



SECTION II.

The Ukrainian Weekly

Dedicated to the needs and interest of young Americans of Ukrainian descent

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Killed In Action

Staff Sergeant Robert A. L. Shoemaker, 19, Ukrainian by descent, son of Mrs. Rose Shoemaker, 80 Coolidge Road, Irvington, N. J., reported missing since October 5, was reported last week as having been killed in action in Belgium. Earlier this year he had been wounded, for which he received the Purple Heart, but his wound did not keep him from further action. He was a member of 102nd Cavalry Reconnaissance Squadron which had been in the thick of the fighting in the Normandy invasion, Luxembourg and Belgium. When General De Gaulle visited Paris for the first time, S/Sgt. Shoemaker was one of his personal American bodyguards, as reported by Kennet, Newark News European correspondent.

S/Sgt. Shoemaker has two brothers and a sister in service. He re-enlisted with the 102nd just before it was federalized in January, 1941, and went overseas in September, 1942. As a member of the troop back home before it became mechanized, Sgt. Shoemaker, an outstanding horseman, won several blue ribbons in competition.

Besides his widowed mother, surviving Robert are four brothers and six sisters. Those in service are Photographer's Mate 3/C Joseph, in the Pacific; Pfc. John T., with the Signal Corps in the East Indies; and Marine Sgt. Norma Jane at Arlington, Va. Two of S/Sgt. Shoemaker's cousins in France, Sgt. Theodore Shumeyko and Pvt. Antin Shumeyko, who have not as yet heard of his death, are still trying to contact him there, as their last letters say.

Dies of Wounds Incurred in Action

Mr. and Mrs. John Pyrih, 64 Rufus street, Ansonia, Conn. received word earlier this month from the war department that their son, Private Walter Perih, U. S. Army, died October 13 of wounds incurred in action in Italy.

Pvt. Walter Perih, member of U. N. A. Branch 67, of which his father is a secretary, died two days before his 21st birthday. He entered the army August, 1943 and trained at Camp Croft, South Carolina, and Fort Meade, Maryland, before being sent overseas to Italy in March.

Besides his parents he is survived by one sister, Mrs. Robert W. Rapp of Shelton, and a niece and nephew, Joanne and Robert Rapp, Jr. He attended the New Haven Junior College.

Given Purple Heart

Pfc. Nicholas Gojuk, 22, USMCR, 156 Poplar street, New Haven, Conn., has been awarded the Purple Heart for wounds received June 16 as a result of enemy action in the Asiatic Pacific area, according to local press

reports (clipping sent to Weekly by Miss Helen Brezicki). His parents and four other members of the family are members of U.N.A. Branch 414.

The presentation was made in a Pacific base hospital, where he is convalescing from his wounds. He served in three major engagements in the Pacific.

Pvt. Gojuk entered the Marine Corps in August, 1941 and was sent to Parris Island, S. C. for basic training. He was then sent to New River, N. C. and Camp Pendleton, Calif., for advanced training before going overseas in January of this year.



"LIKE TO SWAP NIGHT CLUBS, PAL?"

"Sorry, chum—no ringside seats. You sit in the mud, see?"

"You got a floor show of lizards and mosquitoes crawling over your face."

"You got a nice little 4-piece orchestra of Jap mortars, Zeros, machine guns, and your best friend screaming in the next foxhole."

"Come any time, pal. The show goes on all night. For a long time. There's never a cover charge. Not even for the flag they put over you when they carry you out."

We're all human.

We all like to go dancing or see a show or

buy an extra suit or dress occasionally. But this war still has a long way to go. There are still 75 million Japs who don't believe in surrendering.

So during this 6th War Loan, how about putting all that luxury money into something a little more permanent—an extra \$100 War Bond at least—to help get this thing really over and bring those boys of ours home?

It'll hurt. But not as much as the Jap bayonet in your neighbor's stomach. You get something back—in ten years—\$4 for every \$3 invested. He doesn't.



BUY AT LEAST ONE EXTRA \$100 WAR BOND TODAY!

THIS ADVERTISEMENT IS A CONTRIBUTION TO THE AMERICA'S ALL-OUT EFFORT BY

THE UKRAINIAN WEEKLY

UKRAINIAN PROGRAM AND FORUM HELD AT WOMEN'S EXHIBIT

Climaxing the week-long Ukrainian throngs at the exposition was the participation in the 21st annual Women's International Exposition at Madison Square Garden, New York City a Ukrainian program and a forum were presented in the theatre section of the exposition last Sunday early evening. The program consisted of songs, dances, fashion show, and talks, and it was witnessed in part or in whole by over three thousand persons.

Aside from the program the cynosure of attention of the milling

Exhibit of Ukrainian Arts and Industries, which was generally considered as the finest among the foreign nationality exhibits there.

The Staged Program

Following the singing of the American anthem, Miss Eve Piddubcheshyn delivered a brief address outlining Ukrainian contributions to American life (see p. 3 for text). St. George's

(Concluded on page 6)

Why Americans of Ukrainian Descent Are Interested in Ukraine

By MARIE S. GAMBAL

(Address delivered at Forum on Ukraine, Sunday, November 19, 1944 at the Women's International Exposition, Madison Square Garden, New York City.)

THE world today is a small place and whatever happens in one corner of it affects the rest of it. It is no wonder then that, whereas the internationally minded in America once numbered only the few who saw life and the human race as a whole, today these numbers are in the tens of millions. We are learning that a country, whether America, China, Azerbaijan or Ukraine, cannot live apart from the rest of the world.

And it is no wonder that many of us in America have some particular spot which because of emotional ties or because of our better knowledge of it has become more real, more vital than any other. An American of French descent wouldn't be very human if alongside of all the other news of the day he didn't ferret out the items that told him about the liberation of his country. The same goes for Americans of Greek, Italian, Lithuanian or any other national descent.

The Americans of Ukrainian descent, being no different from the rest of the human species, anxiously turn from their work, from their bond buying and War Relief, from their letters written by sons or brothers or husbands or friends in some far distant places, to wonder what is happening to the land from which they came and to its people.

The idea of a free, democratic, united Ukraine has in the course of the years become very much a part of their lives. From the day when they began arriving here, some fifty years ago, to this day of November 19, 1944, they have witnessed many phases in its development. They awaited a wise solution of the problem during the First World War. They saw the rise of the Ukrainian Republic. They pinned their faith to the beautiful garland of ideals, the fourteen points.

And they were disillusioned.

More Mature Since Last War

The war that was to have made the world safe for democracy, the war that was to have ended all wars, and the peace that was to bring about goodwill among men, failed. We are in the midst of another war, much more deadly and widespread than the first. And if we don't relish facile slogans about a war to end all wars, if we don't sing the hey-hey songs, K-k-k-atie and Pack Up Your troubles, I think this is due to our having become more thoughtful, more mature than we were during these days of the First World War. We realize to what deadly ends science can be applied. We know that if inventions in the military field go on improving another war might be the end of our civilization. We are learning that the world is not one or two nations, or the white race alone, or one or two continents. We know that there are numerous sore spots, from India to South America to Iran to China to Spain to Palestine, to name only a few, which if not taken into account during the years to come may become the centers of bloodshed. And so we talk about solutions to the problems, about the Atlantic Charter and about the meetings of the Big Three and the Big Four and the Big Five. For there is no doubt in our minds that we shall win the war over Germany and Japan. We are wondering about the peace.

The map has already been redrawn in that corner of the globe about which we know a little more than the average American, and we are wondering how much stability there is in that new map, whether

peace built on such a foundation can be just and lasting.

As the map appears today all of Ukraine with the exception of tiny Carpathian Ukraine has gone into the making of a larger Union of Soviet Socialist Republics whose main-spring of action is Moscow. We are told that we should all rejoice at this because we are Americans and the USSR is our ally, because Ukraine is united, and anyway, there's nothing that we can do about it.

True, that the USSR, including Soviet Ukraine, is our ally. True, that the Soviet armies, including the Ukrainian armies, fought our common enemy with daring courage and drove them out of Ukraine. True, also, that a lie has been given to all those columnists, hot-off the press writers, who labeled the Ukrainians pro-Nazi. For the Ukrainian people, as many of us repeated over and over again, wanted none of the super-race, goose-step way of life. They produced no quivering. True, also, that USSR has become a very powerful ally.

But it is also true that no amount of glamorizing, whitewashing shush-shush propaganda and twisting of facts will change the basic fact that the Union of Soviet Socialist Republic is a totalitarian state, that it is a dictatorship. Those of us who do not think of "democracy" as a pretty word, to be taken out at proper intervals, to be sneered at on the quiet, but a word that has deep, elemental meaning, cannot very well reconcile ourselves to the fable that what has happened in Ukraine is the beautiful ending to a tragic story.

USSR a Totalitarian State

As an American, a democratically minded (and not totalitarian minded) American, one who doesn't think that civil liberties, the right to speak and to write freely, to discuss and assemble and worship, are like fine gloves to be put on by John and Mary Doe in New York or Kalamazoo, but too fine to be worn by Ivan Horodenko and Maria Kozakevich in Kiev or L'viv; as an American who abhors the idea of censorship and concentration camps and aggressiveness, I don't see how I can be happy about Ukraine being united within a totalitarian state. When an editor writes that he really has nothing against Ukraine breaking away from Moscow, provided the people there want to break away, I wonder whether he's talking a solo with tongue in cheek or whether he's spoofing both himself and his readers. For how can these people or any other people now coming under the rule of the USSR dictatorship get an opportunity to express themselves? They can't talk about it. They can't write about it. They can't even gather as we are gathered here today within the confines of this small crowded space, to give expression to what they think about the matter. They can't argue about it on the radio. Foreign correspondents can't ask them what they think about it because foreign correspondents are not free to go here and there as they are free to go about in our country. Even if those who think in terms of a democratic way of life, in terms of freedom and separation from Moscow, are mistaken, and the others, those who think in terms of Union with Moscow and unity of Ukraine (regardless), are right—even then we have no way of finding out about it because the people have no way of expressing themselves on the subject.

Less than two weeks ago we were in the midst of a heated political campaign. In the midst of war, we dragged through that election cam-

paign two of our outstanding men, one of whom has already given many years of service to his country. We included even little Fala in the out and out skirmish, and we didn't pull punches—all because we wanted to find out whom the American people wanted at the head of their country during the next four years. Eight o'clock, nine and ten on that Tuesday night and none knew who would be our next President. And only when the will of the people was heard, when the votes came tumbling in by the hundreds of thousands and millions, were we able to go to sleep, if our candidate won, or to console ourselves that—well—maybe it was all for the best after all (if our candidate lost.)

It was a costly price to pay in time of war but not too costly to reassure ourselves that we were free-men and free-women.

And so when I'm told that I should rejoice because Western Ukraine is united with Eastern Ukraine under a totalitarian regime I don't see how I can if I have faith in the people, as I have, if I believe in the dignity of the individual, as I do, and if I don't think that democracy is just a word to be tossed around at opportune moments.

What I'd Rather Hear About Ukraine

There are many things that I'd rather hear about the country of my origin, Ukraine. I'd rather hear that there is some part of her where men and women are at this very moment organizing a democratic way of life. I'd rather hear that they are free to express themselves through their own choice of newspapers, through periodicals, through books. I'd rather hear that they are freely discussing the question—whether to remain within the USSR or to break away as a separate entity. I'd rather hear that there are Ukrainian Democrats and Liberals and Socialists and Nationalists—and yes, Communists, provided they too worked by the rule that civil liberties are the precious heritage of the human race at all times. I'd rather hear that foreign correspondents are allowed to go about freely, to ask questions, to send news uncensored. I'd rather hear that there are Ukrainian Town Hall meetings on the radio and Kiev University Round Table discussions where two sides and three and four of a question can be heard. I'd rather hear that the Ukrainians are not living any more in fear of reprisals, arrests, concentration camps because they dared to differ from the way of life superimposed by Moscow.

Polish Dictatorship

Americans who never lived even in a semi-totalitarian state or in one that practices some of the totalitarian methods have no idea how stultifying such a life can be to a freedom-loving soul. I recall visiting Western Ukraine about fifteen years ago. It was under Poland then. Poland was not a dictatorship. But I recall the day when a group of us sat in a room talking about the USSR and Ukraine and Poland and America, and how suddenly somebody whispered:

"Shush-sh, next door, they can hear us."

And I recall going to a little Jewish shop for a copy of the Ukrainian daily "Dilo," and how the shopkeeper waited until all the customers left and how he then pulled a copy out of a hiding place and said:

"Confiscated copy!"

I recall walking with a friend one day down a street of L'viv and suddenly she pulled me by the sleeve and whispered:

"These two men coming toward us. They're going to get him after all. Poor boy!"

Innocent American abroad that I was, I asked:

"Who? Why?"

"The police. They're after one of

the students. He's one of our youth leaders."

And I recall seeing a long line of young girls and boys waiting in the corridor of L'viv's prison, chatting and laughing, no different from a group of our young people waiting to hear a crooner or to see a baseball game. Only they were waiting to see their friends in prison, put there because of their political activities.

Such were some of the methods in vogue in a country that was not considered totalitarian but which employed many of the tricks that a dictatorship uses in coercing its citizens to toe the line.

Yes, there are many things I'd rather hear about Ukraine than that she is united or that Khrushchov or Manuilsky visited L'viv. On the contrary, I'm afraid about all those indiscriminate, glib, ready made labels—pro-Nazi, fascists, traitors to the Soviet fatherland, Petlurivtsy—pouring forth from Ukraine united as they poured forth from Ukraine divided. I don't like it, because I know that there, but for the grace of God, go I who has no liking for any type of totalitarianism, be it of the German brand, the Japanese, the Soviet Communist, Italian of what-not.

Since the world is becoming smaller each year, I don't see how we can keep it one part free and another enslaved. I'm afraid I don't see how choosing our leaders freely in our own country is most admirable, but not so admirable in the USSR. If the right to choose my own newspaper from the stands, be it the New York Times or the Daily Worker, is all right in New York, why shouldn't it be advisable that the Ukrainians over there have the same privilege, to choose their equivalents in Kiev, L'viv or Kharkiv. And the same goes for the right to discuss and criticize, for the right to go to church or not to go, for the right of the creative workers to produce under no other compulsion but their own creative urge.

Democracy Is Fundamental

For democracy, ladies and gentlemen, is something fundamental, extending beyond the right to talk unafraid and the right to vote. It is the dignity of the individual and the freedom of men and women everywhere, the equality of all races, the right of every human being to find his own way toward a relationship to himself, to his fellowmen, to God. The feeding, the clothing and the housing of the body have never filled all the needs of man. The road to truth is not through the enslavement of the people, even if it should be in the name of their own good, but through education, discussion, criticism.

And I cannot rejoice as I take a look at the new map of Eastern Europe. I'm wondering whether the set-up is conducive to a lasting or even a long peace. True, there's probably nothing that we can do about it. But since we are living in a democracy we don't have to pit-a-pat after the joyous ones. We can be critical of Mr. Stalin and his way of life, and Mr. Stalin and his admirers will have to take it. Many of us, here in America, must learn that if we apply the rod of criticism to our own mistakes and bring to task our good and able leaders, we are duty bound to point out the dire wrongs in others, even though they be our glamorized allies.

A search for truth and for a just and lasting peace in a world made better for all mankind, as well as a devotion to democracy, are good enough justifications.

WOULD YOU GIVE \$100 TO BRING
VICTORY NEARER?—YOUR PUR-
CHASE OF A \$100 WAR BOND
MAY TURN THE TRICK!

"UKRAINE--SUBMERGED NATION"

(An address by Stephen Shumeyko at the Forum on Ukraine at the Women's International Exposition of Arts and Industries, Madison Square Garden, New York City, Sunday, November 19, 1944)

IT is indeed a pleasure and a privilege to briefly address you at this Women's International Exposition of Art and Industries. Affairs of this sort do a great deal towards bringing together in common understanding and appreciation the various ethnic groups, Americans all, that constitute this, our America.

My topic at this forum is "Ukraine, a submerged nation." Perhaps the term "submerged nation" may strike some of you as rather curious. After all, as someone may say, Ukraine is not submerged, Ukraine is not lost to sight. Throughout this entire war, especially from the very day when Hitler broke his infamous pact with Stalin and attacked the Soviet Union, Ukraine and her people have always been in the news, headlines and all. Some of the most heroic chapters of this mammoth war have been written by the Ukrainians soldiers and partisans alike. It was in Ukraine that Hitler's star really began to sing. It was Ukraine that has suffered the most in an appalling loss of human lives and ruin and devastation and famine. And it was Ukraine that did not produce even a single quisling. Any fair-minded observer knows all that. Why then is Ukraine a submerged nation?

Why Is It Submerged

The answer is simple and in it lies the whole tragedy of the Ukrainian people. Ukraine is a submerged nation insofar as the outside world is concerned in that outside the general knowledge concerning her heroic role in this war comparatively little is known, especially here in our country, about Ukraine's true national character, about her true strivings and aspirations, and especially about her centuries-old struggle for national freedom.

To put it more concretely. Comparatively few people in this country realize, for example, that the Ukrainians are the most numerous people in Europe without a sovereign state form of organization, without an independent national state of their own; or that there are well over 40 million Ukrainians in the world, over 32 million of them in pre-war Soviet Union, over six million of them in pre-war Poland, 1½ million in Bessarabia, Bukovina and Carpatho-Ukraine.

Moreover, it is not generally realized here that even though there is no independent Ukrainian nation there is, however, an independent Ukrainian language, an independent Ukrainian culture, and an independent Ukrainian historical tradition.

To be sure, people who really interest themselves in the problems of Europe, especially those of its eastern part, do know all that about Ukraine. But the great majority of them do not. Why is that?

The answer here lies in the policies of the pre-war and present occupants of Ukraine. Thus, for example, before the first world war they did not even admit the very existence of the Ukrainians as a separate nation entity, but called them Little Russians, or Poles, or Austrians, or Galicians, or anything else but what they really are—Ukrainians.

The Soviet-Polish Border Dispute

Or let us take the present situation. Very much in the news today is the so-called Soviet-Polish border dispute. It's a topic of many debates everywhere, in the press, over the radio, at home, and elsewhere. Some say that the territory in question should be returned to the Poles. Others say it should stay where it is now, under Soviet occupancy. But very few venture to say that that territory which is the subject of the

Soviet-Polish border dispute should be allocated to those who are its rightful owners—the Ukrainians.

For the territory in question is the major part of Western Ukraine, inhabited by well over six million Ukrainians, and the only reason they are not heard in this matter is that the foreign totalitarian rule imposed upon them by their occupants keeps them gagged and silent.

Thus in this border dispute the average American sees or hears only the Polish or Soviet side of it. And since both of them covet Western Ukraine they naturally suppress the Ukrainian issue involved.

Polish and Communist Propaganda

Polish propaganda, on the one hand, is very simple in this case. It virtually ignores the very existence of the over six million Ukrainians which constitute the preponderant majority of Western Ukraine. Polish propaganda always refers to them as—Poles.

Communist propaganda, on the other hand, is more clever. It stresses the national identity of the Western Ukrainians but goes on to say that they are more than happy to be reunited with their fellow kinsmen, the 32 million Eastern Ukrainians, who now as before the war were under Soviet domination. Furthermore, Communist propaganda claims that the Ukrainians always have had freedom under the Soviet regime, and that now, when the brutal Nazi hordes have been driven out of their war-torn native land, the Ukrainians can hardly contain their happiness that once more their destinies shall be guided by that benevolent and magnanimous ruler of rulers, Comrade Stalin.

As a result of such Polish and Communist propaganda the average American tends to forget that which before the war he at least had some inkling of, namely (1) that before the war the Western Ukrainians under the Polish regime suffered quite badly, and were subjected at times to the notorious so-called "pacifications" by punitive military expeditions; (2) that before the war the Eastern Ukrainians, generally known as Soviet Ukrainians, were not only misruled by Moscow but actually lost many millions of lives through Moscow-planned man-made famines, purges, executions, mass deportations, and forced labor; (3) that although the Western Ukrainians ardently desire to be reunited with the Eastern Ukrainians, they want that union to be not a Soviet union but a true Ukrainian union, with Kiev and not Moscow as its capital.

But this truth of the matter cannot be voiced by the Ukrainians in their native but foreign-occupied land, for, as everyone knows, there is no freedom of expression over there, not even a fraction of what we Americans here have.

That is why, denied the opportunity of freely expressing their sentiments in the matter, the Ukrainians over there do now, as they always did in the past, instinctively look to us, their American kinsmen, removed from them at most by one generation, to take advantage of the freedom and democracy are ours here and make known the truth concerning them, particularly their sentiments and aspirations.

Ukrainians Want Freedom and Own Union

We, their American kinsmen, know those Ukrainians over there very well indeed. We are bound to them not only nationality but also by family ties. Before the war we were in constant communication with them. And therefore we say that if in the current Soviet-Polish border dispute the people most vitally concerned in it,

OUR CONTRIBUTION TO AMERICAN LIFE

(Address by Miss Eve Piddubcheshyn opening the Ukrainian program, Sunday, November 19, at the 21st annual Women's International Exposition, held at Madison Square Garden in New York City.)

THE 21st Annual Women's International Exposition is drawing to an end. Among those who have participated in it are the Americans of Ukrainian descent, the descendants of those whose ancestors defended western civilization for 500 years from destruction by savage Asiatic hordes; those whose ancestors were citizens of the country whose capital during the 11th century was known as "the competitor of Constantinople."

Today, there are close to a million Ukrainians in these United States of America. Driven from their native land by economic, social and political oppression, they came to the "Land of Opportunity" to seek their fortunes. In this land they have made their home and served their adopted country well.

What did these immigrants contribute to the development of this country of ours? "Most of all, themselves—their strength, their work, their faith. They owed much to their adopted country, but the country owed much to them... they broke the prairie road; they laid the tracks of the transcontinentals; they dug the iron ore, coal, copper; they felled the lumber of the Northwest forests. But their contribution was not only of unskilled labor. They gave richness and color to American life and in some fields added greatly to her cultural heritage. In music and arts they supplied a large part of the creative impulse..."¹

¹ The Story of a free people, by Allan Nevins and Henry Steele Commager,

the Ukrainians, were given an opportunity to freely express their wishes, they would undoubtedly say that the question as to whom they and their land should belong at the close of this war, whether to the Soviets or to the Poles, was decided by the Ukrainians themselves, some time ago, over a quarter of a century ago, and that was by three historic Ukrainian acts.

The first was the Act of January 22, 1918 when, following the collapse of Tsarist Russia, the Eastern Ukrainians established their independent Ukrainian republic. The second was the Act of November 1, 1918 when, following the fall of the Austro-Hungarian Empire, the Western Ukrainians established their own independent Western Ukrainian republic. And the final act was the Act of January 22, 1919 when both republics, when both the Eastern as well as the Western Ukrainians, united themselves in form of one indivisible Ukrainian National Republic.

To be sure, that Ukrainian republic was eventually overthrown by its many enemies, and Ukraine was partitioned between U.S.S.R. and Poland, and between Czechoslovakia and Rumania. As a result Ukraine was in constant ferment up to the present war, which led to, among other things, Hitler to think he could exploit this ferment for his own ends, with very disillusioning consequences for him, as we well know, for Ukrainians united themselves as one man against him.

Once victory is won and the Nazi power finally broken on all fronts, the powers that be would do well then to prevent as much as possible the return of those conditions in Ukraine which before the war were responsible for the unrest and discontent then. They would do well then to encourage all efforts, wherever they may be, which have as their object the raising of Ukraine, at present a submerged nation, to its rightful place in the sun, among the family of free and independent nations—a free Ukraine, in a free Europe, in a free world.

For a whole week we, Americans of Ukrainian descent, have tried to introduce the visitors to the Exposition to the Ukrainian innate sense of beauty. In our booth we have an exhibition samples of Ukrainian embroidery, wood carving, pottery and rug weaving. We have familiarized our visitors with the Ukrainian costume and introduced them to our art, literature and music.

Now comes the climax of our participation in this Exposition. Through the program which we are about to present, we introduce you to the character of the Ukrainian song and hope that you will realize together with Mikola Hohol (Gogol) that "It is exceedingly complex. In many cases it is light, graceful, it hardly touches the ground, it seems to play and trifle with tones, while in others it assumes manly power, its tones grow strong, forceful... and again they become free, broad, and strive to embrace limitless stretches..." It is in a capella singing that Ukraine has been most noted since the 16th century and it is a capella singing that we present to you.

We introduce you to the Ukrainian dance, to the dance that has been characterized by H. Beckett of the "New York Evening Post" as "the most brilliant, the most agile, the most finished and the most spirited of folk dancing..."

We introduce you to the colorful Ukrainian dress and after we are finished with our program we hope you will join Allen H. Eaton in his opinion that, "In our search for immigrant gifts, sometimes the most interesting and colorful are found among the late arrivals. To me, one of the most picturesque of our rather recent immigrant groups is from Ukraine..."²

Boston, 1942, p. 327.

² May 9, 1932.

³ Immigrant Gifts to American Life, by Allen H. Eaton, New York, 1934, p. 22.

SOLDIERS' MEMORIAL CONCERT IN MINNEAPOLIS

On Sunday, November 5 last, a concert in memory of Ukrainian soldiers who died during Ukraine's war of liberation a quarter of a century ago, as well as all those who have paid the supreme sacrifice during the present war, was held at the Ukrainian church hall in Minneapolis, Minn.

The concert was opened by the church choir under the direction of Rev. Andrew Kist. It spiritedly sang three Ukrainian marching songs: Mr. Peter Kachmar, master of ceremonies, then introduced the speakers: Prof. Alexander Granovsky of the University of Minnesota, Mill Olga Haywa, and Mrs. Katherine Kachmar. Appropriate poetic selections were recited by Rev. Kist and Mrs. Sophie Yakymik, and vocal solos were sung by Mr. William Melnyk, Mrs. Elko Perchyshyn, and Miss Eleanor Clarefield, with Miss Mary Toppen at the piano. The concert was concluded by the choir and closing remarks by Mr. Stephen Koshuba.

NEWARK TO HAVE RELIEF RALLY

The Ukrainian American Relief Committee of Newark will sponsor a rally, Sunday afternoon, December 3rd, 1944, beginning 3 P.M. at the Ukrainian Center, 180 William Street, Newark, N. J.

Speakers will be, Dr. Walter Gallan, chairman of the United Ukrainian American Relief Committee of America; Rev. Myron Danilovich of the local Ukrainian Catholic church; Rev. Dr. Volodimir Klodnitsky of the local Ukrainian Orthodox church; and Rev. Luke Standret of the local Ukrainian Presbyterian church.

UKRAINICA IN AMERICA

By SIMON DEMYDCHUK

(Continued)

(5)

Napoleon's Russian Campaign and Ukraine

WE have already mentioned that on the eve of Napoleon's campaign against Russia there appeared in America several publications concerning it. One of them was *The Resources of Russia in the Event of a War with France—with a Short Description of the Cozaks*—by Alexei Gregorovich Yevstafiev. The book was first published in Boston in 1812 and republished in the next year. It says (page 8), "The population of Russia as a source of national strength, claims our earliest consideration. The first computation was made by order of Peter the Great, in the year 1719; and the return was 14 millions of both sexes including the Ukraine and the newly conquered countries of Esthonia, Livonia and part of Finland. In 1794 there were 32 millions inhabitants, at that time Lithuania and Courland were annexed and brought 5 mil. more, increasing the population to 37 millions. The present population of Russia, ending with the last year (1811) at 45 and 1/2 of 46 mil."

The Kozaks

Further on the author reviews the military strength of Russia and mentions also the numerical strength of the Kozaks. Then (page 85) he inserts an entire treatise on Kozaks. In it he says—

"The name of Cozaks is general, and applied to all those tribes, which follow the same irregular and almost optional method of warfare. These are Don Cozacks—they take the name from the river Don; the Cozacks of Ukraine, from the name of their country; and the Zaporavian Cozacks, from the cataracts of the Dnieper, as the word Zaporavian, or more properly Zaporostsi signifies in Russian language people living beyond the cataracts...

"The Cozacks of Ukraine, and the Don Cozacks are more advanced in civilization."

The author then lists several books on Kozaks and quotes in part the description of them in the work of Sir R. Wilson: *Campaign in Poland (1806-1807)*, published in England.

The interest in this country in the Kozaks then is further attested by the fact that *Atheneum of Boston* in its April to September 1817 issue (vol. I) contained a poem entitled *The Cossack's Grave*.

Since we have mentioned the author of *The Resources of Russia* it would be proper to mention few details of his life, as recorded in the *Russian Review*, a monthly magazine, Vol. I, No. 3, April 1916, New York. On page 131 we find an article on *The First Russian Consul at Boston* by Leo Wiener in which we read:

"Alexey Grigorevich Evstaphiev (Eustafiev) was born in 1779 in territory of Don Cossacks. His brother was a surgeon in Ukraine (hospital). Alexey, when 20 years old, was sent to London as chorister in the Russian church, played violin, learned English and started to translate Russian poems... Eustafiev almost half a century stayed in America: he was a man of letters, wrote political pamphlets, and tried himself in poetry and drama; he succeeded in putting three of his productions on the stage and cultivated acquaintances of the famous actors of the day... Mazeppa, Hetman of the Ukraine was performed in Boston Theatre 3 times in March, 1811 and

then April 24, as a benefit for Mssrs. Vaughan and Robertson."

We quote this source to solve the riddle as to who was the author of the *Mazeppa, Hetman of the Ukraine*, mentioned in one of our preceding instalments.

Reference to Ukraine in 1811

Let us now return to the works published in this country concerning Napoleon's campaign against Russia. Of them the book *A New History of the Life and Reign of the Czar Peter the Great*,—"by the author of the *Critical Review of the Political Life of Oliver Cromwell*, published in Montpellier (Vt.), 1811 contains many paragraphs on Ukraine. One of them stresses that Peter's character could not be understood "without first taking the view of what the Muscovites were before"; then it reminds the reader (page 9) that "Muscovy, except that part of it which borders on Great Tartary, and belonged to Asiatic Sarmatia, was anciently a part of Sarmatian Europe." Describing the constituent parts of the Russian Empire the anonymous author introduces Ukraine (page 41) by saying:

"The czars also possess parts of that Ukraina beyond the Nieper, for that reason called Ukraina Ulterior. Kiev, on the west shore of the Nieper, is the capital of this district. One may judge by its bounds, that it was formerly very large and magnificent, about eight miles in circuit. The Tartars have often pillaged, and were upon the point of ruining it entirely. To prevent which for the future, the Cossacks put themselves under the Muscovites protection. These have not only held it since, but obtained a full cession of it from the Poles, for the price of 700,000 florins. The isle of Zaporow is possessed in common by the Poles and Muscovites, who are mutually bound to defend it by the treaty of Andreczovia." It is not necessary here to enlarge on the very well known division of the entire Ukraine between the neighboring states by the treaty of Andrusiv, in 1667.

Dwelling further on history connected with Peter I, the writer describes elaborately the campaign of the Swedish King Charles XII, his association with the Ukrainian Hetman, Mazeppa, and the disastrous battle of Poltava in 1709.

In the same year (1811) there appeared at Otsego, New York, *The History of Charles XII, King of Sweden* by Voltaire, a new translation from Paris edition." In chapter IV. (Page 130) there appears the very well known Voltaire's description and history of Ukraine: "(Charles) began to march towards Ukraine, the country of the Cossacks lying between Little Tartary, Poland and Muscovy." The chief town (of Mazeppa) is Baturin. The most northern part of the Ukraine is rich and well cultivated. The southernmost, lying in the 48 degree of latitude, is one of the most fertile countries in the world, and yet one of the most desolate... The people of these cantons, indeed, neither sow nor plant, because the Tartars of the Budziaks, Precop and Moldavia, being all of them free booters and banditi, would rob them of their harvests.

What Voltaire Said About Ukraine

"The Ukraine has always aspired after liberty; but being surrounded by Muscovy, the States of the Grand

To Hold Ukrainian Exhibit at Rochester University

After reading what the Ukrainian American people of other cities have been doing to gain good will on behalf of themselves, I thought that I would write to the Weekly and explain that we are not exactly napping in Rochester. We have been busy acquainting our fellow citizens with Ukrainians by integrating ourselves into the American way of life through participation in war loan drives and relief organizations and benefits.

In addition, we have been cooperating with the Y.W.C.A. in presenting programs of our music, dances, and history to others. The local Y. W. C. A. has been very diligent in trying to acquaint the people of Rochester with people of the various nationalities in this city. We have also been asking outsiders to visit us at our community centers.

During the month of December, there will be a Ukrainian exhibit at the Memorial Art Gallery, University of Rochester. The articles on exhibit will come from Ukrainian homes and will be arranged in show cases and on the walls of the gallery by art experts. On December 10, between the hours of one and five, there will be a Ukrainian program in connection with the exhibit. This will consist of songs by the choir, which has met especially for this occasion, dances, and soloists. Christmas carols are to be included in the program since it is so near to the holiday season.

To show of what breadth this undertaking is, we must consider only the item of local publicity as an example. Our exhibit will not only be mentioned in local newspapers, but also in Y.W.C.A. news releases, Art Gallery bulletins and it shall be seen by people and children who will be at the gallery any time during the month of December.

A representative committee from the St. Josephat's Church Hall and the Ukrainian Civic Center has been working in co-operation with Miss Rosina Martella, intra-cultural secretary of the Y.W.C.A., to present this program. The committee consists of Sophie Doroffy, Mrs. John Klodzinski, Anne Krawec, Michael-

Seignor and by Poland, it has been obliged to choose a Protector, and consequently a Master, in one of these three States. The inhabitants, at first put themselves under the protection of the Poles, who treated them too much like vassals. They afterwards submitted to the Russians, who governed them with despotic sway."

The same book was published in New York, 1839, in French a *Histoire de Charles XII Roi de Swede, Par Voltaire*. The entire translation of Voltaire's History of Peter The Great was published in several editions at that time in America as well as in England.

Following the unsuccessful campaign of Napoleon against Russia there appeared in Philadelphia, in 1825, *History of the Expedition to Russia of Napoleon* by General Philipp Paul de Segur, in which on page 94 a report of Poles urged him to include Galicia [Western Ukraine] in the future kingdom of Poland, planned then by Napoleon. He rejected this proposal by saying he was bound by a secret treaty with the Austrian Emperor to respect Austria's boundaries. But on this occasion Napoleon is reported to have said: "Only provide that Lithuania, Samogitia, Witepsk, Polotsk, Mohilef, Volhynia, the Ukraine, Podolia be animated by the same spirit which I have witnessed in the Greater Po-

ana Pechak, Mrs. Darcy Shonnessy, Mary Stadnyk, Olga Stadnyk, and Mrs. John Swereda.

Mary Klimko will be the vocal soloist. No program would be complete without a good fast Kolomeyka, so Mrs. John Swereda, Amelia Korytko, Anne Kuchmy, and Mrs. John Melnyk have arranged special dances for the occasion.

Former Programs

In March a similar program was presented at the Y.W.C.A. Miss Anne Zadorsne of Union, N. J. came to Rochester to give a talk on the history of the Ukraine. Refreshments were served in the gymnasium which had been decorated in the Ukrainian national colors. An exhibit was set up at one end of the room under indirect lighting which gave the otherwise barren gym a great deal of color and a note of gaiety. The response by the public to this affair was so great that the doors had to be locked before the program began.

In May, a Ukrainian dinner and program were held at the Ukrainian Civic Center as part of the regular program of the Cosmopolitan Club of Rochester. This club consists of people of about thirty different nationalities who are interested in promoting better understanding of international problems, in encouraging good fellowship, and in making use of the varied cultural backgrounds and foreign experiences of the members as an effective instrument for broadening and deepening our way of life. A Ukrainian meal of borsch, holubtsi, sausage, baked cheese with eggs, "baba," honey cake, and beets with horseradish was served and eaten with relish. The ingredients and the names of the dishes were explained to the people. A brief history of the Ukrainians in Rochester was given, but the memory of the Ukrainian song written phonetically which the guests learned undoubtedly will linger in their minds for a long time.

We find that it is only by forgetting our petty differences and pooling our talents and resources that it is possible to make a showing worthy of our best efforts. We must remember that it is only as long as we are proud to accept our nationality that other peoples will accept our nationality on a basis equal with their own.

A. K.

land; and Providence will crown the good cause with success."

Napoleon's answer given to the Poles indicates that he had designs on Ukraine in his campaign against Russia. The resultant collapse of all Polish hopes was followed by a mass emigration of Poles to America. They received from the United States a grant of land in the Northwestern Territory—in the present states of Michigan and Illinois. After they settled there they started an energetic journalistic and literary work. A sample of it is the book *Khriftsir Charles, V. M. D.: The Poles in the U. S. of America, preceded by the Earliest History of the Slavonians and the History of Poland*, Philadelphia, 1837. The author gives (at times a true and other times a garbled) history and distribution of various Slavonic groups in Europe, mentioning among others also the Czechs, Moravians, Poles, Slovaks, Rusniaks—in Austria; and Russians, Krainians—in Austria; and Russians, Poles and Rusniaks—in Russia. He mentions the Poles as being settled also in Ukraine. He subdivides the Russians into "Ruthenians (Rusniaks)" with their "dialect," as he calls it, being spoken in White, Black, Red Russia, Volhynia, Podolia and Ukraine." He claims several times that the Cossacks of Ukraine were part of Poland.

(To be continued)

A Ukrainian Who Originated Historic Painting in Russia

ALMOST a whole generation before the time of the famous Ukrainian portrait-painters, Levytsky and Borovkovsky, there lived in Russia another Ukrainian artist who occupies a singular position in the history of art in Russia. His name was Losenko, and the "Great Russian Encyclopaedia" calls him the "first Russian historic painter."

He was born in 1737, in the Ukrainian town of Hlukhiv, in the province of Chernyiv, Ukraine, where his father was a contractor. As father's business went bankrupt, his son, Antony Losenko, had to shift for himself from early childhood. At the age of 7, he came, as many Ukrainians of that time did, to the capital of Russia, to serve as a singer in the court chorus. He soon became known for his talent in painting, and was sent, at the age of 16, to the studio of Ivan Arbutov, the renowned Russian ikon-painter, to learn painting.

After 5 years of studying in this studio, he showed such progress that the master himself was wont to declare that Losenko had assimilated from him everything he possibly could teach. He was then sent into the Academy of Arts, and in 1760, he was sent, at the government's expense, to Paris. There he studied under J. Restout, who distinguished himself in theatrical compositions, and under Le Lorrain.

"The faults which Losenko acquired from Restout," says the Russian Encyclopaedia, "endeared him to the contemporary Russian Academy, and he was again sent abroad." This time he studied under Joseph M. Vien, who gave him a solid foundation of anatomy and perspective. At that time Losenko painted "The Death of Adonis," and "St. Andrew the First-called." The "Death of Adonis" was a pioneering picture, as far as its subject is concerned, for up to that time the painters of the realm of the tsars painted only holy ikons.

Paints Scene from Ukrainian History

On his return to St. Petersburg, he painted "Volodymyr and Rohnida," a well known scene from Ukrainian history. It was a picture replete with anachronisms and theatricalness, but the Academy granted him the title of Academician and professor for it. It was also the first picture in Russia to take its subject matter from history.

He traveled once again abroad, and studied in Rome. On his return, in 1772, he was made the director of the Academy of Arts of St. Petersburg. The duties of the director tied him permanently to the northern capital. The French sculptor Etienne Maurice Falconet, who came to Russia to carry out commissions for the Russian Tsarina, met Losenko and wrote of him in the following humorously ironic words.

"The poor and honest fellow, degraded, starving, eager to leave St. Petersburg for some other place, used to come to tell me his troubles. Then despair drove him into dissipation, and he was far from guessing what he would gain by dying. It is written on his tombstone that he was a great man. It is evident, therefore, that in Russia, and in painting, people manage to make a draughtsman, a fairly accurate copyist and a painter of no talent, a great man, after his death. The Empress desired to encourage him, but at any rate, he had a fine epitaph."

When Falconet met Losenko, the latter was then completely worn out by the duties of the purely bureaucratic office, as Alexander Benois, the author of "Russian School of Painting," justly points out. He died in 1773, a year after his ascension to the sublime office.

His value as a painter is still a

subject of debate. Some consider him a great artist, others would not rank him even among secondraters. The latter criticize his compositions as lacking independence, his color and drawings as being imitative of his masters. He surely was a typical Academician, that is a faithful follower of tradition in the exercise of his art. He strove to unite the solemn decorativeness of the Academician with the severity of Classicism, and in these efforts according to some—A. Benois, among others—he failed to bring forth the the best of the French Academy he imitated.

Sees Great Talent in Him

However, even the most severe critics of Losenko always find something to their taste in his works. The "Russian Encyclopaedia" sees a great talent displayed in Losenko's "Cain and Abel" and "St. Andrew." And A. Benois says, "A few works executed by Losenko at the beginning of his career present him in a different light. If it were absolutely necessary to deprive this master of the charming genre picture in the Tretyakov Gallery, which is sometimes attributed to him, yet, owing to his excellent portraits of the actor Volkov and of Sumarokiv, and his admirable studies from nature, Losenko must retain a place of honor in the history of Russian painting."

His admirers and his opponents agree that his services for the development of arts in the country in which he lived consist of three particular services. First of all Losenko was a good draughtsman and exhibited to the artists of Russia samples of draughtsmanship quite unknown to them. He was a good teacher, and left behind him a number of great artists. He was a great writer on arts, and published several works on perspective and anatomy, which remained canons for many generations. And he was an innovator in the selection of his subjects. The pioneering spirit so typical of the Ukrainians drove him into breaking with the monopoly of religious ikon-painting, and to venture into the realm of mythology, history of his country, portrait, and perhaps, genre. Measured by the standards of other times and other, more happy places, Losenko was not a first-rate artist, but in his time and in his place he did the most with his talents and opportunities.

The U.C.S.A.'s Services Club in London

In its August "News-Letter," the Ukrainian Canadian Servicemen's Association (Active Service—Overseas), reviews some of the more important facts and features relative to the Association and its Club House, located at the Vicarage, 218 Sussex Gardens, Paddington, London, W. 2, England. Says the "News-Letter"—

One thing that we wish to emphasize is that the Club is a private Club for Ukrainian members of primarily the Canadian, and secondly all the Allied forces. It operates on a membership basis. Since the Club is operated by the Ukrainian-Canadian Servicemen's Association, sponsored and financed by the Ukrainian-Canadian Committee and with the kind co-operation and permission of the Canadian civil and military authorities, it stands to reason that only Canadians can be regular members of the Club and can be elected to office. Ukrainians in the British, American or any of the Allied Forces can be honorary members and enjoy exactly the same privileges.

Its Facilities

Some of the facilities offered at the Club are, lodgings, snack meals, reading room, writing room, library, and all those other things that go to make a "home away from home." For the time being and until further notice, everything at the Club is free of charge to all members. There is a regular distribution of cigarettes and comforts; you can stay over night whenever you happen to be in town or spend your entire leave at the Club; you can always get a bite to eat during the hours laid down in the Rules and Regulations; and all this is free to all members and their guests. This arrangement has been made possible, only because of the kind and gracious help of the Ukrainian-Canadian Committee, all its member institutions and organizations, and thousands of kind individuals all over Canada who have been sending us parcels of food, cigarettes and comforts as well as financial help. With what has been sent us, we have been able to send small parcels to all the boys in Italy and Sicily about every two months, keep a good stock for free distribution both at Manchester and in London, hold three large get-togethers and numerous smaller social gatherings, and keep a daily service of meals to any boys who may be staying at the Club. Remember above all else, that everything is FREE to members. We do not run a "store" or shop, and cannot and do not sell anything. The Club is not a business institution but a HOME—YOUR HOME.

We were fortunate indeed to get such a perfect building in such an ideal location for our purpose. It is easy to find, quiet, very near both Lancaster Gate and Paddington Underground stations, and most ideal in every respect. In addition to that, the Vicar (he has given us permission to call him "padre") Rev G. T. Chappell, and all the members of the parish have been most kind and hospitable in every way. All those boys who have met them speak most highly of their friendship and hospitality. It is certainly something we will always remember. Most of all, we are most grateful and honored in being offered the services of the St. James' Paddington Parish Church for any of our services. The Church has also opened a small rest room and reading room right in the church itself. This we recommend to all our members. There is an excellent selection of good books and pamphlets there. If you want to spend a quiet hour or so reading, the place just ideal.

So there it is fellows. All these things have been organized and set up for your benefit and your use. Perhaps it isn't much, but it's our way of trying to make your time away from

Brings Monkey Home From India

Writing in "The Ukadet" bulletin, published by the Ukrainian Folk Ballet of the Twin Cities (St. Paul and Minneapolis), Katherine Anderson, its editor, recounts in the current November issue how a pet monkey brought by a Ukrainian American soldier home on furlough from India has captivated the entire Komar household.

The monkey was brought back from India by Cpl. Stephen Komar, who saw action with the famous Merrill Marauders. Writes Miss Anderson—

"Dusty" is the name of this little refugee monkey. Of course he is used to a very warm climate and temperatures of about 127 degrees. Since such a climate simply does not exist over here, "Dusty" must content himself with living on top of a radiator in the house.

Although "Dusty" is only about a foot in length, he is full-grown, and is a great eater of oranges, apples, bananas, and eggs—in fact, he is just a plain big eater—especially of Ukrainian food, such as "holubtsi."

"Dusty" whiles away his time by swinging from the curtain rods by his tail, which is about as long as his body. He also specializes in tight rope walking—on the clothesline. Yes, "Dusty" is quite a character. He is very gentle, except when someone tries to pick him up, which makes him quite angry.

It wouldn't surprise me a bit if eventually Mrs. Komar will be able to say to him, "Dusty, please hand me the salt shaker," which with his usual chatter he would dutifully proceed to do. What a wonderful household helper he would make.

"Dusty" has certainly won the hearts of all those who have seen him.

TO CHICAGO COLLEGE GRADUATES

College graduates of Ukrainian descent who are not in service can do a great deal to make our servicemen feel at home when they are stationed or passing through a town or city which is strange to them. In each such community where they live the college graduates could organize themselves on the order of the Ukrainian Graduates Club in Detroit and then arrange to have some particular place, such as a room in a local Ukrainian hall, which would be open at times for servicemen of Ukrainian descent to visit and meet others of their kind.

I would like to see such a project started here in Chicago, where at present I am now based. I would appreciate hearing from college graduates in around Chicago. Perhaps we could get together and organize ourselves in such a college graduates club and arrange suitable facilities for transient servicemen.

Michael Wichorek RT 3C
Company 4-104, Navy Pier
Chicago, Ill.

Notice to the Subscribers OF "SVOBODA" AND "UKRAINIAN WEEKLY"

When changing your place of residence, be sure to notify the home office of "Svoboda" immediately thereby avoiding any delay in delivery of newspaper to new address. Also, be sure to enclose ten (10) cents in coin or stamps to cover the cost of making a new stencil. Canadian subscribers will please remit COIN ONLY, as stamps cannot be redeemed.

home a bit easier and more pleasant. Now and again, our cooks, Private Swerhone, Private Prima and Private Karpiak say they'll even treat you to a meal of "holubtsi," "pyrohy," or "borsch." How about dropping in, and sampling their cooking?

To the People of this Community

When our men marched down those narrow English roads between the hedges and went aboard their boats on the night before D-day last June, they carried with them everything they needed to live and fight. Each man had on his person food and ammunition for twenty-four hours. Each unit was backed up by supplies and material to last through two weeks of fighting. In the second wave came other supplies, other guns, ammunition, medical units, food and field kitchens to carry the invasion still farther. So far as military planners could determine in advance there wasn't a single missing item. This goes for everything from bulldozers to blood plasma. Our men not only had enough weapons, but the best weapons ever made.

You made and paid for the more than one million different kinds of equipment which is writing finis to the Nazis. Magnificent as your support has been in Europe your job is just beginning. The enemy is still there. In Japan he awaits you, your relatives and friends. Your purchase of at least one extra \$100 War Bond in the Sixth War Loan will help to put the Japs where the other five war loans put the Nazis.

THE EDITOR.

ДРІБНІ ОГЛОШЕННЯ—WANT ADS

Classified Department—Ergen 4-0237—Ergant 9-0582

War Manpower Commission Employment Regulations

Essential Workers need Statement of Availability. If transferring to less essential, need U. S. Employment Service consent in addition. Critical workers also need both.

Сушні робітники обов'язані мати посвідку, що вони є до розпорядимості. При переносженні до менше сушних робіт, мусять мати крім цього згоду „Ювайтінг Стейтс Емплоємт Сервіс“. „Критичні“ робітники потребують теж обох посвідок.

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BUY WAR BONDS

PHILLY OPENS 7TH SEASON WITH 56-27 WIN

After six weeks of intensive practise the Philadelphia U. N. A. basketball team opened its seventh consecutive season on November 9 with a very impressive 56-27 triumph over the Camden-Philadelphia Armenians at Ukrainian Hall.

Leading the assault on the Armenian fraternal club were young Walt Dykan and Coach Jerry Juzwiak who made 14 pointers each. Olesh Demnainyk chipped in with 8 and "Specks" Bukata dropped in 4 double-deckers. Opposition was only keen in the first 10 minutes. The Gold and Blue Wave really went to work in the second canto to put the game on ice as Juzwiak and Dykan hammered away at the west end baskets. U. N. A. substitutes matched the Armenians' basket for basket in the third quarter, and then also found the range in the closing minutes to double up the last period score.

Scores By Quarters:

Armenians	7	2	10	8—27
U. N. A.	12	18	10	16—56

N. Y. U. N. A. TEAM TO OPEN SEASON

The U. N. A. basketball team in New York City will open its season with a practice game next Thursday evening, November 30, 8:30, at the Stuyvesant High school gym. Its opponent will be the Freed Radio team.

Decorated For Valor

Pvt. Stephen Staleny, Marine Corps, of Chicago, Ill., Ukrainian by descent, was recently awarded the Infantry Medal for bravery and valor in battle, according to a local press report (clipping sent to the Weekly by Miss Jeanette Hnatuk, R. N.) In addition to the Infantry Medal, he has been awarded the Purple Heart for wounds received during the invasion of Bougainville in the South Pacific.

Pvt. Staleny has been service for two years. He has recovered from his wounds and is now back in service.

The U. N. A. aggregation will include Nestor Stadnyk, Teddy Dusanenko, John Kosbin, George Worgul, Michael Prylucki, and Mickey Hamalak.

Young U. N. A. members who would like to play on the team are cordially invited to come down to next Thursday's game to size up the situation and be sized up themselves.

Not a practice game but the real thing it will be when the New York U. N. A. players will take on the St. Basil's College quintet at Stamford, Connecticut, on December 2nd, at 8 P. M.

Meanwhile we're looking forward to a tilt with the Philly U. N. A. squad. How about it Philly?? It's a challenge.

Mickey Hamalak.

WOMEN'S EXHIBIT AT MADISON SQUARE GARDEN

(Concluded from page 1)

Ukrainian Catholic church choir, 85 singers in all, clad in Ukrainian costumes and led by Mr. Theodore Onufryk, then sang a group of Ukrainian choral numbers in a manner which upheld its reputation as one of the finest Ukrainian choral groups in the country.

Mrs. Annette Kmetz, mistress-of-ceremonies at the program, followed with a talk on the importance of Ukrainian participation in international expositions. Then ensued several well-rendered selections by Mrs. Olga Lepkova, prominent Ukrainian operatic soprano; with capable piano accompaniment by Miss Olga Dmytriw. Mrs. Maria Demydchuk then spoke in Ukrainian, stressing the role played by the masses in the development of Ukrainian culture. The Dance Ukraine group then appeared, led by Miss Anne Yalowega, and did justice to a number of Ukrainian folk dances; dance music for them was furnished by Mary Kalakura, violinist, and Olga Dmytriw at the piano.

The concluding feature of the program was a striking Ukrainian fashion show, presented by over a score of models clad in Ukrainian native costumes and their modern adaptations, under the leadership of Mrs. Mary Anne Herman who kept up an engaging running commentary on the various costumes as they were displayed. The program was brought to a close by the singing of the Ukrainian national anthem, led by Miss Anne Koleska, soprano.

Forum on Ukraine

In the Forum on Ukraine which immediately followed the stage presentation, Mrs. Marie Gambal spoke on why Americans of Ukrainian descent are interested in Ukraine (see page 2 for text); and Mr. Stephen Shumeyko spoke on "Ukraine—A Submerged Nation" (see p. 3 for text). Following the forum many of the audience flocked to the Ukrainian exhibit booth, which had been prepared by a committee headed by Miss Mildred Milanowicz. Like the thousands who had visited the booth during the week, they admired its many beautiful examples on display of Ukrainian handicraft, fine arts, music, literature, and industries. Some of

them watched Mrs. Bodak of Brooklyn skillfully decorating Ukrainian easter eggs; others purchased various objects from Miss Mary Klachko.

The Ukrainian exhibit committee was headed by Mrs. Annette Kmetz, chairlady; Mrs. Mary Demydchuk, vice-chairlady; Miss Helen Mudryk, secretary; Miss Mary Stalene, treasurer. Press relations were in charge of Mrs. Claudia Olesnitsky.

Committee

A special background for the large Ukrainian exhibit booth was painted by Mr. John Kuchmak, Ukrainian artist. Settings and arrangements were by Myron Kushnir, Walter Bahno and Olga Dmytriw. Ukrainian and English language books on Ukraine were loaned for the occasion by the Svoboda Bookstore. Articles, costumes, and embroideries on display were loaned by the Soyuz Ukrainok organization, Mrs. Stephanie Halychyn, Mrs. Mary Ann Herman, Mrs. Braznyk, Mrs. Maria Sena of Detroit, Mrs. Anastasia Kochan of Joliet, Ill., Mrs. Stephanie Chapelska of Elizabeth, N. J., Mrs. N. Petryshyn, Miss S. Abrahamowska, Mrs. M. Demydchuk, and Mrs. Tatiana Koshetz.

WHAT THEY SAY

President Franklin D. Roosevelt:

"Religious intolerance, social intolerance and political intolerance have no place in our American life. Today, in this war, our fine boys are fighting magnificently all over the world and among those boys are the Murphys and the Kellys, the Smiths and the Joneses, the Cohens, the Carusos, the Kowalskis, the Schultzes, the Olsens, the Swobodas, and—right in with all the rest of them—the Cabots and the Lowells. All of these and others like them are the life blood of America. They are the hope of the world... Our young men and young women are fighting not only for their existence, and their homes and their families. They also are fighting for a country and world where men and women of all races, colors and creeds can live, work, speak and worship—in peace, freedom and security."

FALL DANCE

Given by
United Ukrainian Societies of Elizabeth, N. J.

to be held at
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