



"UKRAINIAN PROBLEM... POLAND'S UNDOING"

In our united efforts to interest America in the Ukrainian cause, we have never asked for more than a just consideration of it, as it can well stand on its own merits. Yet nowadays such consideration is still more the exception than the rule.

Therefore, considerable credit should be given to Raymond Leslie Buell, president of the Foreign Policy Association, for the chapter on the Ukrainians in his recently-published volume, "Poland, Key to Europe"* — a volume which in our opinion is indispensable to an understanding of the European situation today.

Here is a man, an outstanding authority on foreign affairs, who has not permitted his well-known friendship for Poland to cloud his sense of justice and fair-play. In a patently sincere effort to present the truth about the plight of the Ukrainians—"the largest national group in Europe to whom the doctrine of self-determination has not yet been applied,"—especially under Poland, he has relied not only on his personal observations during his trip to Poland last year, and upon Polish, French, English and American sources of material, but also upon Ukrainian sources (in English and Ukrainian) as well—a rather unusual thing for an American writer.

As a result of this scholarly and impartial approach to the subject, his chapter on the Ukrainians is one of fairest accounts of their centuries-old movement for freedom to appear thus far in the American press. True, Mr. Buell falls into several errors, such as saying that Ukrainian literature began as late as the appearance of Kotlyarevsky's "Aenied" (1798), when in reality it began with the introduction of Christianity into Ukraine (988); and his proposed solution of the Ukraino-Polish conflict is dictated more by Polish interests than by the national aspirations of the Ukrainian people; still this does little to detract from the general excellence of his treatment of the Ukrainian problem.

A specially commendable feature of this treatment is that a large portion of the chapter is devoted to a sketch of Ukrainian history, which should help to dispel in the minds of many the delusion that the Ukrainian national movement is a recent manifestation, or that it is a creation of Nazi Germany. "The Ukrainian people," says Mr. Buell in this connection, "existed long before modern Germany was created; and their problems antedated Hitler." Furthermore, the Ukrainian national movement is not, as Polish chauvinists would have the world believe, "purely artificial—the work of 'agitators' supported by unfriendly powers," for, as Mr. Buell points out, "just as the Polish peasant became conscious of nationality during the nineteenth century, so now Ukrainian nationalism seems on the point of becoming a mass movement." He would have been more correct, of course, had he stated that Ukrainian nationalism is already a mass movement, but such a cautious understatement is to be expected from a man in his position.

In respect to the possibility of foreign aid to Ukraine, Mr. Buell makes the following significant statement: "It is only natural that the Ukrainian nationalist movement, like the American Revolution, should accept foreign support for whatever motive it may be offered."

Of special interest, however, is his comment on Polish oppression of Ukrainians. Referring to those Poles who "believe that they can afford to ignore the complaints of the Ukrainians and simply apply a repressive policy," he says, "But the Poles have merely to read their own history to realize the danger of such a course. In the long run, genuine national movements cannot be repressed by force; and the only way that Poland can escape the danger of Ukrainian nationalism cutting across four centuries is by coming to terms with the Ukrainians in Eastern Galicia."

This repression, this seeking by Poland to dominate other Slavic people "with its own culture and force, rather

UKRAINIAN YOUTH CHORUS TO SING OVER NBC

The Ukrainian Youth Chorus of New York and New Jersey, under the direction of Stephen Marusevich, will present a program of Ukrainian songs next Saturday, May 13, from 5:45 to 6 P. M., E. D. S. T., over the National Broadcasting Company network, on a coast-to-coast hook-up.

The program will consist of three numbers: "Shumyt Hudyt Dibrovonka," a folk-song arranged by Michael Hayvoronsky; "Oy Choho Ty Pochornilo Zeleniye Polé," words by Taras Shevchenko, music by Leo Revutsky; and "Zhalo Ulanka Showkovu Travu," a folk-song.

NEW CANADIAN-UKRAINIAN PERIODICAL APPEARS

An attractive and well-edited magazine in English, "Ukrainian Tribune and Review," has appeared in Canada. Published in Edmonton, Alberta, it is "devoted to the interests of that, greatest of all, submerged 'minority' of Europe—The Ukrainian People."

Among those whose contributions appear in the first issue, for April and May, are Prof. George W. Simpson of the University of Saskatchewan, who has mastered the Ukrainian language and is well known for his writings on Ukraine; Michael Luchkovich, former member of the Canadian Parliament; Dr. Arthur P. Coleman of Columbia University, author of "Brief Survey of Ukrainian Literature"; Dr. John Yatchew, a barrister of Windsor; Isidore Goresky, former member of Alberta Legislature; and Honore Ewach, co-editor of "Ukrainian Voice" at Winnipeg and author of "Ukrainian Songs and Lyrics."

The editorial declares that the magazine serves no party and has no hidden objectives. "The publishers feel sure that one of the main causes of European strife today is the imprisonment of Ukrainian people. The reign of peace cannot be forthcoming until, among others, this one cause is liquidated. This can be done by the joint will of many nations, among which the British Commonwealth of Nations should be in the lead. Ukrainian people must get their right to live their own life in their own ethnographic territory, minus Hitler, minus Stalin, and minus other oppressive powers."

The current number of the magazine features several documents proving the recognition of the Ukrainian National Republic by Britain, France, and Poland.

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MIDWEST U.N.A. CHAMPS WIN

The Chicago Y.U.N. Branch 1 cagers, mid-west open Ukrainian National Association basketball champions, defeated the Georgian S.A.C., mid-west White Russian champion team, by a score of 50 to 31, at a game played April 23 at the Foreham High School gym-

READ NEWS FROM POLISH UKRAINE IN SVOBODA

Every day the "Svoboda" reports constantly recurring acts of Polish oppression of Ukrainians. Items appearing in today's issue on page 1, however, are especially recommended to be read. The extent of Polish oppression that they indicate, can be appreciated in the light of the fact that they are taken from "Dilo," leading and conservative Ukrainian daily published in Lwiv, which eschews all sensationalism and which propagates cooperation between the Ukrainians and Poles rather than conflict; furthermore, like other old country newspapers, "Dilo" is heavily censored, oftentimes appearing with large blank spaces, in the center of which is one word: "Confiscated"; therefore the fact that these news items which the "Svoboda" reports did appear on Dilo's pages in spite of the censor, indicates that far more shocking acts of Polish oppression are taking place, which the censor, however, does not allow to appear in the press.

These reports and others reaching us from various sources, give fresh support to our growing conviction that Poland has embarked upon an unprecedentedly severe policy of oppression and terrorism directed against her Ukrainian population. Yet the Polish press continues to print articles portraying Polish-Ukrainian relations in rosy colors.

DETROIT YOUTH SPONSOR CONCERT

A concert of two Ukrainian artists, Maria Sokil, soprano, and Antin Rudnitsky, pianist, was held Friday evening, April 28, at the Institute of Art, in Detroit, under the auspices of the Detroit Ukrainian Youth Organizations and before a discriminating audience including many of the most prominent musicians of the city, members of the Detroit Museum Staff, librarians, school teachers, and a number of Ukrainian students from Wayne University.

Russell McLaughlin, regarded as the foremost music critic in Detroit, writing in "The Detroit News," declared that while Sokil and Rudnitsky "are of Ukrainian origin their art is wider than any boundary line, for they are gifted and experienced folk, with careers in several of Europe's leading opera houses." Miss Sokil's singing, he declares, "was lovely to hear," while the accompaniment of her husband, Mr. Rudnitsky, a composer and pianist, "was as intelligent and comprehending as any we have heard this season."

After the concert, the Ukrainian Club of Wayne University held a reception for the two artists at the Detroit Scarsab Club.

nasium, before a crowd of 500 rooters.

Top scorers for the Ukrainians were George Felt, center, and Joseph Wojchshowsky, forward, netting 12 and 10 points respectively. The winning team received a trophy while its members received individual statuettes from the losing team.

than to co-operate with them on a basis of equality," Mr. Buell regards as dangerous imperialism.

"Unless this type of imperialism is curbed," he concludes, "the Ukrainian problem may yet prove to be Poland's undoing."

* POLAND: KEY TO EUROPE. By Raymond Leslie Buell. 364 pages. Alfred A. Knopf, \$3.

The Story of Ukrainian Philosophy

By DMYTRO CHYZHEVSKY

(Professor at the Ukrainian University and at the Ukrainian Pedagogical Institute in Prague.)

(1)

THE Ukrainians, like the Slavs in general, have not given to the world any great philosopher, i. e. a thinker of such world-wide eminence as to mark a new era in the development of world philosophy. This does not mean, however, that Ukraine has not produced any prominent philosopher. Though they are little known outside the confines of Ukraine, nevertheless they deserve consideration.

1

Its Beginnings

Acquaintance with philosophy in Ukraine is of a far older date than is usually supposed. Immediately after the Christian religion had been introduced into Ukraine, i. e. 988, religious and educational literature of various kinds began to flow in from Byzantium. This was followed a little later by historical literature in which we find numerous, though short, references to ancient philosophers, and even quotations from their works, which were mostly moral treatises, but sometimes also purely theoretic. Sentences which have been ascribed to Pythagoras, Democritus, Socrates, Aristippus, Diogenes, Plato, Aristotle, Zeno the Stoic, and Epictetus have been found in them. For example, from the fragmentary references to Plato and from quotations from his works, which thus became known in Ukraine, a complete portrait might be drawn of him as a religious thinker and the forerunner of Christianity. This is the reason why Plato as well as Aristotle are sometimes painted among the saints on the icons, although in actual fact they also developed lines of thought which had nothing in common with Christianity.

In old Ukraine the philosophy of the Fathers of the Church also began slowly to spread, and it should be remembered that a great number of these Church Fathers had a philosophic bent, that in Ukraine especially their works had been translated and that all are filled with elements of both Platonic and Aristotelian philosophy. One of the sects of the fifteenth and sixteenth centuries sought philosophic satisfaction in the philosophies of the old Hebrews and the Arabians; translations of Algazali, Moses, Maimonides, etc., which came to us from this last source, contributed greatly to the establishment of our terminology of philosophy.

Its Spread in 16th and 17th Centuries

General interest in theology and, in connection with it, in philosophy became especially lively in Ukraine during the sixteenth and seventeenth centuries, and gave rise to various religious movements. Spurred by the growing influence of Roman Catholicism and Protestantism, and later still by the establishment and growth of Greek Catholicism, i. e. the union of the Roman Catholic Church with a part of the Greek Orthodox Church—the Greek Orthodox Church began preaching and writing in self-defence. In the course of this defence special schools, e. g. the famous: College at Kiev, founded in 1644, and printing presses as well as school libraries and big private libraries were established. Side by side with the growing influence of western scholasticism—chiefly of Thomas Aquinas but also of other schools of philosophic thought, e. g. Duns Scotus, etc., the philosophy of the western Church Fathers, especially of St. Augustin, and of the Renaissance gained ground. Judging from the lists of books in the libraries of the time, as well as from references made in printed works, and from the texts of numerous lesson books written in Latin (alas, unedited and not yet worked out in detail) chiefly from the Academy of Kiev,

we can make a fairly accurate list of the philosophic works known in Ukraine in the sixteenth and seventeenth centuries. Along with the medieval scholastic literature we find works of the newer scholasticism, e. g. Suarez, and of representatives of Renaissance philosophy, from Nicolas of Cusa to Zabarella, Agrippa of Nettesheim, Macchiavelli, Jerome Cardan, Baudin, Juan Luis Vives, Pico de la Mirandola, and even Giordano Bruno and Francis Bacon. In the seventeenth century modern philosophy began to spread in Ukraine; the Cartesian Manual was even used as the text-book on philosophy in the Academy of Kiev. The transition in the teaching of philosophy took place in the first half of the eighteenth century. At that time we also find in Ukraine mention and traces of the influence of Descartes, Spinoza, Leibnitz, and even of Locke and Hobbes.

One of the first independent writers of philosophy in Ukraine was Cyril Tranquillion Stavrovetsky who, in 1618, produced his "Zertsalo Bohoslovia" (the Mirror of Theology); in which the influence of Renaissance philosophy is apparent. But in the Ukrainian literature of those times, with the exception of short theses of philosophic disputation, all that one finds are fragments of philosophy in theological works.

2

The period of religious philosophy in Ukraine ends with three authors, Paisiy Velychkovsky, Gregory Skovoroda and Semen Hamalia, who may be considered as representing a "mystic trio" of Ukrainian philosophy.

Paisiy Velychkovsky

Paisiy Velychkovsky (1722-1794) lived and worked outside the boundaries of Ukraine. An exponent of Greek-Orthodox asceticism, a graduate of the Academy of Kiev, he became a monk in Rumania. He was the author of books on asceticism, but is especially famous as the collector of the great calendar of the writings of the Church Fathers, the "Philokalia," which was widely spread throughout Ukraine and Russia, and exercised a deeply religious influence on the people. His works are more religious and educational than philosophic and mystical.

Semen Hamalia

Semen Hamalia (1743-1822), a much younger man, translated the works of J. Boehme and spread his own mystical conception of the world among masonic circles in Russia. His letters, published in three volumes, represent his conception of the world as a mystical system of thought. He was especially influenced by the German mystics, A. Boehme and Arndt, but also by St. Martin.

Gregory Skovoroda

The third of the Ukrainian mystics, Gregory Skovoroda, a contemporary of Velychkovsky (1722-1794), was much more original than the other two. He was only a theoretic writer, but put his theories into practice in his own private life. After being a professor in the theological schools in Ukraine for several years, he spent the remaining twenty-five years of his life in wandering through Ukraine, staying now with one and now with another of his friends as a sort of peculiar "monk in the world." Most of his works appeared during that period—dialogues, written in a peculiar language full of complicated symbolism and poetic pathos; religious enthusiasm being combined in them with a fine humor in regard to the "vanity" of human life and with a deep sense of the beauty of nature.

Our special interest in Skovoroda is not as a writer, but as a philosopher. As a philosopher he combines elements of neo-platonism with the philosophy of the Church Fathers and of western mysticism. Skovoroda explains his own views by reference to the symbolic interpretation of the Bible as presented by Philon (Philo-Judaeus), or by the Church Fathers: "There are three worlds. The first is the general or living world, in which lives everything that has been born. The other two are partial and small worlds. The first of these two partial worlds is the microcosm, a small world, or man. The second of them is the symbolic world, or the Bible..." However, not only the Bible but also the world in general appears for Skovoroda as a subject for symbolic interpretation. "No colours portray a rose, a lily, or a narcissus, in such a living way as the shadow of heavenly and earthly pictures mirror the invisible truth of God."

His Conception of the World

The picture of the world, that reveals itself to Skovoroda under "the shadow of the heavenly and earthly pictures," is, in the first place, an antithesis; everything in the world consists of contrary elements—the whole world is full through and through with antitheses: "In this world there are two worlds which are parts of the one world: the invisible world and the visible world, the living and the dead worlds, the whole and the part. The one is the raiment, the other is the body. 'Visible nature' is substance; 'invisible nature' is God. The source of all existence, as of all changes and proceedings in the material world, which is in its essence entirely passive, is God who keeps... the whole world in motion... God, the 'spirit' of every creature. He alone inspires, feeds, orders, sends out, protects, and by His will, which is the general law or statute, again turns us to dust and ashes; and we call it death."

... of Man

Humanity is dual in nature. Following Philon, a Church Father, and the German mystics, Skovoroda discerns in man the "inner" or "real," and the "outer" man: "Thou art the shadow of thy real man. Thou art the raiment, he—the body. Thou art the hallucination, he—the truth in thee. Thou art naught, he—the true being in thee. Thou art dirt, he—thy beauty, image, and plan." This "real man" is the "bottomless depth" that is broader than all waters and heaven. This "bottomless depth" is the "heart" of man. "O, heart! The bottomless depth... broader than all waters and heaven! ... How deep thou art! Thou comprisest and holdest all, but nothing can comprisest thee." "The head of everything in man is the human heart. It is the real man in man, and all the rest is but surroundings."

"Unequal Equality to All"

Skovoroda's theory of perception as well as his ethics are founded upon such thoughts. His theory of perception is based upon the thought that man is a microcosm, and that in his bottomless heart the whole world is potentially enclosed. Skovoroda's ethics speak of purifying the "heart" of the "inner man," from all outer things. This purifying leads man towards the ideal of the Church Fathers—"deification," or union with God. Following his leaning towards antitheses and paradoxes, Skovoroda maintains that the way towards deification is through "self-humiliation," "self-abasement," that it is necessary "to kill one's own will," "to rend one's heart,"—that by this "life-creating death" of the outer man the inner man is born again into a godlike existence. Yet Skovoroda is not an exponent of stern religious ethics requiring the same aesthetic way of life of all men. On the contrary, he assumes that each man may follow his own individual way. As one of the best symbolic statements of Skovoroda expresses it: "God resembles a rich

PRAISES HOLYNSKY

Every collector knows at least once the thrill of finding a rare record to be added to a collection. This is the only simile I can use to express the great excitement caused by hearing for the first time the voice of the Ukrainian tenor Mychaylo Holynsky. This artist has up to now been unknown in this country but for some years has been premier tenor with the Kiev, Warsaw, Odessa, Moscow and other opera houses of southeastern Europe. Mr. Holynsky comes from Lemberg [Lviv], Galicia.

This really great singer came to Toronto on December 3 and conquered the city. He does not bawl, bellow, get red in the face or indulge in sobs. He does not distort tone for strength. The voice is a sensational one, of great magnificence and opulent beauty and has left this collector dissatisfied with any records of male voices with the exception of Caruso and Chaliapine. One ceases to look for perfection when it has been found. At present I am trying to find out if any records are available of this great voice. If any collector knows of Holynsky records will he kindly correspond with me? In the meantime, I urge all collectors to hear this great voice if Holynsky appears in their vicinity.—Cara Hartwell, Toronto, Canada. ("Hobbies" Magazine, April, 1939)

"BETWEEN GERMANY AND MUSCOVY"

Under the above heading, "Nacionalna Polityka," Lviv, April 2nd, the organ of the Ukrainian National Democratic Union (U.N.D.U.) prints a leading article on the dangers to Poland in the non-existence of a Ukrainian State, from which we give the following:

"The situation might have been entirely different if there had been a Ukrainian State in the Statesystem between Germany and Muscovy. We regard it as one of the greatest mistakes made by the egotistical policy of certain nationalistic States between Germany and Muscovy that they did their utmost 20 years ago to prevent the creation of such a State."

"Today Polish Endeks (extreme Nationalists) have the doubtful satisfaction of knowing that a Ukrainian State does not exist. But instead Poland has in the West a mighty neighbor who is bent on the systematic conquest of Europe, whose policy is to force one State after another to capitulate or to die resisting. And on the other side of Poland is Bolshevik Russia, perhaps even more dangerous and formidable for Polish independence than Germany. Now more than ever it is clear how useful an independent Ukrainian State might have been in the political system of Eastern Europe..."

(Ukrainian Bureau, London)

fountain that fills various vessels of various sizes. 'Unequal Equality to All' is the inscription on that fountain. A smaller vessel gets less, but it is equal to the larger vessel in that it is equally as full as the other." The notion of 'unequal equality' is Skovoroda's central ethical ideal, about which he sings in his songs; he declines most decidedly the "equal equality which the fools try to introduce into the world." The individual road of life can be found by self-recognition: "Know Thyself" is one of the favorite themes of Skovoroda's works.

But all individual roads lead to God. Skovoroda's philosophy finds its climax in themes of mystical ecstasy, in the annihilation of self in God, the "holy source"; "I love the source and the fount, the key and the beginning, that pours out eternal streams from the stream of its heart... Rivers disappear. Streams dry up. The source pours out its eternal stream, which gives life and refreshes. I love the source itself and I perish... O, the heart of the sea! O, the purest depth without end! Holy source! Only thee alone I love. In thee I perish and am born again..."

(To be concluded)

The Woman-Chaliapine

THE so-called "Golden Age" of music with its array of famous singers was an exciting period of vocal art.

It is indeed very strange that concert and operatic managers of that time, who made every effort to bring to this country the renowned singers of the world, should have overlooked the Ukrainian singer, Salomea Krusceniski [Krushelnitska]. She was one of the greatest personalities of that time who trod the concert and opera stages of Italy, South America, and the Eastern European countries, particularly the Ukraine and Russia. Unfettered by the conventional traditions of her time, Krusceniski throughout her long career was referred to, especially in Russia, as the Woman-Chaliapine. This was a compliment indeed in a country where the name of Chaliapine only equalled that of Battistini, Melba, and Caruso!

In 1914 efforts were made to bring Krusceniski to the Metropolitan. However, the then existing war conditions in Italy, together with her situation by marriage to an Italian diplomat, and the fact that she was at the height of her career at La Scala, prevented her from considering the offer.

American Tour

In 1927, after a most extraordinary operatic career, Krusceniski, upon the invitation of her Ukrainian countrymen residing in the United States, paid a visit to this land. She sang numerous concerts for them and filled houses to capacity wherever she appeared. The enthusiasm she aroused in her audiences is indescribable. If it be true that the purpose of song is to bring man closer to God, then Krusceniski did that.

"Why did not Krusceniski appear before the general concert going public while in this country?" is a question frequently asked. Considering the large expense involved for publicity and managerial fees, she had nothing to gain. In Canada and in the United States there were audiences of her own countrymen awaiting an opportunity to hear the singer about whose great triumphs they had been reading for years in their Ukrainian papers.

American audiences have had more than their share of listening to the world's very best singers. Yet it is a distinct spiritual loss not to have heard and seen Krusceniski. She had in abundance all the attributes required of a great artist and demanded by the most exacting critics and audiences. It is interesting to note that Emilio De Gogorza considers Krusceniski or of the greatest singing celebrities Italy ever heard.

Her Appearance

Even to this day Salomea Krusceniski remains a very beautiful woman. Her body, tall and gracefully robust, is free from superfluous flesh. On or off the stage she moves with grace and dignity. Her face shows nobility and sensitiveness and is a faithful mirror of her moods, being at all times sincere and unspoiled by tricks of expression.

Her Voice

The Krusceniski voice is extremely hard to describe. It was a part of her very impressive personality and was one of profound appeal. Usually flexible, it was the servant of her moods. In happier moments it was clear with an edge of radiance, while in dramatic moments it sang in quick staccato declamation or in soft adagio of recited grief. The voice had a power and range, comparable to the heroic, dramatic soprano of Flagstad, but possessing greater sweetness and intensity. In the most tense dramatic moments it assumed a slight vibrato which increased its effectiveness. A discernible acid quality, like that in the voice of Emma Eames, gave it a fierce intensity.

Salomea Krusceniski was born in Lemberg [Lviv], Galicia, a part of

the Ukraine now unfortunately under the misrule of Poland. Her father, a clergyman, belonged to a very old, cultured Ukrainian family. Salomea first studied music in her native city at the Musical Institute [also privately under Alexander Myshuha] from which she later was graduated as a pianist with the highest honors and gold medal. She also began her vocal studies at this school, and because of her unusual accomplishment in this line, the local government sent her to Milan, Italy, to continue her training.

Debut

She made her debut at Cremona in Massenet's "Manon." Her success was immediate and engagements at Parma and Trieste followed. She later spent several seasons in Russia singing at the Imperial Opera at St. Petersburg. It was there that she quickly earned the reputation of being the Woman-Chaliapine. Upon her return to Italy Krusceniski became famous as Aida and Brunnhilde at the Costanzi Rome. From then on the leading opera houses of Italy, Spain, Portugal, Poland, Russia, Ukraine, and South America clamored for her. Toscanini, Mugnone, and other renowned conductors secured the services of this great singer to create roles in premier operatic performances. The Queen of Italy, the King of Portugal, and the Czar of Russia, as well as other rulers and celebrities bestowed honors upon her.

Puccini chose Krusceniski to create the part of Madame Butterfly in order that she might rescue the opera from disaster as it had been received very coldly during its first performance.

A Sensation Under Toscanini

She made the opera a tremendous success. She also triumphed in Cantaloni's "Loreley," Pizzetti's "Fedra," Cilea's "Andriana Lecouvreur," and in the entire general dramatic and heroic soprano repertoire. She created a sensation under Toscanini's direction at La Scala when she sang the parts of Salome and Electra in the Strauss operas. However her highest attainment was achieved in the Wagnerian roles of Brunnhilde and Isolde, which she sang not only at La Scala but also throughout Italy, Portugal, Russia, and South America.

At the height of her operatic career, Krusceniski left the opera scene to devote herself to the concert field. Being an ardent worshipper of the songs of the great masters, particularly the German and Russian song writers, she gave herself to this phase of art.

Her recitals were of the highest order. She sang Moussogorsky, Ravel, Franck, Brahms, Schubert, Schumann, and Strauss with marvelous effectiveness. To hear Elizabeth Schumann today sing Strauss songs is a rare treat, but to hear Krusceniski sing them was a profoundly thrilling experience. She sang with vitality, intensity, and the greatest understanding.

Ukrainian Folk Songs

An outstanding feature on all of Krusceniski's concert programs was a group of Ukrainian folk songs with which she would always close. Krusceniski was very proud of her Ukrainian musical heritage which, incidentally, remains even today one of the greatest and richest sources of song yet untouched by the world at large. When she sang her Ukrainian songs she sang them from the depths of her being.

On one occasion, while singing a concert at the command of the Czar of Russia, Krusceniski included a group of songs in Ukrainian. This was indeed a daring venture for it was strictly forbidden at that time in Russia to use the language publicly. By doing so she won the everlasting gratitude and respect of her countrymen. Shortly after she left Russia. Her re-

She Who Married the Devil

(Ukrainian folk tale)

ONCE upon a time there lived a widow who wanted to get married very much. Yet no man wanted her, for she had a very, very bad temper. One day, in exasperation at her plight, she exclaimed, "I would marry the devil himself if he appeared!" As luck would have it, the devil did appear, so she married him. Both set up housekeeping. Every morning the woman sent the devil to chop firewood in the forest. Came the morning when he failed to bring back enough wood.

"Why didn't you bring more wood," his wife shrilled at him and began to berate him roundly.

The devil tried to remonstrate with her, but when he saw that it was no use, that he would never be able to live on peaceful terms with her, he ran away. While running down the road he encountered a peasant, walking very hurriedly. So he asked him who he was and where he was going. The peasant replied that he had recently married a widow but that on account of her evil temper he had been forced

to leave her. The devil then told him that he, too, was in the same fix.

turn to the countries where she had become famous was more than welcomed.

One of the most interesting singers who ever cut the wax, Krusceniski's records do not display her singing art to the fullest advantage. This is due to the limitations of the old acoustical process.

Her Recordings

Krusceniski's records are among the most prized items of European record connoisseurs. In America they are extremely rare, most of them being unknown.

Among her interesting list of discs there are electrical transcriptions of four Ukrainian folk songs made in 1927! Although recorded very late in her career they nevertheless give us a better idea as to what the voice must have been in its prime. It is unfortunate that Krusceniski didn't record more at that time particularly from her operatic and song repertoire.

The electrical recordings were made rather unexpectedly. After a concert which Mme Krusceniski gave in Detroit in 1927 there was a dinner given in her honor by the Ukrainian organizations of the city. In the course of after-dinner speeches it was my privilege to propose the idea of Krusceniski recording a few of the Ukrainian songs that she had sung for us. The idea was most enthusiastically received and fortunately carried out.

JOHN KOROLISHIN,
Detroit, Michigan.

Partial list of Krusceniski records:

Fonotipia, Milano, 1906-7
(acoustic)

- XPH2212 Mefistatele: L'altra notte
Boito
2214 Lasciali dir to m'ami
Quaranta
2224 La Wally: Ebben ne andro
lontana
Catalani
2226 Canzonetta: Capelli d'oro
Oddone
2227 Canzonetta: Si dice
Quaranta
2849 Aida: Ritorna vincitor
Verdi
2850 Aida: In sacri nomi
Verdi
2853 Adriana Lecouvreur: Po-
veri fiori
Cilea
2854 Adriana Lecouvreur: Io
so
Cilea
2862 Si mes vers avaient des
ailes
Hahn
2863 Canzone di Solveig
Grieg
4813 Loreley: Da che tutta
Catalani
4815 Walkiria: Tanto fu triste
Wagner

Columbia, Chicago, 1927
(Electric)

- *108887 Pastorale
Ukrainian Folk Song
*108888 Through the Garden
Ukrainian Folk Song
108889 Cradle Song
Ukrainian Folk Song
108899 The White Geese
Ukrainian Folk Song
(discontinued from current lists.)
("Hobbies" Magazine, April, 1939)

to leave her. The devil then told him that he, too, was in the same fix.

"Let's travel together," the devil suggested, for misery loves company. So both of them trudged down the road together. When the sun began to set, pangs of hunger began to assail them, for in their haste to flee from their shrewish wives neither had taken any food with him.

"Not far from here is a tavern," said the devil to his companion. "I'll go ahead and create a big rumpus there. When you get there ask for a night's lodgings. The owner will refuse you, on account of the evil spirits in the house—which will really be me. So you tell him that you will clear the tavern of the evil spirits provided he pays you three hundred dollars. With that amount we can travel far and in ease."

To this proposition the man assented.

The devil went ahead and arriving at the tavern he made himself invisible and went inside, where he began to make a big racket. Tables and benches moved and cups and saucers hopped about. Shortly afterwards the peasant arrived, and asked to be put up for the night.

"How can I take any lodgers when the evil spirits have beset this place?" the frightened tavern-keeper said.

"Pay me well, and I'll drive them out and restore peace and quiet to your place," the peasant replied.

"How much do you want?"

"Three hundred dollars."

The money was speedily handed over to him. The peasant then gathered up some refuse from beneath the tables and benches, made a torch from it, lighted it, and proceeded to smoke out the devil. A few moments later the peasant rejoined the devil a short distance down the road.

"Well, you have three hundred dollars. I've decided to let you keep them. Go and start life anew. As for me, I intend to go to that flour mill over yonder and stay there. There's plenty of food around here for me. But don't let anyone persuade you to come back and try to drive me away from here; for I'll cut your head off if you do."

With this the two parted. The peasant went and bought himself a hut and a bit of land, while the devil went to the mill and took possession of it, frightening its former occupants out and all those who ventured to enter it. In time, the people of that locality learned of the peasant's feat in driving the devil out of the tavern, and they went to him with a plea that he repeat it by chasing the devil out of the mill. At first the peasant refused, for he well remembered the devil's threat to him. When, however, the people promised to pay him five hundred dollars, he changed his mind and decided to risk losing his head for that amount. So he went to the mill to drive the devil out. Just as he was about to enter it, he heard someone call him. He looked up and there in the tree sat the devil.

"Do you remember what I told you I would do to you if you tried to chase me out of this mill?" the devil angrily demanded.

"I haven't come here to chase you out," the peasant replied. "I've just come here to tell you that our wives are on our trail, and that soon they will catch up with us."

When the devil heard these startling words, he became very frightened, for if there was anything he feared in this world it was to fall into the clutches of his wife again. And so without saying even good-bye to the peasant he leaped from his perch to the ground and fled as fast as his legs could carry him.

The peasant then returned to the village and collected the five hundred dollars due him for driving the devil out of the mill.

YOUTH and THE U.N.A.

The 45th Anniversary

THE pioneering founders of the Ukrainian National Association were poor immigrants in a strange land who desired some sort of protection for themselves and their children. They never dreamed that their small organization would develop to be a 5½-million-dollar fraternal order, with 425 branches and 33,000 members—all in the short space of forty-five years. Naturally enough, this was not easily accomplished, as those who have read the U.N.A. Jubilee Book have learned. The work, which was begun from an idea, was very difficult during the first several years of the organization's existence. There were all kinds of obstacles to overcome, enemies to fight, legal red tape, and other complications. That the organization managed to survive at all is due to the determination and perseverance of our people. Today, the U.N.A. is the outstanding institution of the Ukrainian people in the United States, and even those who choose to be indifferent to it are forced to admit that it is the very basis of Ukrainian-American life.

The U.N.A. is now celebrating its 45th anniversary. As a smart part of this celebration, a far-reaching membership campaign has been promulgated so that other Ukrainian people can enjoy the benefits of being members in the greatest Ukrainian fraternal order on the continent. The youth, particularly, are being asked to join the U.N.A., as the future of the organization will soon become their responsibility.

Although the U.N.A. has 33,000 members, the figure is only a small fraction of the total number of Ukrainians in the United States, which responsible sources claim to exceed one million. The U.N.A., of course, does not hope to enroll the entire million, but it does believe that several thousand could be enrolled during the remaining months of this year. In 1938, 4,000 new members were organized into the U.N.A. That figure should be doubled or tripled this year, and every conscientious Ukrainian should do his and here part for the U.N.A. Those that are already members can do much by getting their friends to join, and those that are not members can help by joining.

In the early stages of the organization's development there were but a mere handful of members. A few poor, hard-working strangers in a new land, armed only with ideas and ambition, managed in some way to lay the foundation for our greatest Ukrainian institution. This handful of immigrants set to work and, in a short space of time, had obtained many additional members for their organization. Once the initiative had been taken, the order grew by leaps and bounds. Branches sprang up everywhere. Resources, originally consisting of a few dollars, went into the thousands... tens of thousands... hundreds of thousands... millions. Think of it! From an idea came a 5½-million-dollar organization... a Ukrainian organization—OUR organization!

If a few men and women were able to organize hundreds of members, and these new members in turn organized additional hundreds, and these hundreds organized additional thousands, why can't 33,000 members in turn organize additional tens of thousands? Four thousand new members were organized in 1938... which, apparently, is below expectation. If we ALL cooperate in organization work, 1939 should be the U.N.A.'s most eventful year. Let us make it so by doing our part.

THEODORE LUTWINIAK.

NEW YORK, N. Y.

Ukrainian-American Annual SPRING DANCE Sponsored by 11th Branch ODWU of New York City to be held at Volks Lyceum Hall, 218-220 E. 2nd St., New York City, SUNDAY, MAY 7, 1939. Commencement 5 P. M. Subscription 40 cents.

THE U. N. A. SPORTLIGHT

The Athletic Director Reports

Mr. Gregory Herman, Ukrainian National Association Athletic Director, reports that during the last week in April, registration blanks were mailed to thirty baseball and softball teams. A letter of information was also sent to each team.

Team managers are requested to see to it that blanks are properly filled out in ink, and that the parents' consent is obtained for players who are under 21 years of age. Additional forms for this purpose will be furnished on request, or may be duplicated by the managers.

The last day for filing registrations is May 31st, which gives every team about a month in which to complete the forms necessary in order to obtain financial help from the U.N.A. All papers, inquiries, etc., should be addressed to Mr. G. Herman, 261 Madison St., Wilkes-Barre, Pa.

It would be well if the U.N.A. League season was officially opened on Decoration Day. This could be done if last year's teams served as the nucleus for each League Division. In order to facilitate matters, the teams will receive their checks from the U.N.A. as soon as the registrations are submitted. Early opening of the season will be necessary in order to allow time for the championship play-offs.

New Yorkers to Meet

Word has been received from Emile Husar, 532 E. 18th Street, New York City, that the Ukrainian American Athletic Club is inviting all interested young men to attend the club's first baseball meeting at 8 P. M., Wednesday, May 10, at the Westside Y.M.C.A., 5 W. 63rd St., Room C.

The New York U.N.A. team is the 1938 U.N.A. Baseball League's Metropolitan Division titleholder. The Manhattan boys also took the basketball championship of their Division. They will play baseball with U.N.A. teams from Newark, Jersey City, and Philadelphia in the Metropolitan Division, and will also play non-league games with local Ukrainian teams.

Interested fellows who cannot attend the meeting are asked to write to Mr. Husar for further information.

Philadelphia Records 2nd Win

Dietric Slobogin reports that the Philadelphia U.N.A. Youth Club again defeated St. Mary's Ukrainian Catholic Club, this time by a 7 to 5 score. The game, played on April 29th, saw the U.N.A. lads establish a 5-run advantage after two innings of play, partly due to Ivan Ptashynsky's sizzling triple with two mates on the bases. Marty Horobowski pitched 1-hit ball for three innings, but John Tedor, taking over the mound duties in the fourth inning, ran into a spirited St. Mary's rally in the sixth frame which resulted in four runs.

The score by innings:

St. Mary's: 000 104-5-2-4
Philadelphia: 320 02x-7-7-4

The Philadelphians will oppose the Nomads, a first class Negro combination, this afternoon, at Edgely Field, 33rd and Dauphin Sts., Philadelphia, beginning at 3 P. M.

Jersey City to Play Pisani Ass'n

The Jersey City U.N.A. Baseball Team will play the Pisani Association boys at Marion Oval on Sunday, May 7th, starting at 3:15 P. M. Local rooters are asked to attend the game and support the Ukrainian nine.

The Jersey City boys suffered their first setback of the season when they met the Grenades at Marion Oval on April 30th. The game was settled in the first inning, when the opposition pushed four runs across the plate. The Grenades did no more scoring after the first frame, but the Ukrainians clicked once in their half of the initial frame, and scored again in the eighth. Both teams threat-

UKRAINIAN SPORTSETTES

Rodak Loses Featherweight Crown

Leo Rodak of Chicago lost a 15-round decision to Joey Archibald on April 18 at Providence, Rhode Island, and thereby the National Boxing Association's recognition as featherweight champion of the world. Archibald held a slight advantage in the 12th round, but Rodak fought back courageously in the next two periods and almost floored the New Englander. However, the eventual victor rallied in the last canto and received the nod. The United Press article referred to Rodak as the "25-year-old Ukrainian."

Ukrainian Boxer Battles Against Heavy Odds But Triumphs

Steven Halaiko, one-time top-flight welterweight pugilist, was scheduled to box an 8-rounder with Oscar Snuggs at Hartford, Connecticut on April 12. A few minutes before Halaiko was to enter the ring, he received a telegram. His 5 month-old daughter was dead. The Ukrainian, however, fulfilled his engagement—he won the bout—then left for home.

Fick Retains Century AAU Title

At the National AAU swimming championships held at Columbus, Ohio, on March 30, Pete Fick, Ukrainian, retained the 100-yard free style title which he had annexed last year. He accomplished the feat in .52.3 or .01.3 under the world's record which he jointly holds with Johnny Weismuller.

Souchak Appointed End Coach

Frank Souchak, All-American grid end at the University of Pittsburgh in 1937, has been appointed end coach at that institution. He joins a fellow Ukrainian, John Michaelosen, as tutor of the Panther gridmen, the latter performing duties as backfield coach.

DIETRIC SLOBOGIN.

CLUB MAZEPPA LECTURE

The cultural committee of Club Mazeppa, youth branch No. 183, Ukrainian National Association, is sponsoring a lecture on Taras Shevchenko, to be given by one of the club's members, Mr. Roman Maraz, a promising young artist, who will speak on Taras Shevchenko as an artist.

The lecture is to be held on Tuesday, May 9 at 7:30 p. m. at the Ukrainian National Temple, 4655 Martin Ave. The committee extends a cordial invitation to the club's members and their friends. There will be no charge.

ATTENTION CONNECTICUT!!!

Its here and with all the Trimmings 3rd ANNUAL CONVENTION of the Ukrainian Youth Org. of Conn. When and where? MEMORIAL DAY and the city is HARTFORD. Session—9:30—12 a. m., 1—5 p. m. Gala Sport Dance 7:30—12 p. m. Music by Connecticut's best 9 piece orchestra The Noblers. Everyone will be there so you don't want to miss it.

CHICAGO, ILL.

The First ANNIVERSARY DANCE sponsored by U. N. A. branch 393 of Chicago, will be held SATURDAY, MAY 13, 1939, at 2410 W. Chicago Ave. Be sure to come to this gala affair which is being sponsored by Chicago's fastest growing U. N. A. branch.

ened to score additional runs throughout the game, but Weiss, pitching for the Grenades, came through in good form, while Michael Steblecki, Ukrainian hurler, displayed masterful control after the first bad inning.

The game by innings:

Grenades: 400 000 000-4-9-2
Jersey City: 100 000 010-2-4-5

SECOND UKRAINIAN FAIR BALL

UKRAINIANS must be well-represented at the New York World's Fair of 1939! Your support of the Second Fair Ball on SATURDAY, MAY 13th at the Manhattan Plaza, 66 East 4th St., New York City is requested. Fine dance music, both Ukrainian and American, will be played continuously by AL HALL'S ORCHESTRA and NICK ANTON and His Hy-Lites. Tickets at 65¢ are now being sold in advance in New York, at Surma's Music Store, 325 East 14th Street; Nash Bazaar, 151 Avenue A, and at American Restaurant (E. Huzar, prop.), 334 E. 6th St., and in Jersey City at Svoboda Book Store, 83 Grand Street. Entire proceeds will go to the official Ukrainian-American Exposition Committee.

CHURCH PERSECUTION CONTINUES

The drive against the Ukrainian churches shows no signs of abatement, and has formed a subject of protests in the Polish Sejm "Novy Czas," Lwiv, April 5th, reports the following interpellation put to the Minister of Home Affairs on March 22nd by Stephan Baran, and Stephan Skrypnyk, Ukrainian deputies.

"At the beginning of the year, in the village of Maydan Novyi (Majdan Nowy) municipality Sil (Sol) district Bielgoraj, voivodship Lublin, the wooden church built shortly before the War by the local Orthodox from their own funds was forcibly taken possession of by the authorities, converted for Roman Catholic use, and a separate (Polish) Roman Catholic parish established. The authorities had also previously occupied Orthodox churches in other overwhelmingly Orthodox villages in the same locality, either changing them into Roman Catholic or demolishing them. The Orthodox of the villages of Maydan Novyi, Maydan Staryi, Bisha, Hlyny, Markovychi, Knyazhpol, and many others, were told that they must belong to the Orthodox parish of Tarnograd, which is many kilometres away.

"Having deprived the majority of their churches, many of which were built before 1919,* there was inaugurated a drive to compel the Orthodox to join the Latin Rite, which enjoyed the protection of the local authorities, and in which they actively participated. This was especially in evidence in the villages of Maydan Novyi, Maydan Staryi, Bisha, and others in the municipality of Sil. Meetings of the Orthodox communities were convened at which the Orthodox were told to join the Roman Catholic Church, and threatened with administrative measures, including deportation from their villages, if they refused. In February, 1939 several such meetings were held. During one of them, in the hall of the Fire Brigade at Maydan Staryi, the Polish school-teacher Skibinski of Sil, called upon the Orthodox to abandon their Rite for Roman Catholicism, stating that the Government would use compulsion if they refused, and that the most obstinate would be deported. Father Nicholas Keszczaba, Polish parish priest of Maydan Staryi, who was present, declared that he would bear the responsibility before God for pressure brought to bear upon the Orthodox. The municipal secretary then read out a document declaring change of rite from Orthodoxy to Roman Catholicism, and demanded that it should be signed by the Orthodox. Nobody seemed ready to comply, whereupon the secretary produced a declaration of refusal to join Roman Catholicism and to become Polish nationals. When still nobody volunteered, the Poles started to shout abuse at the Orthodox. There were cries of "Expel the Ruthenians!" "Beat and destroy the Ruthenians!" and when the Orthodox began to leave the hall, the local Polish landowner Josef Szmidt, cried: "Those who are Catholics remain, as we must decide what to do with the Ruthenians!"

The interpellation concluded with an appeal to the Minister of Home Affairs that he should prohibit the numerous fines and repressive measures imposed by the police authorities on the Orthodox in order to compel them to abandon their religion and nationality. It was also urged that the Government should issue an order for the protection of the Orthodox.

* 1919 was the year in which East Galicia was annexed by Poland.