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Religion In The Soviet Union

WITHIN recent times, especially since our country and Soviet Union have been allies against Hitler, there has been a tendency by some to make it appear that the Soviet regime never has persecuted religion. Indeed, last December the embassy of the U.S.S.R. mailed out a brochure designed to create that impression. This is contrary to facts, both proven and for many years admitted by the U.S.S.R. itself. Of course, within recent times there has been some change in the official Soviet attitude toward religion. It appears to have become a bit more tolerant—officially. Still the fact remains that religion has been persecuted very much under the Soviet regime. Therefore there is no sense for anyone to deny the obvious.

To give our readers a chance to judge this matter for themselves, we publish below the Soviet view of it together with the view of American churchmen. The first is a release sent to us for publication by "Soviet Russia Today" (published in New York City), and the second is a scholarly study prepared by the Information Service of the Federal Council of the Churches of Christ in America. We publish both of them below in their entirety, without any editorial changes, deletions, or corrections.

I

PATRIARCH OF MOSCOW DECLARES CHURCH IS NOT PERSECUTED

(From "Soviet Russia Today")

In his preface to "The Truth About Religion in Russia" a book issued by the Patriarchate of Moscow, Patriarch Sergius, head of the Orthodox Church in Russia, declares that the Church is not persecuted. A translation of the preface is published in the February issue of the magazine Soviet Russia Today:

This book is an answer first of all to the "Crusade" of the fascists, undertaken by them, as if for the "freeing" of our people and our Orthodox Church from the Bolsheviks. But in addition the book gives an answer to the common question: Does our Church recognize itself as persecuted by the Bolsheviks and is it asking anyone to free it from such persecutions?

To those who are convinced that persecution occurs, the line of conduct taken by our Church regarding the fascist invasion must of course seem forced and not corresponding to the inner hope of the Church; and the prayer for victory of the Red Army may seem only the fulfillment of a command, pro forma, in other words, one of the proofs of the unfreedom of the Church even within the walls of the Temple.

We shall not conceal that certain people who are actuated by covetous and egoistical interests and not by the interests of the Church would prefer the Church to be hypocritical rather than sincere in its attitude toward the Soviet regime, and particularly in the matter of liturgical and other help to the Red Front. These people would willingly forgive us hypocrisy, but they go into a rage when they find that what we say we think in our souls.

Even now in the twenty-fifth year after the Revolution, it is possible to meet here and there such attitudes. It is known that the theme of persecution of religion in Russia never disappeared from the pages of the foreign, hostile press, and the emigrant Church press. Moreover they dwell not only on excesses, unavoidable

in any mass uprising, but they charged official, systematic measures by the Soviet Power designed for the destruction of believers and particularly of the clergy... The more vicious publicists did not weary of inventing all kinds of fiction. For example, we recall printed a story of how the Bolsheviks caught Bishop Andrei Ukhtomsky walking near a railroad and shot him on the spot so that he fell on the rails "with his knapsack on his shoulders." But the "victim" lived many years later in good health and occupied the position of Exarch. Or for example, the irreconcilable Bishop Vitaly, let it be known in America, that Archbishop Ostrozhsy Simon had been tortured to death by the Red Army at the time of the occupation of the regions of the Ukraine, yet lo and behold, they speedily discovered in America that the "tortured" Archbishop Simon is as well as ever.

They see persecution chiefly in the government's rejection of the a long union with the Church, as a result of which the Church, to be exact, Church institutions, e.g., monasteries and the clergy as a caste or profession, was deprived of certain rights; namely, possession of lands and commercial enterprises, various caste privileges distinguishing them from "plain people." etc.

Meanwhile plain orthodox people, hearing in the gospel the admonitions of Christ to the Apostles, reading the epistles of St. Paul, or the life of some Christian hero, such as St. John Chrysostom, inclined to see in the change that occurred, not persecution, but a speedy return to Apostolic times, when the Church and her servants followed the true road to which they had been called by Christ, when they looked upon their services not as a profession among other secular professions, securing for them means of livelihood, but a dedication to the calling of Christ.

It is upon this road, glorified by

AIR MEDAL GIVEN TO SERGEANT HONCZARYK

A Cohoes, N. Y. airman, and Ukrainian by descent, Staff Sergeant Peter G. Honczaryk, a member of the United States Army Air Corps, has been decorated for "meritorious achievement" in battle at the direction of President Roosevelt, it was reported recently.

Major General Millard F. Harmon, commanding the United States Army Air Ground Forces in the Southern Pacific area, presented Staff Sergeant Honczaryk with the Government's Air Medal on December 22, according to an official announcement.

It was stated that President Roosevelt directed that the Honczaryk be decorated for "meritorious achievement while participating in an air striking mission against enemy objectives on November 18, 1942."

"Reaching its target area in the Buin-Tonolet area, Solomon Islands, his flight succeeded in bombing a number of enemy surface vessels in the face of intensive attacks by a large force of enemy fighter airplanes, several of which were destroyed in the ensuing air battle. As a result of this bombing, one large enemy transport was blown up and other ships damaged."

the people's ideals, sanctified by the greatest traditions of the Orthodox Church and at the same time spiritually most fruitful for the people's salvation, that our Patriarchal Church is trying to stand, and is calling its clergy to follow the same road.

The course of behavior of our Russian Church in connection with the fascist "crusade" is clearly defined.

The fascist "crusade" has already burst upon our country, is already bathing her in blood, is fouling our holy places and destroying our historical monuments... It is clear that we, representatives of the Russian

Church, cannot even for a moment allow the thought of a possible acceptance from the hands of our enemy of any privileges or advantages. Assuredly he is no pastor, who seeing the approaching wolf that is already rending the flock, will in his soul entertain the thought of arranging his personal affairs. It is clear that the Church once for all must connect its fate with the fate of its flock for life and for death. And this she does not from cunning calculation that victory is guaranteed to our land, but in fulfillment of her incumbent duty, as a mother seeing the meaning of life in the salvation of her children...

II

AMERICAN SCHOLAR DECLARES CHURCH IN SOVIET UNION IS PERSECUTED

(From Information Service of the Federal Council of the Churches of Christ in America)

A thorough study, "Religion in Soviet Russia," by N. S. Timasheff, assistant professor of sociology, Fordham university, and an Eastern Orthodox layman, is summarized here. Unless otherwise noted, quotations are taken from the volume. Under the czarist regime before 1905 religious propaganda was permitted only to the Greek Orthodox church and "no person born of Greek Orthodox parents could ever change his religion." Other recognized religions were tolerated but discriminated against in varying degrees. In 1905 an imperial decree granted much more toleration.

The first step in the Bolshevik attack on the Orthodox church was the decree of January 23, 1918, separating church and state. The church was deprived of its corporate juridical rights, its property was nationalized and religious instruction in the schools was forbidden. The decree proclaimed freedom of conscience.

The constitution of 1918 declared that ministers of religion were non-workers and servants of the bourgeoisie, and deprived of the franchise. Thus, they could not earn money to supplement the donations of their parishioners and their children could not attend the secondary schools and universities. Only state marriage and divorce were recognized by the family decree of 1918. In 1921 the religious education of organized groups of children under 18 was forbidden.

With the shift to the "new economic policy" in 1921 came a direct attack on religion as a counterbalance for the economic shift. In 1923 the requisitioning of all church treasure not actually used in worship brought on a serious conflict. Many high dignitaries of the Orthodox and Roman Catholic churches were tried and a number executed.

Church buildings were turned over to the Living Church, 84 bishops were expelled from their sees and more than a thousand priests from their parishes to make rooms for that organization. In 1923, however, local authorities were ordered to allocate the church buildings among the existing religious groups.

From 1923 to 1928 new methods were used to attack religion. Among these were increased taxation of the land occupied by churches; compulsory insurance of church buildings; forbidding private religious instruction to children in groups of more than three; making church holidays working days; forbidding the sale of Christmas trees and Easter food; and the work of the Militant Atheists' league, organized in 1925.

From 1926 on, this organization disseminated antireligious propaganda of "the most violent character. All means, including music halls, playing cards and the children's ABCs, were pressed into service." The tone of this propaganda was "grossly blasphemous and crudely insulting." (To be concluded)

Ukrainian Women and Their Organizations

By YAROSLAV J. CHYZ

(Continued)

THE UKRAINIAN WOMEN'S CONGRESS

ONE of the most important undertakings of the Ukrainian Women's League of L'viv was the Women's Congress held on June 23-27, 1934, in Stanislaviv. The program of talks delivered there reveals a vast field of subjects in which Ukrainian women of the past decade have been interested. Following are the themes of these speeches with the names of those who delivered or wrote them (same were read in absentia):

- "Natalia Kobrinska and the Women's Movement in Galicia and Bukovina"—Mary Strutinska of L'viv.
- "The History of the Woman's Movement in Eastern Ukraine"—Zinaida Mirna of Prague.
- "The Duties of Emigre Women"—Mary Livitska of Warsaw.
- "The Condition of Women and Children in Soviet Ukraine"—Lidia Sadovska of Prague.
- "The Duties of Ukrainian Women Beyond the Ocean"—Helen Lototsky of New York.
- "Women and Religion"—Olena Zachariasevich of L'viv.
- "The Family and Personal Morals as the Basis of Civic Morals"—Irene Vilde of Kolomea.
- "The Significance of Pre-Educational Training"—Prof. Sophia Russova of Prague.
- "The Organization of Pre-Educational Training in Galicia"—Sophia Rakova of L'viv.
- "The Ukrainian Woman's Attitude Toward Education"—Senator Olena Kisilevska of Kolomea.
- "The Denationalization of Emigre Children"—Stephanie Nahorna of Prague.
- "The Cultural-Educational Work of Women"—Mary Bilak of L'viv.
- "The Role of Women in Developing the Ukrainian Language"—Miroslava Mandziuk of Peremyshl.
- "The Woman's Place in Cultural Progress"—Irene Gurgula of L'viv.
- "The Ukrainian Folk Song"—Olga Cipanovska.

"Developing Folk Art"—Irene Pavlovskova.

"The Literary Work of Ukrainian Women Teachers"—Ossipa Zaklinska.

"The Role of Women in the Co-operative Movement"—Neonila Selezinkova of Radekhiv.

"The Woman in Domestic Economy"—Olga Lischinska.

"Woman's Economic Independence"—Dr. Charity Kononenko of Uzhorod.

"The Duties of Women in the Field of Hygiene"—Dr. Sophia Vowchuk of L'viv.

"The Work of Women in Social Welfare"—Dr. Xenia Yanovich of L'viv.

"Physical Culture and Sports in the Life of a Woman"—Cecilia Paliev of L'viv.

"Our Attitude Toward the Current Trends of the World's Women's Movement"—Hanna Chikalenko-Keller.

"Organizational Duties of Young Women"—Oxana Lemecha of L'viv.

"The International Connections of Women's Organizations"—Dr. Daria Dzerovich of L'viv.

"Our Immediate Duties in Organizational Activities"—Representative Milena Rudnicka of L'viv.

In the Congress program are also listed the names of Ukrainian women's organizations showing how far the movement advanced during the fifty-years since the founding of their first organization, in the same city of Stanislaviv. The associations listed were:

The Ukrainian Women's League of L'viv; with 67 regional boards and about five hundred local affiliates.

The Woman's Co-operative "Trud" (Labor) of L'viv; established in 1902; in charge of clothes and dress making and trade school.

Ukrainian Peasant Art in L'viv, devoted to developing folk handicrafts and distributing them; publisher of Nova Khata (The New Home), a ladies' monthly.

Ukrainian Kindergarden of L'viv; established 1899; operated ten kindergardens in L'viv.

The Mother's Health Center served mothers' and infants' needs.

(3) The Association of Domestic Workers of L'viv with three affiliates in other towns.

Ladies Marian Society, a Catholic organization, which also organized peasant girls and women coming to work in cities in order to protect them from city pitfalls and from denationalization.

The Sport Club "Strila" (Arrow) in L'viv; the only Ukrainian women's athletic association in Western Ukraine, and several other religious, cultural and student societies in the provinces of Volhynia, Polessia, Bukovina and Carpatho-Ukraine.

At the Congress, the World Union of Ukrainian Women was founded. Its honorary president became Prof. Sophia Russova and its president Milena Rudnicka.

After the Congress the activities of Ukrainian Women's League of L'viv still expanded and in 1938 the League had some 70 regional affiliates with close to 700 local branches and 75,000 members.

Also after the Congress two other organizations of Ukrainian women in Western Ukraine have been founded. They were:

The Ukrainian Women's Community

Ukrainian working women who sympathized with the Ukrainian Socialist-Radical Party in Western Ukraine belonged to groups known as Ukrainian Women's Communities, which were located mainly in the villages. These Communities united themselves within the framework of the Association of Ukrainian Working Women, which before the outbreak of the present war held two conventions. At the second convention, held in June, 1937, in the City of L'viv, seventy local Communities were represented. The group's president was the noted educational and cooperative worker, Ivanna Blazkevich. It published a monthly (later twice monthly) journal, Zhinochey Holos (The Woman's Voice), edited under the supervision of Franka Stakhiv.

With the coming of the Bolsheviks both, the group and its newspaper, were liquidated.

The organization was in close contact with progressive Ukrainian Women in the United States and Canada, who in 1939 united their local groups within the Association of Ukrainian Women's Communities of America.

The Court of Princess Olga

Organized in July, 1938, to replace the Ukrainian Women's League after its temporary suspension by Polish authorities. After the suspension was revoked the Court of Princess Olga remained as political organization of Ukrainian women until the beginning of the Second World War. The organization was headed by Milena Rudnicka, Constantine Malicka, Olena Fedak-Sheparovich and Irene Gurgula.

No mention is made in the above account of women's organization in Soviet Ukraine, i.e., in that part of Ukraine which had already been under Communist domination before the outbreak of the present war. During the existence of the independent Ukrainian People's Republic, the women's movement was given a spur. All over Ukraine Women's Communities and Women's Societies were formed. On November 14, 1917, they even called a women's congress and issued the Zhinochey Vistnyk (The Woman's Herald). But the advent of the Bolsheviks in the Winter of 1918 halted these activities and they were never revived. The Communists regard separate women's organizations as "bourgeois" manifestations. The women of Soviet Ukraine participate only in Communist-dominated organizations of both men and women.

The Bolshevik occupation of L'viv and Western Ukraine with the Russo-German partition of Poland in the Fall of 1939 halted the activities of the Ukrainian Women's League of L'viv and of all other Women's Societies. Some of the leaders, such as Milena Rudnicka and Olena Kiselevska fled West and turned up in Cracow, under German occupation. Whether and how the activities of the League and other societies will be resumed depends upon the outcome of the Second World War.

(To be continued).

SOME FACTS ABOUT UKRAINIAN

By HONORE EWACH

IT is said of William Shakespeare that in all his plays and verses he used some sixteen thousand words. What is more, not only did he think and write in sixteen thousand words, but he used all them to the best possible advantage. He knew how to express himself perfectly; his thoughts flowed with ease; and his ways of thinking and writing were very flexible. But he was not the only one in his age who knew how to use good and rich English well. Most of the Elizabethan English writers used very choice and flexible English. Witness, for example, the wonderful translation of the Bible the Elizabethan writers made for King James I, the successor of Queen Elizabeth. King James' Version of the Bible still has no rival as to the beauty of its English. But never again did the English writers think and write with as much ease, flexibility, and simple beauty as they during the reign of Queen Elizabeth (1558-1603) and during the first quarter of the seventeenth century.

What was the secret of their ability to do this? How could Spenser, Marlowe, Shakespeare, Ben Johnson and other great Elizabethans marshal with such ease and beauty the thousands of English words? Was it because they lived in the age of

great discoveries, great wars, religious ferment, and the general stimulus of the Renaissance? Partly. More important, however, was the fact that the Elizabethans thought, spoke, and wrote in the English of the masses of the English people. The literary language was still a very close reflection of the everyday spoken English. And since the English people at that time were still a strongly emotional and singing people. The literary language then was still a very rich, flexible, and melodious.

Since Shakespeare's time, however, literary English has become more and more detached from the everyday English spoken by the masses of the English people, absorbing more and more purely technical words from Greek and Latin for different professions. By now it has over 500,000 words. Today literary English has become so complex that no educated Englishman or English-speaking American can get along without a sizeable dictionary at hand.

There are some 500,000 words in the present day English. But is there anyone who knows so many words? No, as not even one tenth of the 500,000 words are actually used; not even by the best English writers. Even those who possess a high school education never use more than six thousand words. The bulk

of the people get along with some two or three thousand English words; some even with much less.

Knowing all this about the English language, we shall be able to understand better the facts concerning colloquial and literary Ukrainian. Literary Ukrainian is still very close to the everyday Ukrainian. It is still as close to the language of the masses of the 45 million Ukrainian people as the literary English of Shakespeare was to the colloquial speech of the bulk of Englishmen of his day. Ukrainians can point to Taras Shevchenko, Marko Vovchok, Kulish, and Nechuy-Levitsky as their best "Elizabethans." Even those who have but three or four years of Ukrainian primary school understand quite well Shevchenko's poems or Marko Vovchok's stories. Now, does this mean that Shevchenko and Marko Vovchok used just a thousand or two of the simplest words in their works? Not at all. It simply means that even an average Ukrainian villager, with no school education at all, thinks and expresses himself in at least twenty thousands words. Most of the Ukrainian villagers, in fact, think and speak in more than twenty thousand words. If any one has any doubt about this statement, let him get hold of Boris Hrinchenko's Dictionary of Ukrainian Language, which contains over 68 thousand Ukrainian words, and read aloud word after word to some intelligent but almost illiterate Ukrainian, asking him if he understands and can use the words in the

dictionary. To his astonishment he will find that the man understands and can use more than half of the words read to him. That means that he may know well as many as thirty five thousand words. Well, the ancient Greeks and Romans thought and expressed themselves in as many words. Why? Because the ancient Greek contained almost nothing else but Greek words. Latin contained almost nothing else but Latin words. The same is true of over seventy thousand of Ukrainian words which are still in use in the everyday Ukrainian in Ukraine. They are nothing but Ukrainian, closely related in forms and ideas. Hence it is easy to form even the most complicated scientific names out of pure Ukrainian words. Of course, by this time some words from other languages, such as the Greek, Latin, German, and even English, have been adopted by the Ukrainian writers, especially for scientific purposes. Still the percentage of such words in the literary Ukrainian is relatively very low, as Ukrainians prefer their own words even for technical terms so that everybody would understand them. Of course one can find also very many purely international words in the Ukrainian Encyclopedia (There is one in three thick volumes—Ukrainska Zahalna Entsyklopedia).

In short, Ukrainians have developed their literary language so well during the last 140 years that today it contains all the necessary words for every possible use: for science, medicine, law, philosophy,

THE STORY OF UKRAINIAN LITERATURE

(33)

TARAS SHEVCHENKO

Looming against the background of Ukrainian history and casting all others into the shadow is the figure of Taras Shevchenko, the great Ukrainian poet, prophet, and martyr,—and the most important figure in this story of Ukrainian literature.

Rarely in world history has an individual gripped the hearts, the imagination, and the intellect of a nation to such an extent as has Shevchenko done to that of the Ukrainian people. And what is more rare is the spell his spirit continues to exercise to this very day over the most varied classes of the Ukrainian nation; rich man, poor man, learned man, unlettered man—all fall under the sway of his influence, all worship his memory and teachings.

It must indeed have been some unusual power within him, his life, and his works to evoke for him such a feeling of love, respect, and submission among our people—a people who by nature are rather suspicious of any unusual talent or power, for fear that such talent or power might be used to further exploit or oppress them.

It would be interesting, therefore, to re-examine some of those qualities and acts which have enshrined Shevchenko forever in the hearts of the Ukrainian people; especially since most of us, young Ukrainian Americans, know so very little about him.

Childhood Days

Taras Shevchenko was born in the little village of Morints, near Kiev, a district wherein the Haydamaki in 1768 had risen in rebellion against their Polish overlords. Born a serf, Shevchenko's early childhood days were but an ever-recurring cycle of misery and poverty. When he was nine years of age, his mother died. His father, unable to take care of the children himself, married again. The step-mother, a widow, brought her own children to the Shevchenko home, and from thence dates one of the most miserable periods of the poet's life.

Already as a young lad, Taras Shevchenko exhibited unusual talent for learning and painting. Seeing children of the landowning classes getting an education, he yearned to do likewise, but because of his status as a serf he could not. Finally he managed to place himself under the tutelage of the local village church precentor—the "dyak." Shortly afterwards his father died. Taras now became an orphan, with his lot worse than before.

Studying under the village "dyak" was a very difficult task. He did not have any sort of a primer or grammar book, but had to learn to read

directly from the Holy Scriptures, which was indeed a most difficult task. His teacher, a worthless fellow, was more often drunk than not, and whipped Taras for the slightest fancied infraction of obedience. But Shevchenko's ambition to obtain an education was so intense that in spite of the "dyak's" mistreatment of him he did learn how to read and write. Being unable, however, to endure the hardships, beatings, insults, and hunger any longer, he ran away from the "dyak."

"This was the first despot whom I learned to know," Shevchenko later wrote. "He taught me the inextinguishable hatred I have ever since felt for the tyranny and domination of one man over another. My childish heart was wounded and shocked at every turn by this despotic schooling and hardened itself against the world, the way the hearts of helpless men always harden themselves until at length, patience ends and vengeance and flight ensue. One day when I found him lying in a drunken sleep, I seized his own rod and whipped him with all my childish strength in repayment of his cruelty to me."

In a neighboring village, Shevchenko encountered a group of artists who were decorating the local church. Having been always interested in painting and drawing, Shevchenko decided to throw his lot in with them, hoping that for the work he would do for them, they would teach him how to paint. But such did not turn out to be the case. Taras was given the task of carrying water for them and grinding colors on an iron plate, but not once was he given the chance to paint. Seeing he was wasting his time, he ran away once more. This time he became a shepherd. "I longed," he later wrote, "to shepherd the innocent flocks, fancying that while thus engaged, I would have an opportunity to read undisturbed by treasured stolen picture book." This he did while tending the flocks, and dreamed of the day when he would become a man of learning. Alas! these dreams led him into trouble, for the lambs began to wander away—and soon Taras was relieved of his duties by the indignant sheep-owner.

One day, Shevchenko, met a painter who, perceiving great talent in him, became quite interested in him. He would have immediately apprenticed the talented lad to himself and taught him painting, but for one thing—Shevchenko was a serf. So Taras went to his manor-lord and begged for his freedom, explaining the reasons. But the young lord, Engelhardt by name, instead of freeing Taras, made him his lackey.

In St. Petersburg

Engelhardt was a man who did a great deal of traveling through various countries, and wherever he went Taras perforce had to go too. But although the new master was a hard taskmaker yet now Taras was able to find a bit more of spare time, which he utilized to good advantage, painting and drawing every chance he got. Several times he was caught doing this, and received a good whipping. Finally, however, came the day when Engelhardt perceived the boy had a great deal of talent for painting, and seeing in it a chance to make a neat profit for himself, decided to send Taras to St. Petersburg to study.

Here, in St. Petersburg, Taras was able to pursue his studies unhindered. His teacher was a certain Shirayeff to whom Engelhardt had apprenticed him. "This man," wrote Shevchenko later, "combined the functions of a church reader and deacon

(Continued on page 5)

CHRONOLOGY OF THE NAZI RECORD

1933-1943

A SHORT LIST OF THE MORE CONSPICUOUS DATES AND EVENTS OF THE DARK DECADE

By the Office of War Information

(Continued)

(2)

1935

- Jan. 13.—Saar plebiscite.
- Feb. 26.—Goering begins operation of Luftwaffe.
- March 17.—Saar returned to Germany.
- March 4.—Nazi decree permits leaders of trade and industrial organizations to dispense with membership meetings.
- March 16.—Hitler breaks Versailles Treaty, orders conscription, begins expansion of army.
- March 17.—Gestapo arrests 700 pastors, including pastor Niemoeller, to prevent their reading protest against Nazi idolatry from pulpits.
- March 21.—Leipzig agreement: Labor Front surrenders functions to Nazi Ministry of Economics, thus completing enslavement of German workers to the Nazi Party.
- March 28.—Nazi Ministry of interior assumes "Authority" over Protestant Church.

Undetermined number of priests and nuns arrested throughout Germany, charged with smuggling securities out of Germany.

- March 29.—Hitler Youth Organizations made independent of SA, given major status in party organization.
- April 15.—Nazi Party property declared exempt from taxation.

Reichsbank announces payments on Dawes Loan to be made in special marks for use only in Germany.

- May 12.—Hitler youth attack Archbishop of Paderborn at Hamm, Germany.

June 18.—Hitler signs treaty with England; promises not to expand German Navy beyond 35 per cent of England's.

Nazi order six months compulsory manual labor in labor camps for all youths of both sexes at age of 19 (camps serve as premilitary training, also as Nazi indoctrination centers).

June 28.—Nazis deny workers freedom to choose jobs: Labor exchange gets monopoly, on employment service.

July 15.—Nazi rowdies beat up "non-Aryan" citizens in streets of Berlin.

July 18.—Goering issues decree ordering relentless extermination of "political catholicism"; orders teacher-priests to give positive support to Nazi regime.

Aug. 11.—Nazi storm troops demonstrate against priests in Munich, cry "stick the priests and Jews against the Wall".

Sept. 15.—Nazis pass Nuremberg Laws, starting violent religious and racial persecution.

Nazi "Nationality Act" divides German population into "citizens" and "state subjects"—latter are those of "similar" blood to German, who are permitted to "serve" Germany but are denied full political rights.

Nazi swastika flag made official flag of the Reich.

Sept. 24.—Nazi decree orders complete supremacy of state over Protestant Church. "Minister of Church Affairs" appointed as dictator of Protestant Church, with powers to make church laws and appoint church officials.

Nov. 28.—All Germans between ages of 18 and 45 placed in army reserve.

Dec. 29.—Pastor Niemoeller re-arrested to prevent his preaching protests against Nazi persecution of the church.

1936

Jan. 4.—Nazi conscript children; order military training for all German children from 10 to 18 years of age.

Feb. 10.—Gestapo given control of concentration camps, made independent of administrative courts. Gestapo may now arrest victim and hold him indefinitely even if he has been acquitted by civil courts.

March 7.—Nazis break Locarno Pact, troops occupy Rhineland.

April 20.—Nazis (Schutzstaffel, Elite Guard) absorbed into Gestapo.

July 11.—Hitler signs treaty with Austria, promises to recognize Austrian frontier, forces concessions for Nazi fifth columnist in Austria.

Sept. 8.—Nazis announce four-year plan for self-sufficiency in war.

Oct. 25.—Rome-Berlin Axis formed.

Oct. 29.—Nazis fix arbitrary prices of all commodities and services, including doctors' fees, theater admission tickets, agricultural products, transportation costs and practically all products used in daily life.

Nov. 18.—Hitler recognizes General Franco.

Nov. 25.—Japan and Germany sign "Anti-Comintern Pact."

Dec. 1.—All youths in Germany ordered into Hitler Youth Organizations.

1937

Jan. 18.—Hitler schools ordered to train favored youths as future sub-Fuehrers.

Jan. 20.—Nazis set up disciplinary courts to tighten political control of German business.

Jan. 26.—All civil service employees ordered to take oath of allegiance to Hitler.

Feb. 2.—Nazis set up "Auslands Abteilung" to organize Germans abroad.

February 18.—Nazi "Minister of Churches," Hans Kerrl, describes resurrection of Christ as "ridiculous."

March issue of magazine "Rasse" ("Race") condones illegitimacy, lauds unmarried mother over childless wife.

April 14.—Pope Pious XI protests Nazi persecution of church.

April 29.—Nazis place 1,000 priests and nuns on trial for "immorality" throughout southern and Western Germany.

May 9.—Nazi order male youths to workers' service or military service.

June 25.—Nazis take over financial regulation of Protestant Church.

July 1.—Nazis arrest Pastor Niemoeller again for protesting Nazi religious persecution. Wave of arrests of Protestant pastors throughout Germany.

Aug. 11.—Nazi decree orders new members of party to be recruited from fully indoctrinated Hitler youth.

Oct. 13.—Nazi Germany guarantees "inviolability" of Belgium.

Nov.—Italy Joins "Anti-Comintern Pact."

Dec. 24.—Pope Pius XI denounces persecution of Catholic Church in Germany.

(To be continued)

religion, etc. And as every Ukrainian has over twenty thousand words at his command for thinking and speaking he is able to express in his language even some of the finest shades of meaning.

As to its melodious and full-toned qualities—Ukrainian has no rival among the Slavic languages. Even the greatest Polish poet, Adam Mickiewicz, wondered why the melodious Ukrainian language did not become the language of all the Slavic peoples. Count Leo Tolstoy said once that any people that have as beautiful a language as the Ukrainians hold also the key to their own independent national destiny. In 1905 Ukrainian was recognized as an independent Slavic language by the philologists of the Russian Imperial Academy. And some Czech linguists propounded the idea that Ukrainian would be the best medium for common understanding among the Slavic peoples.

Winnipeg, Canada



Seven Principles of Ukrainian-Canadian Federation

(At its recently-held convention, the Ukrainian National Federation of Canada adopted resolutions setting forth its objects and principles in a manner which with a few obvious changes, such as the substitution of American for Canadian, could well serve a similar purpose for various Ukrainian American organizations. On that account we print them below. --Editor.)

The Objects and Purposes of the Ukrainian National Federation of Canada Are:

1. Within the limit of loyalty to Canada and the spirit of her constitution:

(a) to develop and safeguard the right of the community of Ukrainian Canadians to equal participation with other citizens of Canada in the privileges, opportunities and duties of citizenship so that each may receive complete social security in his everyday wants.

(b) to develop and safeguard the right and opportunity of the community of Ukrainian Canadians to a free political, economical, religious and cultural progress, and in particular, to preserve for the future generations in Canada the intrinsic values of Ukrainian culture and traditions.

(c) in a word, to carry on activities for the purpose of developing in Canada a free and full life with equal rights, opportunities and duties for each and every Canadian, without distinction of race, creed, trade or occupation and with a guarantee of social security.

(2) Within the limits of loyalty to Canada to support morally and materially the efforts of the Ukrainian nation towards the establishment on the Ukrainian territories of a free, independent and sovereign, Ukrainian state, co-extensive with its ethnographic territories.

As members of the Ukrainian National Federation of Canada and affiliated organizations, we are guided by the following seven principles (or beliefs):

1. We believe in ourselves.

We believe that we can carry on a constructive social work for safeguarding and preserving, individually and collectively, what is good and effective in the present social and political system in Canada, and in particular, for safeguarding and preserving our political and social liberties and our democratic institutions developed within the frame-work of our Canadian constitution.

2. We believe in Canada.

Canada was the country of faith and hope of our forefathers and fathers, who left their native lands because of brutal exploitation and oppression by foreign occupants. Canada also is the country of our faith and hope. Canada is the country of social and political freedom. Canada is the country of equality and opportunity. Canada is the country where our lives are regulated by the principles of British democracy and fair play. We believe in Canada because we love Canada, this beautiful Canada of wide fertile prairies, of high mountains and clear lakes, this dear Canada of ours—our home.

3. We believe in social progress and security through reforms.

Canada is a new country, rich in natural resources, where trade and industry are undergoing a rapid change and development resulting from time to time in social maladjustments.

We believe that these maladjustments can be effectively corrected by adequate social and political reforms through the workings on our parliamentary system, through evolution and not revolution.

We believe that every citizen of Canada, without distinction of race, creed, trade or occupation, is entitled to an equal educational opportunity and to social security through a more equitable distribution of national wealth. We believe that every worker is entitled to security of his employment, to fair wages for his work, and to the safeguarding of his interests by trade unions. We believe that every farmer is entitled to a fair price for his products on a parity with the price level for industrial products.

4. We believe in our cultural traditions.

We believe that in preserving our cultural traditions expressed in our music, literature, art and philosophy, we are enabled to contribute our share to Canadian national culture. We believe in preserving this precious heritage of our ancestors. We believe that our loyalty to this heritage is loyalty to a free spirit of Canadian national life.

5. We believe in moral principles of Christianity.

We believe that religious principles and sentiments are deeply implanted in human nature and that all attempts to forcibly eradicate them and substitute for them a materialistic ideology have resulted only in degrading us, as human beings.

6. We believe in freedom of all peoples.

We believe that this war has demonstrated beyond any doubt that we cannot be isolated from other peoples in the world. We believe that Canada cannot remain free in a world where other peoples are oppressed or enslaved. We believe that Canada cannot remain free in a world where other peoples are oppressed or enslaved. We believe that each people or nation is entitled to enjoy the four freedoms enunciated by President Roosevelt and to apply to itself the principles of the Atlantic Charter.

7. We believe in a free Ukraine

We believe that there can be no freedom in this world if a great Ukrainian nation of 45 millions is left under occupation and oppression by foreign states. We believe that the Ukrainian nation is entitled to build on its own ethnographic territories a free, independent and sovereign state. We believe that, within the limits of our loyalty to Canada, we should support morally and materially the efforts of the Ukrainian nation towards its political freedom.

Ukrainian National Federation of Canada and its affiliated organizations assembled at a convention at the City of Winnipeg, on the 15th, 16th and 17th days of January, 1943, resolve.

That believing strongly that only a complete victory of the United Nations will safeguard the freedom and independence of peoples and nations, among them the Ukrainian, this convention unreservedly and wholeheartedly supports Canada's war effort.

At the same time this convention believes that, although every citizen of Canada should now bend all his efforts to bring about a complete

"Somewhere In The Pacific"

Thousands of Ukrainian Americans are serving in the various branches of the Armed Forces of the United States, and a considerable number have seen action in distant lands. It is good to hear from those who may be our brothers or other relatives, and it is good to hear from our friends, particularly if they are stationed in some far off land merely identified as "somewhere." Once in a great while one of us experiences the pleasure of receiving an unexpected letter from a service man who wants to be our friend. Such was the experience of this writer who recently received an unexpected letter from a United States Marine stationed "Somewhere in the Pacific."

This letter, however, is of general interest since it concerns all of the Marine's friends and the members of Branch 276 of the Ukrainian National Association. It reads as follows:

"Somewhere in the Pacific
With the U. S. Marines,
January 21, 1943.

"Dear Ted:

"You are probably wondering 'who the dickens is this writing to me?'...so I'll tell you. You notice I call you by your first name; the reason for this is that I've read quite a few of your articles and so feel that I know you very well. The reason for my writing to you is that, much

victory for Canada and the United Nations, this victory to be of permanent value to humanity must be followed by a just peace.

This convention believes that to safeguard a just peace, the four freedoms enunciated by President Roosevelt and the principles of the Atlantic Charter should be applied not only to the peoples and nations who before the war already enjoyed their national sovereignty but also to peoples and nations who either have been subjected to foreign states before the war or have become objects of aggression as a result of war.

In particular, this convention urges that in the interests of a just peace and an equitable post-war order the four freedoms of President Roosevelt and the principles of the Atlantic Charter should be applied to the Ukrainian nation which numbering 45 millions occupies one of the most important — strategically and economically—regions in Europe.

Whereas the Dominion of Canada as one of the United Nations is fighting this war for the safeguarding of the four freedoms enunciated by President Roosevelt and the principles of the Atlantic Charter, this convention believes that after the victorious conclusion of the war every citizen of Canada, without distinction of race, creed trade or occupation, shall be entitled to have his every day wants properly and fully secured by a just and equitable social scheme and this convention recommends that the Ukrainian National Federation of Canada and its affiliated organization with a view to attaining this purpose should operate with other groups and institutions, provided such are loyal to Canada and in the spirit of her constitution.

Recognizing the necessity and importance of the aims, purposes and activities of the Ukrainian Canadian Committee in connection with Canada's war effort, this convention urges all members of the Ukrainian National Federation of Canada and its affiliated organization to give their unstinted moral and material support to the said Ukrainian Canadian Committee.

to my surprise, I received a long awaited copy of The Ukrainian Weekly a few days ago and want to thank you. I requested it quite some time ago while back in the States, and received a few issues now and then. I would like to keep on getting it.

"Now for myself: I am in the Marine Corp and my name is Private First Class Joseph Gebet, a member of the good old U.N.A. Branch 276 of Ambridge, Pa., of which you have probably heard much about. I helped organize Branch 34 of Ambridge, a youth group, and later transferred to the senior group in order to assume duties in that branch. I think a lot of our U.N.A. and am proud to be a member.

"Here where I am stationed we have very little reading matter and what we get we read from top to bottom and cover to cover. I would like you to mention in the Weekly that I would appreciate hearing from some of our friends. I would appreciate it more to continue receiving the Weekly. Finally, I once again thank you and would appreciate hearing from you as here there are only a few of us Ukrainians.

"May God give us the power to end this bloody war.

"Keep 'em flying by buying War Bonds and Stamps.

"A faithful Ukrainian,

"P.F.C. Joseph Gebet."

Private Gebet desires to hear from fellow Ukrainian Americans back in the States, which means us. Here's our chance to get acquainted with a fellow U.N.A. member who is with the Marines "somewhere in the Pacific." Are we going to let his plea for friends go unheeded? Of course not! We're going to write to our fighting friend. We'll write and keep him from missing things here at home by telling him the news. We'll cheer him up and tell him that his message about buying War Bonds has been heeded. We'll give him and his courageous friends so much reading matter in the form of home town papers, books, and magazines, that he will never again have to plead for same via a public medium. We'll do all that and more...for our fighting Marine. His address:

P.F.C. Joseph Gebet,
U.S.M.C. Unit 565,
c/o Postmaster,
San Francisco, California.

Private Gebet need not fear that we will fail him where the Weekly is concerned. The Weekly is sent to him regularly. It is good to know that he receives an occasional issue...but it is better to know that he looks forward to it and misses it when it is late.

The least that those of us at home can do is to help Private Gebet and all the other men in the Armed Forces of the United States by buying War Bonds and War Stamps. Let's join Private Gebet in his fervent prayer: "May God give us the power to end this bloody war."

- THEODORE LUTWINIAK

"RED" PRESS GROWING, CANADA TOLD

Professor Watson Kirkconnell of McMaster University, Hamilton, Ontario, told the Canadian Club meeting in Toronto on February 1st that a mushroom crop of communistic newspapers had sprung up to cater to the foreign-language communities of Canada, the New York Times reports. Asserting that the Communist International was unchanged in its desire for a "world revolution," Professor Kirkconnell said some evidently believed that the time had come for greater activities in Canada.

Professor Kirkconnell is an authority on Canadian Ukrainian life and culture.

THE UKRAINIAN HERITAGE

By JULIA M. SHUSTAKEWICH

(Excerpts of a lecture delivered recently to the Wayne County Woman's Republican Club and other American women's groups in Detroit)

My dear Friends:

First of all, permit me to convey to you greetings from our Ukrainian organizations in Detroit. Only last week I was at the meeting of the Ukrainian Women's League of America, and when I mentioned that I would be speaking to you, the members of the League asked me to please extend to you their kind wishes and greetings.

The Ukrainian nation is located in southeastern part of Europe. Ukraine is a wealthy land, wealthy in its natural elements. On its rich black soil grows the golden wheat about which not only Europe but the whole world knows.

Ukraine possesses all the natural resources in abundance, such as huge forests, ores, coal, iron, oil fields, everything that is necessary for the material and economic progress of a people today. To these natural resources let us add the natural beauty of Ukraine, its magnificent sunset, its soft warm blowing breeze, its enchanting moonlight summer nights, the song of the nightingale, and in the midst of this beauty the sight of the young lovers. And it would seem that the Ukrainian people should be happy and contented, but they are not.

The Ukrainian people are often a sad and sorrowful one. This sad note is reflected in their literary works, poetry and song; even in the most gay dance called "Kolomeyka" one may find a hidden note of sorrow and sadness.

The Ukrainian nation does not have rich lords, or dukes, or a rich aristocracy. On the whole the Ukrainian nation consists of tillers of the soil, who are endeared to the soil like a child to its mother.

In the spring when the "hospodar" (husbandsman) goes out to the field to begin his plowing, he kneels down and reverently kisses this black soil, for this soil nourishes him and his family, and from it he gets his life. The typical Ukrainian is a religious one, kindly, sincere, unpretentious, quiet and soberly.

What were the factors that came to mold such character traits? Why especially is the Ukrainian character fitted with such inward sadness?

Enemy neighbors! Enemy neighbors!

Ukraine is surrounded on all sides by many nations, who for centuries have waged war against her, lusting for her wealth and natural resources. By constantly attacking her, by dividing her, by weakening her spiritually and economically, by depriving her people of their national rights, by forbidding them to speak and write in their native tongue, by closing their schools and churches, and in general by destroying all that is Ukrainian, the enemies of Ukraine finally weakened and enslaved her.

Undergoing such treatment for centuries, it became unbearable for the Ukrainian to live in his country. He began to wish for the freedom his ancestors once held. In the end he was forced to flee from his own native land. As he set out into the wide unknown world to look for a better life, he took along some of his beloved rich black soil as a remembrance. And so the Ukrainian came to Canada, to Brazil in South America, and to the United States.

On the other hand, there were those who remained in their native land and who began to rebel against all oppression. They had as their inspiration Taras Shevchenko, the greatest Ukrainian poet and writer of the nineteenth century. Also Ivan

Franko and Mykhailo Drahomaniw, both famous educators. Among women were Lesya Ukrainka, heroic poetess, and Sophia Rusova, a great fighter for the Ukrainian rights, and many others.

For their idealism and untiring efforts to win freedom for their people, these leaders paid a dear penalty. Many of them were imprisoned, severely punished and put to death, and only because they desired freedom for the Ukrainian nation.

My dear friends, such a Ukraine, sad, unfortunate, ill-treated, in bondage, such a country I left thirty years ago.

During the last World War, the Ukrainian nation strengthened itself and once more created its own independent government. This government, which the people set up, was based on democratic principles and ideals such as exist here in the United States. Other neighboring nations, however, began to cast envious and ravenous eyes on the new Ukrainian State, and it wasn't long before they attacked that new Ukraine and divided her up again amongst themselves.

The Ukrainians have few powerful friends in Europe. Ukraine is a "Snow White" whom the jealous step-mother would gladly remove from the face of the earth.

Not so long ago I saw the short film entitled: "We Refuse to Die." The film showed the fate of the Czechs under German occupation, how the Germans condemned all the men of a certain small village to be shot, because they had rebelled against the German dictatorship. It is the brutal and evil desire of the German powers to wipe off the face of the earth all free lives so that they might seize all wealth for their nation. And just as all honest nations desire life and the right to rule over their own land, just so too the Ukrainian forty-five million people, strong, eager, desire to live and flourish on their land for the honor of their nation.

I came to this free land of our great George Washington thirty years ago. America is my adopted fatherland. I became a citizen of this country twenty years ago. I have buried my roots deeply into the soil here. Here I have raised two sons, two daughters and three grandchildren. It would seem that I should have no need to think of Ukraine. I am an American and have lived half my life in America. The first twenty years of my life, with the most beautiful memories, now seem so distant and almost like only a dream of the past. When with my children, grandchildren and with you my dear friends, I feel and regard myself as an American. Nevertheless, somewhere deep in the corner of my heart, lives the memory of my dear native land where I was born. And you, my dear ladies, were you to find yourselves now in Ukraine, would you be able to forget your dear and beloved land of America? Would you? Were you to forget your father and mother, would you be considered loyal and loving children?

(To be concluded)



At Dawn

By THEODOSIA BORESKY

I have found Thee at last
Oh God of my heart
In the rosy clouds
And the azure sky of dawn
Thy Spirit spoke to me
Of boundless, immeasurable Love
Of joy beyond even ecstasy
Harmony such as only Thou
Could have conceived
And of Profoundest Peace.

All that my heart could bear
I found with the joy in Thee
Purest essence of Thy eternal power
Floated down to earth
Bathing it in loveliness
So easy for all to see
Yet no one proclaimed Thy glory
Shut in their dim, airless recesses
Fumbling with radios, reading the comics
While Thy joyous ecstasies
Wafted from above
Passed by un-noticed.

New Haven, Conn.

UKRAINIAN LITERATURE (Continued from page 3)

with decorative painting and the painting of saints. Not being much impressed by this trinity of genius, I hurried out on bright mornings to the St. Petersburg Summer Gardens, to sketch the statues there." It was in these gardens that he met other students, including some from his native Ukraine.

Soon he was able to count among his closest friends such as Soshenko, a young Ukrainian student-painter, Eugene Hrebinka, the well known Ukrainian writer of fairy tales, Zhukovsky, the Russian poet, and Brulov, one of the leading painters of that period. These and others took a great liking for young Shevchenko, perceiving in him a splendid character and a great talent. Realizing, however, that as long as he remained a serf he could not advance very far, they decided to buy his freedom. This they did by having Brulov paint a picture of Zhukovsky, which they raffled off, and since both these men were famous they managed to get enough money in this way to pay the 2,500 rubles which Engelhardt demanded for Shevchenko's freedom. And thus, at last, Shevchenko became a free man.

The Coming of the Poetic Muse

Moving about in the society of cultured men, being a friend of artists and authors, Shevchenko quickly realized his disadvantage in not having a formal education. He therefore determined to get it through self-schooling. At this time he was twenty-four years of age. He began to read voraciously. And as a result of this reading and coming into contact with fine literature, there was awakened in Shevchenko the hitherto dormant great poet. The coming of the poetic muse to him was also due to his vivid imagination, which the newly-won freedom from serfdom had liberated. It was on the wings of this imagination that he flew back into his native land—Ukraine, and there revelled in the natural beauty of the Ukrainian landscape, or grew sad at the sight of his native steppes strewn with high burial mounds, wherein lay the famed Kozaks of bygone days. Vivid pictures of Ukraine's heroic past swept over him, followed by reminiscences of what he himself had seen and experienced as a lad. It was around such pictures and reminiscences that Shevchenko's poetic imagination wove and embroidered the fabric of his first poems.

(To be continued)

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

CHILDREN'S HOUR

"Daddy," asked the Very Young American, "what's that man got that wig on for?"

"Not so loud, my boy. That is one of our Big Wigs."

"What's a Big Wig, Daddy?"

"A Big Wig, son, is a man of Great Importance."

"Why is he important, Daddy?"

"You'd have to ask him. He knows the answer better than any one else."

"What answer?"

"ALL the answers."

"Be more specific, Father. You know I like facts."

"Well, he hardly needs to study any problem before he knows the solution. He knows what Britain ought to do with India and what the U.S.A. ought to do with the whole world after this war. He also seems to be the only man who really knows why the English are fighting and the precise terms on which your Uncle Sam will stop kicking up the dust, too."

"Is THAT all he knows, Daddy?"

"Oh, no, son. Everybody in the Big Wig family knows all about strategy, economics, international relations, world trade, Downtrodden Peoples, colonial trusteeship, the welfare of mankind and a few other trifles such as the unvoiced desires and hopes of millions of Torn Hearts."

"Gosh, Pa, the Big Wigs must be a pretty smart bunch. But what do they know best?"

"If you ask me, boy, the Big Wigs shine brightest when it comes to knowing how to open their own Second Front on the first page of the Fourth Estate."

"The Outpost"

NAZI DOUBLE-TALK TO BRITAIN AND U.S.

Nazi propagandists have intensified their campaign to divide Britain and the United States. The Nazis are telling one thing to the United States and another to Britain in their effort to create doubt and distrust among the people of the two countries. The propaganda technique that was polished up for this new Nazi campaign aimed at dividing the Allies has long been a standard tactic of Nazi propagandists.

How the Nazis have been trying to play Britain against us, and to play Americans against the British was sharply outlined in specific examples recorded recently both here and in London.

The German radio had this to say to the United States a few days ago: "Every Englishman is mobilized for war but that doesn't mean that England is getting ready for the supreme battle against Germany or for the second front. Oh, no, the present push is directed against the Americans."

At the same time, the German radio beamed at Britain declared: "The Yankees have achieved victory after victory at the expense of Britain under the guise of friendship. Americans are as much the enemies of Britain as the Nazis are."

W. A. Sinclair, British professor in Edinburgh University's Philosophy Department, in commenting on the German propaganda campaign of splitting America and Britain, said in a B. B. C. Home Broadcast:

"Anyone hearing assertions calculated to arouse Anti-American feeling should visualize a Nazi broadcaster who sat in his studio in Berlin and made the assertion and should also visualize the other Nazi sitting in the other studio next door, broadcasting an exactly similar statement to the United States only with the names reversed."

Remembered Family At Christmas

Sergeant Peter Bonk, now in service overseas, son of Mr. and Mrs. Paul Bonk of 104 St. Claire Street, Wilkes-Barre, Pa., remembered his parents and sisters last Christmas by sending the former bonds and the latter \$100 apiece.



SGT. PETER BONK

Sgt. Peter Bonk was President of U.N.A. Branch 157. A graduate of Coughlin High School, he was a theology student in Rome for three and one-half years. Upon the outbreak of the war, he returned to this country and enlisted with the U. S. Army Engineers. He received his training at Fort Belvoir, Virginia. His company left for Iceland in September, 1941. Recently he was designated Assistant Sergeant Major.

Sgt. Bonk has four sisters, two of whom belong to the Order of St. Basil the Great, namely, Sister M. Christopher of Auburn, N. Y., and Sister Stefania Sylvester of Fox Chase, Philadelphia. The latter took her religious vows at a ceremony held in St. Basil's Academy at Fox Chase, on January 1, 1943. Anne and Tillie, his two other sisters, are at home.

All of them are members of U.N.A. Branch 99 in Wilkes Barre.

CATHEDRAL CHOIR PRESENTS

Sunday evening, February 7, the Ukrainian Catholic Cathedral Choir will present a gay three-act comedy entitled "Khochu Moozha" or (as Bob Hope would put it—"I Want A Husband." This play, written by Sylvester Kalenitz, takes place in L'viv, Western Ukraine, in the year 1912. All dialogue will be in Ukrainian, and the entire cast with the exception of three characters are American born.

Featured as the leading lady will be Pearl Bega, very capable choir soloist. Walter "Specks" Bukata is Pearl's father. Other featured personalities will be Elsie Dykan, Joseph Bochej, Stephen Sikora, and Nestor Kociubinsky.

The play will take place at the Ukrainian Hall, 849 N. Franklin St., Philadelphia, on February 7, beginning at 7:30 P.M.

Rosalie Kozel

TO KEEP ABREAST OF WHAT IS HAPPENING AMONG UKRAINIAN AMERICANS READ THE UKRAINIAN WEEKLY

Books On Ukraine and Ukrainians

(3)

UKRAINIANS IN THE UNITED STATES. By Dr. Wasyl Halich, 1937. 174 pages. Illustrated. The University of Chicago Press, Chicago. \$2.50.

Thus far the only one of its kind, this work is a valuable contribution to the saga of Ukrainian American life and therefore it is highly recommended. It is based on widely scattered source material from both sides of the ocean and on interviews with numerous individuals, many of them American pioneers. Apparently some of these sources were not of the best, as the book contains some inaccuracies; for example, it states that the Ukrainian Youth's League of North America was organized partly under the auspices of "Obyednanye," which is not correct; it was organized at the First Ukrainian Youth's Congress in America held in Chicago in 1933, which was convened by the Chicago Ukrainian youth committee organized for that purpose. But that is a minor point. On the whole the book is well worth reading.

An idea of the book's arrangement and contents can be gained from the following titles of its chapters: 1. Historical background of the Ukrainian immigrants, 2. The exodus from Ukraine, 3. Fitting into the American industrial order, 4. Contribution to American agriculture, 5. Business and the professions, 6. Organizations, 7. The religious life, 8. The press, 9. Social activities, musical organizations, and civic enterprises; an appendix contains tables showing distribution of Ukrainians in this country; there is also a bibliography, and an index.

One American reviewer of the book, Prof. Herbert A. Miller of Bryn Mawr College, noted in the "Annals" of the American Academy of Political and Social Science (vol. 199, Sept. 1938) that "This is the first book that has been written entirely about the Ukrainian immigrant, and it is of value both for the facts it gives and as a case study of a group whose history of adjustment and organization parallels that of several others in many respects, but at the same time has a uniqueness explained by its peculiar history." The author is a Ukrainian and, while he writes as an insider, he is completely objective. The book can be obtained at Svoboda Bookstore.

(To be continued)

The Ukrainian National Association has more young (as well as old) Ukrainian-Americans within its ranks than any other organization. Sign up with them!

THE UKRAINIAN CATHOLIC CATHEDRAL CHOIR PRESENTS The Delirious Three-Act Comedy "I WANT A HUSBAND" written by Sylvester Kalenitz. Starring Pearl Bega with Specks Bukata, Elsie Dykan, Joe Bochej, Steve Sikora, and Nestor Kociubinsky. ALL DIALOGUE IN UKRAINIAN. UKRAINIAN HALL, 849 N. Franklin St., Philadelphia, Pa. SUNDAY, FEBRUARY 7, 1943 7:30 P. M.

TO MAKE HER AMERICAN DEBUT



Lubka Kolessa

As already announced on these pages, Lubka Kolessa, famous Ukrainian pianist, will make her American debut at the Town Hall, New York City, Sunday evening, February 21st.

Our young Ukrainian Americans are especially urged to attend the recital of this distinguished Ukrainian pianist, whom some European critics have called "the female Paderewski."

Judging by the sale of tickets thus far, the concert should attract a capacity audience, many coming from out of town; already an order for several tickets has come from Baltimore (Miss Nykula).

Tickets for affair are priced (tax included) at \$2.75 for box seats; \$2.20 for front orchestra; \$1.65 for seats in 5th to 14th rows in orchestra; \$1.10 for rear and extreme left section of orchestra, and first six rows of balcony; 83 cents for rear balcony; also some 55 cents seats.

Tickets may be obtained from Stephen Shumeyko, 81-83 Grand St., Jersey City, N. J. (Bergen 4-2287); Stephen Marusevich, 330 East 31st St., New York City (Murrayhill 5-9223); or the Surina Book & Music Co., 325 East 14th St., New York City (Gramercy 7-0729).

BUFFALO RED CROSS UNIT GETS PIN AWARDS

In December, 1941 four Ukrainian women's organizations in Buffalo formed a Red Cross unit. They were the "Zhinotcha Hromada," "Soyuz Ukrainok," "Sestrytstvo," and the Young Ladies Sodality. They met every two weeks at the St. Nicholas Church Hall and also at the Ukrainian Hall. They sewed and knitted both at the meetings and at home. On Sunday, December 27, 1942 they celebrated the first anniversary of their patriotic work for the American Red Cross. The celebration took the form of a luncheon, held at the church hall. A representative of the Red Cross headquarters, Mrs. Elwood T. Burke, presented Production Pins to forty-four women of the Ukrainian unit. At the luncheon, the chairman of the unit, Mrs. John Melicz, revealed that the unit had sewed four hundred and eighty-five articles of clothing, consisting of shirts, overalls, skirts, dresses, nightgowns, surgical gowns, bed jackets, and had knitted fifty articles, including cardigan sweaters and turtle neck sweaters for the Navy, and slip-on sweaters for the Army, also army helmets and rifle mitts.

The pin awards were given by Mrs. Burke to the following women: Mrs. J. Melisz, Mrs. K. Blakita, Mrs. A. Wolodka, Mrs. J. Gach, Mrs. W. Woloshyn, Mrs. F. Stec, Miss S. Sudyn, Miss K. Maxim, Mrs. H. Horohota, Mrs. J. Siperak, Mrs. N. Snapczuk, Mrs. Roll, Miss M. Perozak, Mrs. M. Hontan, Mrs. Stefaniuk, Mrs. W. Nowadly, Miss M. Sudyn, Miss M. Walnicki, Mrs. K. Shurgot, Mrs.

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FIFTH ANNUAL BALL

given by the

Philadelphia Ukrainian National Association Youth Club

SATURDAY, FEBRUARY 6, 1943

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