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"SHEVCHENKO AND WOMEN"

POIGNANT, inspiring, yet at times delicately amusing is the story of the women in the life of Taras Shevchenko,* which came off the printing presses of the "Svoboda" and the "Ukrainian Weekly" just a few days ago. Written by Dr. Luke Myshuha and translated by Wal-dimir Semenyna, it is a work that is bound to impress even the casual reader with the very human yet noble qualities of this great Bard of Ukraine (1814-1861) whose poetry and life have been the inspiration of generations of Ukrainians. It ran serially on these pages about a year ago. Numerous requests have prompted its publication in its present booklet form.

The translator's preface is especially worth quoting here:—

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

"There is hardly a Ukrainian who does not know Shevchenko the

poet and champion of human rights, but few people know him as a hu-man being, and still fewer realize what an important part women played in the life and the creative work of this Ukrainian genius.

"Invited to speak before a Uk-rainian young women's club, Dr. Luke Myshuha, editor of the Uk-rainian daily newspaper "Svoboda," chose as his topic "Shevchenko and Women." The interest it aroused, especially among Americans of Ukrainian descent, has justified this translation which is meant for the benefit of those who do not read Ukrainian..."

* Shevchenko and Women. By Dr. Luke Myshuha. Translated by Wal-dimir Semenyna. 94 pages. Illustrated. Ukrainian Press and Book Company, 50 cents. Svoboda Bookstore, 81-83 Grand Street, Jersey City, N. J.

UKRAINE DURING 1940

Since the liberation of Ukraine is a cause dear to us, as it should be to every lover of freedom and democracy, it is only natural that in looking back over the year 1940 we concentrate upon the Ukrainian situation.

On the whole, it is very difficult to assess the value and significance of this year's events that have vitally affected that situation. They are too close upon us to obtain a proper perspective of them, and their consequences, like the widen-ing ripples caused by a stone thrown into water, have not yet lost their momentum. Moreover, the most vital of these events, centered of course in Ukraine, have been screened from our view by censorship. Still certain deductions can be made from those that are apparent to us.

One inevitable deduction is that a spirit of unrest is rising in Soviet-occupied Ukraine. It was there before the war—as witness what the American press wrote about it then—and undoubtedly the war must have aggravated it, as wars always do. After all, a people who have been, as the "Cork Examiner" of Dublin, Ireland, pointed out in its May 7, 1938 issue, "the least amenable, the most strongly individual, the most fiercely nationalist, therefore the most atrociously suppressed" of all peoples under Soviet misrule, certainly cannot be supposed to have suddenly become tract-able and docile, especially now in time of war when their oppressors have adopted even harsher methods to keep them under control. It is far safer to conclude that they have become more restive, all the more determined to rid them-selves of foreign misrule and oppressors, and that, as the Associated Press reported (September 23, 1938) they are only waiting for the opportunity to strike for their freedom.

That conclusion is certainly inescapable in the case of Western Ukraine, most of which is now under the Soviets too (the remaining fragments being under Nazi misrule). For Western Ukraine is traditionally the hotbed of Ukrai-nian nationalism. That is why the Red invaders were so careful with it at first, treating the Western Ukrainians with touching solicitude for their welfare, addressing them as "blood brothers," reopening their schools which the Poles had closed, promising to distribute the big estates among them, and in every way playing the role of noble liberators. But once they obtained a strangle-hold upon Western Uk-raine, all this solicitude disappeared, to be replaced by an oppression and denationalization so severe, an economic poverty so terrible, and a reign of terror so brutal as to stun even those who had expected just that.

During 1940 revolts were reported to have taken place in various parts of Western Ukraine, as in Lviw and in Tarnopol area early this year, and in northern Bukovina within recent months; it is significant that German Ges-tapo contingents were reported by London to have aided the Soviet troops in quelling the revolt near Tarnopol. Undoubt-edly many other revolts and uprisings took place in Soviet-occupied Ukraine about which no reports managed to reach the outside the world. Their presence merely indicates that which history has demonstrated over and over again, that no amount of oppression and terror can quell the Ukrainians.

But that is something which the warring powers refuse to recognize. Otherwise they certainly would take public cognizance of the plight of Ukraine. Of course, no one but only the naive look towards Nazi Germany to help the Ukrainians win their freedom and democracy, for these principles are inimical to the Nazi concept of "a new order" in Europe. Yet it is sensible and right to expect of those who are fighting the Nazis or who are opposing them by methods "short of war," to include among their declared aims the liberation of Ukraine, too, just as they have done in the case of Poland and numerous other countries.

That, however, they have not done thus far. Ukraine has been completely ignored by them. All those noble and beautifully-phrased utterances about freedom and demo-cracy that fill the press and the radio waves, contain noth-ing at all about the forty-five million enslaved Ukrainian nation, and about its valiant struggle to free itself of the most despotic domination the world has ever seen. No, not even a word about all that. And yet we are asked to believe that this war is being fought for the preservation of free-dom and democracy. Well, perhaps it is—for the benefit of a chosen few. We only hope that the coming year will prove we are wrong in this respect.

1940 "Ukrainian All-American Football Team"

Squad of Twenty-six Is Largest In History of Compilations

A team of twenty-six players re-presenting eighteen of the nation's leading colleges from coast to coast comprise our selection of the 1940 Ukrainian All-American Football Team. This is the largest squad ever assembled by any compiler of Ukrainian All-American Football teams.

A quick look at the varsity eleven reveals that only the Univer-sity of Alabama placed as much as two players on the team. Seven of these Ukrainian stalwarts have played their last game for dear old alma mater. Our entire forward wall, headed by Captain Johnny Kuzman, were all regulars on their respective teams with the exception of the only sophomore, Joe Domnanovich of Alabama's Crimson Tide, and needless to say they vindicated our selection. Joe Stydabar of Chicago Bears' great

pro eleven remains the line coach.

Mike Sekela, who earned his spurs as a Pitt regular, gets the call for the blocking post in a ver-satile backfield mythically coached by a former Pitt luminary, Johnny Michaelosen. Bill Proch of Man-hattan takes over the right wing position this year, flanked by tailback George Muha. Complet-ing this furious four-some, we nominate Joe Postupack of Notre Dame's six-team squad as the plunger.

Honorable mention must be given to Mike Yurcheshen of Case, one of the finest ends among the small-er colleges of the Middle West, and that scoring duet from Susquehan-na University of "Zeravica to Zu-back." Bronko Nagurski retains his position as honorary head coach.

Here's how they line up:

Name of Player	School	Position	Class	Home Town
John Mizen	Washington Univ.	End	Senior	River Grove, Ill.
John Kuzman	Fordham	Tackle	Senior	Coaldaye, Pa.
John Whyowanec	Alabama	Guard	Junior	Connersville, Ohio
Joe Domnanovich	Alabama	Center	Soph.	South Bend, Indiana
Anthony Dobra	E. Strouds. Tchrs.	Guard	Senior	Hazleton, Pa.
Walter Kniaz	Penn State	Tackle	Senior	Lynbrook, L.I., N.Y.
Ken Skoropowski	Boston U.	End	Senior	Chelsea, Mass.
Mike Sekela	Pittsburgh	Q. Backs	Senior	Windber, Pa.
George Muha	Carnegie Tech.	L.H.B.	Senior	McKees Rocks, Pa.
Bill Proch	Manhattan	R.H.B.	Junior	Plains, Pa.
Joe Postupack	Notre Dame	F. Back	Junior	McAdoo, Pa.

RESERVES

Mike Yurcheshen	Case	End	Junior	Cleveland, Ohio
Sloko Gill	Youngstown	Centef	Junior	Campbell, Ohio
Nick Fedorka	E. Strouds. Tchrs.	End	Soph.	Matamoras, Pa.
Sam Metrinko	E. Strouds. Tchrs.	Center	Soph.	Olyphant, Pa.
Pete Koval	E. Strouds. Tchrs.	End	Soph.	Plymouth, Pa.
Lou Zwireck	E. Strouds. Tchrs.	Back	Junior	Wilkes-Barre, Pa.
Steve Sydorak	Moravian	Back	Junior	Bethlehem, Pa.
John Chernansky	Moravian	Center	Soph.	Northampton, Pa.
Mike Feduniak	Kent State College	Back	Soph.	Akron, Ohio
John Karpinol	Fordham	Tackle	Junior	Wilkes-Barre, Pa.
Andy Drugan	Nigara	Back	Junior	Wilkes-Barre, Pa.
Steve Zeravica	Susquehanna	Back	Junior	Trafford, Pa.
John Zuback	Susquehanna	Back	Junior	Trafford, Pa.
John Stefanic	Waynesburg	Back	Junior	Mather, Pa.
Steve Renko	Kansas	End	Senior	Kansas City, Kansas

CAPTAIN: John Kuzman

HEAD COACH: Bronko Nagurski

LINE COACH: Joe Stydabar

BACKFIELD COACH: Johnny Michaelosen

Released from Baltimore, Maryland, December, 1940.

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DIETRIC SLOBOGIN.

Ukrainian Situation Before the War

(Continued)

(Editor's Note: At the present time when so much of the true Ukrainian situation is obscured by war and Soviet Russian censorship, when enemies of Ukraine take advantage of that to spread false reports concerning it, it is well to learn what a prominent British authority on Eastern European affairs had to say before the present war broke out about Ukraine and her struggle for freedom, especially since his remarks on the subject then are very timely now.)

He is Lancelot Lawton, author and journalist. At a meeting of the Near and Middle East Association in London, presided over by Mr. Tracy Phillips, M. C., now on a lecture tour through Ukrainian-Canadian communities, Mr. Lawton delivered an address on "Ukraine: Europe's Greatest Problem." Below is a report on it, as it appeared in the spring 1939 issue of "East Europe and Contemporary Russia," a publication which had attained, in the opinion of the London "Times"—"a commendable and uncommon degree of objectivity...and its contents are unusually well-documented...of value to all serious students of Soviet Affairs." Its editor was Lancelot Lawton. Since the opening of the war no issue of it has appeared.)

IN 1641, the celebrated Cossack Hetman, known as Khmelnitsky, but whose real name was Khmel, mobilized all the Cossack forces and overthrew the dual tyranny. Ukraine then became free and independent, and Khmel was compared to Cromwell, with whom he actually corresponded. Not strong enough to fight simultaneously Poles, Moscovites and Tartars, she later concluded an alliance as between equals with Muscovia, but Muscovia was faithless and sent overwhelming forces into Ukraine, which she eventually annexed. Nine years later, weary of war and strife with Poland, and anxious to quell the Cossacks, whose revolts still continued, she came to terms with Poland, and divided Ukraine with her. But for a century afterwards the Cossacks desperately revolted at frequent intervals. On each of these occasions large numbers of them were deported to other parts of the country, and after the Soviet manner of extermination, many were sent to dig canals in the pestilential marshes near St. Petersburg, the deaths among them being enormous.

Moscovia Becomes Russia

As soon as Moscovia secured her hold on Ukraine, she changed her name to that of Russia. Again it seemed as if the Ukrainian nation was to be extinguished; for, in order to survive, its upper classes had to do what was required of them, that is, submit to Russification or Polonisation. But among the people, the peasants, Ukrainian nationalism lived on. Beginning as a romantic movement in the early nineteenth century, it gradually assumed literary forms and finally became political. At first it would have been content with something less than autonomy, but as even Russian liberals would not hear of so restricted a concession, it gradually, but inevitably, went over to separatism.

Hitherto, culture had been centred in the South. Kiev was nearer to the West than Moscow, and derived much benefit from Latin sources. In reality, Moscovia was the pupil of Ukraine and learned nearly all she knew from her. But from the moment when she annexed Ukraine and changed her name to Russia, she deliberately sought to give a setback to Ukraine—to retard its development. The use of the Ukrainian language in schools and in scientific and historical works was forbidden. Not only was everything possible done to destroy and curb the Ukrainian language, but also to eradicate the national consciousness to which it gave expression. Ukraine was treated as a colony. She was rich in grain and raw materials, and Russia, neglecting her own resources, drew lavishly upon those

of the south. Power was centralised at Moscow; nearly all the officials appointed, particularly judges, were Russians, and Ukrainian patriots were exiled to Siberia. If, as Russian authorities aver, there was no Ukrainian nation, why should this oppression and Russification have been so persistently and cruelly pursued? Even the Russian Encyclopædie could not avoid the admission that, "although it is difficult to discover the moment of its birth, national self-realisation has never died in Ukraine."

What Russian Rulers Feared

That Russian rulers, in spite of what they told foreigners, were at heart apprehensive, was proved by the following extract from a brochure written in 1907 by General Zalesski, President of the Kazan Branch of the Union of Russian People, called contemptuously by many "The Black Hundred": "For 1000 years the Russian people have been collecting a multitude of lands populated by various nationalities. Most of them continue to be hostile, and in the depths of their soul dream how to regain their independence, and sometimes actively revolt. Should a misfortune happen to Russia, these alien nationalities would rise and strive to overthrow the throne and the Russian State."

The condition of Ukrainians in Russia was much worse than that of Ukrainians in Galicia. In the partitionings of Poland which took place between 1772 and 1795, Ukraine, too, was partitioned, and Galicia went to Austria. Ukrainians there were allowed their own schools, their own literature, and finally their own professors at Lemberg (Lviv) University. This liberal attitude of Austria towards the Ukrainians was greatly resented by Russia, and the friction thus engendered was one of the chief causes of the Great War.

World War I

In 1914, the misfortune which General Zalesski feared came to Russia. It was the European War. As a result of it, in 1918 Ukraine for the third time in its history became an independent nation. I have little time to dwell upon the confused events of this period. Attacked by the Bolsheviks, the Ukrainian Government invited the protection of the Central Powers. This invitation suited well the purpose of Germany and Austria-Hungary. They urgently were in need of grain, and, once their armies entered the country, they proceeded to collect supplies with a ruthlessness dictated by necessity. The Ukrainian Government, as it was bound to do, took the side of the peasants, and refusing to co-operate in this confiscation, was dismissed, and the German High Command appointed General Skoropadski, who had commanded a Russian Army Corps, and who was of Ukrainian descent, to be ruler of Ukraine with the title of Hetman.

The Germans by whom he was supported, met with great opposition from the peasants, and many thousands of them were killed. When their resistance to the allies collapsed on the Western Front, they evacuated Ukraine, and Skoropadski, disguised as a German officer, made good his escape to Germany, where he lives to this day. A Ukrainian Directory, headed by Petlura, attacked on all sides by Whites and Reds, did not last long, and soon a Soviet régime was set up in Ukraine.

Lenin's Ideas on Nationalism

At first, before the U.S.S.R. came into existence, the Bolsheviks conceded independence to Ukraine. This was merely a makeshift arrangement on their part to enable them to ride over a difficult period. In his writings, Lenin held that Great Russians, that is, in reality, Mos-

covites, were justified in feeling national pride, because, after all, they had created a revolutionary class, and had brought Socialism within the reach of humanity. "But," he added, "we are not sympathetic with small nations. We stand for centralisation and against the idea of federal relations."

The belief prevails in this country that no one can possibly know what is happening in Soviet Ukraine. It is a mistaken belief. There is abundant evidence in the Soviet press to show that, as Stalin himself has said, nationalism in Ukraine is a major danger. Many observers, both Ukrainian and foreign, agree that the conditions which exist justify this apprehension of the Soviet authorities. Both before and after the War, I myself was well acquainted with Ukrainian nationalism. In 1933, on returning from a visit to Ukraine, Mr. Gareth Jones gave a lecture and wrote some articles in an English daily newspaper, in which he explicitly stated that there was a very strong national movement in Ukraine. Others have confirmed this statement. Prominent among these is Lazarevski, a Ukrainian, who lived ten years in Soviet Ukraine, and was well acquainted with the Ukrainian leaders.

Unlike old-régime Russians, the Bolsheviks do not deny that a Ukrainian nation exists. Lenin wrote these words: "By their oppression, Tsarism and the Great Russian bourgeoisie have left an abyss of bitterness, and detestation of the Great Russians generally, in the hearts of the neighbouring nations. Instead of self-termination, I propose a perfectly precise concept: the right of free secession." This right was actually set forth in the Constitution, but no procedure for claiming it was prescribed. Everyone who has openly advocated separatism in the Soviet Union has vanished.

Disillusionment of Ukrainian Reds

Many Ukrainian Communists sincerely thought that Ukrainian autonomy would be maintained, and that a Ukrainian Party, a Ukrainian economic organisation, and a Ukrainian Red Army would be allowed to exist, independent of Moscow, but they were soon disillusioned. By the Constitution of 1924, which created what is known as the U.S.S.R., Ukraine was wholly deprived of autonomy, and all political, military and economic power was centralised at Moscow. Only the management of her own cultural affairs was left to her. The ulterior motive for this concession was explained by a leading Bolshevik theorist, named Popov, in these terms: "Bolsheviks must not remain outside the Ukrainian national development with which the masses are identified; otherwise it will take a course of its own which will be dangerous for us. In order to come nearer to the masses we must learn the Ukrainian language."

In accordance with this counsel, the Ukrainian language was made the official language. After its prohibition in Tsarist times that was a great concession, Non-Communists, chiefly those grouped round the Academy of Science, as well as communists, eagerly availed themselves of this opportunity, and promoted literary and cultural activities. Undoubtedly a patriotic revival had set in.

In 1925-26, opposition groups, led by Shumski, Maximovich and Khviliovi, a well-known writer, appeared in the Ukrainian Communist Party and demanded the formulation of a National Communist Programme. Thereupon, the Central Committee of the Party in Kiev thought it necessary to inform the Executive Committee of the Third International in Moscow that the existence of these opposition groups was clearly indicative of anti-Soviet activity, both in the cities and in the villages, and that chauvinism was growing in Ukraine.

(To be continued)

Outline of Ukrainian Music

By PROF. ALEXANDER KOSHETZ

FOLK SONGS

Ancient Ritualistic Songs

THE oldest type of Ukrainian folk song is the prehistoric ritual song centering about the ancient nature worship. These songs, along with fragments of pagan ritual, have come down through the centuries to us as folk plays—and some of them, such as the songs of the winter solstice, show that later Christian sentiments have been poured into the pre-Christian moulds, thus giving us Christmas and New Year carols which are mixed in origin.

Historic Songs

Next, historically, comes the colossal cycle of historic songs which have their roots in the stirring history of Ukraine—songs which are astonishingly exact in

their references to events, persons and dates. Side by side with these narratives are found the Cossack Rhapsodies (called "dumi") which are unique among the world's folklore. Structurally, these dumi consist of a musical recitative, accompanied by the bandura—a kind of 23-string guitar. For the most part, they describe the wars from the fifteenth to eighteenth centuries.

Songs from the Life of the People

But the largest treasury of Ukrainian folk songs are based on the lives of the people, from birth to death. Emotions which rise from moments which we all know, emotions which all human beings experience at one time or another—each has found its expression in the songs of Ukraine. Naturally the largest division here is composed of love songs.

Religious Songs

Religion, too, is a strong factor in the lives of the Ukrainians, and their religious life has created a rich cycle of moral and didactic songs, called "canticles." Church singing in Ukraine is organized similarly to that in the Greek Orthodox Church. The music is written in its own notation—neumes and the "Kiev-nota quadrata," improved in the sixteenth century by musicologists of Kiev.

CHARACTERISTICS OF THE MUSIC

Since Ukraine is the meeting place of European and Oriental cultures, one would expect to find in Ukrainian music a mixture of these influences.

Scale Used

There are examples of very ancient scales, a pentatonic one,— "f-g-a-c-d," a characteristic one,— "a-c-d-e-g," some of the European church modes, especially the Dorian (d-e-f-g-a-b-c), the Ionian (our

major scale), and the Aeolian (our pure minor).

The most popular scales, however, are the European harmonic minor, the Hungarian scale, "a-b-c-d sharp-e-f-g sharp," and its Ukrainian form,

a-b-c-d sharp-e-f sharp-g sharp

(ascending)

a-g sharp-f-e-d sharp-c-b-a

(descending)

Rhythms

Rhythms are immensely varied and important, too. Often the rhythmic structure is irregular, but perfect balance of phrase and section gives each song unity and clarity.

Melody

Most important is, of course, the melodic line. It is here that the deepest and most varied feelings find expression—and the Ukrainian melody shows signs of both its oriental and occidental origins, the two influences being welded into a

Prelate And Patriot

By DONALD ATTWATER

WHEN the troops of the U.S.S.R. marched into Eastern Poland there were many whose first thoughts were for the venerable Archbishop of Lviv, Monsignor Andrew Szepticky, who for nearly forty years has been the religious leader of the Catholic Ukrainians in Galicia. For the quarter of a million and more Ukrainians in the United States whose origins are in Galicia, for the even greater number of other American Ukrainians, his fate is a matter of the liveliest concern; and not only for them, but for every one who knows anything of the story of the Ukrainian Catholics in Europe and of that great churchman who has led them so nobly. And this alarm is more than justified, for in Bolshevik eyes Archbishop Szepticky is a sort of Public Enemy Number 1.

It is not generally realized that the inhabitants of the parts of the Polish republic now in Soviet hands are predominantly non-Polish. In the Northern provinces (Novo-Gródek, Bialystok, Polesia and Volhynia) the Catholic Poles are a minority, the majority being White Russians and Ukrainians belonging to the dissident Orthodox Church. But the southern province, Galicia, is solidly Catholic, again with a minority of Poles and a majority of Ukrainians; but whereas the Poles belong to the Latin Rite, the Ukrainians are of the Slav-Byzantine Rite, and each element has its own bishops and organization, as Latins and Byzantines have in America.

In the sixteenth century the dioceses in the west and southwest of what is now Russia were under the civil rule of Poland and Lithuania, but they were inhabited by Ukrainians and White Russians and belonged to the dissident Eastern Orthodox Church. However, at the end of that century and later they returned to Catholic unity (Union of Brest-Litovsk, 1595), and doubtless would all have remained so to this day but for the partition of Poland that began in 1772.

When that happened, those of them who came under the rule of the Russian czars were forced back, primarily for political reasons, into the Russian Orthodox Church. Those who resisted, as many did, were bitterly persecuted under Catherine II, Nicholas I and Alexander II, and the Catholic Ukrainian (or Ruthenian as it was then called) Church eventually disappeared from Russian territory.

Galicia, however, passed from Poland to Austria, under whose sway the Ukrainians were on the whole well treated and their Eastern Catholic outlook, worship and customs respected. During the nineteenth century their ecclesiastical organization received its present form, an archbishop at Lviv with bishops at Peremyshl and Stanislaviv, and in December, 1900, Andrew Szepticky was promoted to the archiepiscopal see when he was no more than thirty-five years old.

He belonged to an old noble Ukrainian family, and had made a sensation by abandoning a promising legal career to become a monk at Dobromil; he took brilliant degrees in philosophy and theology, was ordained priest at the age of twenty-seven, and only seven years later was made bishop of Stanislaviv. He thus occupied that see for only about a year before he was called on to be metropolitan of the whole Galician Ukrainian province.

The early days of Monsignor Szepticky at Lviv were a true index to the whole of his great episcopate. His diocese had then 752 parishes, and he spent months every year making visitations of every one of them, preaching, hearing confessions, giving conferences, and visiting the people in their homes. He was distinguished, too, for his pastoral letters, which were noted for their practical, concrete qualities. He wrote on the priesthood, marriage, frequent communion, the social question and other subjects, and anticipated some of the later magisterial pronouncements of the Holy See on these matters. He reorganized his diocesan seminary, and made special arrangements for promising students to be sent to famous theological colleges in various parts of Europe.

As has been said, Monsignor Andrew was himself a monk, and the Ukrainian monks were all engaged in the work of the active ministry. But the Archbishop was anxious for a revival of traditional Eastern monasticism, in which the monk's primary concern is the solemn celebration of the Divine Office, with intellectual studies and manual labor. With this end in view he established a new monastery on these lines at Sknyliv in 1903, calling the monks "Studites," after a famous ancient monastery at Constantinople.

This congregation flourished up to the time of the Great War, and again since then has grown and borne fine fruit for the Ukrainian Church.

Monsignor Andrew was particularly concerned also about the state of the hundreds of thousands of Ukrainians in North America. These, neglected and misunderstood by their Latin brethren (who at the best could do little without a knowledge of their rite and language), were being proselytized by the Russian Orthodox on the

one hand and by Protestants and secularists on the other. In 1902 the Archbishop wrote a letter, "On the Truths of the Faith," which was circulated among the emigrants in Canada, and in 1906 he prevailed on the Holy See to send a bishop as a sort of vicar general for the Ukrainians in the U.S.A.

Monsignor Stephen Soter Ortynsky was appointed in the following year. In 1910 Monsignor Szepticky, with the hearty approval of the Canadian bishops, made one of his characteristic visitation journeys among his people in that country, and latter obtained a bishop for them in the person of Monsignor Niketas Budka. After the World War he visited the Ukrainians in the United States.

In August, 1914, Russian troops under General Brusilov invaded Galicia. Lviv was captured on September 3, and a fortnight later Archbishop Szepticky was carried off into Russia, where he remained a prisoner in various places for two and a half years. He was fairly well treated and was able secretly to make use of the powers given to him by Pius X, even receiving assistance therein from Orthodox priests and monks. He was released at the revolution in 1917 and at once made his way to Petrograd, where he convened and presided over the first synod of the Catholic Russians of the Byzantine Rite, appointing the Exarch Leonidas Fedorov to be their superior.

Monsignor Andrew returned to his diocese after many difficulties to find it in a shocking state. His house, offices and archives had been rifled; his scientific collections partly dispersed; his clergy depleted and the Studite monks scattered; spiritual and material undertakings were overthrown or spoiled; the country had been ravaged by military advance and retreat twice over; and the people were suffering from the religious, moral and material deterioration inseparable from war.

In particular there was a terrible lack of clergy, due to executions and deportations, and the Russians had imported Orthodox priests to take their places. It is to the eternal credit of the Ukrainians that, when humanly speaking there was so much in favor of schism, they were practically unanimous in their refusal to renounce Catholic communion.

But the Archbishop could not get to work in peace. In October, 1918, the Ukrainians of Galicia proclaimed their independence. The Poles replied by declaring Galicia to be under the rule of Poland, and a war began. The Ukrainians disliked the Poles, remembering their overlordship before the partition; the Poles disliked the Ukrainians because of their passion for independence. There was fierce enmity between these two Catholic peoples, and the short war was pursued with detestable bitterness on both sides.

Then followed the Bolshevik invasion of Galicia and another nine months of fighting between Poles and Russians, and the Archbishop was not completely at liberty again until 1920. Galicia was eventually recognized to be under Polish sovereignty by the Conference of Ambassadors at Paris in 1923, on condition that the Ukrainians were given an autonomous constitution—a condition that has never been fulfilled.

In spite of all this the post-war period was in many respects one of progress for the Ukrainian Church in Galicia, thanks to the wise and vigorous leadership of Archbishop Andrew. In 1931 the Lviv seminary became an academy of theology, in fulfillment of the university aspirations it had always had, and the number of students increased to meet the abnormal demand.

In September, 1939, there were in Galicia three and a half million Ukrainian faithful, with some 2700 priests and 3500 churches. There were 130 ordained Basilian monks, and the Studites had grown to six monasteries with 150 monks, of whom, according with Eastern custom, only about a score were priests. They had done much to restore the cultural enterprises initiated by Monsignor Andrew before 1914. Vocations to the religious life among women were numerous.

The Ukrainian Church was, in fact, the largest and most flourishing of the Catholic churches of any Eastern rite, and its faithful—nearly all of them peasants and many of them very poor—are a notably intelligent and religious people who for generations have maintained Catholic unity and the Eastern Rite under the most trying circumstances.

What their future will be is a question that provokes the deepest concern and alarm. The other Catholics in Galicia, Poles and Polonized Ukrainians, share the fate of their Byzantine brethren. It may well be that in their common sufferings Poles and Ukrainians will find a unity the lack of which has so grievously blotted their history.

Details of what has been happening in Galicia and the other territory overrun by the U.S.S.R. are not clearly known, but it is clear that the process of Sovietization is being carried on, with its inevitable accompaniment of forcible extermination of belief in and worship of Almighty God. The fate of Archbishop Andrew Szepticky is included in the general uncertainty. This almost bed-ridden old man, in his seventy-fifth year, was a special object of Bolshevik hatred. That he is under lock and key may be taken as a certainty; but there is a report that he has already been put to death. There could not be a grander end than martyrdom to so grand a career in the service of Jesus Christ.

(Reprinted from "The Sign" national Catholic magazine, January, 1940)

new form by the folk-spirit of the people.

An Arab, Abu Fatzlau, traveling in Ukraine in the seventeenth century, wrote that "the Ukrainians sing their songs night and day." He was right then—and his statement is still true today—for music echoes always and everywhere in Ukraine. Sometimes the singing is in unison—sometimes it exhibits a complicated polyphony, with original counterpoint in the most dazzling variety improvised at the moment.

It is a capella singing, too, for which the Ukraine has been noted since the sixteenth century. That compositions of that time were for from four to twenty-four voices testifies to the development of this art.

A special balance of the chorus was early worked out, in which the male voices outnumber the soprano and alto parts and in which the basso profundo—that characteristically Ukrainian voice so much

deeper than other basses—is used. Such a chorus was the Ukrainian National Chorus, sent by the Ukrainian National Chorus, sent by the Ukrainian Republic on an international tour in 1919. The chorus was heard in America from 1922 to 1924.

UKRAINIAN COMPOSERS

Ukraine's "composed" music begins historically in the seventeenth century with such composers and theorists as N. Diletzky, A. Mezenietz, J. Tarnopolsky, J. Zagvojsky, J. Nis and others. In spite of foreign domination, Ukraine continued to derive its musical inspiration from its own national sources—and the composers, S. Berzovsky (1745-77), D. Bortniansky (1751-1825), A. Vedel (1768-1806) and P. Turchaninov (1779-1825)—though they worked in Russia—actually carried on the national Ukrainian tradition in their compositions.

The renaissance of Ukrainian music began with M. Lysenko

(1842-1912)—at first with researches in the nation's folk music, and later in the conventional branches of music, such as opera, symphony and chamber music. In this school are the composers P. Socalsky (1832-1887), S. Artemovsky (1842-1864), N. Arkas, A. Koshetz, P. Demutzky, K. Stetzenko (who died in 1922); J. Stepovy (died in 1921), N. Leontovitch (died in 1921), Senyztzia, M. Hayvoronsky, Barvinsky, Ludkevitch, R. Prydatkevitch, Koodrick and many others.

Other composers, too, have found inspiration in Ukrainian melody; Haydn, Mozart, Beethoven ("pastoral" Symphony and the Quartet in F Major), Weber, Brahms, Liszt, Dvorak, Moussorgsky, Dargomygsky, Tschaikovsky—all have used melodies from Ukraine.

Ukraine still waits for its own Wagner—but in the meantime the whole world is enriched by its priceless legacy of folk song.

WILKES-BARRE U.N.A. GIRLS TO HOLD DANCE

The U.N.A. Girls' Bowling League of Wilkes-Barre will hold a New Year's Dinner-Dance on Sunday, Jan. 12th, 1941, at Andy Rushin's Forest Hills in Alder (suburb of Wilkes-Barre), writes Julia Konick. It is planned to have a bowling match on the same day, preceding the dinner-dance, and the girls are desirous to receive offers for a match from other U.N.A. teams. Reservations for the dinner-dance and for the bowling match should be made with manager Mary Melnyk, 67 St. Mary's St., Plains, Pa.

NEW YORK CITY.

SURE, you'll have a good time New Year's Eve...but you'll have a better time at the First Ukrainian YOUTH RADIO BALL, SUNDAY, JANUARY 26, 1941 at Webster Hall. If you've been listening to the Ukrainian Radio Program sponsored by Surma Book & Music Co., come to this dance and meet some of the participants in person. If you haven't listened, better begin right now, and come to our dance, and help us make merry.

YOUTH AND THE U.N.A.

Millville Elects Officers

The Taras Shevchenko Society, Branch 457 of the Ukrainian National Association, located in Millville, N. J., held its last meeting of 1940 recently, reports Frank Panczyszyn. An election of officers, the first since the organization of the youth club last April, was the main event of the meeting. Andrew Sacronoski and Olga Matolicz were reelected president and treasurer respectively. The other officers are as follows: Charles Antonijuk, vice president; Michael Romanik, financial secretary; Ann Panczyszyn, recording secretary; Frank Panczyszyn, business manager; Peter Romanik, Nicholas Fedyk, and John Klucker, auditors. The new officers will take their offices in January, 1941.

Michael Romanik announced that the branch's basketball team will participate in the Millville City Basketball League. The team played its first game on December 17th under the name of "Ukrainians." The players wore yellow and blue uniforms.

Philly Members Engaged

Although the Philadelphia U. N. A. Youth Club's basketball team is monopolizing the club's activities with a top-heavy exhibition schedule preparatory to the U. N. A. league opener, the "love bug" has found a chance to creep into the picture, writes Dietric Slobogin. Recent engagements have been those of Tillie Hudyma to William Juzwiak and Pauline Nahirna to John Slobogin. Miss Hudyma is president of the Cathedral Choir, while Bill Juzwiak is sport director of the U. N. A. Youth Club and one-half of the Juzwiak high-scoring court duet. Miss Nahirna is very active in Ukrainian youth circles, and Johnny Slobogin has been the star catcher on Philly U. N. A. baseball teams since 1938.

U.N.A. News Briefs

On Saturday, December 21st, the U. N. A. and its sports program was the topic discussed by a representative of the New York Ukrainian-American A. C. on the Ukrainian Youth program over station WBNX. The speaker, Emile Husar, summarized the activities of the New York athletic group affiliated with U. N. A. Branch 361, and explained the purpose of the U. N. A.'s participation in sports. The New York group has been active in U. N. A. sports since 1938, and have won championship titles in baseball and basketball. Mr. Husar made mention of other U. N. A. teams in the New York metropolitan area, stating that most of them are including bowling in their 1941 schedules.

U. N. A. members who have been drafted into the Army would be interested to learn of the formation of a U. N. A. "Get Acquainted Club" wherein all who join can have an opportunity to write letters to each other. The fellows in the Army probably pine to hear from young Ukrainians like themselves, and this club is in a position to acquaint U. N. A. members with each other. We have 19 members so far, and their names and addresses will be sent on request. Send us a letter for publication, which is the only qualification for membership in this club, and interested readers will write to you. We do not publish addresses, but will send same to interested parties. Always mention your U. N. A. branch number when writing. Communications should be addressed to Theodore Lutwiniak, P. O. Box 88, Jersey City, N. J.

There are U. N. A. branches throughout the United States and Canada. If you are interested in joining the U. N. A. write for information about these branches.

U. N. A. members may look forward to another dividend sometime in the early part of 1941. The U. N. A. pays its dividends to adult members by check, and more than 25,000 adult and juvenile members will receive dividends next year.

HOW THE WOLF BECAME A MAYOR

(A Ukrainian Fable)

A DONKEY was grazing in a Meadow. Suddenly out of a bush a Wolf rushed toward the Donkey, ready to tear him to pieces.

Though generally taken for a fool, the Donkey at once bethought himself what to do. As the Wolf rushed toward him, the Donkey laughed joyfully, bowed low and addressed himself thus:

"What luck! What luck! Oh, in what a propitious moment you come, dear sir. I have been seeking and searching for you such a long time."

"You have? What can I do for you?" the Wolf asked.

"Well, you see, our village sent me out to find you, ordering me, 'Go and do not come back without the Wolf!'"

"And what do your people want of me?" the Wolf asked.

"Don't you know? Why, they're having elections in the village. They have to elect of mayor."

"Well, what does that have to do with me?"

"The peasants cannot agree upon a candidate," the Donkey replied. "So they finally said, 'Only the Wolf from the forest could be our mayor.' Everybody thought that that was a grand idea. They decided to send me out to find you and bring you into the village."

On hearing this, the Wolf joyfully raised his tail. Upon the Donkey's invitation, he leaped upon his back, sat on him as if in a saddle and drove into the village.

As soon as they entered the village the donkey brayed loudly. The people came running out of their homes and upon seeing the wolf riding the Donkey's back, rushed at him with sticks, flails and pitchforks. They started to beat the Wolf. The startled Wolf jumped off the Donkey and barely escaped from the village with his life.

The hapless fellow ran and ran, looking back to see if he was still being chased. When the pursuit was over and the village was seen no more, the Wolf came upon a haystack, leaped to the top of it and stretched his beaten and weary body to rest.

As he lay there, he spoke to himself in disgust, "My father never was a mayor. Nor my grandfather. What in the world made me hanker for that honor! Uhg, what a pity there is no strong man around here to dust my fur good and proper and teach me some sense."

His words were overheard by a peasant who was standing on the other side of the haystack, with a pitchfork in his hand. Without much ado the peasant jumped to the top of the haystack and with a few blows killed the Wolf.

ARNOLD HAS FORMIDABLE TEAM

The Ukrainian Athletic Club of Arnold will present the most formidable squad of basketball players ever assembled in ten years of basketball at the Ukrainian Hall.

The return of last year's regulars, who won 47 out of 57 games last season, and the addition of three former high school stars, will make the Ukrainian team one of the top-notch aggregations in the Allegheny Valley.

The return of Druzyne, Lobur, Skochiyas and the addition of Popowicz, former Arnold High Star, will present a fine array of forwards. At center the team again has E. Pituch and Bombyk of New Castle doing their chores. Bombyk is one of the best centers ever developed by Coach Phil Bridenbaugh at New Castle. The guards will be Kowal, J. Pituch, E. Zilinski, and Nick Bobick—another Arnold High Star.

The best teams in the valley will be met and the management would also like to arrange games with leading Ukrainian teams within a radius of 500 miles.

Managers interested in scheduling the Arnold Ukrainians will please write to E. Pituch, 1603 Leishman Ave., Arnold, Pa., or call New Kensington 2069.

CHESTER WANTS GAMES

The Chester Ukrainians National Champions of the Ukrainian Youth League of North America for two consecutive years, have started their 1940-1941 basketball season and are looking forward to their third championship. The Chesterites will have the same combination that won the honors for the past two seasons, and are anxious to book games with the different Ukrainian teams of the UYL-NA.

As the Chester Ukrainians are members of the newly organized Philadelphia Suburban League, the schedule is already formed and there still remain some open dates. As customary, the Ukrainian games are scheduled to be played over the weekend so that the teams could have ample time to travel back and forth. The Chester Ukrainians will accept all games, whether the game to be played is at home or away, with the pre-game arrangements made among the different managers.

To book games with the Chester Ukrainians, contact Michael Kryka, 2718 W. 2nd St., Chester, Pa., or write to the Chester Ukrainian Athletic Club, 4th & Ward St., Chester. MICHAEL KRYKA.

LISTEN to the Ukrainian Youth Radio Program sponsored by Surma Book & Music Co., 325 E. 14th St., New York City every Saturday from 3:45 to 4:00 P.M., from station W.B.N.X., 1350 kc., New York City. Special youth features, guest stars. Special Christmas Program this week. If you want to sing carols with us, join us at the station WBNX, 260 E. 161st St., Bronx, N. Y., at 3:15 P.M. Michael Herman, Announcer.

DO YOU WANT TO BE SANTA CLAUS?

Statistics show that compacts are the most popular Christmas gifts for girls. But don't be trite and buy any old kind. Be original and buy a

Ukrainian Compact imported from France.

Your sister, your mother, your aunts, your girl-friend will smother you with gratitude if you give them one of these lovely compacts. Or if you collect Ukrainianna, add this compact to your collection.

The design is a beautifully engraved Trident incorporating the insignias of various parts of Ukraine in blue and gold against either a white, black or tortoise shell background. If you wish, we will wrap each compact in special Christmas Gift Wrapping and attach a card, so all you will have to do is present your gift. Or, we can mail it directly to any address you wish with a card stating it is a gift from you. In placing your order state whether you wish to have a white, black or tortoise shell compact. Send your order in now and avoid the Christmas Rush.

THE SPECIAL REDUCED PRICE FOR THE CHRISTMAS SALE ONLY IS \$1.50
"SVOBODA," 83 GRAND ST., JERSEY CITY, N. J.

FUNNY SIDE UP

THE REAL PROBLEM

'Twas the week after Christmas,
And all through the stores
The people were rushing
Because Santa Claus
Had brought the wrong size in
The gloves from Aunt Min
And the wrong shade of stockings
From dear Uncle Jim.

Now, what could be gotten
Instead of this tray?
They'd hardly exchange it
For a couple!
The stores, before Christmas
Found stocks quite deplete,
But they bought it all back
Inside of a week.

On credit! On refund!
On exchange! And so
The stores were all crowded
Wherever you'd go.
Though Christmas was over,
And Santa's work done,
This gift problem business
Had only begun!

SPIRIT OF GIVE AND TAKE

This is just a suggestion: Now that the Thanksgiving controversy seems to be settled, we think it would be a good idea for F.D.R. to move New Year's Eve farther away from Christmas, so that some people can avoid two hangovers so close together!

Anyhoo, now that we're fully recuperated from our Christmas Shopping wounds and able to write again, we're going to do something no amount of money would ever persuade us to do, and that is, quote some notes from our Diary!

Saturday, December 21: "Tried to do some shopping today... but the crowd was too fierce! Stores and subways were mobbed! One fellow who had influenza got on the same train with me, but the train was so packed the germs had to get off and take the next car! Saw a couple trying to cross the street carrying bundles. They must have been married, because the woman was loaded with packages, and the husband... he was just loaded! People were shoving and pushing and pulling. In the middle of the avenue, our suspenders broke, and we walked all the way home before our pants fell down!"

Monday, Dec. 23rd: "Last minute shopping today. Golly, don't anybody ever stay home! Saw Anna Sinn downtown doing some shopping... they haven't caught her yet! Gee, it's so hard to know what to buy for people... so that you can break even! Wonder how we can divide 27 relatives into \$23.63? Come to think of it, this is the season when many a girl-friend usually forgets her fellow's past for his present!"

Tuesday, Dec. 24th: "Finally got into Stacy's Dept. Store via a 5th column parachute jump! Picked out several gifts. Whew! What a crowd! Space was at a premium. If you were bowlegged, they wouldn't let you in! We met five people who were trapped there since Dollar Day! In trying to get some fresh air, we climbed up a counter, and before we could get down, we were sold for \$1.98!"

Goodwill - Towards - Men Item: From the remarks cited in Shrdlu's column, it looks like the guy wants to have a battle of wits... but we can't understand why he'd want to come into the battle unarmed! Now we know why that guy's so round-shouldered. It's from getting in and out of his straight-jacket! If we ever get a nervous breakdown, we'll name it after him.

Well folks, now if you want to, you can throw this column into the waste basket along with your New Year's Resolutions!

BROMO SELTZER

THE U.N.A. IS THE SUPREME ACHIEVEMENT OF YOUR PARENTS. BECOME A MEMBER OF IT NOW!