



UKRAINIAN WEEKLY



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WHAT TO DO NOW

Now that direct communication between ourselves here in America and our kinsmen in the old country has been severed by the war and the Russian invasion, many of us are probably at a loss as to what to do to continue our support of the Ukrainian national movement over there.

No one here knows where the Ukrainian leaders of Western Ukraine are now, or what has happened to them. It can be well surmised, of course, that many of them have encountered the fate of those like them in Eastern Ukraine: "liquidation" — either by execution or by exile into the depths of Russia or Siberia. Others are probably kept under close surveillance until such time as the Reds are ready to "liquidate" them too. Likewise, it also can be safely assumed that the Red Russian invaders have dissolved the various Ukrainian political, cultural and religious institutions of nationalistic nature. In a word, the Reds have imposed a complete black-out upon all outward forms of Ukrainian nationalism over there.

In doing this, they are merely following the example set by their Czarist predecessors in Ukraine during the early part of the First World War. Then, however, the Russian drive against Ukrainian national life was an undisguised attempt to obliterate it completely. But today Ukrainian nationalism is too powerful and too firmly entrenched in the hearts and minds of the Ukrainian people to make feasible such tactics. Today Moscow has to disguise its drive against it by labelling it "capitalistic, bourgeois, reactionary, counter-revolutionary" etc. (fascistic and "Nazi" have now gone out of style). Nevertheless, it is as much a drive of Russian imperialism as it was in 1914, and no amount of white-washing it, or of invective against those who see it as such, by the Communist sheets in this country and elsewhere, will convince any sober-minded person that the Russian invasion of Western Ukraine can mean anything else than the further enslavement of the Ukrainian people there.

In the face of such conditions, therefore, it is only natural for many to be puzzled by the problem how we in America can continue to make our support of Ukrainian nationalism effective. A little clear and logical thinking, however, will readily yield its solution.

That solution calls for independent action on our part. It takes account of the fact that in Ukraine as well as throughout war-torn Europe, it is practically impossible to raise a voice on behalf of the Ukrainians. Therefore that voice must be raised here, primarily by us, Americans of Ukrainian descent. Ungagged by any anti-democratic restrictions we must become the spokesmen for our gagged kinsmen over there. By every possible means, we must make clear to the whole world who the Ukrainians are, under what oppressive conditions they are forced to exist, and to what do they aspire. Ukraine will soon need powerful friends, especially when she will make her bid for freedom. And it is up to us to win her such friends.

Undoubtedly much can be done along this line by individual effort, especially through the medium of the American press. For that purpose everything that is printed on these pages is available for use. In other words, when writing about Ukraine to the press, quote the Weekly as well as the various brochures and books advertised on its pages, whenever and as much as necessary. Quite a number of our readers already have done so, judging by the press clippings we have received.

Individual effort, however, is not enough in this work. There must be a concerted action, not only for the purpose of propagating knowledge about Ukraine but also to represent Ukrainian national interests wherever needed. Some responsible and representative Ukrainian-American organization must undertake that task. And it must have the fullest support and cooperation of all Ukrainian-Americans who are vitally interested in the creation of a free and independent Ukrainian state.

An organization that can well undertake that task is the "Obyednanye"—the United Ukrainian Organizations of America. It has behind it an enviable record of political, cultural and humanitarian aid to our people in Ukraine and over here. Through it Americans of Ukrainian descent have

RED CROSS WILL LOCATE PEOPLE ABROAD

The International Red Cross recently announced that communication has been established through the Red Cross agencies in the war areas of the countries involved in the present war, reports Mrs. Irene T. Granovsky in last week's issue of "Ukraine." It is now possible for any one in America to make inquiries concerning relatives and friends living in belligerent countries and especially in war-torn areas.

These inquiries, she points out, may be made concerning the whereabouts, safety and present economic and health conditions of relatives or close friends. Inquiries should be addressed to the local country units of the American Red Cross, or where such cannot be located to its Washington headquarters.

Inquiries, the announcement states, are dispatched by Clipper Plane service twice a week to Europe. This service of the Red Cross is given without charge and it takes about a month or more to complete the investigation through the normal channels or communication. Where cables have to be sent, the person making the inquiry will have to pay the cable charges.

It is also possible to make such an inquiry through the State Department of the United States Government, but all costs of the investigation here must be paid by the person making the inquiry. It is therefore advisable to make such an inquiry through the Red Cross.

Those of our people who are anxious about their relatives and friends in Carpatho-Ukraine or Western Ukraine, should avail themselves of this humanitarian service extended by the American Red Cross.

MAGYARS WORRIED OVER CARRATHO-UKRAINE

There is some uneasiness in Hungary concerning the rumors that the Soviet Union intends to annex Carpatho-Ukraine. Red troops concentration is reported along the Soviet-Hungarian border in that region.

By the Treaty of St. Germain (September 10, 1919), Carpatho-Ukraine became part of Czechoslovakia. With the rise of the new Czechoslovakian state a year ago, Carpatho-Ukraine received home rule. Last November, by the so-called Vienna Arbitration, a portion of the region was allocated to Hungary, together with its capital of Uzhorod and cities of Mukachiw and Koshytsi. When Hitler conquered Czechoslovakia last Spring, Hungary seized the opportunity to invade and occupy Carpatho-Ukraine, which had just declared its independence. The heroic defense of their liberties by the Carpatho-Ukrainians constitutes one of the brightest pages of Ukrainian history.

manifested most of their moral and material aid to our kinsmen over there. Also, the seventeen years of its existence have given it valuable experience and authority in aiding the Ukrainian cause. Consequently, it can and should do much for that cause now when such aid is most needed.

We understand that in the near future, the "Obyednanye" will call a congress of representatives of all Ukrainian-American organizations, at which policies and plans relative to Ukrainian-American aid to the movement for Ukraine's independence will be proposed, discussed, resolved, and put into execution.

If that is so, then our Ukrainian-American youth organizations should send their representatives to that congress, to express their views there, and to take an active part in it.

UKRAINIAN FAMILIES AMONG ATHENIA SURVIVORS

Of the batch of Athenia survivors that the Cameronia brought into New York last Monday 48 of them were Ukrainians, according to the information revealed to the Weekly by Miss Kyra Malkovsky of the International Institute of New York City, a relief worker who had met them personally and spoken to them at Ellis Island prior to their departure for Canada, for which they had left their homes in Galicia.

Of the 48 survivors, 24 were adults and the rest were children, ranging in ages from 1 to 16. They reported that five Ukrainians had drowned during the sinking of the Athenia. The 48 had drifted in lifeboats until rescued by a Norwegian or Swedish steamer. They were taken to Scotland, and since there was no available steamer to take them direct to Canada they had to take the Cameronia for New York, from where they left last Wednesday for Alberta, Winnipeg, and Saskatchewan, Canada. At Ellis Island they were outfitted with clothes.

American press reports of their arrival in New York described them as Polish. They told Mrs. Malkovsky, however, they were Ukrainian and spoke to her in that language. The Martin family, whose picture appeared in the Times last Tuesday, is Ukrainian.

WORTH READING

On page 2 of this issue appears the first of a series of articles on "Poland's Persecution of Ukrainians—One of the Main Causes of Her Downfall," written especially for the "Svoboda" by a prominent cultural, religious, and political figure of Western Ukraine who had left it just before the Nazi-Soviet invasion of Poland and her collapse. For the present the author of these articles has to remain anonymous.

We have translated these articles and are publishing them in the Weekly because they are an excellent resume of Polish policy towards her national minorities, especially to the Ukrainians, prior to Poland's downfall. Read them! — Editor.

OFF THE EDITOR'S DESK

The Weekly welcomes good pictures of Ukrainian-American youth organization or of their activities. The cost of making a newspaper "cut" of such a picture, however, has to be borne by the organization or individual sending it in. — Editor.

Join the Army Air Corps

Young college men, between the ages of twenty and twenty-six, inclusive, are being sought by the Army Corps to train as flying cadets. In order that the qualified fledglings who receive wings at Kelly Field, Texas, may keep pace of the increased number of planes—bombers, pursuit, attack—rolling off the assembly lines of factories under appropriations for the Air Corps expansion, Second Corps Area headquarters announced last Wednesday at Governors Island, N. Y., that a greater number of pilots would be necessary. Not only does the number of pilots count, but also the quality. For the best planes in the world are ineffective without seasoned pilots at the controls. A program to contact eligible young men who have finished their study in the colleges will be announced within a few days, it was said, probably starting about November 1.

Under a recently adopted plan, 400 former collegians, selected from thousands of applicants, report every six weeks to start primary training at one of the nine civilian flying schools located at strategic points throughout the United States. The task of these primary schools is to weed out those few men who lack that undefinable something known as "inherent flying ability," and to turn the remainder over to the "West Point of the Air" at Randolph

Field, near San Antonio, Texas, for the polishing process.

Formerly at Randolph Field these young men were trained from the ground up in the technique of pilotage, given their first solo flights, first aerial acrobatics and first accuracy landings. But today, under the critical scrutiny of Air Corps officers stationed at each of the civilian schools, a twelve-week course of primary flight training is being given at the following:

Spartan School of Aeronautics, Tulsa, Oklahoma; Santa Maria School of Flying, Santa Maria, California; Dallas Aviation School and Air College, Dallas, Texas; Ryan School of Aeronautics, Inc., Tuscaloosa, Alabama; Grand Central Flying School, Glendale, California; Parks Air College, East St. Louis, Illinois; Lincoln Airplane and Flying School, Lincoln, Nebraska, and the Chicago School of Aeronautics, Glenview, Illinois.

The course at each of these schools is identical, and comprises 65 hours in the air, learning the rudiments of flying, half of it solo. Those who come through this first leg of the course satisfactorily are then sent to Randolph Field, Texas, where training with high-powered planes adds to the intensity of the curriculum, coupled with actual night flying and aerial acrobatics.

Finally, the third phase of training for the future air Corps officer arrives. Again he is transferred,

this time to Kelly Field, famed for having turned out almost every pilot now in the Air Corps. Additional polishing on the cadet's flying technique is done at Kelly, and just nine months from the day he reported for duty at a civilian school, he is awarded his wings, handed his commission and shortly afterwards receives orders assigning him to one of the Army's tactical units, flying alongside of the veteran pilots of the Air Corps, a regularly-rated pilot in his own right.

This course of training for military pilots is conceded to be the most thorough and effective in the world. Due to limited gasoline supplies, many other nations cannot allow their trainees so much time in the air. The results speak for themselves when it is considered that many of these men who first report for primary training have never ridden in a plane before, to say nothing of flying one. Yet after only nine months, with 215 hours in the air, they are at the controls of a 400-mile-an-hour pursuit ship, or looking down from the heights of a giant "Flying Fortress" roaring through the sky, handling the controls with complete aplomb.

To be eligible for this training, applicants must be unmarried male citizens, between the ages of twenty and twenty-six years, inclusive, who have satisfactorily completed two or more years of college work or are able to pass a written educational examination in lieu thereof. College graduates are given a spe-

cial priority for appointment. The physical standard is, of necessity, extremely rigid, especially as to vision, hearing and the nervous system. The minimum height is sixty-four inches; the maximum, seventy-four inches.

After the application has been received in the office of the Commanding General, Second Corps Area, Governors Island, N. Y., the examination conducted and the applicant found qualified, his transportation is paid to one of the nine primary flying schools.

The cadet's meals, uniforms and quarters are furnished during the course of training and, in addition, he receives a salary of \$75 a month. At the completion of the course, when he has wings, he may go on extended duty with the Regular Army from one to seven years, receiving the same pay as any other officer of the Army of the same grade. Many eventually return to civil life as transport pilots, or in other capacities in commercial aviation. Records show that Kelly Field graduates are scattered in the skies all over the world, from South America to Alaska; from Korea to Latvia. Those who do elect to return to civil life receive upon return to inactive status a bonus of \$500 if they have completed three years or more of active duty. Last year 319 graduated flying cadets were given full-time commissions in the Regular Army. Additional commissions are expected to be available in the near future.

POLAND'S MISTREATMENT OF UKRAINIANS

ONE OF MAIN CAUSES FOR HER DOWNFALL

(1)

RECENTLY Ignace Paderewski, noted pianist and former Premier of Poland, declared in a widely-publicized protest against the joint Nazi-Soviet invasion of Poland, that although the invasion was a catastrophe to his country, still it showed that Poland had fulfilled a mission of gigantic importance by defending freedom, European civilization and Christianity against the barbarism of Hitlerism and Bolshevism.

Paderewski is a person well known throughout the world, especially in America, and his words are likely to re-create the conviction among many that freedom and true Christian culture reigned in Poland. It should be borne in mind here, that was his personal influence and his spread of such ideas as expressed above, that led to the creation of post-Versailles Poland. And although for the past 15 years Paderewski has lived in exile, opposed to the Pilsudskites who had ruled Poland, nevertheless he more than anyone else represents the spirit of the ruling clique of the Polish nation, which made of the Polish state a veritable prison-house of nations.

That spirit manifests itself among the Poles in their megalomania and in their conviction of the sacred cultural and religious mission of their country. Actually, however, bad faith, arrogance, intolerance and reaction were as much the basic elements of modern Poland as they were of the 17th and 18th century Poland. Though fine phrases about freedom and defense of culture and Christianity were ever on the lips of the Poles, still there never was any let-up in their persecution of non-Polish elements within their expansive boundaries. In their treatment of their national minorities, during the twenty years of their modern national existence, especially of the Ukrainians, they had no scruples about using the methods of the Prussian Hakatists (members of the German league, founded 1894, to enforce Prussian influence against the Poles in Posen. The name of this league is derived from the initials of the founders of the league, Von Hansemann, Von Kennemann, Von Tiedemann.—Editor) and also the methods of the Russian Okhrana (Czarist secret police), notorious for its perfidy and provocations. Add to this

the acts of the despotic Polish policeman, the brutal commander of the Polish frontier garrison, and the tyrannical appointed Polish village mayor or any other similar official who recognized no right or law for the non-Polish population of Poland, and we get a true picture of what the non-Poles in Poland had to contend with.

The non-Pole had no rights in Poland. The Polish Constitution, of course, guaranteed such rights for him. But that provision was nothing but a big joke for, as was often recounted by students, the reading of it in a classroom was usually met with much laughter. Actually, the sole arbiter of human destiny in Western Ukraine under Poland was the Polish police captain. He was the lawgiver and likewise its administrator. And it was not worth appealing any of his decisions, for even Warsaw regarded them as final.

Besides the police captain, the members of the "Strzelcy," a Polish semi-military organization usually composed of village ruffians, were also guilty of great despotism in the treatment of the Ukrainians, for which they went unpunished, and if any victim dared to bring court action against them he courted the danger of being found guilty of "disrespect to recognized authority" and of being "hostile to Polish rule."

In view of such conditions, a sober-minded person found it difficult to get over his wonderment that the rulers of Poland had been permitted to thus bring Poland to the very edge of that anarchy that characterized her during the second half of the 18th century. Nor could he get over his wonderment that the belief that "Poland is governed by disorder" was as widely prevalent among the modern Poles as it was among their ancestors.

Another mortal disease that racked the Polish national organism was the senseless belief that Poland was "a one-nation state," i. e., composed wholly of Poles. This absurd conception of a nation of 35 million Poles, this vain imperialistic idea, the Polish propagandists managed to plant even into the press of England and France, much to their disillusionment today.

From the much falsified Polish statistics alone—which, for ex-

ample, reported that in Eastern Galicia there are a half-million Polish Greek Catholics (there are no Polish Greek Catholics worth mentioning anywhere—Editor), it was evident that only 69% of Poland's population was Polish; actually, however, the Polish element in Poland's population is only 60%. Despite this, the nonsensical "one-nation state" idea was firmly implanted in the minds of the Poles.

This was sheer wishful thinking. Yet the Poles regarded it as a reality. Around it they shaped their national policies and treated their national minorities accordingly, thereby hastening the present catastrophe, a tragedy not only for themselves but for the Ukrainians and White Russians as well.

In every way possible they attempted to destroy the Ukrainian language and introduce in its place their own. In civil administration, in the courts of law, in the military, in schools, and within more recent times even in the so-called village autonomous governments on Ukrainian territories (for in reality there never was any self-government for the Ukrainians under Poland, especially since 1932), the Polish language had to be used, propagated by Polish teachers and officials imported from Western Poland. As a result there were frequent clashes with the highly nationally conscious Ukrainian elements. But this failed to make any impression upon those who reasoned along the lines of the Polish nobility of the 17th century, such as often pictured in the novels of Sienkiewicz, who, incidentally, was a friend of Paderewski and a typical example of chauvinistic Polish intelligentsia.

Where a Pole began to at last perceive the absurdity of the idea that Poland was a one-nation state, he began to tell himself: if she is not, then she must be made one.

Here lay the source of that boundless hatred and contempt by the average Pole—aristocrat, worker or peasant—of everything that was non-Polish, especially if it were Ukrainian. Here also lay the source of the main stream of Polish national policy, which was to denationalize the Ukrainians by any means possible, without any question of right or wrong, and to concentrate all power to make Polish "culture" dominant in Western Ukraine.

In a word, the destruction of non-Polish elements in her population, became the goal of Polish internal policy. Money was spent lavishly for that purpose, money

often derived from the very taxes the Ukrainians had to pay.

As could be expected, this idiotic policy had results totally opposed to those expected by the Poles. It called out among the Ukrainian a powerful reaction against it and strengthened their national consciousness immeasurably.

It can be said with certainty that even 50 years of cultural-educational activity among the Ukrainian masses, could not have developed such an excellent citizen of the future Ukrainian free state, as did the last 10 years of Polish misrule and oppression in Western Ukraine, especially since the first of the notorious "pacifications" (1930).

This attempted rigorous denationalization of the Ukrainians not only strengthened the Ukrainians and made them more nationally conscious, but it likewise created among them the deepest hatred for Poland, especially during the last few years when Polish oppression of Ukrainians was attaining unprecedented heights. Another result of it all was that there probably were never as many potential deserters among the Ukrainians (and certainly among White Russians) in the Polish Army as there were just prior to its collapse. Everyone just looked forward to the day when they would be able to settle accounts with such as the Polish colonists, who had been imported from Western Poland to settle Ukrainian lands, or with the "Strzelcy" bands, or others like them that like so many spiders had settled Ukrainian lands, spinning their webs of oppression, intimidation and intrigue in a manner calculated to destroy Ukrainian life there.

Concurrent with the strengthening of Ukrainian national life, there rose a strong urge among the usually dissension-ridden Ukrainians for removal of all causes of dissension among them, and the creation of solidarity among them, in order that they might present one united front against their common enemy. The demand also called for a strong leader. None of the various Ukrainian political groupings produced such a leader. The man who finally emerged as such a leader of the Ukrainian people is Metropolitan Andrew Sheptytsky, who is well-nigh deified not only in the Greek Catholic Galicia but also in the Orthodox Volhynia and Kholmschyna. It is no wonder then, that the edge of Polish oppression and misrule was in the end turned against the Ukrainian Church and its clergy.

(To be continued)

A GREAT CHURCHMAN AND PATRIOT

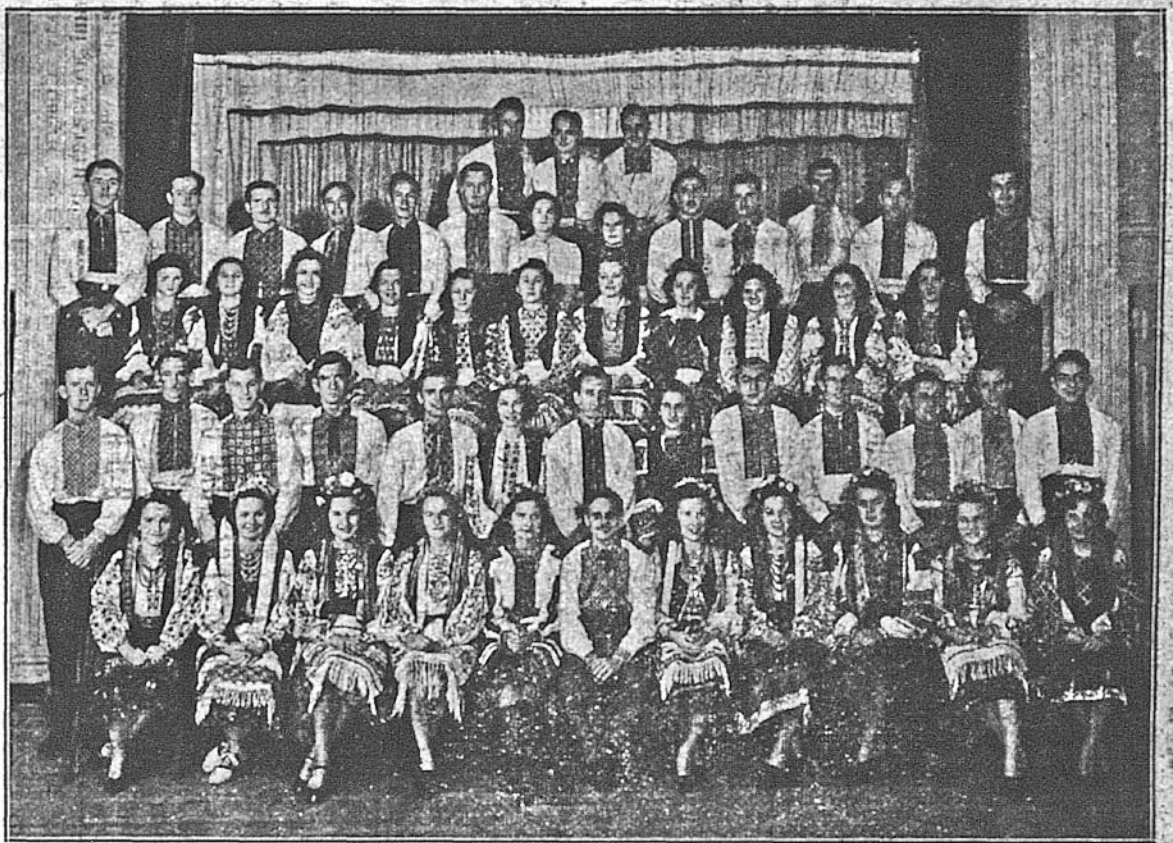
RECENTLY the New York Times reported from Rome that Mgr. Andrew Sheptytsky, Metropolitan (Primate) of the Ukrainian Greek Catholic Church at Lwiv, has been exiled by the Russian invaders of Western Ukraine into the depths of Russia. This is the second time the Russians have thus exiled him, the first being during the Russian invasion of Galicia in 1914. In featuring this report, the Times explained that Metropolitan Sheptytsky "has throughout his life been a leader of Ukrainian nationalism."

The older generation of Ukrainian-Americans is quite familiar with the person, life and deeds of this great Ukrainian churchman and patriot. The younger generation, however, know comparatively little about him. For their benefit, therefore, we publish the biographical sketch below, prepared by Very Rev. Joseph Chaplynsky several years ago on the occasion of the 35th anniversary of this great Ukrainian's elevation to the dignity of Primate of the Ukrainian Catholics. The account deals mainly with his life work in the latter capacity.

As a nation deprived of its political independence Ukraine today cannot produce any outstanding leader in politics. Yet its western part (formerly under Poland), can boast of a real leader on the humanitarian and cultural field in the person of the great churchman, the Primate of the Ukrainian Catholics, Metropolitan of Galicia, and Archbishop of Lwiv (Lemberg), His Excellency the Most Reverend Sheptytsky. He is the head of a part of the Catholic Church which by reason of its special rite has been commonly known as Greek Catholic, but because of its almost exclusive association with the Ukrainian Catholics is now called Ukrainian Catholic. A considerable portion of Ukrainian Catholics are settled here in America and acknowledge the spiritual leadership of their Metropolitan.

Many of the clergy and the faithful know Metropolitan Sheptytsky personally as their former bishop and a religious worker in Western Ukraine. Born in the family of the Count Ivan Sheptytsky in Prybychi near Lwiv on July 29, 1865, and baptized as Alexander-Roman, he aspired in his early youth, under the influence of his pious mother Sophia, to become a clergyman, remembering the fact that three members of the family of Sheptytskys had been bishops of the Ukrainian Church. In his school days Alexander learned many languages, which later proved to be of considerable value to him in his extensive travels. After graduating from the University of Krakow with an LL.D. degree he determined to continue his studies. Aided by the family connections of his mother, born Countess Fredro, he went to Rome and was received in audience by the Pope Leo XIII, who perceived the great religious zeal in the tall (about 7 feet) brilliant young man and urged his parents not to hinder him in his desire to become a monk. The parents gave their consent and the 22 year old Count Alexander became the humble monk Andrew of the Order of Saint Basil the Great, on May 28, 1888.

As his mate in the monastery I can testify to his great religious zeal and true Christian spirit. In all exercises the brother Andrew was one of the first if not the very first. His ascetic modesty became proverbial. His interest for learning was insatiable. He was sent for higher theological studies to the University of Krakow, where he received his D.D. degree. He had visions and dreams of becoming an untiring religious worker. And, needless to say, he also dreamed of uniting the Eastern (Orthodox) Church with the Western Roman Catholic Church. But how to accomplish this, was a problem indeed.



UKRAINIAN YOUTH CHORUS OF NEW YORK AND NEW JERSEY

Pictured above is the Ukrainian Youth Chorus of New York and New Jersey, which under Stephen Marusevich, its director, has distinguished itself on the concert stage and over the radio during the past two and one-half years of its existence.

It was founded, by Stephen Shumeyko, in June, 1937 expressly for the purpose of taking part in the UYL-NA music festival in Cleveland that Labor Day. Stephen Marusevich accepted an invitation to become its director, a position he has very successfully held to this day. Following the Cleveland music festival, however, the chorus decided to continue its existence. The following winter it became enlarged by the addition of a number of members of a youth chorus directed by Stephen Marusevich that had been organized earlier but had now become dissolved.

The chorus has won considerable fame by its appearances at the music festivals of the Ukrainian Youth's League of North America conventions (Cleveland, 1937; Pittsburgh, 1938; Newark, 1939); over the radio several times, including

on a coast-to-coast hook-up of the National Broadcasting Company (May 13th, 1939; engagement secured by Anne Marusevich), before various American cultural gatherings, and also on the Ukrainian concert stage in New York, Newark, and Philadelphia.

Its rehearsals are held every Friday evening, at the International Institute, 341 East 17th St., New York City, where the above picture was taken.

Pictured above are the following members of the chorus:—First row, reading left to right: Stella Moscal (NYC), Evelyn Kalakura (Newark), Julia Kormanicky (NYC), Jean Mamchur (NYC), Helen Kuziv (NYC), Stephen Marusevich, Director (NYC), Anne Trocianecky (Irvington, N. J.), Olga Pasichnyk (NYC), Olga Hanloshyn (Passaic, N. J.), Olga Karyshyn (NYC), Olga Onufrow (Jersey City); Second row: Daniel Shumeyko (Union, N. J.), Michael Dobrowolsky (Jersey City), Michael Prylucki (NYC), Joseph Markow, Treasurer (Iselin, N. J.), John Kosbin, Vice-President

(Brooklyn), Elsie Hociy, Recording Secretary (N. Y. G.), Stephen Shumeyko, President (Irvington), Joanna Markow, Auditor (Iselin), Daniel Slobodian, Financial Secretary (Elizabeth, N. J.), Stephen Buska, Auditor (NYC), Walter Michaelson, Auditor (Harrison, N. J.), Daniel Marusevich (NYC), Nicholas Redchuk (NYC); Third row: Millie Palczynski (NYG), Anne Marusevich (NYC), Elaine Yurchak (Brooklyn), Tillie Parashuk (Irvington), Helen Slobodian (Elizabeth), Anne Shumeyko (Union), Helen Lubach (Boston-NYC), Sophie Shumeyko (Union), Laura Holubko (Paterson, N. J.), Mae Milan (NYC), Anne Oleksiw (NYC); Fourth row: Walter Bacad (NYC), Stanley Terpley (NYC), Victor Matchak (NYC), Walter Makohon (NYC), Antja Shumeyko (Union), Jerry Pochtar (NYC), Helen Semain (NYC), Amelia Sosowsky (Paterson), Nicholas Sawchuk (Wilkes-Barre-NYC), Nicholas Piznak (NYG), Michael "Lanky" Bukata (Philadelphia), Edward Seredytsky (NYC), Monty Chuda (NYC); Fifth row: Stephen Slobogin (NYC), John Ribek (NYC), John Roberts (Brooklyn).

After receiving holy orders he soon became the abbot of the monastery in Lwiv, where with the help of other monks he established in 1897 the religious monthly "The Missionary." He also toured the countryside extensively as a missionary, preaching the Gospel. When the bishop's seat in Pere-myshyl became vacant, he was looked upon as a likely candidate for this office; but feeling himself unprepared for it he begged to be excused from being considered for this high position. Upon the death of the bishop in Stanislaviw, however, he yielded to pressure from Rome and accepted the new office in 1899. Later, when the seat of the Archbishop of Lwiv became vacant, he became, on January 11, 1901, Archbishop of Lwiv, which office carries with it the dignity of Metropolitan (Primate) of Galicia.

Thirty five years have passed (1934) since his elevation to the highest office in the Ukrainian Catholic Church. It would be necessary to write a book to enumerate his activities during all these years in all fields of endeavor. He established new parishes; renovated his cathedral church in Stanislaviw; reorganized the Theological Seminary in Lwiv, converting it recently into the Academy of Spiritual Learning; supported young talented people in their

aspiration for higher learning; sent theological students to continue their studies in Vienna, Innsbruck, and Fribourg; and established schools for children and young people in his own country. Many student dormitories have been the objects of his great beneficence. Many young artists, especially painters and singers, owe to him their career. He established sanatoriums for the sick and disabled, and now is engaged in building the Ukrainian Hospital in Lwiv. Orphanages and children's homes bear the name of Metropolitan Sheptytsky. Even a National Park in the Carpathian Mountains was created on his archbishopric domains. But the monumental work of his life will ever remain the Ukrainian National Museum in Lwiv, for the endowment of which he gave all his personal estate, inherited from his father.

Metropolitan Sheptytsky is considered an martyr to his Church and Nation. When the European War broke out and the Russian Imperial Army invaded Galicia, he was seized and arrested in October, 1914 by the Russian forces and exiled to Siberia. This act was in accordance with the design of the Russian Czarist Government to destroy the Ukrainian Catholic Church in Galicia and to introduce in its stead the Russian Orthodox and also to get rid of a leading figure of Ukra-

inian nationalism. When the revolution broke out in Russia in 1917, Metropolitan Sheptytsky was released by the Provisional Government of Kerensky and sent to Lwiv by way of Sweden. Before his departure, however, he was able to lay the foundations for a Russian Uniate Church by appointing an Exarch in Petrograd.

Metropolitan Sheptytsky has been active in organizing Ukrainian Catholics abroad. Due to his efforts a Ukrainian Catholic Bishop was appointed for his co-religionists in United States and Canada. He also twice visited the United States, once in 1911, and then in 1921. He has also travelled to Canada, Brazil, and Argentine. As one might expect, he has already become a legendary figure.

His unremitting labors and readiness to assist anyone in need have won for him the admiration of the entire Ukrainian race. This no wonder then that any news about his health evokes uneasiness among his co-nationals in his country and abroad. Many travels, his life in prison and exile, his steadfast devotion to his labors, and especially his worry for his people, have encroached heavily upon his strength. Let us, therefore, pray to the Almighty, to preserve him for many years on this earth for the good and welfare of his Church and the Ukrainian people.

THIS THING, LOVE

It was with mingled feelings of surprise, unbelief and justified wrath than I read Mr. Bayer's recent essay on love in the WEEKLY.

I have read other writings by Mr. Bayer and from them I gained an impression that he was rather realistic and idealistic so it came as an unpleasant surprise to find his name at the bottom of a column of rhapsodical excerpts from the Keats-Shelley-Browning school of slush, mush and gush.

There is a lot of talk at present about the systematic propaganda employed by both sides to give us a one-sided view of the war but the propaganda employed by the proponents of Cupid is much more thorough, insidious and successful.

While we are still in the cradle we are forced to listen to tales of how some noble prince or brave wood-chopper slew the vicious giant or the terrible dragon because of the love of some beautiful princess.

As we grow older we read for ourselves how Bootblack Joe or Newsboy Ned finally grew rich and successful because he was fired by the love for little Gwendolyn or Lillian who lived on the other side of the tracks.

As our taste in literature matures we go on to read how Harry Hotfoot raced 97 yards for a touchdown in the last minute of play—or hit a home run with the bases loaded in the 9th inning—or sank the winning basket from the farthest corner of the floor—all for love of beautiful Betty Coed.

Finally we graduate into the higher realms of literature and there we find a little more finesse and subtlety but the net result is the same; Joe Doakes overcomes insurmountable obstacles and becomes a better or richer man because of his love for Priscilla Van Astorbilt.

We hurl the book disgustedly into a corner and turn on the radio to soothe our nerves and through the loudspeaker comes the moaning voice of some female baritone or male soprano crooning about moon and June, kiss and bliss, tender and sweet surrender.

After we finish demolishing the radio we still have several hours to kill so we decide to take in a movie. And what do we see? Robert Taylor or Gary Cooper or Errol Flynn shooting, slugging and stabbing villains through eight or ten reels of film so that in the end he may whisper sweet words of love into the ear of Hedy Lamarr or Madeline Carroll or Joan Crawford. FOOEY!!!

Is it any wonder then that so many of us have the wrong viewpoint on love? That love has become a sort of Moloch at whose altar we must all worship or be banished forever into the outer darkness? That there is a powerful school of thought that believes, Einstein and Millikan to the contrary, notwithstanding, that love makes the world go around?

Let us look at what some of the unbiased authorities have to say on the subject of love.

Said Socrates: "He (Love) is always poor, and anything but tender and fair, as many imagine him; and he is hard featured and squalid... he is always plotting against the fair and the good; he is bold, enterprising, strong, a hunter of men, always at some intrigue or other... a philosopher at all times, terrible as an enchanter, sorcerer, sophist."

William James, the great psychologist, in discussing love had this to say: "The passion of love may be called a monomania to which all of us are subject, however otherwise sane."

Henry Mencken said: "To be in love is merely to be in a state of perceptual anaesthesia—to mistake an ordinary young man for a Greek god or an ordinary young woman for a goddess."

Josh Billings, the famous philosopher of Lincoln's day, once said: "Love is like the measles; we can't have it bad but onst, and the

RAMBLINGS OF A WORD HUNTER

A group of intellectual Ukrainians gave me a collective horse-laugh the other day when I defended the translation of the word "cantaloupe" into Ukrainian by "кантилопа," in the "Svoboda," of October 14, 1939.

They argued that "cantaloupe" is in Ukrainian nothing else but "дичя," or "дичка."

Goaded by their laughter to inquire into the origin of the word, I discovered that the English word "cantaloupe" used to be spelled also in several other ways: cantaleup, cantaloup, cantelope, canteloup.

The word came to the English language from the French, in which it is called "cantaloup." It is originally of Italian origin, coming from the Italian word "cantalupo," Cantalupo being a place in Italy, in which the cantaloupe was first grown in Europe.

Having discovered so much, I concluded that it could be nothing out of the ordinary for the Ukrainian language to adopt the word; which other languages have adopted without much worry. And my supposition proved correct, as I found in the Українська Загальна Енциклопедія (vol II, p. 190) the following explanation: КАНТЕЛУ-ПИ, від ребристих дичь.

The only difference between the spelling of the word by the "Svoboda" and that of the Ukrainian Universal Encyclopaedia is the spelling of the third syllable; the Encyclopaedia makes it "лу," perhaps following the Russian usage, which happens to correspond also to the American pronunciation while the "Svoboda" transcribed the syllable by "лю," which is more closer to the corresponding sound in the Italian word, from which the Ukrainian word originated.

It would thus appear that "cantaloupe" should be translated into Ukrainian by "кантилопа."

er,

NEWARK, N. J.

THIRD ANNUAL DANCE sponsored by the Dr. Yankowicz Association and Ladies Auxiliary of Newark, N. J., to be held at **Ukrainian Center, 180-186 William St., Newark, N. J., SATURDAY Eve., OCTOBER 21st, 1939.** Music by Carl Groll & His Orchestra. Com. 8:30 P. M. Admission 40¢. Benefit for the Christmas Fund. Have a wonderful Time for a good cause.

later in life we have it the tuffer it goes with us."

I could go on quoting hundreds of similar sayings on the subject but I believe that these four quotations will serve to show what some of the great minds thought about love.

In other words, love is a disease that attacks a normal person and so wrecks his mental and physical processes that he is reduced to a gibbering idiot. And instead of trying to find a prevention or cure for this malady, we glorify it in song, poem and story.

It is truly a sad state of affairs and were it not for the misleading propaganda disseminated by the worshippers of love, scientists long ago would have isolated the virus that causes this condition and would have developed an anti-toxin for it.

At present the only sure cure for love is marriage and I believe that the majority of those who have experienced it will bear out my contention that the cure is as much worse than the disease.

However, this is an enlightened age and I believe that the time is not too distant when school children will not only be vaccinated or inoculated against small-pox or diphtheria but against love also.

I imagine that such an anti-toxin will be developed from the blood of those who were stricken and had recovered. Therefore, I have already submitted my name to the Mayo clinic as possible blood donor since only a couple of years ago I recovered from a particularly virulent attack of love.

MYRON MALANCHUK,
Wallingford, Conn.

YOUTH and THE U.N.A.

Olyphant Has Meeting

Andrew Taras reports that the Ukrainian Social Club, Branch 448 of the Ukrainian National Association, held its first meeting on October 15th. John Mohancho, president of the new youth branch, brought the meeting to order.

During the course of the meeting, the 16 charter members of the Olyphant club were urged to cooperate with the local organizers in enrolling more members. With the proper fraternal spirit and cooperation, it was stressed, the new group should be able to double its membership within a short space of time.

Mr. G. Herman, U.N.A. Athletic Director, encouraged the young group to participate in the organization's baseball and basketball leagues. He brought out the point that the sports program sponsored by the U.N.A. was very effective in promoting the true fraternal spirit of the country's leading Ukrainian association.

Detroit Has Dance

"On October 14th," reports Mary Sawka, "the Club Ukadets, a part of U.N.A. Branch 292, held its Autumn dance at the Ukrainian National Temple here in Detroit. Dancing to the syncopated rhythm of the 'Commanders,' the throng of young people who attended enjoyed themselves immensely. The gala affair proved to be successful.

"The club members are planning to sponsor a social affair within the club some time this season. Plans are also being made for the club's basketball team."

PHILADELPHIA, PA.

Celebrate Halloween with the U. N. A. Youth Club at their **GALA MASQUERADE BALL on SATURDAY, OCTOBER 28,** at St. Joseph's Ukrainian Hall, Tacony & Orthodox Sts., Frankford, Philadelphia. Commencing 8 p. m. Top-ranking orchestra. Prizes for costumes. Admission 35¢.

1940 U. N. A. BASKETBALL RULES

The official Ukrainian National Association Basketball Rules for 1940, as released by the Athletic Director, are as follows:

I. Each team is authorized to register 18 players (or less) who are members of the Ukrainian National Association in good standing. New members may register only after they have received their U.N.A. certificates (policies).

II. A member suspended in his Assembly shall not participate in any U.N.A. athletic activity until reinstated.

III. A game shall be declared forfeited: (a) When a team uses a non-registered or suspended member or a non-member; (b) When a team fails to appear on the court ready to play within one hour after the time agreed upon for the game to start; (c) When the home team fails to provide a court for the game and does not notify the visiting team in time. A postponed game shall be played within 10 days from the original date, or the game shall be forfeited by the team responsible for further delay.

IV. Each team shall prepare a complete set of registration blanks, as follows: One for each opposing team, one for the U.N.A. Athletic Director, and one for its own files. Changes in the registration list shall be submitted on a separate registration blank. Addition of a new player to the list does not authorize any team to use that player in a League game until his registration is approved by the Athletic Director and other teams are notified. Changes in the registration list will not be approved after Dec. 31st, 1939.

V. A.A.U. rules shall be used. Girl's Basketball Rules, as published by the Y.W.C.A., shall be used in girls' games. Any of these rules may be modified by mutual agreement between managers before the game.

VI. The manager of the home team shall be responsible for mailing the scores of each game to the Athletic Director and to the Ukrainian Weekly. Score sheets must be signed by both managers to be official.

VII. Any of the above rules may be suspended or altered at the discretion of the U.N.A. Athletic Director, and supplementary rules be issued to meet unusual circumstances.

THE U. N. A. SPOTLIGHT

NEWS FROM WILKES-BARRE, PA.

From John Zwarych, president of Wilkes-Barre U.N.A. Baseball Team (1939 National Champions), comes the following report:

"Mr. G. Herman, Vice President and Athletic Director of the U.N.A., called our club meeting to order, and informed the body that the following officers of the local U.N.A. District Committee were in attendance: John Malischak, president; John Melnyk, treasurer; John Zwarycz, secretary; Peter Herman, auditor.

"It was unanimously decided to sponsor a banquet for the Wilkes-Barre U.N.A. Baseball Team, at the local Sterling Hotel, Wed., Nov. 22nd, 1939, at which place and time the U.N.A. gift jackets will be presented to the individual players of the champion team.

"A banquet committee was selected as follows: Michael Leciston, chairman; Michael Narbecki, Harry Hrenenko, Alex Kozemka, Charles Zwarycz, and Michael Lockman. The team will entertain during the banquet, and the music will be furnished by Lento Brothers' orchestra.

"Father Kuzmak of Hanover, John Mohancho of Olyphant, Mayor Loveland of Wilkes-Barre, Dr. and Attorney Zawoiski of Plains, Dmytro Kapitula of McAdoo, Onufer Zapotochny of Scranton, Mr. G. Herman, and two local sports editors, have been invited to participate in the affair. Other U.N.A. athletic clubs are planning to send their representatives."

NEWS FROM LORAIN

From Lorain, Ohio, Michael Dolyk, manager of last Summer's U.N.A. softball team, writes that a U.N.A. bowling team has been organized there, and that a basketball team is also being formed. All correspondence for the team will be handled by the secretary and booking manager, Stephen Harmych, 2517 E. 33rd St., Lorain, O.

ARE YOUR TEETH FALSE TO YOU?

Why not find out more about them on **THURSDAY evening at 9:00 P. M.** at the International Institute, 341 E. 17th St., N. Y. C.? **The Ukrainian University Society** will present **Dr. I. Meylach**, graduate of N. Y. School of Dentistry, in a **LECTURE** entitled: "The Dentist Says." Admission free.

ATTENTION CONNECTICUT!!!

Are you planning to attend the **U. Y. O. C. MASQUERADE BALL? OCTOBER 28th,** at Liberty Hall, Ansonia. We guarantee you a good time as you swing and sway with Tommy Cook. Admission 35¢. Prizes for Costumes.

NEW YORK CITY:

JUMPIN' JEHOSEPHAT! ALMOST FORGOT! There's goin' to be some doings at the **Ukrainian Civic Center ANNUAL HALLOWEEN PARTY on SATURDAY, OCTOBER 28, 1939,** at the International Institute, 341 E. 17th St., at 8 P. M. There'll be corn-stalks, hay, apple ducking, witches to haunt you, black cats to leer at you and pumpkins with horrible faces. Music for all kinds of dancing: swing, round and square dances, romantic waltzes and peppy polkas. Don't you dare come dressed up. Overalls, gingham and outlandish getups will be the style. How much? All for 35¢ plus tax of one fruit. (Cauliflower is no fruit so kindly omit.) You sure will regret it if you miss our Halloween Party, so come on down and join the gang. Oh, yes we will have refreshments too. 233.

AMBRIDGE, PA.

SECOND SOCIAL featuring Beta-Trom and his Orchestra, **SUNDAY Evening, OCTOBER 22, 1939** at the Croatian Hall, Ambridge, Pa., sponsored by the **Ukrainian American Citizen Club.** Time: 8:30 to ??? Admission 35¢. Make up your party. We invite one and all, big and small. Benefits will cover the sponsoring of Buffalo Convention expenses, and other events will be held by the Ukrainian American Citizen Club of Ambridge. 239,45

Mike Sumella, Committeeman

CARTERET, N. J.

You are invited to attend **TENTH ANNIVERSARY BANQUET and DANCE** given by the **Ukrainian Social Club** on **SUNDAY, OCTOBER 22, 1939,** to be held at the **German Hall** on Roosevelt Ave. Banquet beginning at 6 P. M., during which a stage show will be presented, followed by dancing until 1 A. M. Local and visiting officials will speak. The entire evening's entertainment for only 50¢. Why not come and join in the birthday party—it will be fun. 239,45