

# СВОБОДА SVOBODA

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## RESISTANCE IN UKRAINE

Under above heading an article appears in the current November number of the "Plain Talk" magazine written by Walter Dushnyck, Ukrainian American journalist. The magazine is edited by Isaac Don Levine and has among its contributing editors Eugene Lyons, both of whom are outstanding writers on matters pertaining to Eastern Europe.

Mr. Dushnyck points out at the very outset of his article that the "dramatic exodus of Ukrainian resistance fighters from Soviet-dominated Poland in the U. S. zone of Occupation Authority, unmistakably reveals that all is far from well in Stalin's Communist domain."

United States Army reports, he points out, finally confirm the existence of the much-rumored but little-known war "which hundreds of thousands of Ukrainian have savagely waged for years against the Stalin-imposed Communist rule in Ukraine."

Tactically, the UPA (Ukrainian Insurgent Army) has operated under four major commands: (a) Group-West, (b) Group-North, (c) Group-East, and (d) Group Southeast. Apparently it was the last one, the writer states, which made direct contact with the Soviet controlled Polish army. On March 27, the group ambushed and slew the entire inspecting party of Lt. General Karol Swierczewski, the Soviet-trained Polish Vice-Minister of Defense, near Sanok, Southeastern Poland.

Fierce Soviet attempts to exterminate the UPA, the writer adds, have been unsuccessful. The UPA, staffed with thousands of experienced men and officers, in full possession of Soviet tactics and organization, has survived almost intact by avoiding major engagements with the Russian and Polish troops.

During May of this year, following the Soviet Russian-Polish-Czechoslovak agreement to eradicate the Ukrainian resistance, large-scale warfare was waged in Galicia, southeast

Poland and Slovakia. The Warsaw Government dispatched three infantry divisions and three of the KBW (Corps of Internal Security), while the Reds sent one division of the special troops of the MVD. The Czechs also threw in two infantry regiments and several companies of Soviet-directed gendarmes.

It was apparently the UPA-Group-Southeast, the writer notes, concludes, that has battled its way to Slovakia. He then quotes a confidential report, sent out of Bratislava on September 10, 1947, which appeared in "Svoboda" and summarizes the situation as follows:

"The Ukrainian Insurgent Army crossed the borders of Slovakia in several places, aiming at the U.S. zones of Germany and Austria. All the UPA detachments have been ordered not to molest the native population, an order which the Ukrainian resisters have observed loyally. The Slovak and Czech people, with the exception of the Communists, have given them food, supplies and shelter. Even the central government in Prague at the beginning was willing to close its eyes and let the Ukrainians pass through its territory. Recently, however, their attitude has changed, evidently having received instructions from Moscow. The code names of the UPA detachments, operating in Slovakia and Moravia, are: "Burlak," "Khromenko," "Kremin," "Roman" and "Bukovina." At present (September 10, 1947) fierce battles are taking place near the towns of Isliane-Dolne, Nove Mesto and Czudca-Yerdunka. Although the Ukrainians are outnumbered by 20 to 1, they possess superior military skill and organization. The Group "Burlak," however, was successfully ambushed on September 4, 1947, at the crossing of the Vah River in Slovakia by a regiment of Czech officer candidates. It is said that the Czech Government is embarrassed because many of its soldiers... have joined the Ukrainian insurgents."

## Sing at Charity Affair

Last Monday the Ukrainian Catholic Cathedral Chorus of Philadelphia, Pa., under the direction of Stephen Marusevich, performed at a dinner which launched the third annual World Christmas and Chanukah Festival, which has as its object the raising of Philadelphia's share of 50,000 gifts to the American goal of a million such gifts from the children of the United States for children in various countries overseas. The slogan of the drive is "Make it a joyous Christmas for your friends all over the world."

Among those attending the dinner, which was held in the restaurant of the Gimbel store, were a number of United Nations delegates, including Dr. Aske Ording, Director of Department of United Nations Appeal for Children in the UN Secretariat. Also present, with whom Mr. Marusevich had an "interesting" conversation, was Dr. Sava Kosonovic, Ambassador of the Soviet-controlled Yugoslavia.

The choir presented a program which gave the guests an idea of different types of Ukrainian compositions, including religious songs, folk

## THE NOVEMBER FIRST HOLIDAY

IN the light of the momentous events which have taken place since then, the historic November 1, 1918, when Western Ukrainians proclaimed their national independence and established their sovereign Western Ukrainian Republic, today appears somewhat dim. Although the memory of that day and of what followed will be observed by us during this month just as it has been observed in the past years—concerts, speeches, preceded by memorial services in churches for those who sacrificed their lives on the altar of Ukrainian freedom—still that memory, we fear, will be of a rather perfunctory nature. The gestures will be there, to be sure. But the true realization and appreciation of what happened twenty nine years ago in Western Ukraine, in that section of Ukraine from which practically all of the Ukrainian immigrants in this country came, may be lacking to quite a degree.

### Movement More Irresistible Today

In a sense this is quite understandable. The Ukrainian national struggle for freedom has taken on a newer and more dynamic form as compared with that of 1918. Then, for example, the Ukrainians had just emerged in their national consciousness from the effects of denationalization of them by their misrulers. Today the Ukrainian people, no matter where they may be, are very conscious of their national identity, historically, culturally and politically. Then, too, the outside world knew little about the Ukrainians as such. Instead it confused them with Russians, Poles, Austrians, etc. Today the situation in this respect is palpably different.

But what is most important is the fact that although the Ukrainians for the past quarter of a century have been subjected to unprecedented oppression, although those who have misruled them, namely, the Soviet Russians, have no counterparts in their disregard of elementary human rights and values and in the viciously cruel methods they pursue, still, nonetheless, the Ukrainians are less subdued than ever. Instead, with the goal of Ukrainian national independence clearly before them, they are proceeding toward it with well planned policies and methods and with courage and self-sacrifice that is unmatched.

Just think. In the Ukrainian territories behind the notorious "Iron

songs, and Christmas carols.

Mr. Marusevich explained the songs and gave some pertinent facts concerning Ukrainian music in general.

The choir sang "exceptionally well," according to the Weekly's informant, and the audience reacted accordingly. The Festival dinner program committee, pleased with its performance, extended an invitation to the choir for a future program.

Curtain," in a land ruled by a system of government which in its ruthless efficiency in suppressing freedom and revolt dwarfs any and all such attempts in the past, there exists a veritable army of Ukrainian patriots who are waging war with powerful units of the Soviet Russia and Soviet directed Polish and Czech armies. These embattled Ukrainian patriots who are waging this most unequal deadly fight to win Ukrainian national freedom and independence constitute what is known UPA. In Ukrainian it is "Ukrainska Povstancha Armiya." Its English translation is the Ukrainian Insurgent Army. Both these terms are familiar to our readers. And not only to them, but to a great many others. American newspaper reports, although often times "off the beam" in the matter of factual reporting about UPA, which is usually due to the Soviet controlled sources of their information, still testify to the strength and importance of this latest phase—the UPA—of the centuries old Ukrainian struggle for national freedom and independence.

### Valhalla

We are certain that in the Valhalla of Ukrainian fighters for freedom, the Kozaks of bygone centuries, the Ukrainian Sitchovi Striltzi of the November 1918 times, and of all those unsung and unheard of heroes who did their bit to free their Ukraine—we are sure that all of them now are now looking down upon the present fighters for Ukraine's freedom—those of the underground and those of the UPA—with admiration and with awe.

In recognizing the achievements of today's fighters for Ukrainian freedom, however, we should not overlook or gloss over the achievements of those who fought and bled and died to bring into life an independent and democratic Ukrainian republic. What is more, for a time they succeeded in doing this, not only in western but in eastern Ukraine as well, in form of the Ukrainian National Republic. And although this Ukrainian state eventually collapsed before the onslaughts of its various enemies, and the Ukrainian people became enslaved once more, still the very attainment of Ukrainian statehood then, brief though it was, added an inspiring chapter to Ukrainian history, demonstrated to the world the reality of the Ukrainian situation, and directly led to the present efforts to regain Ukrainian national independence.

## Latest Phase of Soviet Religious Policy

[This article was written by Rev. Stephen C. Gulovich, Chancellor of the Pittsburgh Greek Catholic Rite Diocese and head of Department of Philosophy at Duquesne University. Rev. Gulovich's article, which appears in the Current "St. Josaphat's Catholic Advocate" monthly of Rochester, casts further light on the Soviet religious policy, upon which the Weekly has commented from time to time.—Editor]

IN a recent cable from Alexei, the Patriarch of Moscow, Metropolitan Benjamin Fedchenkov, Patriarchal Exarch of the Aleutian Islands and North America, was advised he is being transferred to the Metropolitan See of Riga, Latvia.

Likewise, Archbishop Adam Philippovsky of the so-called Carpatho-Russian Diocese of Philadelphia was notified of his transfer to the Russian Orthodox Diocese of Bukovina, formerly Rumanian territory ceded to Soviet Russia. Observers who follow the affairs of the long-disrupted Russian Orthodox Church in America consider these changes in the Hierarchy a highly significant step leading towards the ultimate submission of the American Church to the Patriarch of Moscow and, what is more important, to Soviet influence.

### Early Control Attempts

In order to fully appreciate the importance of this latest move of Moscow, one must necessarily understand the history of the American Russian Orthodox Church since the fall of the Czarist regime.

The outbreak of the Russian Revolution brought to the fore the essential weakness of the Russian Orthodox Church, viz., the lack of one supreme authority. In order to gain control of the church the Bolshevik government used every conceivable means of force, violence and chicanery.

It even attempted to set up its own ecclesiastical organization. This turbulent state of affairs created confusion among the clergy and faithful of the Russian Church both at home and abroad. In fact as early as 1928 the Bolshevik regime was instrumental in disrupting the American Church by its attempt to gain control over it through the activities of Archbishop John Kedrovsky.

Archbishop Kedrovsky was a confessed representative of the Soviet-sponsored Living Church and as such incurred the odium and censure of the old line Russian Hierarchy. Kedrovsky's first move was to institute a civil suit for possession of St. Nicholas Cathedral in New York City. The decision of the Supreme Court of the State of New York favored Kedrovsky, thus giving the Soviet representative a strategic base from which to operate.

Opposition against the Soviet-sponsored ecclesiastics was centered around the so-called Karlovitz Synod with headquarters in Belgrade. The Synod consisted of high-ranking Russian emigre prelates, clerics and laymen scattered throughout Europe.

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Soon, however, dissension developed in the Russian emigre Church which found its reverberations in the American Church. In addition, the late Metropolitan Alexei, Patriarchal locum tenens of Moscow, appointed Archbishop Benjamin Fedchenkov Patriarchal Exarch of the Aleutian Islands and North America. Upon his arrival in the United States in April, 1934, Archbishop Benjamin met not only a hostile but also a divided Russian Church.

Nevertheless, he attempted to assume jurisdiction over the American Church and to mediate an understanding between the American Russian Orthodox Church and the Patriarchal locum tenens whom the Russian emigre churchmen considered a Soviet puppet.

### The Cleveland Synod

To counteract the activities of Archbishop Benjamin the American Orthodox Hierarchy decided to organize a resistance movement on the pattern of the Karlovitz Synod with which it declared itself to be in sympathy and communion. A Congress was convoked at Cleveland in November of 1934 attended by eight U.S. bishops of the Russian Church and by the bishops of Sitka, Alaska and Montreal, Canada. The gathering adopted a resolution to set up a province totally independent of Moscow.

During the early stages of the war, Stalin was quick to realize the hidden power of the down-trodden Russian Church. To the amazement of the whole world, the Kremlin consented to the election of a new Patriarch, granted the Russian Church limited recognition and set itself up as a protector of the interests of the Russian Church.

Shortly thereafter the Patriarch of Moscow initiated a new offensive to reunite the disrupted Russian Orthodox Church throughout the world. Up to the present, it has succeeded in gaining control over the Russian Church in Manchuria, the Russian dioceses in Bulgaria, Czechoslovakia, Yugoslavia, France, the Russian zone of Germany and individual parishes in Europe, North and South America and the Near East.

The bulk of the Russian emigre ecclesiastics are, however, still opposed to Moscow and have rallied around Metropolitan Anastasius Serafim Lade of Germany and Bishop Alexander of Munich. Those two prelates, the remnants of the old Karlovitz Synod, reconstituted the Russian Episcopal Synod abroad with the assistance of seven other European prelates.

It was against this background that the Patriarch of Moscow began his efforts to gain the support of, and eventually control over, the Russian Orthodox Church in the United States. For reasons not altogether clear Metropolitan Theophylus of San Francisco decided to convoke the American Metropolitan Synod, originally scheduled for 1947, earlier for the explicit purpose of exploring the possibilities of recognizing the Patriarch. The Synod opened its sessions on November 27, 1946 in Cleveland in the presence of 300 clerical and lay delegates.

At the opening session Prof. Nicholas Timasheff of Fordham Univer-

## Wilkes-Barre Banquet

THE long heralded banquet of Wilkes-Barre's Youth of U.N.A. has come and gone, leaving pleasant memories in its wake. That is the sentiment of 250 guests, mostly young men and women of Wilkes-Barre and vicinity, who had waited for just such an occasion to bring them together.

Everything seemed to have been planned toward pleasing the public and making the banquet as good as, even better than, those staged by other nationality groups. The best hotel in the city, with the largest ballroom, gave enough elbow space during the meal and the dance that followed.

After the singing of The Star Spangled Banner, Invocation was pronounced by Rev. Myron Sterniuk of Plymouth, Pa. A good-sized program book greeted each guest at the table, evidence of the committee's successful efforts in gathering advertisements. There were also song sheets in English and Ukrainian, used for community singing between courses. Everything seemed to work by the clock, for the tables were cleared as soon as the meal was over, and there was not a single clink of a dish when Michael Harostock, the chairman and toastmaster, arose to greet the guests and introduce the first speaker.

Julia Konick, the secretary of the committee, read the letter from Judge John J. Aponick, who was unable to

attend because of pre-election campaign. Then the first speaker was presented.

Attorney Joseph G. Tomascik turned out to be the surprise of the evening. Although of Slovak parentage, the speaker disclosed a better knowledge of Ukrainian history and a current problems than can be expected of an average American Ukrainian. Analyzing the characters of Shevchenko and Franko, presenting the plight of Ukrainian DP's, quoting Svoboda, Ukrainian Weekly and the Ukrainian Quarterly—all in a clear voice and fluent language, Mr. Tomascik made a profound impression on the audience. Coming from him, the words "Ukraine" and "Ukrainian" had a new ring to the ears of the listeners. If any youth in the audience had any timidity about his Ukrainian parentage, it was dispelled right there and then.

The mood into which Mr. Tomascik brought the audience, continued during the speech of Mr. Stephen Shumeyko. Describing the Ukrainian National Association as the foundation of Ukrainian American organizational life, the bulwark of Ukrainian American ideals and the fountainhead of material and moral support to worthy cause, including the Ukrainian national causes the Ukrainian relief program, Mr. Shumeyko told of the many ways in which the influence of U.N.A. has been exerted. His account of the developments in the Ukrainian liberation movement neatly supplemented the speech of the preceding speaker.

Mr. Gregory Herman, supreme vice-president of U.N.A., confined his remarks to the local U.N.A. affairs, especially to the club of U.N.A. members who were responsible for the banquet. "There is a fraternal obligation on the part of U.N.A. to provide social life for its members" he said. "This banquet is a partial fulfillment of that obligation."

He then called upon the youth to become more active in U.N.A. circles.

There was another pleasant surprise prepared for the guests. Mr. William Chosnyk, a prominent violinist, formerly on the staff of radio station WJZ, who for many years entertained New York Ukrainians before he entered the Armed Forces, made his debut in Wilkes-Barre at this banquet. His accompanist at the piano was Mrs. Anne Mekelyta Locke, known for her excellent accomplishments in the best musical circles of this region. Giving their talents freely to the good cause, these two American Ukrainian artists thrilled the audience with the rendition of the numbers they selected.

Before saying the closing prayer and the singing of Ukrainian national anthem, Father Sterniuk exhibited several old program books and newspaper clippings pertaining to the social functions of fraternal organizations in the earlier days of Ukrainian settlement in this area.

The banquet attracted U. N. A. members and many non-members because it was the first opportunity in many years for youth to have a good time in a more refined fashion. But the young people of Wilkes-Barre believe that good times should also be profitable to a good cause, and they decided to give the proceeds from the banquet to the refugee orphans that are being brought to America. It is a case of youth extending a helping hand to youth, and we hope they continue the good work.

### Excommunication

On February 1, 1947, Archbishop Theophylus received a telegram from Patriarch Alexei stating that after careful consideration the Patriarch acceded to the request of the Synod.

Following this telegram Metropolitan Theophylus denounced the Synod of Munich and once again the American Church became split. Of the nine bishops originally opposed to Moscow, four refused to abide by the resolution of the Congress at Cleveland. Hence on April 6, 1947, they drew an excommunication from Metropolitan Theophylus. The recalcitrant bishops are: Archbishop Tikhon of San Francisco, and Bishop Joasaf of Canada and Jerome of Detroit.

### Msgr. Scheen's Comment

Other events of grave importance followed in rapid succession proving that the Kremlin was not wasting time in consolidating its gains. On June 6 it was announced that Metropolitan Gregory of Leningrad was to come to this country as the personal representative of the Patriarch to iron out the details of the seven point program. Following this announcement, Msgr. Fulton J. Sheen of the Catholic University of America publicly accused Gregory of being "a professor of atheism at the Atheistic College of the Soviet Union."

A LOCALITE

# UKRAINE AND THE YEAR 1848

By CLARENCE A. MANNING

(Concluded)

THE agitation for a broad interpretation of Slav rights was weakest in Russia and in Poland for contradictory motives. In Russia, even the liberal elements had been won over to the old theories of the third Rome and the essential unity of the state and of all the territories that were under the sovereignty of the tsar. The leaders of the liberals, among the Decembrists, were unable to bring themselves to listen to any of the complaints of the subject peoples and sought to introduce the desired reforms and still maintain the complete unity of the country or to decentralize it on lines which ignored the various nationalities in the land. In Poland, where national independence had been lost for barely a quarter of a century, the same reforming tendencies revived hopes of a successful revolt against their conquerors and led to an ardent isolationist political movement which culminated in the revolt of 1831.

On the side of the literary Romanticism, there came the same differentiation. Poland had had a rich and colorful past and the Romantic writers were well supplied with themes from their country's history. It is true that some of them recognized the wealth that they could draw from their country's long domination over Ukraine and developed the so-called Ukrainian school in Polish literature. Yet they never forgot the difference between themselves and the Ukrainians and used the stories of the Kozaks and the rich scenery of Ukraine as a background for their own tales. In Russia on the other hand, with its long tradition of submission to the Mongols and the Tartars, Romanticism never struck any deep roots. The few authors who really sought Romantic themes, were compelled to seek them in Ukrainian subjects and passed these through the typical Great Russian filter so that they emerged merely as examples of heroic effort in the Great Russian past, but they soon wearied even of this, and with the downfall of the Decembrists, Russian literature was ready to renounce the heroic tale and resume its old course of progress.

Where did all this leave the Ukrainians? The destruction of the Sitch in 1775 and the complete annihilation during the following decade of all the legal and official remains of the Hetman state prevented the growth of any movement as that in Bohemia to bring back the old situation legally. In addition there was no possibility of any formal political agitation to secure any rights for the Ukrainians. Politics in the Western sense was utterly taboo in the Russian Empire where the tsar and the bureaucracy with the aid of the police maintained an iron control of the population, whether it was Russian or Ukrainian or anything else.

## Romanticism

Yet the Ukrainian tradition lived on in the memories of the peasant serfs. There were still living old men who had taken part in the last struggles against Poland, the Koliishchina of 1768. There were still kobzars and wandering bards who sang at peasant weddings and at inns the tales of Kozak heroism and who recalled the old days when the Kozaks in their light boats dared to raid the suburbs of Constantinople and rescue Christian prisoners from their prison in the outskirts of the Sultan's capi-

tal. There were Russian and Russianized nobles who affected a certain love for antiquity and caricatured the past by dressing their serf retainers in Kozak costumes and by having the old Ukrainian songs sung at their banquets as examples of a past from which they were happily now free.

All this furnished a rich field for Romanticism, if only a poet speaking for the Ukrainians could be found to put in literary form the heritage of the past, since this past corresponded so well to the moods and desires of the present. Europe wanted tales of heroic adventure. Ukraine had them in abundance, for during the great age of the late fifteenth century the Zaporozhian Kozaks had been doing on land and on the Black Sea exactly what the seadogs of England and the conquistadores of Spain had been doing on the Atlantic Ocean and in the New World.

Yet there was one sharp diversion from reality. At the time when the Kozaks were at their Romantic and heroic height, the enemy was not Russia but the already humiliated and vanquished Poland. The memories of the popular songs dealt with the struggle against Poland, for at the time when those memories were first recorded in the popular consciousness, Moscow was an indifferent landlocked state, interested only in her eastern contacts and spurning all relations, be they hostile or friendly, with the rest of the Orthodox and Western worlds.

Taras Shevchenko was the answer to the need. In his early poems save for Katerina, Moscow plays little or no part. Peregub, Ivan Pidkova, The Night of Taras Hamaliya, and the Haydamaki all deal with subjects drawn from the conflicts with Poland and Turkey, from that vanished past which could not be restored in view of the many changes that had taken place since the drama of history had taken place. Every Ukrainian recognized that the long needed poet had appeared. The more cultured Russians joined in the paean of praise, but the Russians intelligentsia, imbued even in their hostility to Nicholas I, with the idea of Russian solidarity, refused to notice. Even the great Belinsky, already acclaimed as the leader of Russian progressive thought, showered Shevchenko with abuse and laughed as loudly as did the bureaucrats at this young man who dared to use for great poetry the despised "Little Russian dialect."

## Shevchenko's Eyes Opened

In 1843, Shevchenko paid a visit to Ukraine. This visit opened his eyes to the reality of the present with all of its cruelty and oppression. For the first time he realized clearly the dif-

ference between the old Romantic Kozak life and the brutality of the present. He saw that, in the Dnieper valley, Poland was no longer the menace to Ukrainian development but Russia and from this time on, he abandoned his old Romantic attitude to put his pen into the struggle against the modern evils. Then in 1845 as a graduate of the Academy of Arts, he went back to Ukraine with a minor post on the Archaeological Commission.

In the meanwhile there had permeated into Russia the ideas of Kolar on Slav solidarity. His Daughter of Slava had appeared in at least two editions in Russia. Osip Bodyansky, a friend of Shevchenko's, had acquainted him with the work of Safarik, one of the leaders of the idealistic Pan-Slav movement which had taken its rise in Prague. The Czech dreams of including Russia in the new Pan-Slav movement had even led such men as Havlicek to St. Petersburg and the Czech ideas of a new and idealistic Slav union were drifting in the air.

They were of course rejected by the Russians. Russian pride could not consent to accept the other Slav nations as brothers. Especially after the Polish revolt of 1831, the Russians had no use for the Poles, they despised the Ukrainians, and visualized a Slav unity as an extension of the Russian Empire, in which the controlling power would be in their own hands. It was a recurrence in modern form of the old Moscovite attitude toward the Slavs, if not toward the entire West.

When Shevchenko, imbued with these notions of Slav brotherhood and with a new consciousness of the real nature of the opposition to the Ukrainian aspirations, reached Kiev in 1845, he found there a group of young men who under the leadership of Prof. Maksymovych were studying scientifically the folk songs and rummaging in the archives and libraries for all those old histories of Ukraine which detailed the slow but persistent whittling away of all of those rights and privileges guaranteed by Tsar Alexis at the moment when he made a treaty with Khmelnytsky. It was a scientific confirmation of his own impressions.

Now we can understand the significance of the Society of Saints Cyril and Methodius. It represented for Ukraine that union of all the threads of rejuvenation. Into its spiritual content went the Romanticism of literature, the idealistic dreams of the Golden Age of the past and the certainty that the dead bones of a free Ukraine might once again be restored to life. There came the products of the ethnographical school which had searched out in the highways and byways the survivals of Ukrainian folklore and village customs. There came the writings of the historians who

had by painstaking effort reconstructed from written documents the sad tale of the downfall of the Kozak Host, who had worked out the glorious days of Kiev, and who in simple language were trying to tell the story of their people.

All these threads were brought together but there was no political action possible. There was no way of starting a Ukrainian political party. These scholars had no taste for indulging in petty banditry or in promoting political turbulence. The young men were filled with enthusiasm. They proudly declared that in the ideal Slav world of the future, in that United States of Slavia which was going to rise as the next step in the free association of brother peoples Ukraine would have its own respected place. They prepared a banner for Ukraine in the great republic of the future. They indulged in solemn vows and promises.

## Cyril and Methodius Society and Magnitude of Task

Yet they felt that more was necessary. If Ukraine was to made worthy of her destiny, it was their duty their help the Ukrainian people by education, by moral susion. Ukraine needed their assistance and in their own way they sought to do it. They realized the magnitude of the task. They estimated rightly the obstacles which they had to face but they still believe the task was possible. They still believed that right would triumph and that with the aid of their brothers, the new order would be introduced.

Nicholas I thought differently. He was convinced that the Imperial Government and its officials were the destined saviors of the world. He had dealt ruthlessly with those Russians who had dared to doubt his infallible judgement. He had suppressed with fire and sword the Polish Revolution. Now he was not going to allow a group of young men in Kiev to raise again the vision of a Ukraine with those privileges as an equal Slav nation that Empress Catherine had suppressed. Ukraine was to be happy under the Russian yoke. For that purpose he ignored all the beneficial work of the members of the Society and struck hard and forcefully. Ukraine was to learn again once and for all what it meant to defy the wisdom of St. Petersburg and Moscow. Shevchenko went to a disciplinary battalion. Others met a less harsh fate and the Society was crushed.

It was not dead and its spirit did not die. The songs of Shevchenko and the ideas of his companions remained alive and found an echo in ever widening circles. Seventy five years later an independent Ukrainian Republic appeared on the map of the world. The dreams of the Society had succeeded and though that Republic soon vanished, the new tactics of the new autocrats of the Russian Empire, the leaders of the Union of Soviet Socialist Republics, found it expedient to introduce into the United Nations their puppet appointees under the name or representatives of the Ukrainian Soviet Republic. Today, they are still at work through arrest, deportation, execution and starvation to wipe out the Ukrainian national spirit. The world will be compelled to notice and in the atomic age, more than ever before, the need for a free and independent Ukraine cooperating peacefully and harmoniously with the rest of the world is becoming one of the prime considerations of world peace and human survival. May the world recognize the situation and do it soon!

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Reflections

GORDON NIKIFORUK,  
Toronto, Canada.

This article makes no attempt to reach definite conclusions nor does it consist of unrefutable facts or arguments; rather it consists of ideas or reflections upon topics of interest such as many occur after perusal of an interesting book, an editorial, or listening to a speech or even a song.

Two Cardinal Factors

We recently passed through the most destructive orgy known in history. Two cardinal factors stand out clearly as a result of this war. First, we are at a threshold of a new era ushered forth by the discovery of atomic energy. Secondly, man has been given another opportunity to build a permanent peace. Certainly, wars are nothing new, they are our most consistent behavior patterns. The idea of permanent peace is not a new one—but it has never been successfully implemented. Repeatedly we have tried to eradicate war by union of powerful nations, by stern legislature, by control of industry etc. None of these measures have been successful nor do they hold much hope for the future. In the terrible light of the atomic bomb something must be done, something new is needed, but what?

Let us explore what others have said in regard to this. The controversial speech made not so long ago by Major-General G.B. Chisholm, Deputy Minister of Health in Canada, deals interestingly with this problem. We may agree or entirely disagree with what he says; however, his words will stimulate our thinking.

Dr. Chisholm believes that man must attain emotional maturity if new world wars are to be avoided. He defines emotional maturity in turn of abilities—"the ability to size up things to make one's own decisions, in a characteristic of maturity. A mature man is independent unless he is ill... and above all he has the qualities of adaptability and compromise." He continues, "a basic psychological distortion has prevented man from reaching a state of maturity, and the rational use of intelligence." To Dr. Chisholm there is only one psychological factor capable of producing these perversions of morality, the concept of right and wrong. One solution remains. We must destroy the oldest and most flourishing parasitical growth in the world, the tree of the knowledge of good and evil. Unless children are trained so that they can experience reality and from that experience come to appreciate truth, we will continue to have misunderstanding and prejudices, we will never have a generation of adults with the understanding and conviction needed to end wars. We need education in truth not trainings in prejudice.

Doubtless neurosis, frustrations are sorrowful facts in many many lives and these may rise from a feeling of guilt. On the other hand, moral seeds have played an indispensable part in maintaining an organized society.

The Inner Pattern

Whatever the necessary element that will change man's endeavors to construction rather than destruction, the change will be in the inner behavior pattern of man. This responsibility rests upon the science of psychology, psychiatry, upon economists, politicians and others. We must change our attention from the world of innaminate matter to the

body and soul. This has been clearly indicated by what may well be the greatest scientific invention of all times—atomic energy. The tremendous problems that have arisen are due to the fact that knowledge of inner aspect of man, his spiritual needs, have not kept astride with the colossal material achievements of our time. In different fields of medicine, in social and political economy only the organic and humoral aspects of man have been investigated. Little attention has been paid to his inner form, to moral values, to his esthetic and religious needs. In these fields man remains mostly unknown.

Perhaps some of Dr. Chisholm's remarks are radical and provocative. They are alert and thus stir us intellectually.

Trivia - - - - By Sophia

EVERYBODY has relatives. Of course, there are some who have no close relatives, and who have lost contact with their kin. We don't know whether to feel sorry for these people or to envy them, but I feel they should be pitied, simply because... well, look at the side show they're missing.

There are several types of relatives of song and story who are typical, and whom (it is assumed) everybody has. These relatives are never within the closest family circle, but are always blamed on their brothers or sisters.

The first type is the maiden aunt; the spinster who gets into everybody's hair whenever she freely offers advice. The advice may be bad, but even if is good, it is never followed, because it is taken for granted that

she has missed so much in life, and that simply because she has never taken the vow her experience is nil. Spinster aunts, since they never marry, have careers of one sort or another, and even have time to indulge in hobbies and other forms of recreation. Many a woman in the circle of relatives envies the maiden aunt, but always condemns her in order to rationalize for her own misfortune. The counterpart of the spinster aunt is found in the bachelor uncle, who has made good in business and has more money than anyone else in the family. Everybody tries to marry him off, and the old, "I've got a nice girl I'd like you to meet!" is so familiar to his ears that it no longer evokes the anger it once did. He simply ignores those people who try to sell him on the idea of matrimony, for such a preposterous step is unnecessary as long as there are restaurants in town, and as long as there is a "bachelor's laundry" around the corner which will sew the missing buttons back on his shirt.

Also in this category belongs the aunt who takes great pleasure in gossiping; in spreading around the dirt about everybody and his brother (or his wife, which may be more in her line.) This type always feels the greatest of pity for "youth," which includes everybody more than ten years her junior. She is convinced that today's youth, along with yesterday's, has gone to the dogs. (Ahem! I hope she isn't alluding to our second and third "chapters!") The gossip type is averse to most innovations, with the exception of the telephone—party line preferred.

Somewhere in the overall picture there is always a shiftless relative, who may be a brother in law, or a cousin by marriage. At any rate, he is not a blood relative, and it is claimed that he sneaked into the family on tiptoe. He is usually one who likes to gamble, or drink, and because he admits his weakness he is labelled a scoundrel or a skeleton in the family closet, while those who have the same leanings but keep them secret are considered sound citizens. Moral: Don't shoot craps with your relatives.

Locality also plays a role in developing a type of relative. Invariably there is an uncle in some distant city who knows the mayor and all the politicians, resulting in a lot of "pull." When you're down and out, looking for a job, you feel it's worth your while to move to that city as long as an influential relative lives there. By the time you get there, however, you find that his political party is not in power for the next four years, and that perhaps he isn't as influential as it is presumed.

The most dependable relatives, ordinarily, are those who have the farm. You'll always find the welcome mat out at their place, whether you come for the day or for the week, and there's always room for one more when the country style Ukrainian dishes are served. This is the place for peace and quiet when your nerves are on edge, and you're even permitted to lend a hand with the plowing or the milking,—instructions free of charge. After all, though, I guess it's only fair to have to sing for your supper. Or would you rather return to the peculiar relatives you left behind in the city?

Youth and the U.N.A.

WHAT IS A MEMBER?

In this column we have always referred to certificate holders in the Ukrainian National Association as 'members.' Perhaps we should ask ourselves the question, "What is a member?"

Dr. Herbert B. Kennedy, medical director, Woodman of the World Life Insurance Society, gives a very interesting answer to this question in the October 1947 issue of "The Fraternal Monitor."

"A member is the most important person ever in the home office—in person or by mail. A member is not dependent on us—we are dependent on him. A member is not an interruption of our work—he is the purpose of it. We are not doing him a favor by serving him—he is doing us a favor by giving us the opportunity to do so. A member is not an outsider to our business—he is part of it. A member is not someone to argue or match wits with. Nobody ever won an argument with a member. A member is a person who brings us his wants. It is our job to handle them profitably to him and to ourselves. A member is not a cold statistic—he is a flesh-and-blood human being with feelings and emotions like our own."

If you are a U.N.A. member you may be sure that are an important part of the organization. The U.N.A. always gives first consideration to its members in all matters, for it is fully cognizant of the fact that the members make up the organization. When it comes to service the U.N.A. strives to give its members the best.

If you are not a U.N.A. member then join now and let the oldest and foremost Ukrainian fraternal benefit

society in America have the opportunity of serving you.

Married or Single, Women Need Insurance

Many employed women hesitate to buy life insurance because they expect sooner or later to get married. Married or single, every person should have a clean-up fund provided by life insurance. At any death there are expenses, and if death is preceded by illness, there are apt to be many bills. But more than that, there is a definite financial loss at the death of a wife. This may not be true in the childless home, but where there are children, the death of a mother brings a load of expense upon the father which is seldom if ever covered by the amount of life insurance that most employed women carry. The policy is thus bound to be an asset that she takes with her to her new home. The husband will have needed protection at a premium that is less than he would have had to pay if he had bought the policy after marriage. If he can't afford to keep the policy, paid-up insurance can be elected which will give some clean-up fund protection permanently. If it is an endowment policy, it can be carried to maturity with the proceeds slated as a fund for a glorious second honeymoon.—"Life Insurance Selling."

We are always pleased to receive U.N.A. news items for publication in this column. Material should be sent directly to the U.N.A. Main Office, Box 76, Jersey City 3, N. J.

All persons interested in knowing more about the U.N.A. should write for full information, without obligation of any kind.

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## IN QUEST OF HIS SISTER

(ZA SESTROYU)

(A Story of old Kozak times for Young Folks)

By ANDREW CHAIKIVSKY

(Freely translated by S. S.)

(Concluded)

(16)

### Pavlush in Mustapha's Household

SULEMAN-Efendi, the gray-bearded leader of the caravan was a wealthy Tartar merchant. He conducted a flourishing trade between Tsarhorod and the coastwise towns of Ukraine. Most of his vast stores, however, were kept in the small but well fortified town of Kodzhambaku, which the caravan, bearing Pavlush in its midst, was now approaching.

This Tartar town was typical of that period: rows of flat-roofed, white faced stone buildings, surrounded by strong stockades, stables, barns and store rooms at one end of the town, a huge "maydaan" (town square) in the center, while to the side stood a large, several storied building. This latter house was the home of Suleman-Efendi.

Wearily, wheels creaking, the dust-covered caravan entered the busy "mydaan." The sight that met Pavlush's eyes amazed him. Never in his whole life had he seen so many whole life had he seen so many people, and of such diverse races. Tartars, Turks, Nubians, Ukrainian captives, slaves of various others nationalities, rich and poor, thronged the square. Pavlush had always thought the Tartar as being very dark-complexioned; but now they seemed pale in comparison with the big-lipped black men from Africa, who scurried about their tasks like little imps.

Suleman bade the driver of his wagon to drive to his home. In a few moments they were before it. Suleman descended from the wagon, and leaving Pavlush perched on the driver's seat, proceeded afoot to the door. Cries of welcome met him on all sides, for the entire household had turned out to meet him, bowing low before him. Reaching the door Suleman was greeted and affectionately embraced by his eldest son, Mustapha, who took care of his father's household and trade while the latter was away on trading expeditions.

They were about to enter the house when Mustapha, perceiving Pavlush sitting on the driver's seat, looked inquiringly at his father.

"Who is that boy?" he asked.

"Oh, I bought him," reminded himself Suleman. "I bought him for you. He will make a fine servant, for he is bright. Bow to your new master," he said, turning to Pavlush. "Be an obedient boy, and no harm will come to you."

Pavlush scrambled down and doffing his hat, bowed slightly.

Mustapha seeing little deference in the boy's manner started to say something to him, and then apparently changed his mind. Calling to his side one of his attendants he spoke a few words to him. Without another glance at Pavlush, he then entered the house with his father and others. The attendant approached Pavlush, and taking him by the arm led him into the building, and then downstairs to the servants' quarters.

Entering a large room, in which a number of servants were engaged in various household tasks, Pavlush perceived that the windows in it were high, and well barred on the outside. But before he could engage in any further examination of his surroundings, he was taken in charge by a tall, heavy set man, who, judging by his demeanor, was the steward of the household and its servants. He

scrutinized Pavlush sourly, and then, in clear Ukrainian language, asked him?"

"Where are you from?"

Pavlush replied briefly. He wondered where did this man learn to speak in Ukrainian.

"Are you, 'diadetchku,' from Ukraine too?" he ventured to ask.

"Silence!" roared the steward, and without another word he stalked out of the room.

Pavlush, mystified, turned to an elderly servant nearest him, and asked him in the Tartar tongue,

"What's the matter?"

The servant, apparently a Ukrainian, replied in the Ukrainian tongue.

"Don't ask him such questions, for if you do you will infuriate him so much that he'll beat you within an inch of your life."

"But why should he beat me for that?" puzzled Pavlush. "He has no reason. I haven't done anything to him."

"Here they beat you, reason or no reason," replied the Ukrainian. "You see, he is a renegade, and whenever anyone speaks to him about Ukraine his conscience starts bothering him so much that he becomes very angry. So be careful, and don't ask him such questions any more. Come, you must be hungry. I'll give you something to eat."

Taking Pavlush by the hand, the elderly Ukrainian captive led Pavlush to another room. Taking a gourd off the table he poured a tumbleful of milk which Pavlush drank greedily. After having satisfied his appetite, Pavlush began to regard his surroundings with curiosity.

"Are you here long?" he asked.

"Over five years," was the reply.

"Is it very difficult to live here? Do they treat you well?"

"Well, this is slavery as you know. But here in this household it is heaven compared with other households. Old Seleman is a good man, fair and just. His son, however, is more overbearing, and hates Christianity like some deadly poison. Be careful that you don't offend him. And, as I warned you before, be careful you don't displease this renegade, Ibrahim is his name, for he is worse than the devil himself."

"Has anyone tried to escape from here," asked Pavlush, looking up the barred windows.

The Ukrainian captive smiled sadly.

"Before you can get to the Ukrainian steppe you will be caught many times over. And when they catch you they will either hang you or sell you to Turkish slave dealers. But in either event they will first give you terrible beating. So think twice before you think of taking any such rash step."

"But I have heard that many of our people do escape," persisted Pavlush, for a moment his hope of getting away, as soon as he heard of his sister's whereabouts, somewhat dampened.

"Yes, they occasionally do," admitted the captive. "There are so many Christian slaves here that there are bound to be some who escape at times. But those that try, take their life in their hands."

"And what might be your name 'diadetchku'?" inquired Pavlush.

"Ostap Shvydky," was the reply.

But before the two could continue

## On Record - - by Ted Victor

### Liturgical Music on Records

IN all nations, among all peoples, liturgical music has served as a foundation; for the further development of folk and concert music. We, of Ukrainian heritage, are particularly fortunate in having a very distinctive type of liturgical music. True, not all of us have an opportunity to hear the various masses composed for our churches. Therefore, it is of interest to the music lover to learn about records dealing exclusively with our own type of liturgical music.

Most of the recordings available to the public, have been performed by various Russian choruses. However, this should not interfere with our enjoyment and understanding of them. Providing, of course, we know how to speak or read in Ukrainian. For although these groups are Russian they sing in Ancient Slavonic primarily. And as you probably know already, Ukrainian is quite similar to Ancient Slavonic.

All recorded liturgical music is not without fault. In fact there are some recordings that should be avoided. Unless, of course, you don't care what you spend your money on. However, there are many excellent recordings available. By choosing

wisely, you will be able to collect enough recordings to give you the essentials of the mass.

**Hymn Des Cherubins**, by Bortniansky **That My Prayer May Arise**, Tchesnokoff, performed by Paris Russian Cathedral Choir. Victor No. 36223-B.

**The Creed** by Archangelsky **Glory To Thee O Lord** by Gretchaninoff, performed by F. Chaliapin (Basso) and the Paris Cathedral Choir. Victor No. 7715.

**The Creed** by Kastalsky **Evening Liturgy**, performed by Jaroff's Don Cossack Chorus. Columbia No. 7355-M.

**Tebe Poyem**, performed by Jaroff's Don Cossack Chorus. Columbia No. 17136-D.

**Tebe Poyem** by Rachmaninoff, performed by Jaroff's Don Cossack Chorus. Columbia No. 7360-M.

**How Glorious** (Kolj Slavenji) by Bortniansky, performed by Jaroff's Don Cossack Chorus. Columbia No. 7220-M.

**Lord's Prayer** performed by the Jaroff's Don Cossack Chorus. Columbia No. 4276-M

**O Lord God** by Tchesnokoff, performed by the Augustana Choir. Victor No. 15644.

their conversation, a negro servant ran into the room and motioned to Pavlush that his new master, Mustapha, wanted him. Pavlush rose and hurried after him.

In a few moments Pavlush found himself upstairs in a large richly furnished chamber. The high walls, pierced by several windows, were richly colored in red, blue and yellow. Around the base of the walls ran a raised dais. Expensive oriental rugs were scattered about in profusion.

Half-seated and half-reclining, at the other end of the chamber, was Mustapha. Before him stood a low, finely carved small table, on which rested a large, beautifully wrought pipe, on which Mustapha was slowly puffing. Another low table at his side bore various tempting delicacies of many lands.

Pavlush approached, doffed his hat, and bowed.

"Call an interpreter," said Mustapha to one of the many attendants around him.

"There is no need to," interrupted Pavlush, "for I know your language well."

"It that so? Well, we shall see. What did they call you?" he asked.

"They call me Pavlo Sudak," replied Pavlush.

"That is not your name any longer," said Mustapha. "Henceforth your name will be Huseyn."

"But I do not want that name," objected Pavlush. "I haven't accepted your religion."

"Fool! You haven't accepted, but you will..."

"No. I will not. I won't forsake my Christianity," boldly replied Pavlush.

"If you do, you will become free."

"No, never, not for anything in the world."

"Be careful what you say," warned Mustapha, "for I might have you beaten."

"Even if you hang me, what's the difference. I'd much rather hang than burn in hell," replied Pavlush.

Mustapha laughed.

"But I'll give you your freedom,

if you forsake your Christianity," he repeated.

"That is not necessary, I'll free myself..." Pavlush answered.

"And how?"

"Why, I'll run away, that's how," rashly spoke Pavlush.

Mustapha laughed again. The boy's courage impressed him.

"But do you know what we do with those who try to escape," he said.

"Yes. You hang them; but if you don't catch them, then you cannot do anything."

"I wanted to have you serve up here in these chambers."

"Well do so," replied Pavlush.

"But the first chance I get, I'll escape."

During his brief stay with the Tartar merchants Pavlush had learned to talk with them directly and frankly but evidently this manner of talking was not much to Mustapha's liking, for at Pavlush's last words he drew his brows down in a heavy frown of displeasure.

"Listen, boy, be careful how you talk to me."

"Why should I?" replied Pavlush rashly. "Aren't you a man like anyone else?"

Mustapha clapped his hands. The renegade Ibrahim approached.

"Take this impertinent boy and teach him to keep a civil tongue, and then throw him into the scullery," he ordered.

Pavlush was lead away to his punishment.

(To be continued)

From the ads: For Sale: White Spitz puppies. Call at Hot Dog Stand, Hamden, Ohio... For Sale: Good pair of shoes. Going back to Tennessee... Wanted, a cook: Live in. Private room and bath. Meals, laundry, good-natured people to live with. Willing to lend diamonds, mink coat for one day off each week. Will exchange references... Ad in Chicago's "Northtown Economist": For rent: five rooms—without bath, newly decorated. Only clean people need apply.

## Ukrainian Sport Notes

★ By WALTER WM. DANKO

### FOOTBALL:

**George Cheverko**, former Fordham back, is now with the N. Y. Giants and **Joe Tereshinsky**, ex-Georgia end, is now with the Washington Redskins of the N.F.L.

**John Baranchok**, young back from Allentown who was third among the ground-gainers last year in the A.F.L., is back again with the Bethlehem Buildings.

**John Dzitko** and **Leon Gajecki**, who were sidelined by injuries during the Jersey City Giants recent losing streak, are back in the line-up and the "Jaycees" once again are a team to be reckoned with in the A.F.L.

The **Kostiuk** brothers, **Mike** and **Bill**, are now performing for the Paterson Panthers in the A.F.L. Mike was a tackle at Hamtramck Hi from 1934 to 1937 (they lost only 1 game and tied one in that stretch) and was All-City tackle for 2 years and captain in his senior year. He then matriculated to Detroit Tech, where he played from 1937 to 1940 (No freshman ruling there), making the Little All-American football team in 1939 and was selected as captain in 1940. As a professional, Mike has played for Jersey City and the Detroit Lions with a 3 year Army hitch in between. While in service, he was selected on the North Carolina All-Service team and the Mid-Atlantic All-Service team. Brother Bill was All-City guard at Hamtramck Hi in 1938 and played for Miss. State in 1939. This is his first year in "pro" ball. Incidentally, the 1947 edition of the Ukrainian All-American College Football Team will be published in mid-December. While 172 letters were sent last year to various players, coaches, athletic and publicity directors, etc., I'm not kidding myself that all colleges were covered. Approximately 80 Ukrainian players were uncovered and I hope to top that figure this year. With cooperation, that may be accomplished. It would be greatly appreciated if any interested readers would send the

names of any known Ukrainian players to me at: 347 Avenue C, Bayonne, N. J.

### HOCKEY:

The long hockey season has just begun and it looks like another typical year for Ukrainians on the "ice". For example, the N. Y. Rangers have **Tony Leswick**, the team's leading scorer last year, veteran **Alex Schibicky**, young **Joe Levandosky**, and rugged **Bill Juzda**.

**Big Joe Cooper**, veteran defenseman who played for the Rangers last year, is now with Cleveland of the A.H.L.

**Bill Mosienko** of the Chi Black Hawks and one of the best players in the big-time, recently broke his leg in an exhibition game while performing with the N.H.L. All-Stars against the champions, the Toronto Maple Leaves. Mosienko was counted on heavily by manager **Johnny Gottselig** to bring the Hawks out of the cellar position where they finished last season. The latest word is that Bill will be out of 2-3 months.

### WRESTLING

**Johnny Demchuck**, Canadian grappler who holds the world's junior heavyweight championship, recently won over Angelo Martinelli at Cincinnati.

**John Katan**, another Canadian who formerly held the Canadian and British Empire heavyweight titles, recently lost to Joe Savoldi at Toronto.

## XMAS GIFT

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Dance with music by JOSEPH SNIHUR & his orchestra — starts at 8:00 P.M.

ADMISSION 75c

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## U.N.A. Bowling League Ends First Quarter

The fourth bowling match sponsored by the U.N.A. Bowling League of New Jersey and New York and the last to be held in the City of Elizabeth, New Jersey, took place last Sunday, October 26, with all member teams participating except the two "Vet" teams from Perth Amboy, which were scheduled to play in their own home town. Although the brand of sensational scoring which highlighted the previous matches was conspicuously absent this time, the contests were exciting and in some measure made up for some of the low pin-scores. The operation of the "handicap" which began with this fourth match also had a bearing on the final outcome of some of the games.

beth by Br. 14 U.N.A. of Newark. This defeat was featured with a 171 game by W. Toffel plus a 161 and a 167 by the Molinsky Brothers. Marty Fedish was outstanding for Elizabeth, having 188 in the third game and a 490 set. Tofel couldn't stand the terrific pressure and dropped back to 91 in the third game and Mike Otrok slid past Tofel to make a 94 game.

The handicap was a big help to Jersey City when they won the second game by 3 pins after receiving an 80 pin handicap. J. Laszek was the "big noise" for Jersey City, having a 201 in the crucial second game and a 530 set to become the outstanding bowler of the day. M. Gawdun of the Penn-Jersey Club of New-

### U.N.A. BOWLING LEAGUE

#### Team Standings

	Won	Lost	Per- cent	High Game	Total Pins	Average
1. Sitch, Elizabeth	11	1	0.917	858	9271	772.6
2. Jersey City, U.S.C.	9	3	0.750	863	8543	712.0
3. Penn Jersey Club, Newark	6	6	0.500	882	9038	753.2
4. Br. 435 U.N.A., N.Y.	6	6	0.500	760	8016	668.0
5. Irvington Uk. C. and S. Club	5	7	0.417	771	8278	689.0
6. Br. 14 U.N.A. Newark	4	8	0.333	740	7776	648.0
7. "Uke" Vets Team "A" P.A.	2	7	0.222	795	6516	724.0
8. "Uke" Vets. Team "B" P.A.	2	7	0.222	703	5822	646.9

The results thus for the end of the 1st quarter of the U.N.A. bowling league schedule show Elizabeth leading with 11 games won and one lost. Br. 14 U.N.A. of Newark came through to trounce Elizabeth for the lone victory, rolling 840 to 714 for Elizabeth.

Jersey City is close behind with 9 victories and 3 defeats. Next week Elizabeth vs. Jersey City will definitely provide plenty of excitement.

During the month of November all games will be played at Carteret, N.J. In December Jersey City will be the scene of activities and then in January the league will roll its final game in New York City.

Among the highlights of last Sunday's matches was the defeat of Eliza-

ark came through with a 199 game and 509 set to enable Newark to salvage a much deserved and desired victory.

The Irvington C. and S. Club won 3 games from Friendly Circle Br. 435 N. Y. with W. Dudak and M. Lytwyn, leading the way with 438 and 445 sets respectively. Lytwyn had 197 in the first game.

Irvington won in the final game in the last frame to finally break their last frame jinx. A. Gulka with 417 was the outstanding bowler for New York.

The "Uke" Vets of Perth Amboy had an inter city match this week, result unknown at this writing.

THEODORE OHAR.

## Do You Just Belong?

Are you an active member?  
The kind who would be missed,  
Or are you just contented  
That your name is on the list?

Do you attend the meetings?  
And mingle with the crowd?  
Or do you stay at home  
And crab, both long and loud?

Do you take an ACTIVE part  
To help the Club along?  
Or are you satisfied to be  
The kind that "just belong."

There's quite a program scheduled.  
That means success if done,  
And it can be accomplished  
With the help of everyone.

So attend the meetings regularly,  
And help with hand and heart,  
Don't just be a member,  
But take an active part.

Think this over, brother  
Are we right or wrong?  
Are you an active member,  
Or do you just belong?

The old Irish lady was told by the doctor that she had gangrene. "Well," said she, with the resignation to God's will typical of her race, "thank God for the color anyway."

Trainer: "Well, old man, I'm afraid you're licked now."

Boxer (gazing dizzily): "Yes, I guess you're right. I should have got him in the first round when he was alone."

## WEEKLY DANCES

—:—: sponsored by —:—:—:

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## UYL-NA Announces Basketball Program

An organizational meeting of the Lower New York State Ukrainian Basketball League will be held this coming Wednesday evening, November 5th, at 8 P.M., at the Mickey Hamalak Co., office 605 Lexington Avenue at 53rd Street, New York City. All Ukrainian teams, in this area including the following, are requested to send representatives to this meeting: St. Mary's (Bronx), St. George's A. A. (New York City), New York U.N.A., St. Elia's (Brooklyn), St. Mary's (New York City), St. Vladimir's (N.Y.C.), Astoria, Brooklyn, Glen Cove, Hempstead, Stapleton, Yonkers, Hicksville, and Westbery.

In the near future, organizational meetings will be called in the Philadelphia area, the Wilkes-Barre area,

and the New England States area. The following are requested to send representatives to the Philly area league meeting when announced: Chester, Wilwington, Del., Millville, Allentown, Bethlehem, Easton, Northampton, Phoenixville, Bridgeport, Camden, Trenton, Reading, and Philadelphia. The New England States League: Bridgeport, New Britain, Woonsocket, Providence, Boston, Holyoke, Springfield, Pittsfield, Ansonia, Waterbury, New Haven, and Hartford. The Wilkes-Barre Area: Scranton, Mahanoy City, Hazelton, Shamokin, Mt. Carmel, Berwick, Shenandoah, Nanticoke, McAdoo, Olyphant, Carbondale, and Wilkes-Barre. Leagues are also being planned for

the Ohio, New Jersey, Detroit, St. Paul, Chicago, Toronto, upper New York State, and the Pittsburgh areas. Therefore, if you have a team or are planning one, you should make it your duty to be represented. Watch for the announcement in this paper, when your District-League will meet. Any questions regarding any phase of the UYL-NA's Basketball program, should be addressed to the writer.

WALTER W. DANKO,  
Sport Director UYL-NA  
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A passenger, who had over-indulged in liquor, asked a conductor how far it was from Millington to Memphis. The conductor told him it was 15 miles.

Later, the same passenger asked how far it was from Memphis to Millington.

Annoyed, the conductor replied, "If it is 15 miles from Millington to Memphis, it must be 15 miles from Memphis to Millington."

The passenger said: "Not nesherily. It'sh only one week from Christmas to New Year's, but it'sh a long time from New Year's to Christmas."

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КОРИСТАЙТЕ З НАГОДИ!

- 15584 — Чорні очі і Родина. — Грає Пасайська Оркестра.
- 27240 — Зо Степів. Максим козак Залізник. — Грає Бандурист.
- 27163 — Люлька-файка. Щаслива. — Комік С. Жуковський.
- 27114 — Синочок і Образований. Комічні сцени. — С. Жуковський.
- 15582 — Ох, не люби двох. Пікнік. — Сцена. — Барчан-Давиденко.
- 15552 — Який чорт мені надав. Тай орав мужик. — А. Рогольський.
- 21004 — Мільйонерчик (дві сторони). — Іван Мазниця і Ко.
- 15101 — Верховино, світку ти наш. Ой у дузі. — Співає Квартет.
- 15549 — Бачить Бог, бачить Творець. Сива зазуленька. — Квартет.
- 20208 — Служба Святійшому Серцю Ісуса. Ч. 1-2. — Угор. Хор.
- 20209 — Служба Святійшому Серцю Ісуса. Ч. 3-4. — Угор. Хор.
- 27229 — Чумак-танець. Баламути-козачок. — Свист — Оркестра.
- 27148 — Посмітюха-тропак. Танець на селі. — Орк. Росади.
- 27033 — Народний козак і Добрий вечір. — Укр. Оркестра.
- 15588 — Коломийки — Галичанка і Румунка. — Оркестра Коменко.
- 15578 — Наша коломийка. Січовий козак. — Орк. Сербінського.
- 15557 — Швидче-полька. Ой я козак-коломийка. — Орк. Замуленко.
- 27188 — Жнива. Бувай здорова — сцени. — Жуковський-Красновська.
- 27174 — Зводнин і Толока — комічні сцени. — Жуковський-Красновська.
- 27130 — Така її доля. Карі очі. — Співає тенор Д. Медовий.
- 15556 — Дуб на дуба похилився. Шкільне кохання. — Співає дует.
- 15575 — Невдача Панчухи — комічні сцени. — Савицький-Оленин.
- 15594 — Гопі мої гречаники і Полька. — Оркестра Корнієнко.
- 15587 — Тичицька коломийка і Бандура. — Спів і оркестра.
- 15553 — Дівчина моя люба — коломийка і Козак. — Орк. Замуленко.
- 20188 — Лемківські вечірки. Ч. 1-2. — Співає Лем. Гр. Шкімби.
- 27184 — Лобода і Пристріг — комічне. — Спів. Жуковський-Красновська.
- 15573 — Циган на толоці. Не хочу бути чоловіком. — Сп. Савицький.
- 15555 — Ой на горі чорна хмара. Сміло, брати, не теряйте. — Хор.
- 15104 — Галицьке весілля-Вінкоплетини, Ч. 1-2. — Співає квартет.
- 15106 — Галицьке Весілля-Вінкоплетини, Ч. 3-4. — Співає квартет.
- 15558 — Ой піду в лободу. Галичанка. — Барчанівна-Давиденко.
- 24168 — Моя мила з ягідів-Чардаш. — Грає Словак Оркестра.
- 24127 — Найліпші кошицькі чардаші. — Грає Циганська Оркестра.
- 24020 — Тиха ніч, свята ніч. Красне деревце. — Орган-дзвінки.
- 24148 — Млинярські словацькі чардаші. — Грає Парубоцька Оркестра.
- 24087 — Так ми мила відказала. Шаринські танці в коримі. — Орк.
- 15092 — Дармо мене мамцю. І по цей бік гора. — Лемко-квартет.
- 15546 — Кохання щастя. Дві жінки. — Співають Стеценко-Давиденко.
- 15604 — Ой на горі жінці жнуть. Розвивайся старий дубе. — Хор.
- 15576 — Як два серця ся кохають. Вечерний дзвін. — Співає дует.
- 27077 — Сійся-родися. Ой москалю-москаленьку. — Комік Жуковський.
- 27092 — Родимий краю. Ой неспиться, нележитьсья. — Сп. Жуковський.
- 20235 — Вже журавлі відлетіли. Заграйте нам. — Угорський хор.
- 15579 — Тете-а-тете-полька. Шантеклер-валці. — Корнієнко орк.
- 15589 — Камінецька коломийка. Баламути-танець. — Спів-оркестра.
- 15605 — Танці в саду вишневім. — Українська оркестра Майка.
- 27167 — Великодні крашанки і Гагілки. — Красновська-Жуковський.
- 80310 — Чорна безодня. Гроші-комічне. — Сарматов-Канавська.
- 80375 — Продивус. Черевички. Несенітниця. — Комічний дует.
- 15559 — Зашуміла ліщинонька. Чижик маленький. — Муж. квартет.
- 15577 — А хто біди не знає. Несе мужик свячене. — Савицький, тенор.
- 15606 — Ой ходив я до Марусі, влюбився в Горпину. — Сарматів.
- 27027 — Гей там на горі Січ іде. Верховино. — Співає Зазуляк.
- 27059 — Яка в неї велика пам'ять. Коза Дереза. — Бар. Жуковський.
- 27134 — Любов-та-любов. Випийте, добрий штоф. — Е. Жуковський.
- 27158 — Було тай нема. Наш Хаїм щоб здоров. — Комік Жуковський.
- 20207 — Циганське весілля, Ч. 1-2. — Група Шкімби, спів-оркестра.
- 20212 — Циганське весілля, Ч. 3-4. — Група Шкімби, спів-оркестра.
- 15590 — Народна шумка. Українські порпурі. — Оркестра Корнієнко.
- 15098 — На відпуст до Почаєва. — Співає Лемківський Квартет.
- 15581 — Великодні гагілки, Ч. 1-2. — Співає хор Боян.
- 15591 — Танці з народних пісень. — Грає оркестра Корнієнко.
- 59079 — Там в горах Карпатах. Родимий краю. — Лемк. квартет.
- 15554 — В краю та в Америці. Любов, любов. — Співає Давиденко.
- 15565 — Колись, дівчино мила. Чи є в світі краща зірка. — Спів.
- 15585 — Лугою іду, коня веду. По дорозі жук. — Барчан-Давиденко.
- 27031 — Ой під вишнею. Ти гуляєш ту ніч. — Козацьке тріо.
- 27048 — В хаті свекрухи. Ой ти Ковалівна. — Баритон Жуковський.
- 27125 — Де Дніпро наш котить хвилі. Верховино. — Співає хор.
- 27183 — Презент з Європи. Пан фрайтар. — Співає комік Жуковський.
- 27152 — Аллудя, я бом. Станція Зімна Вода. — Комік Жуковський.
- 15551 — На риночку-полька. Оксана-коломийка. Своб. оркестра.
- 15569 — Наша коломийка. Сміх річ приемле. — Спів-оркестра.
- 15586 — Шумка кийська. Шумка веснянка. — Оркестра Корнієнко.

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