilian Jobs

About 100,000 men and women will be trained in the course of the next year for War Department civilian jobs, the War Department announced recently. This program is under the supervision of William H. Kushnick, Director of Civilian Training of the War Department.

Trainees for War Department civilian jobs will be qualifying for duties as overhaul and repair mechanics, production workers, and inspectors at government-owned factories, arsenals and depots.

Men receiving training under the program must be over 44 years of age or between the ages of 17 and 20, so as to be outside the limits for selective service, or not eligible for military service for some other reason. In most instances the only other qualification is ability to pass a mechanical aptitude test which requires no technical knowledge, and is designed to weed out those who are obviously unfit.

For those who are eager to serve in the war effort but are not qualified for military service, a variety of opportunities is provided by this program. Applications for training under it may be made to any local office of the United States Civil Service Commission.

Students for mechanical jobs,

of the Egyptians, the Assyrians and the Greeks before Phidias and Praxiteles, worked out his own salvation in his Montparnasse studio. He was only 20.

Rodin was the idol of the restless youth of Paris, but Archipenko felt the same sort of antipathy for the surface loveliness of the reigning master that Cézanne had felt for the evanescent beauty of the landscapes of the Impressionists.

In 1909, after he had been in Paris for about two years, Archipenko began to develop with assurance the individuality that was to bring him into sharp attention and to start the turmoil which has not ceased and will not cease as long as his creative, inventive powers remain feverishly active. He began to display with the Independents and in the Autumn Salon. His work was singled out for caustic comment and stormy controversy.

He remained in France—in Paris and Nice—until 1919, and then he set out on an extensive tour of the European capitals, exhibiting his work. He tarried for a time in Berlin. In 1923, he came to New York, where he opened a school on the order of the ones he had conducted in Paris and Berlin. His intention is to make America his home. [He is an American citizen for the past ten years. Editor.]

A Leader Today

Alexander Archipenko, at forty-three, is already a leader among contemporary sculptors, and undoubtedly certain of a niche through the ages. Of his rivals for first honors since Rodin, the Frenchmen Maillol and Bourdelle were famous when Archipenko was born. The Serbian, Ivan Mestrovic, and the English-American Jew, Jacob Epstein, are more nearly his own age. Archipenko yields to none of them in the compound of intellect, emotion and skill, which spells genius.

More significant: Archipenko in each successive work gives evidence of growth—of a vitality vividly alive, like Picasso's. No matter how great the things he has done, there is always promise of something greater. Of his rivals, only Epstein shows this tendency. The fire of Archipenko's genius that flames upward in his female nudes is burning at white heat . . .

J. C. BULLIET

known as "mechanic learners," are paid at rates ranging from \$900 to \$1020 per year while in training. The training courses vary in length from 15 week to 4 months.

Men and women accepted for training as procurement inspectors will be paid at the rate of \$1440 per year while learning. For these, however, the minimum requirement is a high school education, and preference will be given to those who have had at least one year of college.

Mechanic learners after completion of their courses are placed in active employment as mechanics' helpers at increased rates of pay, and then begin what is known as "in service" training. Those showing general ability are rotated in various jobs to round out their knowledge, and have good opportunities for promotions.

A wealth of mechanical aptitude has already been uncovered by the Civilian Training program. Not only are such adaptations being made as the re-education of auto mechanics for aircraft work, but men who used to earn their living as insurance salesmen and clerks have become crack mechanics and supervisors.

Training is given in government and state-owned schools, scattered throughout the country. In some instances, the United States Office of Education has rented for War Department trainees the entire facilities of private technical schools.

One of the most pressing of present-day needs which the Civilian Training organization is seeking to fill is for procurement inspectors. The training of these has so far been carried out only for the Ordnance Department of the Army, but is being extended to the Signal Corps, and plans are under discussion for its application to the Air Corps as well.

As an instance of the tremendous range of jobs for which civilian training is being given, in the Ordnance Department alone, one of the Army's many branches, men and women are being trained for the following assignments: junior optical workers, junior instrument makers, junior lens grinders; apprentice machinist and tool makers; machine operators; senior clerks; auto mechanics; inspectors of gages, cannons and etc.; storekeepers; engineering aids; armament machinists. In addition, inspectors are being trained for eight different types of Ordnance equipment.

The Air Corps now has more than 80,000 civilian employees, in 250 different occupations. Most of these employees are in large depots scattered through the country.

The Quartermaster Corps has more than 10,000 civilian employees at its Philadelphia depot alone. Its total number of civilian employees was over 106,000 on January 1, and is steadily expanding.

The Chemical Warfare Service, which had over 9,600 civilian employees on January 1, will require 10,000 additional chemical plant workers for two new arsenals.

The Signal Corps, which employed over 20,000 civilians on January 1, constantly requires new personnel in radio, telephone communication, maintenance and repair work at field establishments throughout the country.

In all its branches, the Army of the United States now has under its administration a civilian army of over 500,000 men and women. As the military forces grew, this force too must expand. As a result of the Civilian Training Program, men and women throughout the country who thought they would have to play a spectator role in America's struggle are now in the front lines of the battle of production, and playing a vital part.

FUNNY SIDE UP

"MEET THE CHORUS"

NEWS ITEM: A musical concert in honor of Taras Shevchenko will be presented by the Ukrainian Youth Chorus of New York and New Jersey on Sunday, April 19th, in Hartford, Conn. under the sponsorship of the Ukrainian Youth Organization of Connecticut.

So-o-o-o-o, to better acquaint the tremendous audience expected to witness the inspiring concert with some of the members of the chorus, we have dashed off a few off-the-record notes about them:

JUDY CHARUK: She represents Dodgertown, Brooklyn to you... and sings with the altos. Once she gargled ink by mistake and ever since has been singing blues songs! One night we had doughnuts at her house, which she prepared, and we'd advise her hold on to that recipe... it's the answer to the rubber shortage!

BILL CHUPA: His ambition was to be a leader of men... instead he wound up being a follower of women! Last week he went out with a girl and put his arm around her. The next day the guy from the draft board put his arm around Bill. "Bill, you are now in Class 1A," he said. "Gee," exclaimed Bill, "out of the Kindergarten at last!"

OLGA KARYSHYN: She's that striking blonde... and when we rode in that rumble seat with her, she proved it! Was our face red! When we asked her about that crazy creation of a hat she was wearing, the bird on her hat looked down and said, "Keep your trap shut bud, I'm just hitch-hiking!"

JOE MARKOW: hails from Iselin, New Jersey. That's the town where they had a forest fire on Main St., and didn't discover it for two weeks! Since Joe started working for that defense plant, he's constantly singing, "Old Man Riveter!" And is he bashful... but all he has to say for himself is, "It's much better to be a shrinking violet than a silly aster!"

STEPHEN MARUSEVICH: Also known as "Professor," "Maestro," "Mousie," "Little Stevie," and just plain "Hey, you!" Stevie has been the chorus's director since its beginning. The Maestro is also quite versatile. He can play the piano, he can fiddle a bit (Ask Anne S. about this), he can play the piccolo, and he can play the numbers! He even composes music in bed... it's called sheet music!

TONY SHUMEYKO: President of the Chorus, and that's one good reason for attending every rehearsal. Another good reason is that gal who's initials are Alice Onufryk to whom he recently became engaged. That's when he found out that courtship consists of a man running after a girl until she catches him! When he sings he closes his eyes... he hates to see people suffer!

DANNY AND "GEE GEE" SHUMEYKO: "Gee Gee" is the former Helen Kuziw of the Bronx, N. Y. who is the latest addition to the Shumeyko clan of Union, New Jersey. She became the bride idea of Dan's only two months ago... and that's what happens when a guy boards his sugar! Danny, by the way, is what we call a waterproof singer... nobody can drown him out!

ANNE SENEW: Left Philadelphia to join the chorus, and having been there ourself, we don't blame her a bit. Lovely to look at in spite of those vedy vedy "smart" hats she sports. That Easter bonnet she wore isn't really new. We had

YOUTH And The UNA THEY SAID...

OUR CANADIAN BRANCHES

Up to a few years ago the Ukrainian National Association had only one branch in Canada, the rest of its lodges, numbering over 400, being located in the United States. This first Canadian branch, known as the St. Michael Society, Branch 49, has been in existence since February, 1916, in Toronto, Ontario, and has 19 members at the present time.

On October 31, 1937, Branch 341, the Julian Holowinsky Society, was organized in Windsor, Ontario. Today this branch has 135 members. Shortly after the formation of this lodge, others began springing up in many different sections of Ontario and Quebec. At the present time the U. N. A. has 20 branches in Canada. This was accomplished through the efforts of numerous organizers in Canada, many of whom are still active in U.N.A. organization work today.

Sixteen branches are located in the Province of Ontario, including the two already mentioned. Branch 432 of Toronto, formed on July 31, 1939, and known as the Taras Shevchenko Society, has 288 members and is the largest and most active Canadian branch. The other Ontario branches, all organized during 1939, 1940, and 1941, are located in St. Catherines, Sudbury, Kirkland, Lake, Timmins, Hamilton, London, Crawland, Thorold, Oshawa, Brantford, Niagara on the Lake, Toronto, and East Toronto.

Toronto's Branch 469 is partly composed of young people, and is called the Ukrainian Youth Club. Formed on July 31, 1940, it already has 127 members. Another youth group, the Young Ukraine Society, Branch 478, is located in East Toronto.

U.N.A. organization work is spreading throughout the province, and efforts are being made to form more branches.

In 1940 a membership campaign was begun in the Province of Quebec, and three branches were organized that year. The largest of these groups is Branch 473 of Montreal, which has 96 members; this branch has grown rapidly and admits new members, mostly youth, with consistent regularity. The other branches are located in Rouyn and Val D'Or. In February of this year, a new group, Branch 465, was formed in Lachine. The U.N.A. is licensed to operate in both Ontario and Quebec.

The U.N.A. has a total of 1,047 members in Ontario; of this total, 516 are juvenile members. Of the 159 members in Quebec, 100 are children. The total membership in Canada is 1,206. [All figures given in this article are complete as of February 28, 1942].

Not a month passes without new Canadian members being admitted into the U.N.A.

When the fact is considered that 18 of the Canadian branches were organized since 1939, it can be seen that much has been accomplished in organization work. As time passes much more will be accomplished; there will be many additional branches and thousands of additional members.

THEODORE LUTWINIAK

Freshman: You say Jim was flunked for cheating? I never would have thought he'd do a thing like that. How did the teacher catch him?

Sophomore: She caught him counting his ribs in a physiology test.

a shinding last week and kicked the darn thing around until it was in a shape she liked! Now it looks like an old bird's nest built by a cross-eyed blue jay!

And now conductor, give us a one-way ticket to Key West!

BROMO SELTZER

Herbert Lehman, Governor of New York State:

"America has never been the aggressor. America has fought only in just causes and to preserve its liberty and unity. Today we are fighting for survival and to bring back freedom, security and peace to a war-torn world. Our cause is just. No longer are we on the defense. Our objective, in common with our brave allies, is to crush the enemies who seek to destroy all that we as a nation have cherished and will continue to cherish."

Mrs. Eleanor Roosevelt:

"We cannot fight this war unless we know we are fighting for a changed world. We are fighting to solve the problems which were set aside at the end of the first war and which brought us to this war."

General Douglas MacArthur:

"Labor has played its magnificent part in every war our Republic has fought and that it will do so again and prove the indestructible backbone that will determine the present vital struggle is my firm conviction. I have complete trust in the mighty effort I feel sure (labor) will put forth."

Edward B. Hitchcock, Assistant to the Secretary of the Treasury:

"We must consistently remind ourselves, 'What is this Americanism we cherish?' It is a wonderful thing to be born here, but it is still more wonderful to become an American. In choosing to become an American you bring to us the strength and vigor of your older culture and the desire for freedom by people who have known slavery. We are more than a melting pot—we are a pool of ideas, widening and deepening and making the United States the most successful league of nations in the world's history."

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

"Many of the benefits, conveniences,

ARMY TO FURNISH SPECTACLES

The Army will provide all persons in the military service with spectacles, when required, and will replace lenses and frames when either or both are damaged or lost in performance of military duty. Heretofore, individuals had to provide their own eye glasses.

Spectacles will conform to specifications to be issued by the Surgeon General of the Army. Personnel desiring spectacles not conforming to these specifications must obtain them at their own expense.

Bonds or bondage? Buy U. S. War Bonds.

—FOR VICTORY: BUY BONDS—

and comforts which the people of this Nation have enjoyed in peace time must necessarily be given up in the national interest. Now only those civilian activities which are really necessary to war production of war effort can be accorded the protection of occupational deferment from military service in the armed forces. In order to allocate manpower and to be assured that the activities essential to the prosecution of the war are properly developed and maintained, a new interpretation must now be placed on the phrases 'national health, safety, or interest' and 'war production.' In the determination of who shall and who shall not be deferred by reason of his occupation in civilian activity the Selective System must consider occupational classification in accordance with this new interpretation."

IT'S HERE!!!—TARAS SHEVCHENKO CONCERT With the Famous Ukrainian Youth Chorus of New York—New Jersey. A great program of entertainment, Sunday, April 19, 3:30 sharp, Hartford Public High School Auditorium, Broad St., Hartford. Be Patriotic... Do Your Share! Help Building Scholarship U.Y.O.C. Fund.

MAYTIME DANCE

sponsored by the
UKRAINIAN ATHLETIC CLUB
& LADIES AUXILIARY

SATURDAY EVE., MAY 9th, 1942

at Polish American Home, 29 West 22nd St., Bayonne, N. J. Music by The Esquires, Featuring Jeannie Shine. Subscription, 50¢. Committee Reserves All Rights. 82-

MARUSIA SAYS:

The flowers may be blooming this spring, tra la, but how about you? Add zest to your new spring clothes with a Michael Turansky fur jacket. Perk up your frock with a throw of kolinsky skins or a silver fox. You'll out-blossom the flowers themselves!

Come and see the collection of smart furs at Michael Turansky's today. You'll marvel at the workmanship, at the high quality of the skins, at the wide selection of sizes and styles. Best of all, you'll find the budget prices so low, you'll have enough left over to get a Defense Bond or two.

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