

Dedicated to the ideals and interests of young Americans of Ukrainian descent. Informative, instructive. Supplement of Ukrainian Daily Svoboda. Published by the Ukrainian National Association.

СВОБОДА SVOBODA

UKRAINIAN WEEKLY SECTION

The Ukrainian Weekly Section

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THE VORKUTA STRIKE

Some new factual material concerning the uprising and strike of the forced laborers in the infamous Vorkuta Soviet Russian coal mines near the Arctic Circle is reported in the pamphlet entitled "Labor in the Soviet Orbit," written by Anatole Shub, managing editor of The New Dealer Magazine, and published by the Labor Committee to Release Imprisoned Trade Unionists and Democratic Socialists, an international organization.

The article reads as follows: A few days after Beria's arrest (Beria was head of the MVD — Ed.) a strike broke out in the coal mines of Vorkuta, near the Arctic Circle. Here an estimated 100,000 forced laborers supplied the 6 per cent of the Soviet Union's coal — including most of that for Leningrad, 1,400 miles to the southwest.

A Change Made in 1948

In an effort to increase output, the Soviet Government had made changes in camps like Vorkuta starting in 1948. The changes affected both living conditions and access to information. Soviet books and papers became more available, and Moscow Radio was heard by inmates. Foreign broadcasts were heard by inmates by elite prisoners in the camps and by free workers in the area.

Other changes were described by Brigitte Gerland, a young reporter for the West Berlin "Sozialdemokrat" who was arrested by the NKVD in Dresden in 1946, sent to Vorkuta in 1948, and confined there until August 12, 1953. According to Miss Gerland, common criminals and political inmates were separated early in 1948. The result, she says, was the creation of compounds where political opponents could meet and talk to one another. "The intellectuals whose debating zeal had so struck me at first sight," reports Miss Gerland, "were students from Moscow, Leningrad, Kiev, Odessa..." Some of them had belonged to groups in Moscow and Leningrad who argued that the state should not be run by one or by several parties but by workers and peasants' syndicates.

Another eyewitness of the Vorkuta strike was Dr. Joseph Scholmer, a long time member of the German Communist party. Seized by the Gestapo in 1944 for anti-Nazi activities, in 1945, he was appointed to a high post in the Public Health Administration of the Soviet zone. In April, 1949, he was arrested; in July 1950, he was sent to Vorkuta and spent three-and-a-half years there. According to Scholmer, a wage system was introduced in 1952 that improved conditions for able-bodied inmates. Most victims spent their entire income to buy additional food.

When Radio Moscow announced that Stalin had suffered a stroke, reports Scholmer, hope swept the camp. When the medical bulletins were broadcast, "the prisoners gathered around the loudspeaker, listened with strained attention." The amnesty of March 27 created even greater hope. "The June uprising was the great sensation of the day," Scholmer continues. "Even the simple man felt instinctively that a real revolution was taking place in East Germany — a revolution against the same police system which had arrested, sentenced and enslaved us."

A third witness — and actual participant — in the Vorkuta strike was John H. Noble, a native of Detroit who was not released from Vorkuta until June 1954. Among his fellow inmates was the former First Secretary of the Estonian Communist Party, whose job was handing out food in Mine 29, later the scene of the great

est bloodshed. In Camp 3, where where Noble was imprisoned, he met a former Soviet diplomat named Gurevich, who had been recalled from Paris after World War II; a former professor of Leningrad University; a Kiev University professor leader of the Young Communist League, and a former political commissar of the Soviet Army. In the same camp were two former Spanish Communists who had helped ship munitions from Odessa, to the Loyalists during the Civil War.

Meet UPA-ites at the Camp

Miss Gerland, Dr. Scholmer and Noble also met former Ukrainian partisans (soldiers of the Ukrainian Insurgent Army — Ukrainska Povstancha Armiya — Edit.) who had fought both the [Nazi] SS and the [Communist] NKVD, Jews arrested as "Zionists," deportees from the Baltic states and — a mass of officers from the Soviet occupation forces in Germany."

"On June 18," Noble reports, "When Radio Moscow announced over our barracks' loudspeaker the news of German uprising... we discussed the possibility of striking for our freedom. But we were afraid it was impossible. Someone else made the decision for us."

"... In July, when the snow was all melted and the sun shone continually, I heard from the 'free' people in the washroom that Mines 17 and 18 were striking. The slaves had simply put down their tools and refused to go into the mine... The MVD was doing nothing about it. Then the strike spread to Mines 9, 10 and 25, and then to Mine 7, in our neighboring camp."

"Coal cars coming through our camp from Mine 7 were three-fourths empty, and chalked across the inside in big, bold letters was written: 'To hell with your coal, we want freedom!' Leaflets pasted on the car read: 'Comrades from Mines 12, 14, and 16. Don't let us down. You know we are striking.' We formed a strike committee. The leader was Gurevich, the former diplomat."

On the morning of July 23rd, continues Noble, the inmates of Camp 3 "went to work... but about noon new arrivals from the Karaganda slave camp refused to go into the mines unless they were issued working clothes. The store-room had none. That set it off. Everyone took example of the Karaganda rebels and refused to work."

"Our demands were simple. Release of all the prisoners who had served ten years or more in any Soviet prison; for the rest, the authorities should check the records, we said, no coal comes out of the mine for Leningrad."

"Thirty of the Karaganda men who had set off the strike had been out into the prison camp," continues Noble. "Immediately two thousand of us, with Gurevich and the committee, stormed down toward the prison. MVD Major Chevenko, the camp commander, and his political officer Captain Bulkov tried to calm us, but we yelled out for the release of the Karagandas."

According to Noble, The Karaganda prisoners finally overcame three drunken guards and broke out. An MVD lieutenant ordered his troops to open fire. "It lasted twenty seconds. When it was over, fifteen men lay on the ground. Two were dead. We became enraged. Immediately, Gurevich and the crowd seized control of the camp. Chevenko, Bulkov, the guards and the others in authority were kicked out of the camp. Gurevich went to the main gate and — looking into the muzzles of a hundred guns — announced that, from that moment on, the camp was un-

15 Groups Endorse Protest Against Reds

Fifteen ethnic groups of the Mutual Co-operation League supported Toronto's Ukrainian Canadians on December 16th last in their protest against Communism.

Nations which have been crushed for 40 years are no less entitled to their freedom than the satellites subjugated by Russia since the Second World War and should be regarded in the same light, speakers declared.

"Thank God for the rivers of blood which have flowed in Hungary," cried Milan Jakubec, secretary of the league. It was the only way the eyes of the West could have been opened to the reality of communism and what it stands for, he said.

"For too long we have been told we should acclimatize ourselves to life in the west and forget what we have seen as if it would be a pleasure for us to leave our native places and go wandering round the world," he declared.

"The freedom in this country was not granted to us for nothing. If we work for the freedom of our native countries we are helping to preserve the freedom of Canada and the United States," said Mr. Jakubec.

D. D. Stokal, president of the Toronto branch of the Ukrainian Canadian Committee, said when the meeting was arranged events were comparatively peaceful, but since then happenings in Hungary and Poland had shown the west that co-existence was impossible.

S. W. Frolick, president of the Mutual Co-operation League, said slave labor played a vital part in the economy of Soviet Russia. He quoted Khrushchev as saying Stalin would have shipped away all Ukrainians if he had had a place for them.

Ukrainians, said Mr. Frolick, account for 45 per cent of all inmates of Soviet slave camps. Published Soviet laws made it clear that citizens could be sent to corrective labor camps for up to 25 years, on the ground of being socially undesirable, without having committed any crime.

He quoted figures which he said were taken from Soviet published documents indicating that men and women working in mines and lumber camps received less than enough food to sustain life.

Suggest Red Deserters Be Brought to Toronto

A group of Soviet officers of Ukrainian origin, reported to have reached Vienna after defecting from their units in Hungary, will be immediately flown to Toronto, Ont., Canada — if necessary government approval can be obtained, the Toronto Star in its Monday, December 17th number reported.

Shortly after news of the defection and the widespread revolt among Red Army units in Hungary reached Toronto on December 16th, officials of the Ukrainian Canadian Committee branch held meeting to start proceeding for the transportation of a small number of the Ukrainian-born deserters to Canada.

"This is our chance to encourage such desertions on a large scale," said Mr. Daniel Stokal, committee chairman.

While no mass immigration scheme to Canada is being planned for future deserters, this first group of Red Army deserters would be used to spearhead a campaign, the purpose of which would be to induce more of them to flee to the West.

A cable was sent immediately to John Yaremko, Ukrainian Canadian MPP (PC-Bellwoods), currently in Vienna, to supervise the Hungarian refugee airlift to Ontario, requesting him to take the necessary steps to bring a few of the Ukrainian Red Army deserters to this country.

A special delegation of ethnic leaders, headed by Mr. Daniel Stokal and Mr. Stan Frolick, president of the Mutual Co-operation League, will call on members of the Ontario cabinet to urge immediate action.

der the control of the prisoners.

"The strike committee organized the 4,500 men in (Camp 3) thoroughly. Not one lump of coal was taken from the mine. Perfect discipline was maintained..."

According to Miss Gerland, "strike committees and pickets were formed, thousands of leaflets were written by hand. They called for the release of all prisoners, who would, however, voluntarily undertake to remain as free workers and settlers."

The Strikers' Demands

They called for the release of all prisoners who would, however, voluntarily undertake to remain as free workers and settlers in the region for another five years... On July 20, 1953 seven thousand prisoners refused to work in the first pit. On July 23, twenty-five pits were idle. On the 25th, all fifty were idle.

"Shortly after the strike began," reports Dr. Scholmer, "the administration of the state camps announced the following order:

1. Prisoners would no longer be locked in at night.
2. The bars would be removed from the windows.
3. Identification numbers on the left arm and left leg would be removed.
4. Each prisoner could henceforth write to his family once a month instead of twice a year.
5. With the permission of the commandant of the state

View Ukraine As Red Satellite, Plea To UN By Toronto Ukrainians

Toronto Ukrainian Canadians who gathered on Sunday, December 16th, to protest against Soviet Russian imperialism and communism (see last week's report of the rally on this page—Ed.) called for recognition by the United Nations of Ukraine as a temporarily occupied country on the same terms and conditions as the Russian satellite countries in Central and Eastern Europe, the Toronto Globe and Mail daily reported.

Resolutions adopted by the meeting, attended by about 1,000 Ukrainian Canadians, also called for the present Soviet Ukrainian government and its United Nations representatives to be considered Moscow's puppets and servile tools, without authority to represent the Ukrainian nation.

Demands for Russia to withdraw her occupational troops and permit free elections in the Ukraine, to abolish concentration and slave labor camps, which violate the declaration of human rights, and for the release and repatriation of inmates received approval.

The meeting went on record as condemning Russian action in Hungary and requesting the United Nations to urge prompt withdrawal of Russian troops and to send an international commission to Hungary to investigate.

If Russia ignores the UN decisions the USSR and the Hungarian puppet government should be expelled, declared the resolution, which concluded with a warm welcome to Hungarian refugees and offers of help from Ukrainian Canadians.

Charles J. Kersten, a former Republican Congressman and White House consultant on psychological warfare, told the meeting recent defection to the rebels of Ukrainian troops in Soviet forces in Hungary dramatically indicates the desire for freedom of peoples long subjugated by tyranny.

If the west adopts a positive policy aimed at the political defeat, of Russian Communists imperialism at its Moscow base it will find the chances of political defeat greater than military defeat, he said.

Diplomatic recognition by the free world should be with-

Hungarian Student Tells Soviet Students to be Unafraid

New York. — 21-year-old Hungarian freedom fighter today broadcast from New York an appeal to students in the Soviet Union to be unafraid of the Communist dictatorship.

"The devil is not as strong as he is represented," Istvan Laszlo, who only recently was battling Communism on Budapest barricades, declared over Radio Liberation.

Laszlo, who has been touring American campuses telling the heroic story of Hungarian resistance to Communism, broadcast his appeal in the wake of reports of growing intellectual and student discontent in the Soviet Union.

Noting these reports, Laszlo, a former student at the Forestry Institute at Sopron, told his Radio Liberation audience:

"Do not fear the Soviet dictatorship; do not fear the secret police. The devil is not as strong as he is represented. If all of us — you, the Soviet youth — we, the Hungarian youth — and the youth of other countries — all act together, it will mean the end of Communist Party autocracy. The experience of our Hungarian revolution shows that this is so."

Radio Liberation, the principal activity supported by the American Committee of Libe-

Mass Ukrainian Rally In New York Sunday, December 30th

A Mass Ukrainian Rally will be held on Sunday, December 30th at 2 p.m. in the main hall of the Manhattan Center, 34th Street and Eighth Avenue, New York City, under the auspices of the nationally representative Ukrainian Congress Committee of America.

In its appeal to Ukrainian and other Americans to attend the rally, the sponsoring committee notes that: "We have been witnessing, during the past several weeks, events in Europe taking place at breathtaking speed which are of world-shaking significance. The Russian Communist prison of nations is cracking and there are signs pointing to a possible spread of the open rebellion from Hungary and Poland to other areas. The shattering of the Soviet empire must not catch us unaware because it will be a time of decision of the future fate of Ukraine."

This public demonstration is to serve as a reminder to the whole world that the Ukrainian people will never give up the light for freedom and their national independence. The rally will mark the sympathy of the participants for the Hungarian courageous fighters for freedom, who are being actively aided by Ukrainian fighters.

This mass manifestation will tell the free world and our country as its leaders that the Communist empire of Moscow will only then fall without a chance of ever menacing the world again when Ukraine and all the other non-Russian nations presently enslaved by Moscow are once again free, sovereign, and completely independent.

Everyone who has a feeling of unity and sympathy for their Ukrainian fellow men, who want to throw off the hated yoke of Moscow, should come to this rally and stand up to be counted in the interest of the enslaved Ukrainian and other peoples of the Moscow slave empire.

Principal speakers at the manifestation will be U.S. Secretary of Labor James P. Mitchell, U.S. Senator Herbert H. Lehman, Congressman Feighan, World Affairs magazine editor Rev. Dr. Torment, Hungarian freedom fighter Hazassi, former inmate of a Soviet Russian concentration camps Prof. Stanislavsky, Ukrainian Congress Committee of America president Mr. Dmytro Halychyn, and its chairman Prof. Lev Dobriansky.

The Ukrainian male Dumka Chorus will appear on the program with a presentation of a selection of stirring Ukrainian songs.

Miss Mary Bodnar, soprano, will open the rally with the singing of the American national anthem. Mr. Michael Piznak, UCCA treasurer, will act as chairman.

Report Red Unrest Spreading SUPPRESSION HITS SOVIET STUDENTS

Soviet Union and its satellites are described in reports collected in Washington, D. C. as lighting widespread Iron Curtain unrest with a combination of economic handouts and state tyranny.

These reports have been appearing ever since the October revolt in Hungary.

Mostly they are about student opposition to Communist doctrine and restrictions. Some all of demonstrations and strikes of workers.

What they all add up to is a matter of speculation. American and other diplomats studying them caution against saying too much emphasis on their meaning.

Perhaps, they say, cracks are showing up in the once-nolithic Soviet system. But he adds that does not mean the Soviet system is collapsing from Moscow to East Germany.

Such reports presumably lay behind two statements this month by dissimilar figures:

— Allen Dulles, chief of the U.S. Central Intelligence Agency told a Princeton, N. J., audience on Dec. 12 that "we have well substantiated reports that the students are becoming restive" inside Russia.

— India's Prime Minister Nehru said in Washington that education of the Soviet people is a big factor in curiosity and questioning which he said are causing a "fundamental" change and leading to eventual "liberation and democratization" of the Soviet government.

Named Utica College Speaker

Jerry Lyktye, Ukrainian American, Student Speakers' coordinator of Utica College, Utica, N. Y., is the leading speaker for the current term, according to Dr. Ralph N. Schmidt speech department chairman, the UC's Tangerine publication reported in its December 21st number.

The leading speaker is chosen on the basis of the number of speeches given during a term.

In other Speaker's Bureau news it was announced by Mr. Lyktye that the new brochure for this year will be distributed on January 7th, on Ukrainian Christmas Day.

Matteo Rovetto and Bohdan Rabin will speak at the Hilltop Community of the Moravian Church on December 31st.

Ukrainian American String Band to Parade in Philly

The Ukrainian American representatives of Philadelphia participated in a drawing for position on Tuesday, December 12th last in the Mayor's reception room in City Hall, Phila., Pa. The Ukrainian American String Band will be in position number 11th in the group of 22 string bands.

This parade is the famous Mummies' Parade. This is a tradition of over fifty consecutive years. The parade takes place on Broad Street on New Year's Day, 1957. The parade is over five miles long.

Any musicians desiring to participate should stop at the Ukrainian Club, any Monday evening, 847 N. Franklin St., Phila., Pa. or call Mr. Stanley Wolfe (Wovk) ST 2-4625.

Mychallo Onystiak

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THE ROLE OF OUR CHURCHES

Now that we are in midstream — so to speak — between the "American Christmas" and the "Ukrainian Christmas," thirteen days apart, with our thoughts and emotions centered upon the Holy Trinity and our determination to live up to Christ's teachings, it is well to reflect upon what our Ukrainian churches and parishes have done for all of us, Americans — Ukrainian by birth or descent — since the founding of the first Ukrainian church in the United States, the Ukrainian Greek Catholic Church in Shennadoah, Pa. That was in the year 1886.

Going back to that time, it is worth to look upon the background of the establishment of that Ukrainian church and the other Ukrainian churches in various cities and towns throughout the country, such as in Jersey City, New York City, Newark, Chicago, and Detroit.

Those who founded those churches composed the first wave of Ukrainian emigration to these shores. They can be very aptly described as the Ukrainian Pilgrims, as those who fled here in order to escape the hard economic hardships they had to endure back in the "Old Country," and even the harder hardships imposed upon them by the foreign misrulers of their native but then, as now, enslaved Ukraine, the "land of milk and honey," as it used to be called.

Approximately 85% of them came from Western Ukraine, although the forerunners of this first emigratory wave appeared here in the 60's of the last century. They came here from Eastern Ukraine, being the tail end of that famous "Gold Rush," which had as its objective — California, and, later, Alaska, to the Klondike Mines.

The earliest of the Western Ukrainian immigrants settled in Pennsylvania, especially in the coal and steel districts. Those who followed settled in the industrial centers of New York and New Jersey. Others went to the gold and silver mines of Montana and Colorado. Still others went to Minnesota, Nebraska, North and South Dakotas, and other farming states. Today the remnants of them and their progeny occupy mostly the Middle Atlantic and the Middle West sections of the United States, with some in California and Florida.

Being of a spiritual and mystically inclined nature, one of the first acts of the Ukrainian immigrant, upon establishing his family on this free American soil, was the building of places of worship, in accordance with his faith.

The Ukrainian church then began and flourish, as the focal center of not only of the immigrant's religious but also of his organizational life.

After Sunday morning church services, the faithful had an opportunity to meet outside, to greet one another, to discuss their personal problems, and to conceive ideas about establishing mutual benefit societies, local and national in scope and range. That is how, for example, the Ukrainian National Association came into being. The story of its birth, in Shamokin, Pa., back in 1894, needs no retelling here. It is well known to our readers.

The American born sons and daughters of these earlier and later Ukrainian immigrants, brought up religiously by their parents, attended regularly the Sunday services, the Catechism, classes on Saturday mornings, and the Ukrainian parochial schools, held usually on Monday, Wednesday and Saturday evenings, beginning at 5 o'clock and lasting up to 7 o'clock. During these two hours, which were a sort of a supplement to their regular American public school hours, they learned how to read and write in Ukrainian and get to know their Ukrainian historical and cultural heritage. These classes were usually conducted in the church halls; if the church did not have one, they were then held in less desirable quarters.

The union established by our American-born and raised Ukrainian youth around the church and parish activities led them to establish their local societies. Thus, in Newark, N. J., for example, the Ukrainian Social Club was established. It did not limit itself to social activities. In 1934 it ran its own widely-lauded Ukrainian "Lisopadove Sviato," (November 1st Holiday), the program of which was presented and performed by Ukrainian American youth, with one exception, that is of the late editor-in-chief of Svboda, Dr. Luke Myshuha, who was rightly dubbed in the Weekly as the "Man of Eternal Youth." This Newark youth society also devoted a considerable amount of its time in raising funds for the purchase of books which were donated to Columbia University library. Such work, along these lines, was also done by Ukrainian American youth societies in other communities.

The formation and the activities of these local societies, the urge of their members and their leaders to do something more about it, led to the establishment of the Ukrainian Youth's League of North America, the Ukrainian Catholic Youth League of America, and the Ukrainian Orthodox League, three organizations which have done much for the good of our country and for the benefit of the Ukrainian Cause, the cause of about forty-five million Ukrainian people struggling to regain their national independence and statehood.

The clergy, in many instances, has played an influential role in all this, particularly in the more recent times, with the ascension to the pulpit of American-born Ukrainian priests, as well as those of the new immigration, under the inspired leadership of their spiritual leaders.

On New Year's Day, let us all make a firm resolution, to attend regularly the services at our Ukrainian Church, the fount of much that is beneficial for us, of both spiritual and worldly things.

It is interesting to note in this connection, — as pointed out by Mikola Kostomarov (1817-65), historian and author of the "Book of Genesis of the Ukrainian People," and the guiding spirit of the Cyril-Methodius Brotherhood — that the Ukrainian, being of a more spiritual and mystically inclined character is stronger in his religious feelings and not so inclined to religious indifference as the Russian. And although a great individualist, the Ukrainian is social and disciplined in his religious life, which in Eastern Ukraine assumes the form of the Orthodox Church, and, in Western Ukraine, the Catholic Church of the Greek rite, both of which today are under extremely severe persecution by the atheistic Kremlin regime.

"The Ukrainian," writes D. S. Mirsky, "likewise assumed more popular form and less authoritative forms than in Russia. Hence, on the one side, a greater intimacy in the Ukrainian's relations to his parish church, the absence of a hereditary caste of priests, and a closer contact between the clergy and people."

ALEXANDER ARCHIPENKO

By EDWARD SEREDYNSKY

Modern art today is fashionable. An exhibition at the Museum of Modern art in New York City draws record-breaking crowds. Whereas in 1910 the followers of modern art were few, to-day their number is legion. Nevertheless, though modern art is of our time, it must be restated anew to each generation. Therefore Alexander Archipenko, as a pioneer in modern art, again attracts our attention.

Alexander Archipenko, like Illya Repin, is of Ukrainian birth. Perhaps the only other point of similarity is in their approach toward art. Both were leaders of revolt. Repin was at his best when he protested against the stringent, chauvinistic Russian spirit. Archipenko is at his best when he struggles to free himself from the restrictions of academic world art. Repin, however, had his limitations. He became confused after coming in contact with world art in Paris. Archipenko, on the other hand, threw Paris and the entire art world into confusion. Archipenko is the first artist of Ukrainian birth to have gained such world-wide attention and fame.

Background

Alexander Archipenko was born in May, 1887, in Kiev. At an early age, he displayed the traits of individuality and vitality that were to appear later in his work. He refused to follow a career in engineering planned for him by his father, who was a mechanical engineer teaching at the Polytechnic Institute in Kiev. In 1902 he entered the art school in Kiev. Beginning with the study of painting, Archipenko changed soon to the study of sculpture. In 1905 he was expelled for objecting to the "old-fashioned academicism" of his teachers.

Impatient and recalcitrant as Archipenko was in his youth, he was still able to retain the more healthful elements of his environment. "All that I learned of art in Kiev," he told me, "I had to learn myself. There existed no museums nor such opportunities for an art education as exist today for children in New York City." Of Byzantine art that he saw in Kiev, Archipenko says: "It attracted me — hypnotized me — but did not influence my later work." Of the books that he read in his early childhood, Andrejev's use of symbolism in literature made the greatest impression. "Since that time, I looked always for the deeper significance of life and tried to express its spirit."

During his childhood, Archipenko came in contact with the work of his father, the engineer, and his grandfather, the painter. From his father, Archipenko gained a taste for experimentation. His father was continually planning various projects and working on inventions. It is from him that

Archipenko developed a feeling or the mathematical relationship of objects in space. Archipenko insists, however, that he never consciously trained him in these matters and his conclusions were derived by a process of independent reasoning.

In 1906 Archipenko spent a short time in Moscow. Moscow, he aggrandizer, but not the creator, could offer him nothing more than he had learned in Kiev. We find Archipenko next in Paris. Still the student and not the master, Archipenko studied for two weeks at the L'Ecole des Beaux Arts. Rodin, the master sculptor and teacher of his generation, held no attraction for young Archipenko. Of Rodin, Archipenko states that his method was "to throw clay on a pedestal and form the material with his fingers, and who reminded me of dough thrown on a table."

Louvre His School and Teacher

The Louvre Art Museum became his school and teacher. There he studied not the academic classic art but the ancient archaic art of Greece, Hellenistic and Byzantine art. During his studies in Paris, Archipenko was aware of the "oppression of this vast art heritage from the past and I continually worked to free myself. My early work shows some traces of the past, but I was able, in the end, to achieve my own personal style."

In 1909 he ventured forth and presented his work with the Independents at the Autumn Salon in Paris. His display created "caustic comment and stormy controversy" and his succeeding exhibitions have intensified the turmoil. In 1910 he parted company with the Independents and sponsored his own one-man shows in Hagen, Berlin and other cities of Germany. After the war he continued exhibiting in Switzerland, Italy, Germany and Czechoslovakia. In 1923 he came to the United States. In fifteen years he held forty-five exhibitions throughout the country. He came to America rather accidentally. Invited to appear with his own exhibition in Japan, an earthquake intervened and his show was postponed. Rather than return to Europe by way of Siberia, Archipenko chose the route through America. During his journey, he was attracted by life here and decided to remain.

About New York City, Archipenko comments: "It is impossible to work here. I don't know why, but I know of no artist who can work in New York. They work, it is true, some day and night, but at only commercial or decorative art. No fine art, of importance, is produced in this city. I know many excellent European artists but they can't work here. It is like transplanting a tree from the warm earth and placing it in water. It cannot grow. The best work I ever did in this

BALSAMS AND STARS

We who are of Ukrainian descent will have our Christmas trees standing and decorations and lights hanging in and outside our homes right on through our Ukrainian Christmas. In former years, our fellow Americans neighbors of non-Ukrainian descent used to wonder over our display of the trees, lights and decorations for what they considered an overlong period. They did not as yet learn then that Ukrainian Americans observe Christmas, Easter, the Day of Ascension and other of our religious holidays according to the old Julian calendar and not the newer Gregorian calendar. Now they know, and in many cases they are our guests at the Ukrainian Christmas dinner table and exchange gifts from under our Christmas tree.

That tree may be one of the 38,000,000 which were cut down during the month of December, according to what a U.S. Department of Agriculture estimate shows. This tree, too, may be one cut down by Ukrainian Americans who live in the country. They do not need the necessary several dollars, the rummaging through the stacks of the balsams piled up on street corners or in lots. For them the tree is free — a green gift in their life on the land. All that it costs them is a sharp ax and a few shrewd blows at the base of the young balsam. And all

else that is required of them is the task, not an arduous at all, of shouldering it downhill, guarding at the same time against boughs dragging or bruising on the way home.

Next summer the countryman will from time to time run across stump of the tree he cut down for Christmas. Next spring, the bluebird will notice the absence of that tree, too. The bluebird, like any bird, has sharp eye and can count without the aid of a reckoning table. Now, it takes about fifteen years to grow an average-size Christmas tree. That's fifteen seasons of bluebirds, fifteen winters when balsam tossed snowflakes off its branches and bent to the wind a green top that today is in or outside our home is star-tipped.

That is necessarily bought. But the tree, when alive and vibrant, never needed that store-bought artificial star. It had its own, not one but in number far more than the 38,000,000 trees cut down. A winter sky can spare a star for every tree and still have plenty left over in the immeasurable vastness of space.

Such ruminations course through one's mind when thinking of the Star of Bethlehem, which according to our Julian calendar will shine once again on our Ukrainian Christmas Eve a week hence from tomorrow night.

This Week in American History

(December 25-31)

On Christmas Day, 1821 — 135 years ago — Clara Barton, founder of the American Red Cross, was born at Oxford, Massachusetts. After teaching school in New Jersey, she moved in 1854 to Washington, D.C., where, at the outbreak of the Civil War, she organized supply and nursing service for sick and wounded Union troops. Later, at the outbreak of the Franco-Prussian War, Clara Barton went abroad as a nurse and came into contact with the International Red Cross in Europe. Returning to the United States, she founded the American Red Cross and served as its president until 1904. She was responsible for the introduction of the "American Amendment" at the Geneva International Conference in 1884, specifying that in extreme peacetime emergencies the Red Cross should carry out humanitarian work similar to that assumed by it during wars. Clara Barton died in 1912.

On December 28, 1956 — just one hundred years ago — Woodrow Wilson, twenty-eighth President of the United States, was born in Virginia. Having abandoned law for the profession of teaching, Wilson first

attracted national attention as president of Princeton University, his alma mater. He was elected governor of New Jersey in 1910 and in 1912 received the Democratic nomination for President. William Howard Taft, the regular Republican nominee and "Teddy" Roosevelt, who ran as an independent, split the Republican vote and Wilson was easily elected. He ran again in 1916, on the platform "he kept us out of war" and defeated Charles Evans Hughes in a very close election. In April, 1917, after the sinking of the Lusitania and numerous other incidents between Germany and the United States, Wilson went before Congress for a declaration of war. After the armistice in 1918 Wilson attended the Peace Conference in Europe. He proposed that a League of Nations be formed to prevent future conflicts. After his return, however, the Senate refused to ratify the treaty containing the League of Nations provision. To arouse public opinion in support of the treaty, Wilson toured the country in 1919, in the course of which he suffered a stroke from which he never fully recovered. He died in 1924.

country was in California, where I did quantities.

Archipenko the Artist

Archipenko is never superficial and always profound. His art appeals more to the intellectual than to the sensual nature of man. And he is aware of the difficulties of the artist working in such directions in America. "My work is better understood in Europe," he says. "The American mind is impatient and can see nothing in abstract art. Even students and artists here want only to learn quickly and produce just as quickly something that has practical use or that appeals only to the practical mind. In my school and in my lectures at various universities in this country, I teach abstract art, but I give my students complete freedom of interpretation. I think it is a mistake for European instructors here to compel their students to follow the principles of modern art as taught in Europe. They must make proper allowances for the American mind and psychology. Americans are not yet ready to understand abstract art."

In discussing his study, "The Boxer," perhaps the earliest example of abstract art in sculpture, Archipenko patiently explained his viewpoint. "The mathematician uses symbols to express abstract ideas, and I am doing the same thing in art. Just as the mathematician manipulates familiar symbols to arrive at new ideas, I use known materials but in new arrangements together with new ideas to arrive at something that has never been done before." He agrees, with reservations, that this work could be called a study of rhythm in the third dimension.

"The Boxer" was completed in 1913 and hailed by the German critic, Dr. Erich Wiese, as the successful solution of the threefold problem of plastic art — the problem of "creating, form and modeling of space." Another critic, Hildebrandt, describes "The Boxer" as the most abstract and most accomplished work in pure plastic art of our time.

Much of Archipenko's early work in Europe was in abstract art. He had to struggle continuously to make his ideas understood. New ideas always meet with resistance because of a mental lag between the old and the new, as Dr. Margaret Mead points out in connection with social progress.

We are living in an age changed physically by the machine — science and industry — and changed intellectually by the abstract theories of Einstein. But though we may be modern also in the clothes we wear, the food we eat and the materials we use, our ideas are still old. The modern artist like Archipenko faces this difficulty of interpreting the new work to people whose conception of art dates back to the old romantic and classic periods.

The comparison is often made unjustly that Archipenko is to sculpture what Picasso is to painting or what James Joyce is imitating Picasso. To all such statements, Archipenko says: "They are untrue.

It is ridiculous. You would not say that because Picasso used planes to express the features of a face that Picasso is African. Yet that is the method used in Negro art."

Picasso, in his painting, eliminates until he reduces the object to its simplest geometric form. Archipenko, in his sculpture, molds geometric forms and shows a distinctive feeling for the mathematical relationship of objects in space. But he arrives at his results independently and through his own individual reasoning. "You cannot work with wood as you can with metal. Glass is different from paper. And when you use these materials you must understand their proper texture and relationship to each other and their position in space."

Turning to a photographic reproduction of his work modeled in wood and metal, Archipenko emphasized how he arrived at the final figure by following these principles. Going through his studio, he indicated how he used the figure X in some of his work. Here and there stood a bronze torso, broad at the top and the base but narrow in the center. The figure was not merely a mechanical production based on the figure X but possessed a warm vital quality. When he came to his statue, "Hero," Archipenko vigorously denied the charge made by the director of the Museum of Modern Art that it was a direct imitation of Picasso and explained in detail how he created the work.

Bulliet's Praise

Popular with the public is the series of female bronze figures. S. J. Bulliet writes in "Apples and Madonnas": "Though much of his work is beyond grasp of laymen—even of artists and connoisseurs — so expert is his technique, so flawless his taste that he forced into popular appreciation a series of nude female figures, elongated beyond nature, but so marvelously beautiful as pure form that even the more obtuse are hypnotized into forgetting comparison with bodies of flesh and blood."

Only now is the public beginning to realize the influence of Archipenko's style in figure representation. Today modern decorative drawing, modern frescoes and modern faience sculpture employ the same proportion as that introduced first by Archipenko.

(To be concluded)

LETTERS FROM AMERICA

The fight for freedom, our American way of life and world peace must be won in the minds of men. The United States is too often misunderstood abroad and its aims and policies distorted by hostile propaganda. It's essential, therefore, that the truth about our country and its way of life be made known. Let's use our letters to spread the truth about America, overcome hostile propaganda, and promote understanding and good-will.

WHY BE ON THE OUTSIDE? JOIN THE UKRAINIAN NATIONAL ASSOCIATION

Prepare for Next UNA Convention

By THEODORE LUTWNIAK

Since 1957 is just around the corner, we wish our Dear Reader a happy and prosperous New Year.

After 1957 comes 1958 and the 24th Convention of the Ukrainian National Ass'n. Actually, the convention is only 17 months away, as it will take place in May 1958. This may seem like a long time, but to small UNA branches it isn't a long time at all.

The 23rd Convention of 1954 decided that a branch must have 75 adult members in order to be entitled to elect a delegate to represent it at the 24th Convention. The UNA has quite a few branches which do not have enough members. During the next 17 months these branches must strive to attain the members they need. Some will attain the goal, and some will not. Seventeen months isn't time enough for some of the branches.

The UNA will undoubtedly launch a pre-convention campaign for new members and this should help some of the small branches. Others, though, will have to help themselves as UNA organizers cannot get to all of them. The members of the small branches must pitch in and help their officers. If a branch isn't represented at the convention the members of that branch will have no one to blame but themselves.

It is important for a UNA

branch to be represented at the convention. Its delegate will voice the ideas of its members and vote on all matters. Whether a delegate represents a large branch, or a small one, he still has the right to be heard. When the delegate returns to his home he makes a full report to the members at a regular branch meeting. All will feel good that their branch had been represented at the convention. It will make them feel more UNA-conscious.

A nice thing about the past four or five conventions is the fact that the American-born generation was represented by large delegations. The 23rd Convention, held in Washington, D.C., May 30-June 5, 1954, was a truly great affair, addressed by 14 US Senators and Congressman as well as other VIPs. About 25% of the delegates were of the American-born generation and, today, some of them are serving as UNA Supreme Officers.

It would be nice if, once again, the youth is well represented at a UNA convention. Only 17 months remain during which the small branches can build up their membership, and young people can help by signing up new members. Putting off the matter until the last moment will not help at all, for there is a lot to do and the sooner the work is started the better.

THE 1957 SVOBODA ALMANAC

According to the dictates of tradition, the 1957 Svboda Almanac has been mailed out to all the Svboda subscribers.

This year's edition consisting of 176 pages, is printed on book paper and contains many excellent articles by prominent Ukrainian individuals. It is varied in topics — politics, music, literature, short stories and so on. It contains many pictures and illustrations, a calendar of church holidays and Ukrainian historical dates which information in itself is most educational and valuable. The cover by A. Klymko is on the modern side of art quite effective.

The Almanac is accompanied by a letter in which it is stated that the readers of Svboda "will answer our appeal and send at least ONE DOLLAR to the 'Svboda' to partially cover the cost of printing and mailing this calendar."

With this appeal, "Svboda" has added another one, a voluntary contribution to its Press Fund. Many Ukrainian National Association members as

well as the Svboda readers have already sent in their most generous contributions, for which thanks and appreciation are extended. But a special appeal is being made to those who have not done so. Your contribution, whether big or small will make it possible not only to continue the publication of "Veselka" (The Rainbow) but to improve and develop it.

Beginning with the January issue of "Veselka," this children's magazine will be a separate publication, printed on book paper, in color too, and besides Ukrainian, it will have an additional English corner, which will be enjoyed by those children who as yet do not understand or read the Ukrainian language. "Veselka" will help your children to learn Ukrainian, but they need your encouragement. Give them that initiative, that opportunity.

Your generous response to this worthy campaign will be another proof of our solidarity, our belief in the future of America and Ukraine.

JOSEPHINE GIBAJLO GIBBONS

Book Review

Yar Slavutych, The Muse in Prison, eleven sketches of Ukrainian poets killed by communists and twenty-two translations of their poems, Svboda, Jersey City, 1956, p.p. 63, \$1.00.

This is a short but well compiled anthology of the Ukrainian poets, liquidated by Red Moscow in the years 1918-41 for their Ukrainian patriotism or lack of convincing Marxist ideology in their writings. If one just looks at the list of communist victims in Ukraine (185 Ukrainian poets, writers, literary critics, philologists shot to death, driven to suicide, sent to concentration camps!), he will understand why Soviet Russia is successful in subduing every captive nation.

In the introduction, Slavutych deals elaborately with the circumstances of the immense losses among the Ukrainian intelligentsia — the brain of the nation, and peasantry (organized famine in 1932-33) under the Communist regime, and gives also a short historical sketch of Russian persecution of Ukrainian language and literature, which was always a mirror of the Ukrainian unconquerable will for liberty and independence. He analyzes works of eleven poets, illustrating his opinion with well chosen passages of the original poems, including a short biography and picture of almost every author.

Yar Slavutych is an escapee of Soviet Ukraine; graduate of the University of Pennsylvania with a Ph.D. degree, instructor in Ukrainian at Army Language School, Monterey, California, poet and author of 5 poetic collections and 3 books about Ukrainian modern poetry (in English and Ukrainian). He is a competent writer on this subject.

John P. Sydoruk Chicago.

THE VORKUTA STRIKE

(Concluded from page 1)

public came to speak: "They walked from one group of us to another, asking in a solicitous, fatherly manner, 'Don't you think it would be best to start production again?'" On July 29, according to Noble, Maslennikov allowed the strikers to assembly at the football field and encouraged them to speak. A former Leningrad history professor began: "He traced the history of slavery... compared our lot to that of other slaves. 'Never in the history of the world have working slaves been treated so cruelly as they are in the Soviet Union.'" Speaker after speaker continued in the same vein. "Maslennikov... never spoke, except every few minutes to

warn: 'Remember, you are insulting the great Soviet Union.'"

Execution of Hundreds by Reds

On August 1, the MVD began to break up the strike by moving cautiously against individual mines. Continued persuasion and threats began to take effect. When workers in Mine 29 refused to obey Maslennikov's order to return to the pits, the MVD troops opened fire. Noble says that 110 were killed, 500 wounded. He also charges that "300 men, including the strike committees of all the camps, were executed. We never again saw Gurevich or the heroes who had spoken for us on the football field to Maslennikov."

Letters to the Editor

Dear Editor: I have read and reread the column which appeared in The Ukrainian Weekly dated November 24, 1956 which referred to the non-support given the Ukrainian Olympiad and to the Ukrainian cause in general on the part of the UCYL, the Ukrainian Sport Clubs and the UOL, etc. As a devoted member of the Ukrainian Orthodox League of the United States of America, I am especially concerned about this reference to our organization.

hour television show. At this time the choir sang various Ukrainian selections and the narrator, a representative of the Ukrainian National Association in Pittsburgh, was able to present facts in connection with the Ukrainian cause to the two and one half million possible viewers in the metropolitan Pittsburgh area.

UKRAINIAN YOUTH NEWS

By ALEXANDER F. DANKO

EASTERN EUROPE

Today, more than ever, the spotlight is focused on events transpiring behind the Iron Curtain in East Europe. Listen in on one of my favorite hour-long radio programs ("Mambo Rendezvous" on Newark station WVNJ), I heard a five-minute newscast with a major portion of it devoted to the "Ukrainian partisans" (Ukrainian Underground Army - U.P.A.) whose sabotage operations have been dealing the Russians a heavy blow in their efforts to suppress the rebellious Magyars.

The N.Y. Times editorial page last Sunday carried a lengthy article on Carpatho-Ukraine, and the harassing actions of the same UPA, Ukraine's freedom fighters.

The United Press in Vienna, Austria reported the same action and the news was carried in many newspapers throughout the USA and no doubt, these anti-Russian acts by the free Ukrainian Army have been noted by governments all over the world.

Again, in the last couple of days, we read of reports of Ukrainian students demonstrating in some un-named universities, but several days later a report from Vienna noted that a student refugee there from the University of Kiev (Ukraine's capital city) had reported that many demonstrations were held in Ukraine by students at his school and other educational institutions and that he escaped after Soviet secret police fired at the Kiev U. demonstrators.

These and many other anti-Russian acts by Ukrainians, Byelo-Russians, Armenians, Georgians, Azerbaidzians, who among the non-Russian captive nations within the USSR and the continued resistance and demonstrations of the Magyars, Poles, Bulgars, Rumanians, Czechs, Albanians, etc. among the satellite nations will eventually spell the doom for the Russki mis-rulers in the Kremlin.

As C. L. Sulzberger wrote in his "Foreign Affairs" column on the editorial page of the N.Y. Times (12.17.56): "Russia has now become dependent politically and psychologically upon freezing its empire. If the Soviet bloc explodes more germ of liberty, there is little chance that Communist dictatorship can continue in the USSR."

However, suppose that wonderful day of the overthrow of Russian misrule in East Europe were to occur today. I think that Ukraine would probably again be overlooked in the eventual resettlement of East Europe boundary lines, with her land again divided up among Russians, Poles, Czechs, and Rumanians, etc., unless we Ukrainians here in the free world would drive home the truth about Ukraine's worthiness as a distinct, separate ethnic group from the others and the Ukrainian people's yearning to be free and independent.

It is a sad and tragic fact, but the heavy majority of the free world's thinking is still along the lines of the negative-thinking of ex-American ambassador to Russia, George F. (Containment) Kennan, now at Princeton's Institute of Advanced Studies, where he continues to write and speak out against "dismemberment" of "holy(-) Russia."

Why is this so? Certainly, the Ukrainian people suffering but still fighting even after tortures, beatings, starvation, deportation to Siberia, murders, genocide etc. that strongly and clearly brands the Russians the most uncouth, despotic peoples of all time - have more than done their share. No people willing to fight and die for freedom can forever be suppressed, and the Ukrainians have certainly fought - and died - at the hands of their many enemies.

The weak point in the Ukrainian armor is the political dis-unity of the many Ukrainians in the free world and their ineffective efforts in Ukraine's behalf. The Ukrainian Congress Committee of America and the Ukrainian Canadian Committee have done much in behalf of Ukrainian recognition. But so much more has to be done, more so now than ever before. Other efforts have been made by groups and individuals, but

they have been sporadic or scattered, lacking in pattern, and not coordinated, thus lacked much value. We must have unity, continuous action with a definite pattern or program to strike home effectively the Ukrainian story to the free world and to various influential leaders, with the USA and Canada among others as the key groups.

We were greatly heartened by 2 items that appeared recently in these pages of "Ukrainian Weekly." Three weeks ago, we noted in an article that Most Rev. Bishop Ambrose Senyshyn, head of the newly created Stamford, Conn. Diocese, spoke to the St. George (N.Y.C.) Ukrainian Catholics and mentioned that the Ukrainian mother should in the education of her children use not only the Catechism book, but also the Ukrainian Reader and the History of Ukraine!

A week later, we read on these pages about Rev. Nestor Fedca of Chicago writing a "letter to the editor" of the influential "Chicago Tribune" on "The Forgotten Ukraine," a very nice piece emphasizing Ukraine's fight for independence.

We've long advocated that our Ukrainian Church leaders and clergy take a more active part for recognition of Ukraine's aspirations for liberty. We have felt that more tolerance, greater Christian spirit and acting as servants of God would lead Ukraine and her valiant people into their rightful place in the sun as a free nation of free people. Where other avenues fail, our clergy and lay leaders can always score a propaganda point for Ukraine thru mention of their respective churches.

We look with deep respect and admiration at the Jewish rabbis, belonging to 3 major faiths. They have their religious differences, too, but by and large, all in unison cry out along similar lines - "Arabs threaten Holy Land" or "Nasser - a second Hitler" etc. These have their desired effect for the Jewish people (many non-believers, too) rally around their religious leaders and are united against their common enemy (even though they're of 3 major faiths - Orthodox, Conservative and Reform). In their unity, the Jews will never lose.

The Ukrainian clergy (only 2 major faiths) and their faithful can really learn from the Jews. Our religious differences are actually minute, yet we all believe in Christian principles and we all wish to see Ukraine rise as an independent nation. Then let's all pitch in - with all our might - to upend the most brutal, despotic nation of all time - ungodly Imperialistic Russia! If we all close ranks politically and work together, there can only be - inevitable result - a free and independent Ukraine in a free world!

N.Y. MANIFESTATION

December 30th at 2 P.M., the Ukrainian Congress Committee of America will hold an important political manifestation vs. Russian Colonialism at the Manhattan Center at 34th St. just off 8th Ave., in New York City.

Here is a chance for all Ukrainians in the metropolitan N.Y.C. area to help in this never-ending battle against our Russian enemies. We'd also like to see many of our youth present there as spectators or helpers, ushers, etc. See you all at Manhattan Center.

NJ - UYL

The very active NJ-UYL will hold its annual Christmas Party at the Ukrainian Pavilion on Roosevelt Ave. in Cartered, N. J. tomorrow evening at 9 P.M., just after the weekly bowling sessions. All are invited to participate as the committee, headed by Paul Wasilowicz and Ann Fedirko, promises a grand time for all.

"ALL UKRAINIAN" FOOTBALL

We would appreciate hearing from readers who know of any Ukrainian football stars in college ball, as the 22nd annual Ukrainian All American College Football Team will be published soon. Our new address: 1204 - 84th St., North Bergen, N. J.

Traditional Ukrainian Christmas Eve Supper

On Sunday, December 30, at 6 p.m. the Philadelphia Council of the Ukrainian National Women's League of American ("Soyuz Ukrainok Ameriky") will serve at the International Institute the twelve dishes which comprise the traditional Ukrainian Christmas Eve Supper.

This arrangement represents a gesture of friendship and a labor love. In view of the space available reservation must be limited to the first eighty. A feature of the program will be Ukrainian carols by the Women's Choir.

Social Column

ANDREA JULA OBSERVES 10th ANNIVERSARY



Andrea Julia, daughter of Mr. and Mrs. Andrew Julia, Sands Ave., Fair Oaks, Pa., had a party tendered her by her parents on her tenth anniversary, the Ambridge press reports. Fifteen of her classmates from the SS. Peter and Paul Ukrainian Catholic Church were her guests.

The honored guest, whose father is a member of the Board of Advisers of the Ukrainian National Association, received many beautiful gifts, among which was one from her brother, A2/C Richard, who is stationed with the Air Force in Tokyo, Japan. The gift was a beautiful hand-made teak-wood musical jewelry box. She also received her birthstone ring from her Uncle Eugene Hyslak, stationed in Dayton, Ohio.

The evening was spent in playing records, dancing, and games played by her classmates. Game prizes were awarded to William Vladchuk, Jr., Frances Ronosky, Marlene Bezubiak, Charles Mitsak, and Michael Waslo Jr.

Mrs. Julia was assisted in the evening's preparations of refreshments by her sister, Mrs. William Vladchuk of Cleveland Ave., Hopewell Township.

The evening's games were directed by the father of the honored guest.

Elected President of Ukrainian H.N.S.

At the annual meeting held in Jersey City, N. J., recently, Walter M. Sakula was elected president of the SS, Peter & Paul Ukrainian Catholic Holy Name Society for 1958. He succeeds Adam Tizio, retiring president. Other officers voted to serve during the 20th Anniversary year of the Society are: Stanley Stanislawiszyn, first vice-president; Myron Pelib, second v.-president; George Zydak, secretary; John Hawryluk, assistant secretary; Walter Kusen, treasurer; John Trusz, marshal; Peter Lahosky, sacristan; John Procyk Jr. and Stephen Bykowski, delegates to the Hudson County Holy Name Federation and William Cincurchin and John Geleta, alternates.

W. Sakula, a bachelor, resides at 108 Sussex St. with his widowed mother Mary. He was born in Shamokin, Pa., but has lived in Jersey City for the past 25 years. He is a graduate of Dickinson High School and past Sports Director of the Local N.Y.-N.J. Council of the Ukrainian Catholic Youth of the USA.

W. Sakula is a World War II naval veteran, having served with distinction from 1942 to 1946. While on duty in the So. Pacific with the US 3rd, 5th and 7th Fleets under the capable command of Admiral Arleigh Burke, presently Chief of Naval Operations in Washington, D.C., he took part in 11 major engagements during 38 months of active service in the combat area.

Installation of the new officers will take place at the 15th annual Communion Breakfast that will be held on Sunday Jan. 12, 1957 in the Parish Hall. Guest speakers will be Rev. Walter Paska of St. Basil's Seminary, Stamford, Conn. and Stephen J. Magura, Counsellor of the Jersey City Rehabilitation & Development Committee. The breakfast will be prepared and served by the Apostleship of Prayer members. Very Rev. Monsignor Joseph Batza is Spiritual Moderator of the Society; while Roman Madej and Stanley Stanislawiszyn are in charge of breakfast arrangements.

Michael Steblecki

U.N.A. BOWLING LEAGUE NEWS

By STEPHEN KURLAK

A three-game loss by the Ukrainian Center bowlers to the Brotherhood of the Holy Ascension quintet in the matches held Friday, December 21st, gave the top-notch Ukrainian American Veterans team a chance to break far ahead of the rest of the pack, but it muffed the opportunity by losing two out of three to the senior St. John's C.W.V. kegglers. Altho the Centerites bowled good games that night, a 58-pin handicap in favor of the "brothers" was too much for them in the first and third games.

The best team scores for the night were registered by the Ukrainian Sitch quintet which rolled up a high three-game series of 2,578 pins, which included a high single game score of 945 pins. J. Watson paced the Sitch-men by registering a series of 560 pins, the second highest for the night. His team-

mate, Ed Koman was close with a pinfall of 556. The best series was a 565-pin total scored by J. Horishney, playing for the senior St. John's C.W.V. aggregation. This also included the night's highest individual single game of 220 pins.

After scoring 926 pins in their first game against the players from the Ukrainian Orthodox Church, which was second highest team game for the evening, the Penn-Jersey Social Club team dropped the remaining two with comparatively low scores. John Kufka's 210-pin game and John Sip-sky's 201 were mainly responsible for this good game.

The last-place junior St. John's C.W.V. quintet was blanked again in these matches and this time it was by the Ukrainian Y.W.C. The hapless "juniors" neither move up nor down no matter how favorable the odds.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDING

Table with columns: Rank, Team Name, Won, Lost, Game High, Pins, Total, Average. Lists teams like Ukrainian American Vets, Ukrainian Center, etc.

Did Reds Mis-Guide Missile

A prowling Russian submarine may have caused that mysterious runaway missile of an Air Force Snark during a long range test.

The Navy has positively established that Red Russian sub was within 100 miles of the point where something went amiss, causing this intercontinental guided missile to continue roaring through space instead of making a pre-set turn.

The "home controls" of the Snark could have readily been jammed by equipment for this purpose on the lurking Soviet sub.

The baffling loss of this missile raises two disturbing questions.

Are Russian subs secretly cruising the Air Force's far-flung Atlantic testing range to check on the number and the type of guided missiles being tried out here?

In doing this, are the Reds themselves conducting tests of missile-jamming equipment aboard these prowling subs?

Both the Air Force and Navy are busy seeking answers to these highly important "capabilities." So far the following publishable information can be reported, as set down by Robert S. Allen, noted columnist.

The lost Snark, may have established a distance record for guided missiles.

Here's how it is deduced: The Air Force tracked the mysterious runaway missile of an Air Force Snark during a long range test. The Snark was speeding at 700 mph with two hours of fuel still left. Assuming the flight continued until this remaining fuel was exhausted, the missile would have travelled more than 3,400 miles.

That would be a new record, as the previous greatest distance covered by a Snark was 2,200 miles.

A belated effort was made to shoot down the missile when it got out of control.

This happened after it had flown 1,000 miles and the mechanism set to cause a turn in course failed to respond to "home controls."

When this occurred, a jet fighter attempted to intercept and destroy the Snark. But it had too great a head start, and the interceptor had to turn back for lack of fuel.

Exact location of where the missile crashed is still uncertain.

The widely publicized report that it was in Brazilian jungle was pure surmise. It could have been in the Atlantic. That's where the Snark was headed when it failed to turn and was still flying after another 1,000 miles (for a total of 2,000) and got beyond radar tracking.

Immigration

Question: My husband and I came to this country half a dozen years ago, leaving our son with relatives abroad. We are now well-established, are both citizens and want to bring our son over. He is 20 years old and was recently married. We have been told that children of American citizens can get a visa without waiting for a quota number. Does this also apply to our son's wife?

Answer: Unfortunately, you were not given complete or accurate information. To qualify for a nonquota visa, children of American citizens must be under 21 and unmarried. If they are married or over 21, they are entitled only to a fourth preference. You should advise your son and his wife to go immediately to the nearest American Consulate and put their names on the waiting list for regular immigration visas. You should then file an application for the granting of a fourth preference. But once your son has been admitted, he, as an alien admittee for permanent residence, can file a petition of his own for a third preference visa for his wife.

IN CUP PLAY

The Ukrainian soccer team of the German-American League will meet the Brooklyn S.C. in the League Cup Competition Sunday at New Farmers Oval, Metropolitan Ave., and 69th St., in Middle Village, Queens, in a 2:15 p.m. kickoff.

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The fiscal year of the Ukrainian National Association ends on Dec. 31, 1956. However, Dec. 31st is the last day on which the dues coming from Branches may be deposited in the bank and credited to Branches for the year 1956. Any dues received in the Home Office after December 30th will not be counted among the receipts for 1956, and the tardy Branches will be shown as delinquent and in arrears on the Annual Report. All members ought to pay their dues to their Branch Secretaries early in December so that the dues may be remitted to the Home Office in time to be deposited not later than noon of December 31, 1956.
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