



CASH PRIZES FOR ESSAY ON DEMOCRACY

One thousand dollars in cash prizes is being offered by the Town Hall in New York for the best answer to the question: "What Does American Democracy Mean To Me?" The first prize is \$500; the second \$200; the third \$100, with 20 additional prizes of \$10 each. Essays are not to exceed 1,000 words in length, should be written on one side of the paper only, typed if possible, and mailed to: Essay Contest Editor, Town Hall 123 West 43rd Street, New York City. They will be judged on the basis of aptness, originality, sincerity and clarity. If written in any language other than English, an English translation must be enclosed. Envelopes containing the essay must be postmarked not later than December 4th, 1939.

The Town Hall, which is sponsoring this essay contest, is best known for its weekly broadcasts, "America's Town Meeting of the Air." These weekly discussions each Thursday evening from 9:30 to 10:30, Eastern Standard Time.

The winner of the essay contest on "What Does American Democracy Mean To Me?", in addition to the first prize of \$500, will be brought to New York, with all expenses paid, to speak on one of the Town Meeting programs.

ATTENTION U.N.A. BASEBALL AND SOFTBALL TEAMS!

During the two seasons of baseball and softball the teams have not been asked to recruit new members for the U.N.A. Nevertheless the membership in the U.N.A. has been steadily increasing, and the teams are credited with their share of new members. The time has come for the teams to take a hand in a concerted membership drive, to show the future critics of the U.N.A. sport program that the players are also interested in the organization. A membership drive is hereby proposed. Let every team bring ten new members during the months of November, December and January. Ten new members from each team will make a Christmas gift of 220 new members for the U.N.A. Send the names of new members to the Athletic Director at the end of the month and their names will be published in the Ukrainian Weekly. Come on, Fellows! The Athletic Department of U.N.A. needs your backing and your support. Let's justify the existence of Sports in the U.N.A.

G. HERMAN,
Athletic Director.

U.C.Y.L. SPONSORS CHRIST THE KING FESTIVAL

Sunday, October 29, the Feast of Christ the King was observed by the members of the Ukrainian Catholic Youth League of Metropolitan New York in Jersey City. Over two hundred young people received Holy Communion at St. Peter's and Paul's Ukrainian Catholic Church and then attended a breakfast at the parish hall, Newark, Perth Amboy, Bayonne and New York were represented.

The speakers were Rev. R. Rush Rankin, S. J., professor of ethics at St. Peter's College in Jersey City; City Commissioner William J. McGovern, Rev. Wladimir Lotowycz, pastor; Harry Jewisiak, Counsellor Marcel Wagner, Miss Eva Pidubcheshen and Stephen J. Magura. Wladimir Lotowycz was the toastmaster.

WORTH CONSIDERING

Not among the least important results of the Soviet invasion and occupation of Western Ukraine has been the removal of the chief reason why in the observance of their religious holidays the Ukrainians have steadfastly refused to switch from the ancient Julian calendar to the modern Gregorian calendar. They have always felt that such a switch, with its attendant celebration of religious holidays coinciding with that of the Poles, was likely to aid the attempts of the latter to make it appear that Poland is a one-nation state, that there are no real differences between the Poles and the Ukrainians. By adhering closely to the traditional Julian calendar in religious affairs, and consequently celebrating such holidays as Christmas and Easter later than do the Poles—so they reasoned—their national identity would remain distinct.

Here in America, we of Ukrainian origin have also followed the Julian calendar; but that has not been because we had any fears of confusing our group identity with that of others if we did otherwise. Our adherence to this long outmoded and inconvenient Julian calendar was largely a gesture of our solidarity with our kinsmen in their native land. Sentiment, too, has played an important part here. It felt good to know that just as we were celebrating Christmas or Easter, our kinsmen were doing likewise over there. The bond of kinship between us and them was especially strong at such a time.

Now, however, the main reason for Ukrainian adherence in religious matters to the Julian calendar no longer exists, for neither Poland nor her Polonization threats to Ukrainians exist. Granting that Poland becomes resurrected again some day, still it is very unlikely that her boundaries will once more encompass any part of Ukraine. Her very allies, judging by what Lord Halifax said early this week, have stopped promising the reconstitution of her pre-partition borders; whether it is because they fear antagonizing the Soviets, or because they have at last realized the folly of re-creating such artificial borders, we have no way of telling. At any rate, it appears safe now for Ukrainians to start celebrating their religious holidays the same time that most of the Western World does, especially since in most other respects their world-outlook is more Western than Eastern.

But whether that freedom to change their religious calendar is of any consequence to them in the old country, is highly problematical. For just as Eastern Ukraine so now in Western Ukraine the very practice of religion is strongly discouraged by the militantly atheistic Soviet rulers. A regime that has no compunctions about murdering so revered a religious leader as Metropolitan Andrew Sheptytsky, not to mention the others, is not likely to tolerate religious feeling among those whom it holds in complete subjection.

Yet there is nothing to deter us here in America from now basing our religious calendar upon the Gregorian model, except, perhaps, tradition and sentiment.

Such a change here would undoubtedly be welcomed, primarily because it would enable us to celebrate Christmas and Easter on the same days, and observe Lent during the same period, as do most other Americans. That in itself would have its advantages. It would mean, for example, the elimination of that inconvenience, and, in some cases, hardship, we have to endure when we celebrate Christmas on January 7th, usually a weekday whose hustle and bustle of industrial and business activity mars our holiday spirit, and upon which many of us are obliged to be at work or in school.

Yet tradition and sentiment are very strong among our people. Because of them, there are probably many among us who will oppose any such change, ever more among the American born and raised younger generation than one would suppose. Yet the proposition is worth serious consideration.

THE UKRAINIAN NATIONAL ASSOCIATION HAS BEEN THE FOUNDATION OF UKRAINIAN-AMERICAN LIFE FOR THE PAST FORTY-FIVE YEARS. STRENGTHEN IT BY JOINING IT. DO IT NOW!

MOLOTOFF SPEAKS ABOUT UKRAINIANS

In his speech last Monday in connection with the celebration of the twenty-second anniversary of the October Revolution, Premier-Foreign Commissar Vyacheslav M. Molotoff commented upon the Soviet occupation of Western Ukraine, formerly under Poland, together with its 8,000,000 population.

Just as the Soviet Byelo-Russian people have now been united throughout their whole territory and "the integrity of Byelo-Russia has been fully restored," he said, "The same may be said of the Ukrainian people, who for many centuries were split into separate parts and were long subject to severe national oppression. Now the Ukrainian people, too," he continued, "have been united throughout their whole territory. The cherished dreams of the finest representatives of the Ukrainian people, who have made countless sacrifices in the cause of national emancipation, have been realized. At last the time has come when we can say that henceforward the Ukraine is united. We may well believe that the Ukraine, with her present 39,000,000 inhabitants, and rapidly growing population, will soon overtake some of the great countries, France, for example, with her 42,000,000 population."

Fine words indeed, yet it is significant that Mr. Molotoff made no mention of the notorious Soviet persecution, famine, and purges in Eastern Ukraine, nor of the reported recent executions of Ukrainian patriots in Western Ukraine. Neither did he mention that among those "finest representatives of the Ukrainian people, who have made countless sacrifices in the cause of national emancipation," were many who abhorred Moscow rule, Czarist of Red, for its ultimate aim is the national extinction of the Ukrainian people, and therefore fought against it, and perished in the fight. United the Ukrainians are today, yes, but not free.

OLGA LEPKOVA MAKES AMERICAN DEBUT

Recently arrived from Canada, where she had completed a successful concert tour, Olga Lepkova, Ukrainian opera, concert and radio singer, who came to America last February, made her American debut at the Ukrainian Center in Newark, Sunday, October 28, followed by an appearance at the November Holiday Concert in Philadelphia last Sunday.

In her Newark recital the singer revealed a voice of considerable power, richness and extensive range. Especially striking was the brilliancy of her upper tones, quite unusual for a mezzo-soprano, which she is. She sang with marked appreciation of the varied moods of her songs, and moulded her phrases with a feeling for musical and textual line. In a word, she did justice to the praises that had preceded her from the old country.

Mrs. Lepkova sang entirely in Ukrainian, with the text drawn mostly from the poems of Shevchenko, although the composers from whose works she created her repertoire included Brahms, Tchaikovsky, Rachmaninoff, Chopin and Moussorgsky, with Lysenko, Stepovy, Ludkevich, Wakhnianin, Barvinsky, and Ludkevich being favored from among the Ukrainians. Altogether she sang at the Newark recital twelve songs. She was accompanied on the piano by Mrs. Olga Lachowich.

Red Murder of Sheptitsky

By ANNE O'HARE McCORMICK

DEATH came to the Archbishop of Lwow in the same form as it must have come to countless others in the dual invasion of Poland. A list of well-known citizens reported killed by the Russians when they occupied the Galician capital is just another list of names in an endless roll of horror, until one of them suddenly springs to life and brings back a room, a face, a snatch of remembered conversation. The Ukrainian poet with his haunted eyes. The editor looking up from his littered table with eager surprise to greet an American. The professor springing from his desk to follow the visitor down the slushy street because he thought his English might be useful. Celewicz, the anxious deputy to the Sejm, quoting Pilsudski's view that an independent Ukraine would weaken Russia and help to protect Poland alike from the Soviet and the German colossus.

These are listed among the Ukrainian leaders "executed" when the Red Army entered Lwow to "liberate their Ukrainian brothers." The reports may not be true, for there is no way to check on what is really happening either in the Russian or the German part of conquered Poland.

Vatican Confirms Tragedy

The old Primate of Galicia is among the dead. Earlier reports that he was killed by the Russians were confirmed yesterday by the Vatican. He must have been easy to kill, for he was 74 years old and for eight years had been paralyzed from the waist down by arthritis. Yet the deed must have been hard, too, supposing the invaders broke into the bare, uncarpeted room where he sat motionless at a curtainless window, before a desk piled with papers, and looked down the hill upon the city he had loved and fought over for forty years.

For old Andrey Szeptytsky was of the breed of the Mayor of Warsaw. Even chained to a chair, he looked a giant. A shock of white hair was flung back from a leonine face lighted by eyes that flashed with indignation mellowed

by compassion and crackling humor. He was a militant Ukrainian, head and soul of the movement, though the Poles charged bitterly that he was really a Pole, who fought the "Polonization" policy of the government, particularly the parcelization of land which was driving the Ukrainian peasants from their villages. He was also a militant churchman who fought with equal spirit the "Latinization" of his people by his fellow-churchmen.

Once a Soldier

Eastern rite or not, there was nothing Russian or Greek or Byzantine in the mentality of this fighting Archbishop. He was a man of the world, and decidedly of the Western world, once a soldier in the Austrian Army, in his youth a friend of Franz Joseph, a prisoner of the Russians, a prisoner of the Poles, a great scholar, a great adventurer, a great noble who stripped himself of everything to educate and help the dispossessed among his own people. His old soutane was threadbare, and there was nothing in his chilly and shabby "palace" but books. "Don't ask me questions, about the situation here," he cried. "Go across the courtyard and talk to the peasants from the villages." They were there by the hundred, crowding the basement rooms of the baroque cathedral, miserable and benumbed families driven from their homes, they said, and saved from starving by the Archbishop's daily hand-out of bread and soup.

These people and the poor peasants along the eastern border, who had once been part of Russia and belonged to the Orthodox Church, may have welcomed the Soviet armies and the new parcelization of the land in their favor. But Lwow and the Western Ukraine, except for three years of occupation during the World War, were never incorporated in Russia, and Ukrainian opposition to the Poles was mild compared to their dread of Soviet occupation.

At the critical moment, the old Archbishop would have taken up arms for the Poles if he could. Perhaps he did. Perhaps he laughed at the little commissars who

Poland's Mistreatment of Ukrainians

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Galicians Admired by Polissians

It is interesting to note that the very backwardness of the Polissian dweller, especially in the rural districts, kept him strongly bound to his Ukrainian national traditions. The Polish culture which his rulers attempted to inculcate into him, rolled off him like water off a duck's back. Only in the more worldly cities and towns did this culture have any effect, mainly upon the impressionable youth.

Essentially, however, the Polissian was deeply attached to everything that was native to him. For that reason he was unusually cordial in his welcome to tourists from that "hard Galicia," that center of Ukrainian national feeling, and especially from that well-nigh fabulous Lviv, where the Polish lords were not feared and where Ukrainians never ceased their bold struggle for their rights.

The coming of such a tourist was known in the village even before he arrived there. Especially welcomed was the Ukrainian newspaper he brought with him, and it was passed from hand to hand, eagerly read by everyone. In this manner, quite a number of young Polissians learned to read their native language, and eventually some of them contributed articles to newspapers in Galicia.

saw to it that their "Ukrainian brothers" will hear no more of independence. He could be witty even in English, and that was something in Lwow. Certainly he defied his executioners, for he was one of those unconquerable spirits, burning like a flame in his cold room, that one touches once and never forgets. What he was cannot be killed. In the travail and inner conflict which was part of the tragedy of Poland, he was tearing down to build up. "If we can survive this ordeal," he said, "one day we shall achieve unity in diversity." At the end he threw himself on the side of Poland against her invaders from both sides, and that is significant, for in those ultimate choices, taken today all over Europe, lies the hope of the future.

(The New York Times, November 4, 1939)

Religious Persecution in Kholmshyna

Kholm was the ancient capital of the Ukrainian king Daniel. The region around and named after it — Kholmshyna — has become Polonized to such an extent that the Ukrainians in it are a minority.

The czarist ban upon the Uniate (Greek Catholic) Church in this region in 1875, and the evacuation of its Ukrainian Orthodox population in the World War during the retreat of the Russian armies, are two factors that greatly aided the Polonization of Kholmshyna.

Religious persecution here had its origin in the 17th century, when Polish Roman Catholic circles gave free play to their antagonism to the Uniate Church, which though essentially Catholic was repugnant to them for the same reason that the Orthodox Church was, namely, it conserved national feeling among the Ukrainians.

This religious persecution was continued by Russia. During the second half of the last century, the czarist government banned Greek Catholicism, and blood flowed freely before the ban became wholly effective. Despite the ban, the Ukrainian Greek Catholics of Kholmshyna remained true to their faith, and when in 1905 a czarist decree allowed them to transfer to any faith they pleased, excepting Greek Catholicism, about 200,000 of them, about one-half of Kholmshyna's population, embraced the Roman Catholic faith and thus entered upon the road leading to their Polonization.

Most of the other half of the population, the Orthodox half, was evacuated, as already told, by the Russian armies during their retreat in the World War. Of those who were thus evacuated, only a small number returned after the Russian Revolution. Their lot became very difficult when by the Treaty of Riga between the Reds and Poland, Kholmshyna fell under Polish domination. From the very outset, the Polish government began to persecute them, especially their Church. Some Orthodox churches were closed, others turned into Roman Catholic churches, while church property was distributed among Polish colonists.

(To be continued)

SHEVCHENKO AND WOMEN

Women in the Life and Work of Taras Shevchenko

By DR. LUKE MYSHUHA

Translated by W. SEMENYNA

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He studied French and attended lectures in physics. But he was troubled with incidents like the following one which he relates in his story, "Artist."

"On the same floor on which I live, there moved in recently some official with his family: a wife, two children, and another poor soul, a pretty fifteen-year-old girl. How I found out all this, I will relate to you right away.

You remember well your past quarters. From a small entry, the doors opens to a common corridor. One day I opened this door and just imagine my surprise. Before me stands a beautiful girl, embarrassed and blushing to her ears. I did not know what to say to her and, silent for a while, I bowed to her and she, covering her face with her hands, ran away and behind a neighbor's door. I could not understand what it all meant and after long surmisings and deductions I went to my class. I could not make any headway with my work. The next day she met me on the steps and blushed as she did before. I, also, stood still like one that is thunderstruck. She smiled, but so sincerely, so innocently that I could not help burst out laughing. Suddenly someone's footsteps cut our laughter short. She placed her finger to her lips and ran away. I went up the stairs with all the dignity I could muster and came to my room more mystified than ever.

The thought of her tormented me for a couple of days. Every so often I would go out into the corridor with the hope of meeting my

unknown friend, but she, although coming out into the corridor, would hide so quickly that I did not even have a chance to nod my head in her direction, to say nothing of greeting her.

Thus a whole week went by and I began to forget all about her. But listen to what happened next. Sunday at ten o'clock in the morning Yakim came to see me and guess whom he brought with him? My mysterious dirty-faced beauty. 'I caught a burglar in your house,' he said, smiling. I glanced at the puzzling mischievous girl and became just as embarrassed as the caught culprit. Yakim noticed it and let go of the girl's hand and slyly smiled.

But the freed beauty did not run away as one would expect, but remained at her place and adjusting on her head the kerchief and her hair, glanced around and exclaimed, 'I thought that you were sitting and painting right against the door, and you were in the next room.' 'And if he were painting right against the door?' asked Yakim. 'Then I could peek through the keyhole and watch him paint.'

For a long time this young mischievous girl did not leave the mind of the young artist. She would run into Shevchenko's workshop several times a day: run in, chirp, and flutter about as gay as a bird.

Once he had to call in a model. The neighbor's girl ran into his room, laughing and happy as usual, but when she noticed the model, "she suddenly became numb, then uttered a cry and like a tigress jumped upon the model"—and became a model herself.

Once a friend asked him, "What may all these visits of your mischievous girl lead to?" at which the artist trembled but quickly regaining his composure and answered, "In my opinion—to nothing." Then the friend added, "Take care of her, my friend, or beware of her. Do as you feel, only remember and never forget that a woman is a holy and an un-abusable object, and at the same time so fascinating that no will-power can resist her charm. Only the feeling of

the highest angelic love, only that alone can safeguard her from disgrace, and us from eternal remorse."

Having won a new prize in the academy, the artist ran from the academy to his dwelling and beaming with joy began to kiss his neighbor, Mrs. Mykhailova. Shevchenko relates that all this happened on the stairway, but in his opinion "there was nothing wrong in this, although thank God nobody saw it." Even then Shevchenko could not bear to have a woman's feelings hurt or her character besmirched, because: "To a woman, no matter who she may be, we owe, if not respect, at least decency."

He wracks his brain as to what to give this girl whom he was teaching to read. "They say that romance novels are not good for young girls to read, but really I do not see what there is wrong about them. A good romance sharpens the imagination and ennobles the heart, while a dry, though maybe a wise book, not only does not teach anything but even drives away desire to read."

At that time world-reared women appealed to Shevchenko because "Everything about them, from their words to their nations, is in such an even agreeable harmony." But all in all Shevchenko preferred the family life of the common people because, as he himself claimed, among them he felt perfectly at peace.

Everybody was taking a liking to this recent serf. Everybody was kind to him. Bruelov dined at his apartment. And yet, regardless of it all, he felt downcast at times. During such hours only his charming pupil-model had an encouraging influence over him. It was then that he would have been so willing "to unfold to her his suffering soul; to flow open, to melt into tears before her."

One thing saddened Shevchenko. His pupil on whom he relied so much did not like to read. During a whole month she hardly read half of "Robinson Crusoe." "I must confess to you that such indifference was very bitter to me, so bitter that I began to repent for having taught her

THE MARCH OF THE RED KHAN

THE hordes of Asia are again on the threshold of Europe. As in 1241 or in 1683, Europe stands today at the mercy of a red Genghis Khan, bulwarked by a not very willing satellite, the brown Khan of Berlin. While one is occupied in the west in a war of his own making, the other is moving swiftly into once impregnable strongholds.

Western Ukraine fell the first victim. For long years the symbol of anti-Bolshevism, truly an ante-murale of European civilization, she fell before the hammer and sickle without a blow being struck in her defense.

Latvia, Lithuania, Estonia and perhaps now Finland await their turn to be led, like the sacrificial lambs of the Bible, into the yawning mouth of the Moloch of Russia.

And the world is silent, seeking only legal formulae to determine whether the march of the Red Khan is aggression or not... Officially, Stalin is still "neutral." Throughout the world his agents proclaim that "Stalin is saving civilization from the menace of German imperialism."

And while the democracies have risen in the west to challenge the dreams of the Brown Khan, no champion has yet come forth to meet the challenge of the Red.

Western Ukraine—the Ukrainian "Piedmont"

Anyone who knows Ukrainian history understands the part Western Ukraine played. It was Lviv, Halych, Lutzk, Zvenyhorod and Peremysl, cities of Western Ukraine, that became centers of Ukrainian culture and western civilization when Kiev was overrun by Mongol hordes in the XIIIth Century. It was in those cities that Ukrainian education developed, the first printing establishments were founded and religious life flourished in numerous monasteries and brotherhoods.

During the XIXth Century when Eastern Ukraine was driven into the ground by the heavy boots of the Russian tsars, Western Ukraine enjoyed nominally more opportunity under Austro-Hungary to carry on the difficult task of Ukrainian liberation. There Ukrainian books were printed that were barred in Eastern Ukraine; there Ukrainian ideas were born and developed; there the first national-

ist brochure, "Samostiyna Ukraina" (Independent Ukraine), written by the great Ukrainian patriot from Kiev, Mykhailo Mikhnovsky, in 1890, was published. It was there also that the nuclei of the Ukrainian Army were organized. Later this army played a heroic role in Ukraine's war of independence against Russia.

In 1918 Lviv did not wait long but followed Kiev in declaring the independence of the Western Ukrainian Republic, and on January 22, 1919, united with Great Ukraine to form the Ukrainian National Republic.

After the Polish-Ukrainian War of 1919, when Western Ukraine was conquered by Poland, supported largely by the Allies, and after this conquest was approved by the Allied Council of Ambassadors on March 15, 1923, Western Ukraine did not cease to be the Ukrainian "Piedmont."

Despite the unbearable conditions growing out of the Polish occupation, the Ukrainians were able to create a flourishing state. Thousands of cooperatives, cultural and enlightenment organizations, schools, banks and churches, literature, music and art grew and attracted world-wide attention. And the Ukrainian Greek Catholic Church under the Metropolitan Andrey Sheptytsky, became not only a rampart against Polishization, but also against the Bolshevization of Western Ukraine.

Anti-Polish and Anti-Russian

Hemmed in by Poles and Bolsheviks, the Ukrainians bravely resisted both. Every political conception and cultural trend emanating from Moscow or Warsaw was rejected by the Ukrainian people as inimical. All efforts to bring the Ukrainians under the aegis of Russia or Poland broke like waves on the rock of Ukrainian nationalism. For the Ukrainians wanted to remain Ukrainians and masters of their own soil.

Russia's Age-old Designs on Western Ukraine

Russia's tsars, nationalists and imperialists always dreamed of annexing Western Ukraine. Throughout the past century, Russian money and propaganda poured into Western Ukraine in order to make the people "Moskali." Even

after the war, when the ill-advised policies of Poland seemed about to drive the Ukrainians into the arms of Russia, herald of "the liberation of the oppressed,"—they did not permit themselves to be seduced by the siren songs of Red Moscow.

Eastern Galicia Never Russian

Following Russia's surprise invasion of Poland, various newspapers, not very well-informed, wrote that "Russia has retaken from Poland that Ukrainian land that once belonged to her." Actually, Eastern Galicia never belonged to Russia. It was under Austria-Hungary from the late XVIIIth Century after the partition of Poland, but it never knew Russian domination. Russia has no political historical or national grounds on which to claim the territory. Her only motive in conquering the area was to wipe out those Ukrainians considered dangerous to her occupation of Eastern Ukraine.

Germany's "Diabolical Plan"

In our last editorial, we showed that Germany was no friend of the Ukrainian people. All of her ideology as an aggressive empire was constructed on the conquest of foreign people. Ukraine was selected as the most precious pearl to be won by those conquests. But in order to mask her plans, Germany tried to flatter her future victims with promises of "sympathy," "amity" and even "protection." Thus did Germany deal with Carpatho-Ukraine. But when the show-down came, Germany "sold" the territory to Hungary and Poland. So it was with Germany's approval that Hungary destroyed the finest elite of the Ukrainian people, the patriotic youth of Carpatho-Ukraine.

There is no doubt that Germany did not expect to abandon future conquests after seizing Poland.

Her "Drang nach Osten" did not mean to stop at Czecho-Slovakia but to reach Ukraine at least. Czecho-Slovakia and Poland were merely hurdles blocking the road to Ukraine. Now they have been removed, and for the first time in history Germany has a common frontier with Ukraine. At the first opportunity, there seems no question but that Germany will move eastward again.

And there lies the ruthlessness of Germany's plan to conquer the Ukrainian people. She knows that the Ukrainians did not want German oppression any more than they want Russian, Polish, Rumanian or Hungarian. So from one side the Germans delude the Ukrainians with "sympathy" and from the other, return them to the Soviets, who will destroy the Ukrainian intelligensia, culture, religion, family life and the very foundations of West European civilization. Then when Germany marches to "free" the Ukrainians from Russia, she will find only dispossessed, nationally destitute serfs and proletarians.

Hitler and Stalin Cannot Succeed

But this union of the Red and Brown Khans cannot succeed in crushing Ukraine any more than did the several alliances of Russia and Poland against Ukraine, namely the Treaty of Andrusiv in 1667 and the Treaty of Riga in 1921. Bolsheviks and the uniformed can think that "Ukraine has fallen," but Ukrainians do not think so. To them the Stalin-Hitler axis means only the beginning of the end of their empires. Hitler himself predicted as much in his "prophetic" *Mein Kampf*. Neither gave birth to Ukraine; neither will bury her. Ukraine fought Lenin, Denikin, Wrangel, Eichorn and the Kaiser in the last war; she will continue fighting in this one.

If Chamberlain fights aggression in order to establish a just and humane order in Europe, based on the respect of the aspirations of every nationality, then Ukraine must be included in his great program. There can be no peace if one aggressor (Germany) is destroyed with the possible help of another (Russia). There can be no logic in crushing the Nazis without eliminating the Communists.

Such a solution, *ceterum censeo*, will save Europe from chaos and enable all people to achieve that which they have been fighting for down through the centuries: peace, freedom and democracy.

V. S. DUSHNYCK.

(An Editorial, *The Trident*, October, 1939)

to read. Of course I did not tell her that, I only thought so, and she, as if she had espied my thoughts, next day finished reading the book and in the evening by the tea table related to her indifferent aunt all about that eternal creation of Defoe—and with such spirited sincerity and in such detail that I was ready to kiss my pupil."

Kobzar and Haidamaky

It seemed that the life of the capital had engulfed Shevchenko in a whirl: the Academy, the famous painter who became his tutor and friend, famous poets, friends and acquaintances, luxurious restaurants with good wines and good music, beautiful and cultured women's companionship, the theatre and ballet.

It is reasonable to think that the mind of the recent serf should have been in a daze, and therefore it is interesting to know what Shevchenko thought of himself at that time: "You dress yourself well, go to the theatre," he wrote then, "listen to concerts, live among good thoughtful people; in one word, you bask in a paradise—but what is happening there, at your home, in Ukraine?"

In such moments, which grew as time went by, he threw aside his brush, his associations, locked himself up and composed verses. The first poetic work he wrote was "Prychynna" (Bewitched), a ballad about a girl who wanders by a grove beside a pond and waits for her young Kozak lover who left her with promises of returning within a year, and whom she has given up for dead. Why this injustice to the young people, and why to an orphan?

... Oh God, Almighty!

Why do you punish her innocent youth?

Because she gave her heart away

To a Kozak lad? Forgive the poor orphan,

Whom is she to love? Without a kin,

She is, like a bird in a strange land."

The fact that Shevchenko composed verses was known by his friend, Hrebinka, a Ukrainian poet, who in a letter to another Ukrainian writer, Kvitka Otnovianenko, in the year 1833, wrote: "There is, here, a countryman of ours by the name of Shevchenko, and how eager he is to write verses! When he writes something, one might as well sit down and gape with admiration..."

And it is no wonder that Hrebinka wrote what he did when we consider that young Shevchenko in the twenty-fourth year of his life, having just come into freedom, composed a poem which begins with this description of nature:

Roaring, the groaning Dnieper stretches,
The whining wind with anger raves
And lofty willows which it catches
Bow to the rolling mounting waves.

The pallid moon with mystic motion
Is peeping from behind its shrouds
And like a skiff out on the ocean
Comes up and sinks behind the clouds.

The morning heralds are yet resting
And everywhere calmness reigns,
While in the grove the owls are calling
And branches creak and creak again."

which, set to music, has become one of the most popular of the Ukrainian songs.

One day Peter Martos, a wealthy Ukrainian landowner of Poltava, whose portrait Shevchenko was painting, picked up off the floor a piece of paper covered with verses. Word by word he found out that Shevchenko not only painted but wrote as well. Martos read other verses and became so enthusiastic over them that he undertook to publish them at his own expense.

In this manner there appeared in Petersburg, in 1840, a little book entitled "Kobzar," a collection of Shevchenko's poems. Reading it, Kvitka

wrote that his hair stood on end and that he pressed the "Kobzar" to his heart because the thoughts expressed in it lay heavily upon his soul. For, as Shevchenko wrote:

There was a time when cannon roar
Re-echoed through Ukraine
When Zaporozhian lads knew how
To rule their own domain.
Ruling nobly, they, with courage,
Gained freedom and glory—
But all that has passed, and what's left
Are graves to tell the story."

Into this first collection entered Shevchenko's ballad "Topolia" (The Poplar), about a girl who fell in love with a Kozak who went away and perished. The poet advises the girls to:

Be loved and love with tenderness
Just like your heart dictates."

because he believes that:

The heart alone knows best
Whom it shall love!"

and that life is incomplete without love, because:

Without true love the daily light
Is like a rival's greeting,
Without a lover all is still
And yet the heart keeps beating."

That is why this girl does not listen to her mother and spurns her wealthy but unwanted suitor. To her mother's advice that:

"You will lord o'er others,"

she replies:

"I don't want to rule o'er others,

I don't want another;

With the scarfs that I have gathered
Bury me, dear mother!"

13) „Прийчина", 1838, Petersburg.

14) „Ізба Пилипа", 1839, Petersburg.

(To be continued)

RAMBLINGS OF A WORD-HUNTER

GOVERNMENT DROPS "MILCH COW"

THE New York Times reports from Washington, D. C., that the Department of Agriculture has decided to call a cow which gives milk simply a "milk cow," discarding thus without fanfare the old spelling "milch cow," which for generations has puzzled school children.

This is one of the rare instances in which the Government decided a linguistic question, and all the reasons, it seems, are on its side.

However, one question, please! What about that other "milch cow," that person from whom money is easily obtained? Should he also be turned into a "milk cow," or continue business under the old firm name of milch cow? Should the latter course be adopted, then a separation of the two meanings would ensue; the cow giving milk would be a "milk cow," the sucker would remain a "milch cow."

Similar processes are not absent from the English language. The word "thrash" in the meaning of beating or severe criticism is of course, nothing else but a figurative extension of "threshing," which is beating of something, especially of grain, with flails. Yet, what used to be one word split into two, one used generally for its literary, another for its figurative meaning.

Tracking Down A Word

A recent comer from Ukraine, while visiting an old immigrant, became interested in the fish offered to her at the dinner. It tasted well, and she wanted to know the name. She received the answer, "It's codfish." "What's 'cod' in Ukrainian?" she asked.

This started her host upon a word hunt, which eventually involved me. The hunt became complicated owing to the lack of a good English-Ukrainian dictionary. We had to help ourselves with other dictionaries. The use of an English-Russian dictionary and of a Russian-Ukrainian dictionary gave us the name of "триска," triska. As "triska" meant a "chip," and the codfish certainly does not remind one of a chip (as a flatfish, like flounder, would), we checked up our findings by means of the Universal Ukrainian Encyclopaedia. Under the title "трап," which is the Ukrainian word for cold-liver oil, we found that this medicinal oil is produced out of the liver of two fishes called in Ukrainian "дорш," "dorsch," and "вахня," "vakhnya," respectively. Under the title "ЛОПІШ" we found finally the cod, as the Latin name of "Gadus morhua" proved.

An additional examination of German-English dictionaries disclosed that this fish is called in German "Dorsch"—a fact which might suggest that either the Ukrainians borrowed the name of this fish from the Germans, or the Germans borrowed it from the Ukrainians. In view of the fact that the species is not known in the Black sea, but is known along the western coast of Europe, the former is probably the case.

er.

ARE YOU BORED? LONELY? AMBITIOUS?

Then come to the International Institute, 341 E. 17th St., New York City on TUESDAY Evenings, for a whole evening of fun, relaxation or work. Every Tuesday is open house at the Institution. Here are some of the things you can do there:

6:30 to 7:30 P. M. THE MODERN DANCE. 50¢ per lesson

7:30 to 8:30 P. M. GET ACQUAINTED IN THE LOBBY. Informal singing, table games, Badminton, Ping Pong, etc., in Auditorium

8:30 to 10:00 P. M. INTEREST GROUPS: Dramatic Workshop, Craft Putter Shop, Fireside Discussions, etc.

10:00 to 10:30 P. M. Refreshments and Good Night

Come down this Tuesday and get all the details.

More Minorities -- More Pawns

(Concluded)

How Leading Poles Viewed Minorities

Part II of the "Survey-Graphic" article describes a few of the personal interviews with prominent Poles and also with leaders of the minorities the author had during his visit to Poland three years ago. Many of the specific charges and counter-charges had to be discounted, he said, for neither side possessed a monopoly of validity. "But there could be no doubt," he declares, "that the dominant elements among the Poles were determined to maintain for their own people the position of 'Herrenvolk,' a 'master' people whose duty it was to civilize and assimilate kindred groups and to eliminate 'alien' elements. The guarantees for the protection of minorities which the Paris Peace Conference had forced upon the new Poland were deplored as a violation of the country's sovereignty and as an unwarranted interference with the internal affairs of a proud people."

An American's "Most Uncharitable View"

"The most uncharitable view of minorities I heard expressed in Poland was by an American, Paul Super, the director of the Polish Y.M.C.A. This gentleman apparently preferred the genteel bigotry of the Polish aristocrat to American tolerance and equality of opportunity. He spoke of race and blood like a seasoned Nazi and dubbed the White Russians 'primitive wards of the state' whose pretensions to cultural freedom could not even be considered. He favored complete Polonization except for the Jews, and was so impatient with Ukrainian intransigence that he approved of the brutal 'pacification' of Eastern Galicia in 1930."

Complaints of Minorities

Such Polonizing tendencies, the author states, did not represent the view of every thinking Pole. "But much as the minorities appreciated expressions of good will, they had to reckon with the words and deeds of the ruling authorities who were committed to repressive assimilation. The minorities complained bitterly of the settlement of Polish colonists in their midst, upon land which should have been distributed among the land-hungry local peasantry. They claimed that administrative positions and army careers were virtually closed to them. They cited figures to show that many hundreds of minority schools had been closed to make way for bi-lingual schools [which speedily turned in Polish-language school.—Editor] which served as agencies of denationalization." Ukrainians remembered in harrowing detail their 'pacification' by the Poles in 1930.

"I spoke to most of the important Ukrainian leaders and felt that they honestly hoped that the compromise [the so-called 'normalization'—Editor] of 1935 would lead to genuine understanding."

Intolerant Nationalism Cause of Poland's Fall

Concluding the second portion of his article, Prof. Janowsky declares significantly that, "The policy of narrow and intolerant nationalism to which the Polish ruling classes adhered, contributed materially to bring about the calamity which has now befallen them and their people. Many of the bitter conflicts with the minorities might have been avoided, and the time and energy devoted to economic progress, to projects of social welfare, and to the strengthening of the security and defense of the country."

Ukrainian Antagonism Towards Soviet Rule

In the third and final part of his article, Prof. Janowsky endeavors to answer the question what the future holds for the minorities.

He points out, in this connection, that the former minorities of Poland are not at all enthusiastic about the Soviet regime, under which many of them are today. "I met and spoke with leaders of every important party among Po-

land's minorities and I did not find much enthusiasm for the Soviet regime. There was a time when land-hungry peasants looked longingly across the Soviet border where White Russians and Ukrainians (Soviet citizens) owned the land. But compulsory collectivization and the famine in the Ukraine, as well as the 'trial' and purges, alienated the kindred peoples living in Poland. The Ukrainians, in particular, were disillusioned by the denunciation even of the Soviet Ukrainian communist leadership on account of 'petty bourgeois' nationalist leanings."

In conclusion, he writes that, "The partition of Poland has not solved the minorities problem. It has resulted in creating more minorities, more pawns of power, more bitterness and inevitably more conflict. For a solution we must still look to a reconstruction of East Central Europe (Poland included) along the lines of economic collaboration and cultural pluralism."

THE NEWARK YOUTH CONVENTION

(6)

Discussion on the reports of John S. Billy of Cleveland, Vice President and Sports Director of the UYL-NA, and of Peter Zaharchuk, Treasurer, was brief on account of the Music Festival which was to be held early that afternoon. A few who had questions to ask about sports, such as Alexander Yaremko, decided on that account to refer their questions to the special sport meeting that was to be held that day. The reports of both officers were accepted unanimously. Since there was no auditing committee in existence, one was appointed by Chairman Piznak on motion of Joseph Uhorchak of Jersey City. It consisted of Anne Dubas of Newark, John Kosbin of Brooklyn, and George Prowe of Bloomfield, N. J.

The session adjourned at 1:15 P.M. In the afternoon of that Sunday the delegates and guests attended the UYL-NA Music Festival and in evening the Banquet and Dance.

The third day's session of the seventh annual convention of the Ukrainian Youth's League of North America was opened Monday, September 4, at 12:15 P. M. Chairman Piznak announced the appointment of Stephen Shumeyko, John Romanition, John Omelyk, Roman Lapica, and John Roberts as members of the Committee on Resolutions. Later the committee elected John Roberts as its chairman.

Chairman Piznak then announced that he would give Miss Anne Zadorosne, editor of the Trend, the opportunity she had demanded to present before the congress "factual evidence" on the question whether Ukrainian Nationalism had anything in common with fascism.

Miss Zadorosne stated her belief that Ukrainian Nationalism had been democratically inspired, by such men as Khmelnytsky, Shevchenko, Drahomaniw, and Franko, but that of late there were some elements involved in it that she did not consider as being democratic. As proof of this statement, she read excerpts from a number of Ukrainian-American publications which espouse Ukrainian Nationalism, which excerpts, she charged, prove that Ukrainian Nationalists at times identified themselves with Fascism.

She first cited "Vistnyk," July, 1933 issue, published by ODWU (Organization for the Rebirth of Ukraine), from which she read statements purporting that Ukrainian Nationalism was an outgrowth of the modern form of nationalism that had its beginnings in Italy.

Next she cited the "Svoboda," March 18, 1938 issue, published by the Ukrainian Press and Book Company, which contained an article, (written by an anonymous Ukrainian from the old country), from which she quoted the following passage: "...as long as Germany does not go against Ukraine, we have no need to go against her. It is a fact that in warring upon Communism, Germany helps to destroy our greatest enemy. Such things should be considered in the light of cold reason. Whether one likes Hitler or not, whether one is a friend or foe of Nazi Germany, one should first consider the interest of Ukraine... those nations, such as Japan, Germany and Italy, which without threatening our

NEW YORK CITY.

An unusually fine and stirring program in celebration of LISTOPADOVE SVYATO (Ukrainian Independence Day) will be held TOMORROW evening (Sunday), at Stuyvesant High School, (15 Street), beginning at 7:30. Admission 40 cents. Olga Lepkova, famous Ukrainian singer recently arrived from abroad, will appear. Also: (1) Ukrainian Youth Chorus of N. Y. & N. J. under Stephen Marusevich, (2) Ukrainian Orthodox Chorus under George Tatariw, and (3) String Ensemble with Anne Troscianecky—soloist. Speakers will be Dr. Luke Myshuha and Michael Piznak.

It's worth attending!

Ukrainian Central Committee of New York

NEWARK, N. J.

Sons and Daughters of Ukraine present America's original LUCKY HOUR DANCE on SATURDAY Evening, NOVEMBER 18, 1939, at the Ukrainian Center, 180-186 William St., Newark, N. J. Featuring Freddie Richman and his Hi-Hatters. Commencing 8:30 P.M. Subscription 40 cents.

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!

PHILADELPHIA, PA.

FALL FROLIC given by United Ukrainian Youth Clubs of Philadelphia SUNDAY Evening, NOVEMBER 12, 1939, Ukrainian Hall, 849 North Franklin St. Music by Nick Boley and his Casa Del Rey Orchestra.

NEW YORK, N. Y.

Is Your name in the Social Register (UUS)? If it isn't, then this is to let you know that a BIG SOCIAL is planned for SATURDAY Evening, NOV. 25th at the International Institute, 341 East 17th St., by the Ukrainian University Society of N.Y. There will be dancing to famous name orchestras (recorded), games, prizes, refreshments for ONLY 35¢, no more, no less.

WARNING!

To the guys and gals of JERSEY CITY! Save most of your energy to celebrate the Ukrainian New Year's Eve with us at the Elk's Club on Journal Square. You'll need it when Al Hall swings your favorite Kozak. See if your pet heart-throb wins the beautiful Oomph-Girl trophy. That's SATURDAY, JANUARY 13th, 1940. 50¢ lets you in on the fun and the Lesia Ukrainka Girls of Br. 171, UN.A will see that you have plenty of it.

NEW YORK CITY.

Keep SUNDAY, NOV. 26, 1939, from 5 P. M. to Midnight open for a GALLA AFFAIR to be sponsored at the International Institute in New York City, by the United Ukrainian Youth Groups meeting there. Watch for details in later ads...in the meanwhile remember our date!

YOUR ATTENTION PLEASE!

You will have the opportunity to DANCE this SUNDAY, NOVEMBER 12, 1939 from 3 P. M. to 6 P. M. at the Make Believe Ballroom, Ukrainian Center, 180-186 William St., Newark, N. J. Admission only 20¢. Sponsored by the Ukrainian Center Girls, who invite you to dance and make merry with them.

interests desire to ruin Russia, should not meet with hostility from us."

Next she cited an editorial of the Ukrainian Weekly, September 25, 1937 issue, quoting from the following paragraph: "The youth gathered at this congress (UYL-NA congress held in Cleveland) realized that in taking this stand the 'Svoboda' is at the same time ever willing to commend those aspects of totalitarian states, whether it be Italy or Germany, which inspire both young and old to high endeavors, to sacrifices for the general good of their nation. In doing this, 'Svoboda' makes no claim to originality, for even those leading American daffies which are militantly opposed to dictator states often do likewise, especially when they see certain elements in totalitarian political philosophy which would be well worth while adopting by American Democracy."

(To be continued)