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ITALIAN WORK ON UKRAINE

A handsome appearing book of 176 pages about Ukraine appeared in Italy recently. It is "Studi di Storia di Cultura Ucraina" (Studies of Ukrainian History and Culture) by Eugene Onatsky, Rome correspondent of the "Svoboda," with a preface by di Luigi Salvini, writer and journalist.

Besides an ethnographic map of Ukraine, the book also contains some beautiful etchings of the Ukrainian scene done by such artists as I. Narbut, V. Massiutin, I. Padalka, V. Kassian, M. Stefanovitch, O. Kravchenko, P. Kovschun, V. Krycevsykyj (Italian spelling).

Readers of Italian say the book is very interesting. It is on display at the Svoboda office.

EASTMAN SCHOOL CONCERT FEATURES PRYDATKEVICH

Among the compositions presented last Thursday at the American Composers' Concert, held at the Eastman School of Music in Rochester, was a suite for small orchestra by Roman V. Prydatkevich, Ukrainian-American composer and violinist.

The suite consisted of Introduction, A Stately Dance, A Song of Bygone Happiness, and Scene and Dori-dotchka.

The concert was presented October 24, 25, 26 by the Rochester Civic Orchestra, Dr. Howard Hanson conducting. It was the fifteenth annual symposium of American Orchestral Music, number 55 in the series.

UKRAINIAN ALL-AMERICAN ELEVEN

This season, as in previous years, Mr. Alexander Yaremko of Philadelphia is compiling a list of Ukrainian-Americans playing collegiate football in order to make his annual selection of a "Ukrainian All-American Football Team".

He asks the readers of this weekly to help him gather the necessary information. Anyone who knows of any such football players, is urged to send to Mr. Yaremko the following data: (1) Full name of the player (2) School (3) Hometown (4) Position (5) Year or Class in school (6) Height and Weight. If this detailed data is lacking just send in the player's name and school.

Address all information to Alexander Yaremko, 641 North 16th Street, Philadelphia, Pa.

OPENS LAW OFFICE IN CLEVELAND

Cleveland has another Ukrainian-American lawyer. He is Nicholas Spoke, 26 years of age, a member of both the Pennsylvania and Ohio bars, and now connected with the Cleveland branch of the Federal Wage and Hour Administration.

The young attorney is from Alliquippa, Pa., where his parents reside, Nicholas and Anna Shpuk. Like his parents, he is a member of the Ukrainian National Association. He married Miss Theresa Kino of McKees Port, Pa.

OUR REFUGEE MUSICIANS

American culture owes much to the various European tyrannies, both past and present. Were it not for them, there would not have been a steady influx to these shores of refugee scientists, artists, musicians, artisans, skilled craftsmen, each of whom, upon settling here, contributed something from his native talent to the enrichment of the New World culture and civilization.

Such cultural gifts, of course, have not been immediately apparent, except where the donor is unusually prominent or where he is well-publicized, as in the case of certain refugees from Nazi Germany. Oftentimes, too, such a gift is made through the medium of the particular immigrant group to which the scientist or artist belongs, consequently its value to the American scene is not generally evident. A case here in point is that of a group of prominent Ukrainian-American musicians, all of whom are refugees from the tyranny of foreign powers in their native land Ukraine.

This group includes such persons as Prof. Alexander Koshetz and Michael Hayvoronsky, who specialize in choral music; Prof. Paul Pecheniha-Ouglitzky, Antin Rudnitsky and Roman Prydatkevich, who specialize in instrumental music; and Maria Sokil, Olga Lepky, Maria Hrebenetska, Maria Machir, Michael Holynsky, Peter Ordynsky, and Shandrowsky — singers. Their talent varies, but all of it is a high degree.

Were it not for the fact that their Ukraine is enslaved, these artists would probably be over there. Yet most of them left her with their fame as musicians well established. Most of them won prominence in foreign countries as well. An outstanding example in this respect is Prof. Alexander Koshetz, who with the aid of his choruses, especially the incomparable Ukrainian National Chorus of the early 1920's, made Ukrainian song and himself justly famous not only in America, but throughout most of the civilized world. All in all, they constitute a very talented and able group of musicians, who can do much to further develop the colorful Ukrainian music and likewise contribute something of value to the musical heritage of America, provided, however, they are given the opportunity to do so.

Naturally, that opportunity must be given them first by their own countrymen, by us, Americans of Ukrainian descent. It must take the form of full support of their musical endeavors. For without it, their creative spirit and talent is not likely to find any adequate outlet for full expression. On the other hand, if such support is given them, they will thereby gain such an outlet; their creativity will become much enhanced; Ukrainian music in this country will become better developed and more advanced in popular esteem; and with it all, their contribution and that of others like them to American musical culture will become more evident and valued.

Just exactly what sort of support we, Americans of Ukrainian descent, are to give to these leading exponents of Ukrainian music in America, is not difficult to surmise: composers should be given a chance to compose; conductors—to conduct; singers—to sing; instrumentalists—to play, etc. And by "chance" we mean proper setting for their creative work, i.e. concerts, operettas, recitals, music lectures; but still more important—proper remuneration for their services, for strange as it may seem to some, musicians are human beings too, and they also have to eat.

Therefore, we urge our various youth organizations especially our choruses, which nowadays are composed mostly of the younger generation, to make use of the invaluable services of these leading Ukrainian-Americans in the field of music. Likewise, we urge them to give their fullest support to the rising crop of young Ukrainian-American musicians, born and raised here, concerning whom we shall comment another time.

VOTE IN SOVIET WESTERN UKRAINE ANNOUNCED

Results of the elections to the National Assembly organized by Moscow in the Soviet-occupied area of Western Ukraine, formerly under Poland, were published in Moscow last Wednesday, reports The New York Times.

The elections, it is asserted, were conducted Monday on a basis of universal, equal, direct franchise and secret ballot.

In Western Ukraine, the Times reports, 1,484 of 1,495 candidates were elected. Eleven candidates failed to receive half the total votes in their electoral districts. There were 239 successful women.

In Western Ukraine, the report reads, 92.83 per cent of the electorate voted and 90.93 per cent voted for the candidates nominated by peasants' committees, provisional administrations, factory workers, Red Guards and groups of intellectuals. Of the 4,433,997 voting 325,918 crossed off the candidates' name in sign of opposition. About 76,000 ballots were invalid.

The National Assembly of Western Ukraine is supposed to have met in Lviv yesterday.

WESTERN UKRAINE SEALED

The Moscow correspondent of The New York Times reports in a recent dispatch that the entire area of Western Ukraine, as well as White Russia, formerly under Poland and now occupied by the Soviets, has been sealed by its occupants from the outer world so completely that letters and telegrams for this area are refused at the Moscow postoffice. The only source of news dealing with it is the Soviet press.

RED CROSS CANNOT MAKE INQUIRIES IN UKRAINE

Despite the recent announcement of the American Red Cross, as published on these pages last week, that through its agencies abroad it can make for any one in America inquiries concerning relatives and friends living in belligerent countries and especially in war-torn areas, the Red Cross cannot make any such inquiries in Soviet Western Ukraine, the Weekly was authoritatively informed yesterday. The Soviets will not permit it. Nor is there any certainty that first class mail will reach there, even though American postal service has not discontinued accepting such mail addressed to points there. Packages, however, are not accepted.

Only that portion of Poland which is under Germany is open to any such inquiries by the Red Cross, the Weekly was informed.

NEW "TRIDENT" OUT

In both editorial and special articles the current issue of The Trident, ODWU monthly magazine devoted to publicizing the Ukrainian situation, deals with the post-World-War occupation of Western Ukraine.

The editorial is "The March of the Red Khan," while the articles are: Nationalism in the Literature of Soviet Population of Eastern Ukraine, The Last Year of Ukrainian Revolution, Other subjects treated in the magazine are: Taras Shevchenko and Ukraine Today, The First Diet of Carpatho-Ukraine, My Last Days in Carpatho-Ukraine, and Polish-Ukrainian Relations.

The editorial points out that neither the Brown nor Red "Khan" can crush Ukraine.

The issue is an interesting one. Publishing Offices are at 149 2nd Avenue, New York.

POLAND'S MISTREATMENT OF UKRAINIANS

ONE OF MAIN CAUSES FOR HER DOWNFALL

THERE is no denying that as a result of the terrible poverty among the Ukrainian population in Galicia, and of the fact that no Ukrainian could obtain work in governmental and civil service or even in private business (not excluding the job of a street cleaner), unless he became "Latinized" (adopted the Roman Catholic faith in place of his Greek Catholic) or Polonized, some of the weaker elements fell away from the Ukrainian fold.

Nor were such desertions to the enemy camp by both workers and intellectuals rare. In the Lviv diocese, for example, there were about 3,000 such changes in religious faith yearly. This automatically increased the percentage of Poles in Poland, insofar as Polish official statistics were concerned, as Polish census takers counted all Roman Catholics as Poles.

The prominent Ukrainian scholar, Prof. Kubyovych, computed that the Polish gain and the Ukrainian loss in this connection amounted to about 2% every ten years. Nothing appeared to be able to check this process, even the high national consciousness of the Ukrainians.

It is no wonder, then, that every Ukrainian patriot prayed: "Grant us, O Lord, a new war." For only in a war did he see any chance of putting a stop to this steady destruction of Ukrainian nationality.

The Attempted "Normalization"

There was a time, a few years ago, when the largest Ukrainian legal party in Poland, UNDO, made a sincere attempt to bring about understanding between the Uk-

rainians and the Poles. What it asked of Poland on behalf the Ukrainians then, was so very little as to cause many Ukrainians to protest. Yet the Poles were not satisfied. An overwhelming majority of them demanded an unconditional surrender of all Ukrainian rights and the complete capitulation of the Ukrainian people. They even demanded that Ukrainian leaders themselves should assist the Polish state to denationalize the Ukrainians and thus make Poland "a one-nation state."

Paradoxical though it may seem, yet during this period of attempted normalization (1935) between the Ukrainians and the Poles, the persecution of the former by the latter became more sweeping than ever. As a result, even the strongest advocates among the Ukrainians of such normalization, including Mudryi and Celevich, conservative members of the Sejm, abandoned all hope of coming to any peaceful understanding with the Poles. The Poles, however, remained wrapped in their folly.

Other Causes For Polish Collapse

Aside from the fact that Poland was a prison-house of nations, there were other causes for her collapse.

One was her fatal geographic location, as set up at Versailles. The menace of Germany on her northern and western borders became more acute following the partition of Czechoslovakia, in which Poland also took an active part by annexing Teschen. Although she was too poor to adequately defend this border, still she did not hesitate to pour money into the scheme to Polonize her east and to further oppress her citizens there, the Ukrainians and White Russians.

Another cause lay in the boastfulness and megalomania of the mediocre Polish General Staff which either through or against its convictions, misled the Polish people into believing that the Polish Army was "undefeatable" while the armies of enemy powers were of little worth. As a result, the average Pole, including the intellectual, became convinced that Poland would speedily "be frying the Germans" and that Polish troops would occupy Berlin in two weeks.

Naturally, such a Poland could exist only as long as ill-feeling existed between Moscow and Berlin. Anyone who had clear insight into the Polish situation, realized that as soon as that ill-feeling vanished, the fate of Poland would be sealed.

Centralized Poland Turns Into Pashalics

The last two years of Poland's existence were characterized by an internal policy which had as its principal objective the denationalization and assimilation of her 40% non-Polish population, designed to make Poland "a one-nation state."

This policy met with some protests of a few sober-minded Poles. Nevertheless such protests were faint alongside the general clamor of most Poles that the policy be pursued even more rigorously. In the face of such clamor, the more clear-sighted Poles did not dare to take a strong stand against the policy, although privately some of them wrung their hands in despair at the sight of Poland thus plunging to her doom.

Especially vociferous was the extremely-chauvinistic "Everything-Polish" party. Though at variance on many points with the dominant group composed of ideological followers of Pilsudski—who had favored a federation of Poland, Ukraine, and Lithuania—still this

chauvinistic group managed to influence the Pilsudski-ites to relentlessly press their campaign against the Ukrainians.

Also, it was truly disgusting to see such a Pole as Szeszowski, a writer of prominence and a member of the Senate, who had known suffering as an exile in Siberia, and yet who defended the brutality of the notorious Polish "pacifications" of the Ukrainians and who was strongly opposed to treating political prisoners any differently from ordinary criminals.

Although the Poles were practically unanimous in their desire to denationalize the non-Polish elements and make Poland "a one-nation state," still there was much confusion in the manner in which the government and its various agencies went about this task.

At the very outset, the government took the stand that there were no Ukrainians in Poland. It simply refused to recognize their existence. It did recognize, however, that within Polish borders there were various Rusnaks, Lemkos, Hutzuls, Galicians, Volhynians etc., all of whom in reality were Ukrainians. Next it began to apply repressive laws against them. But due to the fact that the governor of each province or section was allowed the widest latitude in his administration, the laws of repression were not consistently applied in the various sections of the country. That which was allowed or tolerated in Lviv, for example, served as the basis of severe punishment in Tarnopol. Furthermore, what a certain Volhynian governor regarded as just and proper, his successor in office regarded as hostile to the interests of the Polish state and treated it as such. In effect, Poland was thus rapidly becoming a group of pashalics, each governed in the manner that its governor saw best fit.

(To be continued)

SHEVCHENKO AND WOMEN

Women in the Life and Work of Taras Shevchenko

By DR. LUKE MYSHUHA

Translated by
W. SEMENYNA

TRANSLATOR'S PREFACE

ANY man who arouses a down-trodden nation of over forty million people to take new hope in their struggle for independence, is certain to arouse interest in others. The major impetus to the present Ukrainian movement for national freedom is traced directly to Taras Shevchenko, the Ukrainian poet. Considering his short life as a whole and his very short life as a free man (free only nine years of his life) when he was physically able to express himself, Shevchenko has contributed more to the gradual resurrection of the Ukrainian nation than any other figure in Ukrainian history. His words are the guiding slogans of a nation of people striving for the freedom we enjoy in this country.

There is hardly a Ukrainian who does not know Shevchenko the poet and champion of human rights, but few people know him as a human being, and still fewer realize what an important part women played in the life and the creative work of this Ukrainian genius.

Invited to speak before a Ukrainian young women's club, Dr. L. Myshuha, editor of the Ukrainian daily newspaper "Svoboda," chose as his topic "Shevchenko and Women." The interest it aroused, especially among Americans of Ukrainian descent, has justified this translation which is meant for the benefit of those who do not read Ukrainian. It was found advisable in it to modify the introductory chapter and to delete several paragraphs and verses throughout the original Ukrainian text which was published separately.

It may be that some Ukrainian readers will want to refer to the complete original poems. For that reason I make references to them, using the Ukrainian titles—since there is no complete translation of Shevchenko's "Kobzar." The dates and the locations added to the references will help the reader to appreciate the conditions under which Shevchenko worked.

W. S.

THE BARD OF UKRAINE

It was in 1914, when in czaristic Russia the government forbade the observance of the 100th anniversary of the birth of Taras Shevchenko, that an aged peasant deputy, Mershchi, stood before the Russian Duma and said: "Everything that has been said from this rostrum, everything that has been written in the last few days about the popularity of Taras Shevchenko among the Ukrainian people, all that is nothing in comparison to the reality of how the common Ukrainian peasant population loves and respects this poet. Whoever was at the tomb of Shevchenko may have seen how the peasants en masse travel to that mound in order to pay tribute to the earthly remains of their beloved poet; may have seen how with bared heads they sing and recite the creations of Shevchenko; may have seen with what piety they enter the chamber where hangs the portrait of Shevchenko; may have noticed how they talk before that portrait as if they felt the presence of a great spirit; how they walk on tip-toes and talk in whispers. Only in churches do the people behave that way. Whoever was in a Ukrainian village may have seen that practically in every house there hangs in the place of honor, all decorated with embroidered scarfs, the portrait of Shevchenko and before it lies the 'Kobzar.' And practically every literate and illiterate person knows this Kobzar by heart. Whoever knows this will not say that only the intelligentsia-separatists are interested in the commemoration of Shevchenko. In this celebration are interested all the Ukrainian people who sacrifice their hard-earned money for the erection of the memorial to the poet. For almost fifty years the Ukrainian people have been celebrating Shevchenko's anniversaries. As a rule, requiem Mass is held, while here and there plays or literary lectures are given."

And further on this deputy went to ask why it was that the government forbade the people even to pray for this Christian, this Taras. "Why? Is it because Shevchenko was a peasant poet, having come from the peasants; is it because he is, as the bureaucratic circles would say, a muzhik poet? ... But, gentlemen, everything has its limits. You may deny the people education, close all our libraries and educational centers. You may take from the school libraries in Ukraine all the popular publications about village farming, about cooperatives, about hygiene, etc., and all of this be-

cause they were written in the people's language. You may prohibit the children in school from singing their beloved folk songs and from reading the Ukrainian translations of Krylov's fables. And in the end, you may prohibit the erection in Kiev of the memorial to Shevchenko, but, dear Sirs, there is no human power that can prohibit a people to love him whom they have deified. I think that it is time in Russia to recognize what the whole world has recognized already. It is time to recognize the fact that Taras Shevchenko, himself, has already built a memorial to which the people's path will never overgrow with weeds."

This is how in the Russian Duma in Petersburg, sixty-three years after the death of Shevchenko, the memory of him was defended by a descendant of one of those slaves whom Shevchenko had in mind when he wrote:

... I'll glorify
The down-trodden and muted slaves
And as a sentinel o'er them
I'll place the mighty word.'

With his "mighty word" Shevchenko defended the "little slaves" and at the same time came in defense of the woman as the greatest victim of the then prevailing social system.

The Village: Paradise and Hell

Taras Shevchenko was born on March 9, 1814, and grew up in the village of Kyrlyivtsi in Ukraine: a village "like an Easter egg," a village which was so beautiful that Shevchenko himself describes it as "it seems that God Himself is watching over it." On a hill stands a green and shady grove. From cherry orchards peek the chalk-white dwellings. Lengthwise and across the village run two broad roads with cherry trees and drooping willows planted on both sides. To one side of the village, in a deep gorge, shimmers a silvery narrow stream, and by the gorge the cherry orchards proudly sway, while at the foot of the hill the apple and pear trees bid welcome with their swaying branches. And over this gorge, this grove, and this stream a canopy of blue reigns supreme.

¹⁾ „Подражаніе XI Псалму", February 15, 1859, Petersburg.

"I Felt I Had Met a Saint"

THE disquieting although not yet confirmed reports about the safety of Metropolitan Count Andrew Sheptytsky, Primate of Ukrainian Catholic Church and a great Ukrainian patriot, to the effect that he has died from the shock of the Soviet invasion of Western Ukraine or that he has been imprisoned, exiled or executed by the Soviets, has stirred sympathetic comment in some English (Catholic Herald, London, September 23rd, 1939) and American journals.

In the latter field, the current issue (October 27) issue of "The Commonweal" weekly contains a moving account of an interview with the Metropolitan by Catherine de Hueck.

Entitled "An Interview in Lwow," her article opens with a description of that ancient capital of Western Ukraine, which the Ukrainians know as Lwiv:—

"The old town of Lwow was bathed in sunshine," she writes. "From the room of my hotel I could see the main square, with its grey stone statue of the Blessed Mother that, judging by the crown of lights surrounding her, must be lighted at night. On the right side of the square the old cathedral [evidently St. George's] lifted its belfries into the skies; on all sides little winding streets ran away from the square into their narrow medieval twilight, promising many an interesting discovery to the patient tourist.

"But my mind for the moment was not on the medieval beauties of the town. I had come, at some risk, to interview the old and beloved Bishop of the Ukrainian people in Poland, Monsignor Szeptycki, who headed the unit and Eastern Rite Bishopric of Lwow or Lemberg. His personality, his life and works, were daily becoming of greater interest to American Cath-

olics, active in the growing movement of the Eastern Rites, and interested in their potentiality in the future conversion of Orthodox people of Russia and other nations.

"It was a Sunday, already war had been declared and the people of the town were making ready for the enemy, although, to be frank, the general opinion was that it would be a long time, if ever, before Lwow would feel the full force of the conflict. The sound of the church bells, calling the faithful to Mass, mingled with that of the tramping feet of soldiers and the heavy iron wheels of army trucks on cobbled stones.

"As I wound my way slowly to Mass, I was at times engulfed in a sea of humanity, putting one in mind of the great towns of the world, but for the vivid kerchiefs of the village women and the strange yet handsome native costumes of the men. It seemed as if everyone for miles around had come that day to Lwow. The market place was a riot of color. Fruit, vegetables and native peasant costumes vied with each other in brilliancy of shadings and tones. The church was full. On the stone floor women knelt motionless for hours as the slow, majestic ritual of the Eastern Mass unfolded itself. Many were crying. Men with serious sober faces were praying earnestly. . . . Was it for peace? . . . or did they already foresee the abomination of desolation that would come upon them in a few short weeks?

"The Mass over, I literally pushed my way through the colorful human sea, squeezed into narrow streets, finally reached the open shady space of a big park which was laid out on a slanting hill where hundreds were busy digging air-raid trenches. . . . up ever higher until I came to the top where in the midst of a big garden stands the palace of his Excellency Count

Szeptycki, his cathedral church and his seminary. The whole a mass of grey stone, shaped in baroque at its best, rich in curves and sculpture, it stood there dominating the town. But on second sight I noticed that much of it was in need of repair, especially the palace itself. The beautiful architecture could not hide the need of paint here and plastering there. All windows were shadeless and curtainless, yet scrupulously clean. The premises looked like a Spanish grandee in need of new clothes.

"I rang the bell and asked diffidently if his Excellency would give me an appointment. The young man at the door ushered me into a small parlor, furnished with the utmost simplicity, and went away to find out. Why was it that my mind suddenly traversed spaces and came to rest on the grey hills of Umbria? why did I see before my eyes the figure of the Poverello of Assisi? Something in the poverty and simplicity of the palace brought him to my mind, for I knew that Count Szeptycki was very wealthy in his own right. Later my guess was confirmed by an old peasant woman, whom I asked why everything was so poor and shabby. She answered, "Oh, did you not know? His Grace never spends anything on himself, his comfort or food, it all goes to his poor and his many works of mercy. . . ."

"The young man came back and informed me that his Grace would see me at once. A little overwhelmed at such graciousness, I followed him upstairs, to behold again and everywhere the same simplicity, nay, poverty, that I already had observed. At last a big green baize door opened and I was ushered into a large room the walls of which were all covered with books, and the two big windows of which overlooked the city. By one of them at a desk piled high with papers and correspondence sat the Bishop.

"The first thing I noticed were his eyes—incredibly young and

alive they looked in his lined face. A crown of thick white hair surrounded his high forehead, the same vigorous white hair was in his beard that fell over his collar. His whole face radiated charm, simplicity and to me sanctity. He apologized for his inability to rise; he had been, he said, paralyzed from the waist down, for many years now. Lately, he added, even his hands were beginning to be affected. He greeted me as an old friend, dismissing the topic of his health as unimportant, and at once became vitally interested in all my problems and questions."

The interview dealt with the role the Eastern Rite of the Catholic Church could play in "bringing back the Schismatics." He further acknowledged Polish persecution of Ukrainians and the Polish destruction of Ukrainian Orthodox churches, as well as the Polish demands, that both the service and singing in Ukrainian churches should be carried on in Polish instead of the traditional old Slavonic. Finally, he vigorously affirmed that he had done all in his power to keep his people from Soviet contamination.

"It was getting late; but before taking my leave, I begged him for a blessing and his photograph," her article concludes. "He graciously granted both, adding his autograph to the picture. As I stood for the last time in the framework of the great baize door, he bade me 'God speed'. . . . Through the large curtainless windows the sun was setting in a glory of red and gold over the old city, its rays touching gently a shelf of old books, reflecting slantwise in the white halo of the Bishop's hair, turning it to flaming silver. . . . Again the thought of Saint Francis of Assisi came to me. I felt I had met a Saint. . . . little did I know that I had received the blessing of perhaps a future martyr." The interviewer then told him of the progress of Eastern Rite churches in European and American centers.

It is here, by the gorge, that there stood "a little hut within a grove, right by a pond beyond the village green," yes,

"Tis there my mother clothed me oft
And wrapping me was often singing,
Pouring her songs with grief a-ringing
Into her babe. . . ."

One would think that Shevchenko grew up in a paradise, but:

.....In this dell,
This humble home, this paradise,
I witnessed hell. Here kin and neighbors
Were naught but slaves of feudal labors—
No time to heed the prayer bells."

In this home, when Shevchenko was only nine years of age, poverty and work sent his good companion, his thirty-two year old mother, to her early grave. How much he felt the loss of his mother is best given to us by Shevchenko in his story "Blyzniata" (Twins):

"Christmas Eve is a children's holiday among all the Christian people, but all celebrate it in some different manner: among the Germans with a Christmas tree, the same among the Russians; but among our people, right after the Christmas Eve dinner, the children are sent with bread, fish and stewed fruits to the nearest relatives, and the children, upon entering the home, say: 'Merry Christmas! Father and mother have sent by us to you, uncle, and to you, dear aunt, the holy dinner'; then they are seated ceremoniously behind the table which as a rule is covered with dainty foods, and are entertained like grown-ups, after which they exchange bread, fish and stewed fruits—and with ceremony are sent off. The children go to other relatives, and so, if relatives are many, they return home early before the morning services begin (to be sure with many presents and coins which are tied like buttons in their shirts). This pretty custom appeals to me very much. Our relatives were many. As a rule we were placed in the sleigh and carried from relative to relative all night long. I remember one sad Christmas Eve in my life. In the autumn we buried our mother and on the following Christmas Eve we went with the customary dinner to our grandfather and having said: 'Merry Christmas! Father and . . . all three of us burst into tears—we could not say 'mother'."

After the mother died, there came into this household a stepmother with three of her own children, and "whoever has seen a stepmother among orphans, even from a distance," Shevchenko wrote later in his story "The Princess," "it means that he has witnessed hell in its most disgusting form," because "there was not an hour among us that we did not cry and quarrel, there was not an hour that father and the stepmother did not quarrel with each other."

Stephen, the stepbrother, stole three pieces of money from a soldier who was quartered in the house and the stepmother insisted that the guilty one was Taras. They bound his hands and feet and beat him. Even his little sister Irene cried and begged him to confess. Under pressure, he admitted that he stole the money and buried it in the orchard. They dug, but could not find it, because he had never stolen it in the first place. Again they whipped him.

"Tears rush to my eyes," wrote Shevchenko later, "when I see:

Upon some village green, a tot,
Just like a twig from off a tree,
Who sits there pointing his bare knee
While propped against a fence—in dreams,
To me it seems that he is I—
My youth returned to haunt my eyes."

Shevchenko had one very good companion in his sister Catherine. When as a lad he went to seek "the iron pillars that support the sky," and not having found them was stealthily returning home late at night, he saw how Catherine was standing by the door and watching the gate, awaiting him. Upon seeing him, how gladly she exclaimed, "He came, he came!"; then, grasping him in her arms, she seated him by the table with the words, "Sit down to eat, you vagabond." After supper she led him to his bed and having covered him and kissed him she smiled and again called him a "vagabond." But young Taras did not sleep. He was thinking: he could not fool his brother Mykyta because that one was already in Odessa, but Catherine he would fool yet; he would tell her that he really did see the pillars that support the sky. To this good sister of his he later dedicated his poem "Kateryna" (Catherine).

Catherine got married and Taras lost his good guardian. However, the youngest sister, Irene, was also kind to him. She used to hide

Taras from his stepmother and would bring him food, unknown to all the rest. When it became uncomfortable for him he used to run away to his sister Catherine who lived in another village, Zeleni Dibrowy. Later on, when Taras became a well known poet, his sister Catherine related to a visitor the following: "We called him a vagabond, dear lady—honestly! It often happened that he would creep quietly into the house and get on the bench and sit there quiet as a mouse. One could never get from him any information as to whether he had eaten anything. It used to be that he would wander through the fields, through Pumpkin Valley or over the meadows and by the burial mounds. One time, when he came home, he simply fell down on the bench like a pebble and immediately fell dead asleep." And the third sister, Mary, who was blind, was very kind to him. When the deacon with whom he was learning to read was practically starving him, the blind sister would hide pieces of bread, taken from the table at meal time, and would deposit it in a certain place in the orchard. Having obtained a free moment, Taras would sneak into the orchard to get the bread and would run back to school, fearing to cross the path of his stepmother.

The tender relations between Shevchenko and his youngest sister, Irene, may be best seen in his poem "Sestri" (To a Sister).

Avoiding the impoverished poor dwellings
Of gloom along the river bank,
My thought was: "Where will I be resting
And what on earth will be my fate?"
And then I dreamt I look and see
Within an orchard on a hill
And skirted with a flowering plot,
Just like a girl, a little hut.
The Dnieper has spread way-way out
And shines with glory all a-glare.
Within the orchard neath a tree
And shaded by its leaves, I see
My one and only sister, there;
That tranquil saint of fortitude
Who's resting, as in paradise,
And from beyond the Dnieper's glare
Awaits me with her pleading eyes."

(To be continued)

*) "Як би ви знали, панічі", 1850, Orenburg.
*) "У голоді й дорожці", 1849, Kos-Aral.
*) "Сестри", July 20, 1859, Cherkasy.

YOUTH and THE U.N.A.

The "Other Funds"

FOR the benefit of the members now being admitted into the Ukrainian National Association, and for the information of un-informed persons, an explanation regarding the various fund of the organization follows.

Every adult member is required to contribute to the indigent, convention, and national funds of the U.N.A. Male members are required to subscribe to the "Svoboda," but exceptions are made for illiterate and American born members. Excluding the newspaper, each member pays a total of fifteen cents monthly to these "other funds" (in addition to the regular dues or premium for insurance as contained in the Rate Book.) Of this, eight cents goes toward the indigent fund, five cents toward the convention fund, and two cents to the national fund.

As the U.N.A. is a fraternal order, the reason for having these worthwhile funds is apparent. The indigent fund is used to aid those members that are physically disabled or incurably ill; the convention fund is used to pay for the cost of the conventions that are held every four years; the national fund is used to help our youth, various cultural and national causes as well as our kinsmen abroad.

According to the By-Laws of the U.N.A., these "other funds" are included in the total dues to be paid monthly by the members. Therefore in computing the dues for an adult member one has to add always 15 cents monthly to the regular dues for the insurance that are contained in the Rate Book.

In signing up new applications, many persons neglect to explain about the "other funds." Naturally enough, when the applicant receives his or her certificate and sees that he or she is charged 15 cents more than was expected, a delicate situation is created. The secretary of the branch is required to explain the matter to the member, who may then demand to know why he was not informed at the time he signed the application. Such misunderstandings should be avoided. The U.N.A. Rate Book, which is used by persons signing up new members, does not include the additional cost for other funds. There are notes in the book which instruct the user to add the necessary 15 cents to the insurance rate.

It should be borne in mind, however, that the extra slight charge for other funds does not make U.N.A. membership unattractive. Many persons may argue that insurance can be had in commercial companies at cheaper rates, but a comparison of U.N.A. annual rates with the annual rates of commercial companies shows that U.N.A. rates compare very favorably with those of the larger companies. Furthermore, the purpose of the other funds of the U.N.A. is to help the very members who contribute the funds. The U.N.A., needless to say, offers a great deal in addition to the insurance issued by it. Its 35,000 members enjoy the benefits of fraternalism in 450 branches, and it is only necessary to refer to previous "Youth and the U.N.A." columns for information concerning other advantages of U.N.A. membership.

YOUTH MOVEMENT IN NORTHAMPTON

A local Ukrainian-American youth movement will get under way on October 29th, at Kraynick's Hall, Stewart and W. 13th Streets, Northampton, Pa. The affair, which will feature Basil Zahayevich, U. N.A. worker, and Eugene Lachowitch, associate editor of "Svoboda" as speakers, will start at 7 P. M. Representatives are expected from numerous Pennsylvania localities.

THEODORE LUTWIAK.

NEWARK, N. J.

HALLOWEEN DANCE sponsored by Ukrainian Gold Cross & O.D.W.U. Br. 70, to be held at Ukrainian Hall, 675 South 19th Street, Newark, N. J., **SATURDAY EVENING, OCTOBER 28th, 1939.** Commencing 7:30 P. M. Admission 35 cents.

The Newark Youth Convention

(4)

Referring to Mr. Shumeyko's letter of July 26, 1938 to Mr. Romanion urging the latter to reconsider his appointment of Miss Zadorosne as editor of Trend, Miss Eevelyn Kalakura of Newark declared that if anything the letter showed that its writing was consistent in his stand concerning the editor of the Trend.

Stephen Jarema of New York expressed the opinion that only a particular group should be criticized for any failure to accomplish any duty and not any individual. Any criticism of the Trend should be directed to it as such and not to any individual connected with it, he said.

Mrs. Mary Andreyko of New York here interjected the question why had the Trend devoted so little space to attacks upon Communism in comparison to the space it used against Fascism.

Miss Zadorosne replied that she had only followed the practice of American journalism in this respect. It is only recently, she declared, that the American press has begun to treat Communism in the same manner as it has Fascism.

Walter Bukata of Elizabeth, N. J., asked for an explanation of what the Trend editor had meant when she said she had endeavored to "expose malignant growths" in Ukrainian-American life.

Miss Zadorosne replied that by that term she meant "anti-democratic elements" in this life, and inferred that ODWU had permitted some such elements to enter its ranks.

Mr. Bukata denied the correctness of Miss Zadorosne's charge and pointed out that ODWU has always been wholly democratic and has always espoused, in principle and in practice, American principles. Furthermore, he called attention to the fact that by means of resolutions at its regular conventions, and by other means as well, ODWU had publicly attacked Communism and Fascism.

Joseph Uhorchak complained that the Trend editor had shown distinct partiality in appointing a staff to assist her in her work. Furthermore, he said, she had rejected one of his articles.

Miss Zadorosne denied showing any partiality, and declared the rejected article was libelous—which Mr. Uhorchak denied and offered to have the article read publicly to prove that it was not.

Roman Lapica of New York rose to ask the Trend editor whether she had adhered in her work to the spirit of the resolutions passed at the UYL-NA convention in Pittsburgh in 1938.

Miss Zadorosne replied that those resolutions had stressed democracy

and that she had used them as a basis for her editorial work.

Mr. Lapica then asked had the Trend carried out the Pittsburgh resolution pledging UYL-NA support to Ukrainian nationalism, and, if so, how?

Miss Zadorosne replied that by propagating democratic principles the Trend had aided the cause of Ukrainian nationalism.

Mrs. Mary Bodnar Herman declared that although she was not a member of ODWU and had taken issue with it in some matters, still she felt it unfair that the Trend had directed practically all its criticism against this organization. Much could be found to criticize in other organizations too, she said, including those which are opposed to ODWU, and the Trend should have criticized them as well. Furthermore, she said, it is not for outsiders to tell an organization how to conduct its policies.

John Roberts of Brooklyn, N. Y., asked that the Trend editor to answer two questions: (1) does the Trend consider Ukrainians nationalism as being connected with fascism or nazism. (2) Is it the policy of the Trend to foster the candidacy of one person for League office?

Miss Zadorosne replied to the second question first by taking all blame for advocating in the Trend the candidacy of John Romanion for President of the League. In regards the second question, she declared she would not give any direct answer but present proofs and let the delegates judge for themselves.

John Chmelyk declared that since through the Trend Miss Zadorosne had given expression to her opinion in the matter, by linking Ukrainian nationalism with fascism, she should be obliged to give a direct answer on the convention floor.

Miss Zadorosne persisted in her stand that she would present to the delegates proof on the point raised by Mr. Roberts.

Mr. Roberts replied, "Miss Zadorosne's disinclination to answer the question speaks for itself and we may assume that the Trend deems the Ukrainian nationalist movement as being fascistic."

On motion, Chairman Michael Piznak brought the first day's proceedings to a close, summed up what had taken place, and declared that the balance of discussion on the Trend editor's report would be concluded in the further sessions of the convention.

The first day's session was adjourned at 7:40 P. M.

(To be continued)

TO OUR FRIENDS:

With the advent of the Fall season, naturally our thoughts turn to football and basketball. And so, may we take this opportunity to mention just a few words about the New York Ukrainians Basketball team.

After several workouts during the past month in which players from many Ukrainian clubs participated, we have rounded out a well-balanced squad of 15 players for an all "New York Ukrainian" Varsity which, we feel, will have a highly successful season.

Included on our Basketball Schedule will be such formidable opponents as the Metropolitan Life Insurance, Brooklyn Edison, Ohrbach's, and many other prominent and outstanding teams.

Home games will be played at the Stuyvesant High School, 339 East 15th St., N. Y. C., each Sunday afternoon from 1—4 P. M. during November. Beginning in Dec. and each succeeding month, we will play our home games on the 1st and 3rd Sundays of the month, while on the alternating Sundays, the N. Y. U. team will be "on the road" playing an out-of-town schedule.

We have been fortunate in securing the services of Mr. Boris Sawitzki, an outstanding athlete, formerly of the N. Y. A. C., and a promising young coach, to coach our team.

We trust you will give us your earnest cooperation by attending our home games.

M. J. Prylucky,
Walter Bacad,
Wm. Demchuk.

PHILADELPHIA, PA.

For a good time come to the "Ukrainian Cultural Centre" **HALLOWEEN SOCIAL SUNDAY, OCTOBER 29th, 7 to 12 P. M.,** at the Int'l. Inst., 645 North 15th Street, Philadelphia, Pa. **GAMES, SONGS, DANCES, SURPRISES, PRIZES** for Best Costumes; **FORTUNES** told by "Aza" the Witch! Admission 25 c.

NEWARK, N. J.

ATTENTION to the youth of Newark and vicinity. The **Sitch Social Club** of Newark, N. J., is sponsoring their **THIRD ANNIVERSARY DANCE** **Saturday, NOVEMBER 4, 1939.** The dance is to be held at the **New Sitch Ballroom, 508 — 18th Avenue, Newark.** Music will be furnished by **Vic Romaine** and his Orchestra. Dancing from 8:30 till—? Admission 40 c.

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 or Orthodox Sts., Frankford, Philadelphia.** Commencing 8 p. m. Top-ranking orchestra. Prizes for costumes. Admission 35 c.

NEW YORK CITY:

The **EIGHTH ANNUAL DANCE** of the Ukrainian Civic Center will be held on **SATURDAY, NOVEMBER 11, 1939** at the **Hotel Martinique, Broadway & 32nd St., New York City.** Dress Optional. Ticket \$1.00. The Civic Center Annual Dance is one of the highlights of the year, with good music, a gay crowd and loads of fun, all in the romantic setting of a lovely ballroom. Don't miss it!

AIR CORPS TO CONTACT COLLEGES

Two Air Corps officers and a flight surgeon of the Regular Army will visit twelve of the larger colleges in the Second Corps Area this fall, starting about November 1, to explain to the students the features of flying cadet training. Col. F. P. Lahm, Air Officer for the corps area (New York, New Jersey and Delaware), who received this information from the War Department, said that the trips would not be to influence in any way undergraduates to leave school to start aviation careers. Instead, he mentioned, the officers will explain the advantages of such training particularly to those who will be graduated in February or June, 1940. For those apparently eligible, the flight surgeon will give examinations to determine at once whether the prospective cadets meet physical requirements.

The New York City Schools to be contacted this fall are Columbia University, College of the City of New York, Fordham University, Manhattan College, and New York University. In Brooklyn the board of officers will visit Brooklyn College and St. John's College. Other New York state schools are Cornell University, Ithaca; Syracuse University, Syracuse; Rensselaer Polytechnic Institute, Troy. In New Jersey they will be at Princeton University, Princeton, and Rutgers University, new Brunswick.

Other schools will be contacted next spring so that the officers will have visited all approved colleges in the corps area.

"The names of the officers to make the visits have not been officially announced as yet," Col. Lahm said, "nor has the exact schedule been decided upon, but it will be as flexible as possible in order to conform to the convenience and wishes of colleges."

"What the officers are really going explain is that the college men have an opportunity to learn to fly in what is perhaps the world's best flying school at no expense to themselves. In fact, they get their basic expenses and \$75 a month during the nine-months training period. When they are graduated at Kelly Field, Texas, they are assured of a job with the Army at officer's pay for one to seven years—or a lifetime job if they are commissioned in the Regular Army."

To be eligible, applicants must be unmarried male citizens of the United States between the ages of twenty and twenty-six, inclusive, who have satisfactorily completed two or more years of college or are able to pass an educational examination in lieu thereof. Physical requirements are particularly exacting, due to the nature of the training, especially as to vision, hearing and the nervous system. Application can be made through the office of the Commanding General, Second Corps Area, Governors Island, N. Y. Full information will be sent upon request.

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 ducky, witches to haunt you, black cats to leer at you and pumkins 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 c. 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-

PAID POLITICAL ADVERTISEMENT:

ATTENTION YOUTH; Ukrainian American Rally of the Democratic Fusion Ticket, at the **Ukrainian Hall, 847-49 North Franklin St., Philadelphia, Pa.** **SPEAKERS:** John B. Kelly, chairman, Democratic Party; Paul C. Lewis, President, Young Democratic Association; John J. Shapahan, Candidate for Council; Gerald A. Gleson, Candidate for Sheriff; Michael-Eiko, Young Democrats of Philadelphia. **SUNDAY, 2 P. M. OCTOBER 29th.**