



NEEDED: BETTER GRASP OF REALITIES

With the march of time, heroic deeds tend to take on a legendary character. It is hard today to conceive in terms of reality, for example, the heroic exploit of Western Ukrainians on November 1, 1918 when they rose and established their independent republic, which a few months later united with its recently-risen sister republic of Eastern Ukraine. Equally legendary appears the heroic even if losing war for existence the united Ukrainian National Republic waged on four fronts, against Czarist Russians, Reds, Poles, and Rumanians. Well-nigh incredible, however, is the fact that the "coup de grace" to Ukraine's short-lived independence was administered not on the battlefield, but at international conferences, and not by her hereditary enemies, but by the Democracies themselves, by the victorious Allies, who had held out to downtrodden nations Woodrow Wilson's promise of self-determination, yet revoked that promise in the case of Ukraine, by arbitrarily assigning most of her western part to their newly-created eastern satellite—Poland, and likewise by hindering her eastern part's valiant defence against the Red invasion.

Though all this may now appear legendary or incredible, it did take place. Otherwise we Ukrainian-Americans would not be celebrating this month the anniversary of that heroic period in Ukrainian history. Neither would we have much reason to believe that, given another chance, the Ukrainians will rise once more and win their long sought-for and fought-for freedom, but this time a permanent one. The heroic struggle they waged some twenty years ago, proved they can and will do that.

Just now, of course, the Ukrainian situation looks rather dark. As a result of the Soviet invasion of her western part, practically all of Ukraine is now under Moscow's rule. And Moscow, as history shows, has been Ukraine's most powerful enemy.

It matters little that Kremlin allows the Ukrainian certain cultural concessions, such as to speak and write in their native tongue, for of what use is that when they have no freedom of speech. What matters a great deal is that, as a nation the Ukrainians are as much enslaved today as they were under the Czarist regime. For that matter, by their deliberately-fostered famine, by their bloody purges, executions, imprisonments, and tortures in Ukraine, the Reds have proven themselves even more ruthless rulers than their predecessors.

Up until yesterday, we did not think that all this would become immediately evident in their newly-acquired Western Ukraine. We thought that the Kremlin would treat the region and its inhabitants quite humanely for awhile, until it had lulled their suspicions and fears and likewise until the spotlight of world's attention had been turned elsewhere. But we were wrong. For now it has been revealed that the Red invaders have murdered Metropolitan Sheptitsky, an act not only of wanton brutality but also of stupidity. There is good reason to believe now that what we expected and feared, is already taking place in Western Ukraine—mass executions of Ukrainian nationalist leaders.

Among these foreboding clouds on the horizon of Ukraine's future, however, here and there a light is seen, heralding better times for her. For one thing, Ukraine today is not the backward and obscure nation that she was twenty-five years ago, when the World War broke out. For another, she is now united (excluding Bukovina and Bessarabia under Rumania and Carpatho-Ukraine under Hungary), even though in virtual slavery, thereby making possible mutual understanding and unity of spirit and action among her people, the lack which some twenty years ago was sorely felt. Furthermore, her national cause now has friends and champions abroad, including us, Americans of Ukrainian descent, who can play a vital role in helping to win her freedom.

Another element that brightens Ukraine's future, is the better grasp of realities the Ukrainians are beginning to gain now, especially in the field of international relations. One big mistake they made during the last war, was that they took too seriously the assertions of the belligerents

WESTERN UKRAINE INCORPORATED INTO U.S.S.R.

The Supreme Soviet voted unanimously last Wednesday to admit Western Ukraine, formerly under Poland, into the Soviet Union, reported G. E. Gedye from Moscow in The New York Times last Thursday.

The session of the Supreme Soviet was opened at 6:25 A. M. for the purpose of admitting Western Ukraine into the U.S.S.R. It was presided over by Chairman Andrey Andreyeff. When the members of the presidium had filed in and taken their places, the special delegation from Western Ukraine entered the hall. Gedye tells how the delegation, preceded by four huge red banners, lined up on the main floor of the hall with their backs to the raised stage on which the membership of the presidium and Soviet officials were seated. Following applause for Stalin by the whole assemblage, batteries of lights were turned on the Ukrainian delegates, who throughout the first part of the proceedings remained standing, facing the audience. In the center, writes Gedye, stood a workman and a girl holding up a big red leather book with embossed lettering and a portrait of Stalin, and containing an address of the Western Ukrainian National Assembly asking for admission into the Soviet Union. Among the Ukrainian delegates were women and girls wearing Ukrainian embroidered blouses.

When Mr. Andreyeff rose to open the proceedings an appropriate ovation was renewed, continues the Times account. The first speaker, Panchristonos (perhaps Panchyshyn—Edit.), one of the Ukrainian delegates speaking in Ukrainian, gave a speech thanking Stalin for delivering Western Ukrainians from the Poles. He repeated the voting figures showing the composition of the National Assembly. Then he asserted that the Red Army restored to Ukrainians a chance to live a free life. He announced the measures taken to confiscate estates and nationalize banks and industries and asked for the admission of Western Ukraine into the U.S.S.R. as part of Soviet Ukraine. Finally he called

SOVIETS MURDER METROPOLITAN ANDREAS SHEPTITSKY

The New York Times reported yesterday that the Vatican's Secretariat of State at Rome received confirmation last Thursday that Metropolitan Andreas Sheptitsky, primate of the Ukrainian Catholic Church and a great Ukrainian patriot, had been killed by Soviet Russians.

This report confirms the rumors that have been circulating for the past few weeks.

APPOINTED TO LANGUAGE TEACHING POST

Rev. Dr. Onuphrey Kowalsky, Shk o r u p a, Ukrainian-American, was recently appointed professor of Hebrew, ancient Greek and Italian languages and literatures at St. Francis College and Seminary, Loretto, Pa., according to press reports from that state.

Rev. Kowalsky came to America from Russian Ukraine in 1901. He obtained his early education in Wisconsin. After attending St. Mary's College, Detroit, and St. John's College, Philadelphia, he entered St. Barnard's Seminary, Rochester.

At Columbia University, after his ordination for the priesthood, Father Kowalsky studied the ancient languages, taking up Sanscrit, Assyrian, Egyptian, Hebrew, Greek and Latin. Dr. Kowalsky speaks several Slavonic, Romance and Germanic languages. In 1921 he received the degree of Master of Arts at Columbia University. He returned to Columbia to do postgraduate work and received the degree of doctor of philosophy in 1923. Besides teaching, he also finds time to attend to the Ukrainian Catholic parishes of Ramey and Altoona, Pa.

ed for cheers for "a friend, teacher and leader, Comrade Stalin."

Following this speech, the Western Ukrainian delegates were seated toward the front of the hall.

that they were fighting to overthrow despotism and preserve freedom and democracy. Had they relied less upon such high-sounding slogans of both the Allied and Central Powers, perhaps they would have used tactics more apt to succeed in the struggle for power which was the World War, and which, for that matter, is the present war.

Today, we hope, the Ukrainians realize all this. And those who still do not, should look at what is happening now. They should, for example, attempt to reconcile Hitler's cries about national self-determination with his acts or the results of his acts in Czechoslovakia and Carpatho-Ukraine, or in Poland and Western Ukraine. They should furthermore, try to reconcile Chamberlain's noble utterances about the war aims of his government with Lord Halifax's recent most amazing condonation of Stalin's invasion of Ukrainian territories of former Poland. If anything, these examples should make them realize that nations go to war solely because of self-interest and self-preservation.

Any such realization, however, can only come from clear thinking. One way to attain it is to make this month's annual celebration of the "Listopadove Svyato" less a flag-waving and orating holiday, and more an occasion for clear and dispassionate appraisal of the vital factors involved, of the mistakes to be avoided, and of the difficulties to be overcome, in the national movement to achieve for Ukraine her rightful freedom and independence.

POLAND'S MISTREATMENT OF UKRAINIANS

ONE OF MAIN CAUSES FOR HER DOWNFALL

(3)

German Minority Best Treated

Of all the national minorities over whom Poland ruled the Germans were the least oppressed. When in his speech at Danzig, Hitler spoke about the terrible persecution of his countrymen by Poland, he could have had in mind only the last few months prior to the war, and some such incident as that of Bromberg, where some Germans were murdered.

The creation of the modern Polish state found the Germans in the great majority in the Corridor and in Silesia. But many of them became panic-stricken and fled to Germany, while others were driven out by legal means on the charge of being settlers of pre-war Prussian colonizations. Those who remained, however, had at their disposal hundreds of German schools, gymnasiums and sound economic institutions. In some places they were more loyal to Poland than the Ukrainians.

Flight of White-Russians Worst of All

The plight of the White Russians in Poland was the worst. Numbering about three million, half of them Roman Catholic and the other half Orthodox, they practically had no rights at all. The few White Russian schools, institutions, and newspapers that remained a few years ago, were since then completely liquidated. It is no wonder, then, that early this year one of the more liberal Polish ministers was moved to remark that "there is no longer any White Russian question in Poland, only the Ukrainian question exists."

Polish census takers designated hundreds of thousands of Orthodox White Russians as "indigenous," and Roman Catholics as Poles. Orthodox clergy were ordered to propagate their faith only through the medium of the Polish language; in the Grodno locality Orthodox church services could be held only in Polish.

A few White Russian Roman Catholic priests attempted to carry on activities of a patriotic national character, but their Polish bishops

in Vilna and Pinsk persecuted them for this and transferred them to purely Polish parishes, thereby isolating them from their co-nationals.

Savagely repressed on all fronts, and with no help forthcoming from any quarter, Poland's White Russians looked upon the Ukrainians as their natural friends and allies. It must be noted, however, that in around Novgorod, there was considerable pro-Soviet sentiment.

Jews, Victims of Anti-Semitism

Poland's policy towards her 3½ million Jews, of which 2 million lived on Ukrainian and White Russian lands, was to gradually move them out the country. How, at whose cost, and to where, no one seriously considered. Up to the time of conflict with Germany, anti-Semitism was rife throughout the whole land, extending even into official circles. It manifested itself in various forms, including "pogroms," and the persecution, not excluding murder, of Jewish students by Poles. The latter apparently paid little attention to the fact that the Jews were not only loyal to the state but also of service to it in the Polonization of Ukrainian and White Russian territories. On the other hand, such activity caused the Jews to be greatly disliked by the inhabitants of these territories.

Jewish enterprise in many Ukrainian villages was brought to a stop by Ukrainian cooperatives, while the traditional Jewish taverns and saloons in the villages were driven out by Ukrainian temperance movements whose spearhead was the Resurrection Society.

Ukrainian Enterprise Handicapped

Ukrainian business enterprise, however, had much difficulty in contending with the efforts of the Polish government to exterminate it. The government, for example, induced many Poles of the Posen region to settle in Galicia and Volhynia and with the aid of liberal governmental subsidies to establish there large wholesale houses and credits running into

millions. The Ukrainians, naturally enough, found it hard to compete with this type of state-subsidized business. Nevertheless, in certain towns such as Tarnopol, Chortkiw, Terebovia, Rohatyn, and Stanislaviv, their stores and concerns managed to exist, and even to expand as Ukrainians began to patronize them exclusively. Meanwhile, bankruptcy quite often terminated the existence of Polish firms, despite the governmental aid it received.

Ukrainians—"The Hardest Nut"

The hardest nut that Poland unsuccessfully tried to crack to her very end, was the Ukrainian "minority." Composed of over 7 million Ukrainians, living in a compact mass on ancestral lands, it became the object of an insane experiment by Poland to create a "one-nation state."

The Poles proposed to achieve this primarily by breaking up the Ukrainians into territorial, ethnic, religious and other such divisions, taking advantage wherever possible of those elements of bygone days which still were causes of backwardness and dissension among some Ukrainians. Once they managed to divide the Ukrainians into such groups, the Poles reasoned, their task of denationalizing the whole people would be comparatively simple.

In line with their reasoning, they divided Western Ukraine into several pashalics, each kept apart from the other, and each ruled independently of the other, with the result that there was one sort of a political regime in the highly nationally conscious Galicia, another sort in Lemkivschyna, another in Volhynia, in Polissia, in Kholmshchyna and in Pidlashe.

Polissia Governed by "Devil" Kostec-Biernacki

The swampy Polissia, with its natural capital of Pinsk, but administered from Brest-Litovsk on the Bug River, was governed for over nine years by General Kostec-Biernacki, a person of satanic instincts, whom many regarded as the very personification of evil. Pilsudski had put him in charge of Brest-Litovsk political prisoners, a duty which he executed

most thoroughly and inhumanly, debasing the human dignity of even members of the Polish parliament. Within his province lay the notorious Bereza Kartuska concentration camp, the dread of entire Poland's population.

Although the population of southern Polissia was 80 per cent Ukrainian (the northern part being predominantly White Russian in character), the official Polissian statistics listed only 2 per cent of the population as being Ukrainian, 8 per cent as White Russian, the remainder being "indigenous" and "Polissian."

No Native Schools

Throughout entire Polissia there was not only any Ukrainian or White Russian school, but neither Ukrainian nor White Russian was taught anywhere. The Orthodox were ordered to teach their faith only in Polish, a ruling which met with no protest from the Orthodox bishops.

Polish administration of the province aimed at colonizing it with Poles, although its native Ukrainian and White Russian population lived in dire poverty. During the past two years forcible attempts, aided by Polish frontier garrisons, were made to "revindicate" the Orthodox Ukrainians, i.e. to cause them to embrace the Roman Catholicism, which in Polish eyes would automatically make them Poles. Children of school age were taken on tours throughout Poland at state cost in order to tie them closely with Polish culture.

A Closed Region

A land of beautiful lakes, with quaint ancient customs, and forests, Polissia was a natural attraction for tourists, yet Ukrainians, especially those from Galicia, found a visit to it very difficult, sometimes dangerous. For example, an attempt to speak to a native of that region in Ukraine, if overheard by a hiring of the governor, meant expulsion beyond the borders of that "kingdom of the Polissian devil," or even imprisonment.

(To be continued)

SHEVCHENKO AND WOMEN

Women in the Life and Work of Taras Shevchenko

By DR. LUKE MYSHUHA

Translated by
W. SEMENYNA

The First Love

In the thirteenth year of Shevchenko's life, while he was grazing sheep beyond the village, he suddenly felt extremely happy. This was the first ray of love penetrating his heart; an innocent and an unconscious love, but powerful enough to leave its trace throughout his life. These feelings Shevchenko paints later when as a poet he relates how it all happened to him. He was minding the sheep, when all at once the sheep, the heavenly sky, the village, and everything faded from his sight. Taras looked at the lambs but they were not his lambs; and

I turned to see the village dwellings —
But there were none that I could claim,
For God bestowed upon me nought.
And many tears trickled down,
Bitter tears...

It was then, when Taras was overcome with tears, that she came.

... At the roadside
Not far from where I stood
A girl was picking hemp
And heard my sighs and sobs;
She came to me to seek
The cause, then wiped my tears
And kissed me on the cheek.

and with this kiss

It seemed as if the sun shone forth,
As if the world and all there was —
The fields and woods—were mine to keep;
And we, with merriment, went forth
To water someone else's sheep.

This girl who picked hemp, Oxana, does not leave Shevchenko's memory throughout his life. In all the women that he met during his lifetime, he always unconsciously searched for that something which would remind him of his "pleasant, curly" Oxana.

Shevchenko mentions this Oxana again in his poem "To Oxana K." written in 1841 in Petersburg—in the memory of what happened in the distant past.

... Oxana, kindest of all strangers,
Remember that orphan of years gone by
Who, though dressed in tatters, used to feel
happy
Whenever he saw your beautiful face.
The one whom you without a word
Had taught to speak with eyes and soul,
With whom you laughed and grieved and
wept,
To whom you often sang "Petruś"?
You do not remember! Oxana! Oxana!
And here I am weeping and grieving till
now.
I shed all my tears o'er my Marianna
But at you I'm looking and for you I pray.
Think of me Oxana, my kind, gentle
stranger,
And bless with your kindness sister
Marianna!
Don't forget to smile while singing of
Peter
And just—as if fooling—recollect the
past.

He mentions Marianna and Petruś (Peter) in his poem "Chernytsa Mariana" (Mariana the

Nun) 1841, where the former finds it impossible to believe that those who once have loved each other could ever live apart. No, it's only the blind kobzars (wandering bards of Ukraine) who would admit such a thing possible,

Who, blind, know no better;
Because they're blind and do not see
The eyes of the maiden...

who is so deeply in love, that:

Even in the grave mound
I will turn and tell him:
"Dearest, my beloved!
Yes, I love you in this new world
Just as in the other."

That is the love of the poet for his unforgettable Oxana.

An eminent critic of Shevchenko, Paul Zaitsev, wrote about this Oxana in his article entitled "The First Love of Shevchenko": "Thus his first love affair left in the soul of the poet an everlasting impression, and never will that tender flower, that unfortunate curly-haired Oxana die in the wreath of his glory."

The poor orphaned boy was given to a sexton. The sexton whipped him and forbade him to cry. The young lad, while whipped, was obliged to keep still and read clearly the fourth commandment. That is how Taras was taught to read. Shevchenko reminds us of this in his story "The Princess." "Tell me, my good people, was there ever on earth such a giant who could lie quietly throughout a thrashing and at the same time read unflatteringly the fourth commandment?" But he forgave the sexton: "You, unfortunate one, knew not yourself what you were doing. You were beaten that way yourself, so you whipped me and in your sincere simplicity saw in it nothing wrong. Peace be with you..."

In such a school of poverty and ignorance, of abuse by the village sexton, the village paint-

More Minorities --- More Pawns

AN excellent study of some of the causes of Poland's downfall, particularly her mistreatment of her national minorities, is contained in the current (November) issue of the "Survey Graphic," entitled "More Minorities—More Pawns," written by Oscar I. Janowsky, professor of history at the College of the City of New York.

"It would be cruel," he says in opening it, "to speak of a victim's recklessness while his wounds are still bleeding and he is gasping away his last breath. If I were convinced that Poland's dismemberment was final and irreparable, I would leave the gloating to others. But I believe firmly that the unhappy people will live again; that those who now devour living members of the prostrate body of Poland will be compelled to disgorge. It is with an eye to the resurrection of Poland that I wish to analyze the errors of the past—as they affect minorities—and to appraise the elements of stability and instability in the shifting people."

Inglorious Flight of Poland's Rulers

Prof. Janowsky then compares the "patriotic abandon" with which the people of Poland hurried to the defense of their country, with the "inglorious flight" of the ruling oligarchy while the armies were still fighting, leaving the despairing masses leaderless and hopeless. Why did, he asks, all resistance collapse so quickly?

One answer that he gives is that the ruling coterie weakened the moral fibre of the people and sapped its strength. To the very last, he says, "the liberal forces, the peasants, the organized workmen and the minorities were excluded from the government." In addition, "the Polish aristocracy and upper middle class selfishly exploited the government for their own ends, and when the supreme test came, they lacked even the courage of heroic despair and could neither inspire the masses to wage a long and losing battle for existence, nor could they bequeath to them a great symbol of defiance, such as Kosciuszko had supplied."

er. and the village priest, did the early years of Shevchenko's life pass by. He could never forget that this youth flew by without any happiness.

Shevchenko, while still a boy, was brought to the attention of his lord, Basil Engelhardt, whose son, Paul, wanted a livery servant. Inept in the various tasks assigned to him, Shevchenko was sent to help in the kitchen. His constant neglect of work for sketching, which he pursued at every opportunity, brought about repeated punishment. Eventually his ability in drawing was brought to the attention of his master and he was appointed the domestic painter—in keeping with the custom of the times.

Eventually, as his lord's valet, he went with his master, Paul Engelhardt, to Vilna, Lithuania. There, Engelhardt decided to make out of Taras a domestic portrait painter and so he sent him for training to a well known Danish portrait painter, Franz Lampi.

Freedom

In Lithuania, in Vilna, Shevchenko met a Polish girl, Duna Haszowska, a seamstress by vocation, but a free person—while Shevchenko was a serf. This seamstress, who worked very hard for a living, was to him something of a new experience. Thoughts began to circulate through his head: "Why should not we, unfortunate serfs, be just as free as other people?"

The seamstress was a nationally conscious Polish girl. She requested that Shevchenko learn the Polish language because she refused to speak in any other. She was also absorbed with the Polish revolutionary ideas. She knew that there was a Polish uprising brewing and quite often spoke about it to Shevchenko. She was very kind to Shevchenko. She sewed his shirts and pressed his cuffs and neckties. To a

Poland Is No France

The author then goes on to stress that, "Poland never was and could not be a unitary national state like France." For it was a "nationalities state," shared by several national-cultural groups—Poles, Ukrainians, Jews, White Russians, Germans, Lithuanians, and others. "Far-seeing statesmen would have recognized that the attempt to hammer diverse national-cultural elements into a single mold would prove disastrous; that in a land in which ten million of a total of thirty-two million people (estimates for 1931) consisted of non-Polish minorities, the ideal of national-cultural uniformity was a dangerous illusion. If Polish leaders could not view cultural heterogeneity as a blessing, they might at least have been realistic enough to accept it as a hard fact. Then it would have been possible to build a multi-national state, that is, a state in which citizens differ in language and cultural tradition much as we differ in religion. Thus the confidence and cooperation of the minorities might have been won, and the Polish majority would have rallied the entire population of the country to the common task of building a tolerant and prosperous homeland for all."

Her Strident Nationalism

Despite this, the author goes on to say, the Polish ruling elements lacked the vision to grasp the opportunity that was theirs. "Obsessed with a strident and intolerant nationalism, they were unable to see that the minorities inhabiting the country, no less than the majority, could in justice claim the right to national self-determination and self-expression. Nor were they wise enough to learn the lesson of their own history. The Poles had suffered grievously at the hands of two of the worst offenders against minorities, 'Holy' Russia and chauvinistic Prussia. Yet, the arrogance and violence to which they had been subjected had neither destroyed them nor broken their spirit. Force and intolerance had resulted only in strengthening the determination of the Poles to exist. Would not the minorities of the new Poland react in exactly

RAMBLINGS OF A WORD HUNTER

THOSE TERRIBLE OBRs

WHILE doing my bit in revising the translation of the well-known (two-volume) history of Ukraine by the great Ukrainian historian Prof. Michael Hrushevsky, I came across an account of the role of the horde of Avars in Ukraine. Though I had read this account several times in the past, I have never paid much attention to the fact that this brutal horde was called by the ancient Ukrainians "Obrs," Obyry. This name now brought back to my memory a game of "wolf and rabbits," which young children used to play in my section of Ukraine, which is in the Pokutye, on the foothills of the Carpathians.

The game was somewhat on the order of the well-known game of hide and seek, which is probably one of the popular games known to the children all over the world. As we played it, one child, who impersonated the hunting dog, hid his face into the lap of another, the master, who scattered all the children, by calling aloud the signal to hide. The conclusion of the call was the signal for every child to run to the master, and for the one who was "it" to try and catch them. The child which stayed

the same manner? The new Polish masters did not pause to consider this question; but drove headlong toward the very ideal of their former oppressors, namely, national uniformity. They determined to build a 'Polish' national state, with the Polish language, Polish national aspirations and Polish culture as the superior and dominant norms which all elements in the population must in time accept as their own or emigrate. When the minorities objected to this policy and insisted that they were not interlopers, that their ancestors inhabited the land for centuries, Poland's rulers embarked upon cruel and fruitless efforts to denationalize the White Russians, to cow the Ukrainians into an inferior position, to terrorize the Germans and Lithuanians, to harry the Jews out of the land."

(To be concluded)

the longest, without being caught, became "it," and the hunting dog the master.

Now the signal for everybody to run and to hide was composed in rhyme and rhythm, the meaning of which, I am sure, was unintelligible to other children as it was to me. It ran thus:

Обри, Обри! Ховайтеся, люди добри!
Бо я свою волю пускаю по полю,
Кого име, розідре,
Мені шкіру принесе!

According to historians of Eastern Europe, these Obrs, or Obyry, were the horde of Avars, who invaded Ukrainian steppes in the middle of the sixth century. They defeated the Anti, who lived then in Ukraine, and plundered for a long time the countries around them. The Kiev chronicle preserved an account of how the Obrs mistreated the Dulibyans, a Ukrainian tribe that lived in what is now Volhynia. The chronicle relates how the Obrs hitched Dulibyan women to their carts and forced them to draw. "They were big in body," says the chronicler, "proud in spirit, but God has destroyed them: they died, and not one was left behind, so that the saying originated, 'They perished like Obrs!'"

With the last statement Prof. Hrushevsky does not agree; in his opinion, they did not perish, but pressed on farther, into Hungary.

Hrushevsky's opinion here is also of great interest to me because of the fact the village in which this game mentioning Obrs was played by children, lay on the road from Volhynia to Hungary.

I am sure that those who are interested in such matters might find some additional material among the Ukrainians in America, when they inquire either about this game or the name of Obrs.

er.

NEW YORK

KEEP OPEN SUNDAY EVE.,
NOVEMBER 12.

A STIRRING OBSERVANCE OF
HISTORIC NOVEMBER 1, 1918 (UKRAINIAN INDEPENDENCE DAY) WILL
BE HELD THEN AT STUYVESANT
HIGH SCHOOL (15th Street), AT
7:30. PROGRAM DETAILS WILL
APPEAR HERE NEXT WEEK.

Ukrainian Central Committee
of N. Y.

oor orphaned serf she was another world—and so Shevchenko fell in love with her.

But Shevchenko's master did not remain long in Vilna. Running away from the field of the Polish uprising the master took his slave with him to Petersburg. Here Shevchenko was sent to a painter by the name of Shyraev.

This happened in the year of 1832, when Shevchenko was eighteen years old.

It was here, in Petersburg, that there occurred an incident which was a turning point in the poet's life. One day Ivan Soshenko, a Ukrainian by birth, was passing down a path of the Summer Garden when, by chance, he came across a lean, not a very clean looking man. He had sympathetic and intelligent eyes and was sketching the statue of Saturn shown as devouring its own child. This youth was Taras Shevchenko. That is how Shevchenko got acquainted with a countryman from Ukraine who took enough interest in him to acquaint him gradually with other well known Ukrainians who lived in Petersburg, and later acquainted him with the famous Russian poet, Basil Zhukovsky, and the famous at the time painter, Karl Bruelov. Shevchenko entered a new world—artistic and spiritual, and through the people who composed this new world his freedom was bought on April 22, 1833, for the sum of 2,500 rubles collected from auctioning a portrait of Zhukovsky painted by Bruelov for that particular purpose.

It was on April 22, 1833 that Shevchenko's face for the first time brightened with true happiness. In his own words: "In this glorious and eternal nature there are many, many beautiful things; but the glory and wreath of eternal beauty is the face of a man satisfied and happy."

Freedom gave Shevchenko an opportunity to continue and to round out his education. Within a year he received a silver medal in the Academy of Arts. He painted, sketched and read. Read-

ing Walter Scott's "Woodstock" he commented: "I was especially interested in the scene where Charles II, Stuart, hiding under an assumed name at the home of Baron Lee, confessed to the baron's daughter, Julia, that he is the king of England and offers her the honorable place of a mistress at his court. A majestic expression of appreciation, indeed."

"Do not marry, or will perish," young Shevchenko was advised by the famous Bruelov who himself at that moment was marrying an unusual beauty whose voice, according to Shevchenko, was "so sweet and charming that I listened and did not believe myself that I was listening to the voice of an earthly mortal being but to some ethereal goddess. Whether it was the magic influence of her beauty, or whether she actually sang that well, I could not say for certain, but even now, occasionally, I seem to hear her charming voice."

The recent serf was now tasting new life in Petersburg. There he met "those clever fellows from the great world who poured wit as if it came from their sleeves and knew vaudeville couplets without number." He went to the masquerades, ate at luxurious restaurants and spent money recklessly.

One day he dined with the Bruelovs. The wife of his tutor seemed to him unusually charming and welcoming. Everything appeared peaceful until the next day when Bruelov greeted Shevchenko with the following words: "Congratulations: I am not married!" and added, "Yesterday after dinner, my wife went to the Zarvaidov's and has not returned since." That tragedy brought much grief to Shevchenko's beloved tutor.

(To be continued)

(8) "Мені Тринацятий минало" 1847. Fort Orsk.
(9) "Дієві К...ко", November 22, 184. Petersburg.
(10-11) "Черниця Маріяна", 1841, Petersburg.

YOUTH and THE U.N.A.

Meeting in Berwick, Pa.

ON Sunday, October 22nd, a mass meeting was held in Berwick, Pa., by branches 164 and 333 of the Ukrainian National Association, reports Walter Bobersky. Basil Zahayevich, who was introduced as the principal speaker, put much stress on the benefits and advantages derived from U.N.A. membership.

"As a result of this meeting," continues Mr. Bobersky, who was the secretary at the affair, and who is secretary of branch 333, "we enrolled over eighty young people into the U.N.A. in only two days' time."

The Berwick group hopes that other young people will follow the example set by its new members in supporting the U.N.A. in such wholesale numbers.

New Branch in Minersville, Pa.

From Simon Kadingo comes the following report:

"A very successful meeting was held in Minersville, Pa., Wednesday, October 25th. A new U.N.A. youth branch was formed, and it was named the 'Andrew Sheptytsky Society' in honor of the Ukrainian Metropolitan—the Ukrainian spiritual and patriotic leader. The officers elected are as follows; Andrew Trianosky, president; Julius Smilko Jr., financial secretary; Walter Berzowski, treasurer; Peter Martynick, recording secretary." The new branch has received charter number 261.

The "Svoboda"

In accordance with the By-Laws of the U.N.A., a 30 cents monthly charge for the "Svoboda," official organ of the organization, appears on the certificates (policies) of all male members. This charge is included with the members' insurance dues. Even though illiterate and American born members are exempted from paying this charge, their certificates contain the full dues nevertheless. Young members who do not care to receive the "Svoboda" pay monthly 30 cents less than the figure for dues that appears in their certificates.

Young members are urged to take advantage of the privilege of receiving the "Svoboda" for only 30 cents per month... which is one cent per day. This low rate applies only to U.N.A. male members, and non-members are required to pay the regular subscription rates.

Write to the U.N.A. for further information regarding this advantage of U.N.A. membership.

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!

ANNUAL FALL DANCE

AUSPICES
THE UKRAINIAN CLUB
of McADOO, PA.
to be held at the
ROXY HALL
MONDAY eve., NOV. 6th, 1939
Music by
GUS PODRAZA'S ORCHESTRA
General Admission 35¢.
Our motto:—"We Don't make much Money, but ain't we got fun"....
Dancing from 8:00 p.m. till ???

UKRAINIAN NATIONAL MOVEMENT
by Stephen Shumeyko
Price 25 cents
SVOBODA BOOKSTORE
81-83 Grand Street

SPORTS IN THE U.N.A.

The passing of the late summer brought the curtain down on the second season of baseball and softball in the U.N.A. If measured by the number of participants, the success of the season may be deduced from the fact that 365 members, representing 59 Assemblies (branches), were registered for baseball and softball.

In baseball the number of teams increased to ten, and a lively time was had by all. Although Wilkes-Barre won the championship for the second consecutive year, the championship was never in the bag until the last game was played out.

Definite progress was made in softball when six teams (out of twelve) entered competition for the U.N.A. softball trophy. The games dragged into the middle of October with the Cleveland's U. N. A. Youth of ODWU emerging as softball champion. A trophy awarded to that team will serve as goal for other teams next summer.

The highlights of the season may be summarized by the following comparison with the preceding years: There were more teams; more games were played; larger crowds attended; and greater skill and better sportsmanship exhibited by the players. Organization of "U.N.A. Juniors," in Centralia by Stephen Koschoff and in St. Clair by Michael Stock, presage the entrance of sports into our Juvenile Department.

Due to the presence of other factors, it is impossible to state how much the sports helped in recruiting new members for the U.N.A. On the other hand, the records show that twenty-four players left the organization since the end of the season, showing a loss of seven percent of the registered players. These were the "seasonal" members, who joined the U.N.A. only to become eligible to play ball. Neither Wilkes-Barre nor Cleveland, the two champion teams, have lost a single member. This offers a lesson to other teams: Keep the "seasonal" members off the team if you want to win the championship.

We are now approaching the second season of basketball. The month of November is designated for organization of the teams and for filing of registrations. The basketball season will open in December. If any team has not as yet received the registration blanks, its manager should write to the undersigned.

No pressure will be exerted upon the U.N.A. membership to partake of sports. It is theirs, if they want it. And it will stay in the U.N.A. as long as there is willingness on the part of our young members to benefit from the opportunity offered.

G. HERMAN,
U.N.A. Athletic Director
261 Madison Street
Wilkes-Barre, Pa.

"UKRAINIAN QUEEN"

Miss Mary Kolodrub of West Easton, Pa., a member of the U.N.A., was crowned Ukrainian Queen of Lehigh Valley at the Ukrainian dance held at the West Easton firehouse, Saturday, October 7, 1939. She was selected from a group of 18 contestants.

Over 400 persons were at the dance when the queen was chosen. Visitors from many cities in both Pennsylvania and New Jersey attended the affair.

Judges were from out of town, and Miss Clementine Kozak, who was recently selected as the Ukrainian Oomph Girl of Philadelphia, Pa., presided as honorary judge.

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¢.

HOW SUCCESS IS WON

Here is a tale of a Ukrainian-American lad, Nick Britzky—assistant professor in the School of Fine Arts at the University of Illinois—which should inspire other young Ukrainian-Americans who find the going hard. For it tells of victory won by hard work, faith in one self, and courage in the face of apparent defeat.

Born in Ukraine, Nick came to this country with his parents at an early age. They settled in New York City, and there he was reared.

While only at Junior High School, both his beloved parents died, within the same year. Despite this loss, which meant that he was deprived of those who could best aid and guide him at a time when he needed them most, he continued his High School studies.



NICHOLAS BRITZKY

His natural talent in art led his teacher to counsel him to enter Yale. He did, but it meant all work and no play. Outside his hours of study, he devoted himself to working at various jobs in order to pay his way through school.

In his last year at Yale, however, he became seriously ill, with the result that he had to leave both school, just when he was within sight of graduation, and also his job, just when promotion was in store for him.

Undaunted by this disaster, he returned back to Yale as soon as he recovered. In June, 1938 he graduated. But that was not all. He also won a \$1,500 art scholarship, which included an eight-month study tour of Europe.

Upon his return from Europe, he found himself confronted with the problem of finding employment. His fine record at school and his native talent stood him in good stead here. Yale was able to recommend him to his present post as instructor in art at the University of Illinois.

Such is the rise of this young Ukrainian-American who attained that which many do not even attempt to aim at. Men of his type are a credit to their people. There should be and could be more of his kind.

JOHN BULYK,
Long Island City, N. Y.

Where to go on Thanksgiving Eve:
WILKES-BARRE, PA.

SECOND ANNUAL BANQUET and DANCE in honor of The Wilkes-Barre U. N. A. Baseball Champions, Sterling Hotel, WEDNESDAY, NOVEMBER 22, 1939. Commencing at 6:30 P.M. Subscription \$1.50. Lenio Bros. Orchestra, Commencing 8:30 P.M.

ELIZABETH, N. J.

ANNUAL FALL DANCE sponsored by Ukrainian Choir Boys at the Ukrainian Ballroom, 214 Fulton St., Elizabeth, N. J., SATURDAY, NOVEMBER 11, 1939. Music by Blue Rhythm Orchestra. Dancing from 8:30 till ??? Comm. Reserves All Rights. Ticket 40¢—257,63

WILKES-BARRE, PA.

U. N. A. DANCING CLUB will be formed Monday, November 6th. The meeting will be held at 7:30 P.M. in Muzika's Hall, North Washington St. Mickey Seniuk will conduct classes in Ukrainian Folk Dance. All U. N. A. members are welcome.

THE NEWARK YOUTH CONVENTION

(5)

The second day's session of the seventh annual convention of the Ukrainian Youth's League of North America was opened Sunday afternoon, September 3, at 12:30, by Michael Piznak, chairman of the convention.

Mr. Piznak called upon John S. Billy of Cleveland, who had been delayed in coming to the convention, to give his report as Vice President and Sports Director of the League.

In his first capacity, Mr. Billy recounted how he had tried to arrange several League rallies in Middle West but had failed because of the lack of cooperation from the clubs in that area. He did succeed, however, in forming "United Organization of Ukrainian Clubs in Cleveland," which was able to contact clubs in other cities and promote one youth rally. The Cleveland youth, he said, could do much in organizational activities. If more cooperation could be had among them. Another task he undertook was to gather subscriptions for the Trend, with the result that Cleveland led all other cities in number of such subscriptions gained.

In his report as Sport Director, Mr. Billy likewise brought out the lack of cooperation on the part of those whom he contacted. Basketball was the least successful of all League sports, he said. In previous years, forty to fifty teams had been connected with the League Sport Department; during the past year, however, there were only about twenty, with the majority centered in the East, with Western Pennsylvania and the whole Middle West having but one team apiece. He further indicated that it was futile to organize bowling teams in the East, on account of various difficulties involved. Charles Cycyk, in charge of that branch of sports, he said, was unable to develop the proper interest in it despite his best efforts. The League bowling champion in the West, he further said, was the Cleveland team, while in the East—the Chester (Pa.) team. He thanked the Wilmington, Del. team for making the trip to Cleveland to play there.

Progress in other branches of League sports was similarly poor, he stated, and unless it could be greatly improved in the near future, it would be best for the League to drop sports as one of its activities.

Chairman Piznak then called upon Peter Zaharchuk, Treasurer of the League, to give his report.

Besides attending to the financial details of the League, Mr. Zaharchuk said, he had been active in other ways for the League's benefit. He attended, for example, the various meetings of the League executive board, including the one at which the editor and other officials of the Trend were appointed. "At this meeting," he said, "it was decided that the editorials of the Trend were to be submitted to the executive board of the League for the purpose of examination, and, if necessary, correction. Insofar as I am concerned, the editorial for only the first issue was thus submitted." Mr. Zaharchuk then went on to tell how through his efforts and the cooperation of Stephen Marusevich, the Philadelphia youth chorus was created. Next he told of the several trips he took on League business, also of how he had arranged the Taras Shevchenko rally in Philadelphia under League auspices, and of his work in connection with the Sports Department. Finally he told of the cooperation he had received from Dola Malevich and Pearl Zorena, secretaries of the League.

In conclusion, Mr. Zaharchuk gave a financial report of the League.

(To be continued.)

N. Y. UKRAINIANS WANT GAMES

The Varsity Basketball team of the New York Ukrainians wishes to play other Ukrainian teams within a 200 mile radius of New York City. For bookings, please contact the N. Y. U. Manager, Michael J. Fryluccki, at 328 East 15th Et., New York City.

PAID POLITICAL ADV.

UKRAINIAN FRIENDS!
ON NOVEMBER 7, 1939
vote for

NICHOLAS SMITH
of MAHANAY CITY, PA.,
for
RECORDER OF DEEDS
of Schuylkill County, Pa.