

СВОБОДА

Український Щоденник

PIK LI.

Ч. 29.



SVOBODA

Ukrainian Daily

VOL. LI.

No. 29.

SECTION II.

The Ukrainian Weekly

Dedicated to the needs and interest of young Americans of Ukrainian descent.

No. 7

JERSEY CITY, N. J., SATURDAY, FEBRUARY 13, 1943

VOL. XI

Lubka Kolessa

A WEEK from tomorrow, on Sunday evening, February 21, New York's Town Hall will be the scene of the American debut of Lubka Kolessa, Ukrainian pianist. With her fame firmly established in Europe, South America, and Canada, to the extent that some European critics have dubbed her "the woman Paderewsky," Kolessa now faces an opportunity of winning perhaps her greatest laurels, in America's leading and most discriminating music center, New York City. It will be indeed a rare privilege for her Ukrainian kinsmen in this country to greet and hear such a distinguished artist. We hope therefore that they and their American friends will fill the commodious concert hall to the very limits of its capacity.

Since to most of our readers the person of Lubka Kolessa is not well known, outside the occasional reports printed here about her concert appearances, we desire to acquaint them with the following few facts concerning her.

Miss Lubka Kolessa is the daughter of Professor Alexander Kolessa, a prominent Ukrainian scholar and patriot, who before World War I was member of the Austrian Parliament in Vienna, and also taught Ukrainian literature at Lviv University. After that war he founded and taught at the Free Ukrainian University in Prague, Czechoslovakia; he was professor at the Czech University in Prague as well.

While yet a child, Lubka exhibited an unusual musical talent. She studied at the Imperial Academy of Arts and Music in Vienna. When only 14 she won the academy's highest award, the celebrated Boesendorfer grand piano. She then continued her studies, under the famous Emil de Sauer, at the Master School in Vienna, where at the age of 15 she won its highest award, the State Prize.

At the age of 16 she began her many European concert tours, visiting all the capitals of Europe. In 1929, upon official invitation of its government, she toured Soviet Ukraine. In 1933 she played with sensational success in most of the South American capitals.

In time she became a regular soloist of leading philharmonic societies in Europe under such distinguished conductors as Furtwangler, Hengelberg, Scheevoigt, Kleiber, Bruno Walters and others.

Her appearance as soloist with the Toronto Symphony Orchestra won her most flattering recognition on the part of leading musical critics, such as Hector Charlesworth.

At present, Miss Kolessa resides in Toronto, where she teaches at the Master's School of the Toronto Conservatory of Music.

PRESS OPINIONS

Typical of the press opinions of her playing are the following few excerpts:

One is moved and fascinated.—Rotterdam, Nieuwe Rotterdamsche Courant, Feb. 20, 1938.

She has everything. She first bares the soul of music.—Stockholm, Svenska Dagbladet, Feb. 24, 1938.

A genius. A demonic being. She bewitches the piano.—Munich, Munchener Zeitung, November 2, 1938.

Only a Busoni could have accomplished such things.—Vienna, Neus Wiener Journal, March 12, 1938.

A blessed woman. The play becomes an event.—Prague, Prager Tagblatt, March 10, 1938.

This spiritualness and clearness of rendition overwhelmed one as a performance of matured artistry.—Berlin, Deutsche Allgemeine Zeitung, March 8, 1938.

One of the greatest pianists of our epoch.—Prague, "Bohemia," March 19, 1938.

An elemental piano talent. One remained enchanted from the first to the last note.—Basle, Switzerland, Nationalzeitung.

A unique triumph, as one could have imagined, a most fascinating play.—Rotterdam, Holland, Nieuwe Rotterdamsche Courant.

An interpreter that justifies all the eulogies that had preceded her and who immediately captivated public sympathy.—Buenos Aires, Argentina, La prensa, May 15, 1938.

We consider Lubka Kolessa as the highest expression of femininity in the service of art.—Santiago de Chile, La Prensa, May 15, 1938.

The concerts of Lubka Kolessa were a great event in the world of art. They have given the public deep moments of spiritual felicity, both perfect and rare.—Rio de Janeiro, Brazil, A Noite, September 7, 1938.

Wounded At Guadalcanal

Corp. Harry Wallick of the U. S. Marine Corps, son of Mrs. Anna Wallick of Shamokin, Pa., and brother of Mary Polyniak, well known young Ukrainian American singer in New York City, was wounded last October during the fighting at Guadalcanal. The wounds necessitated an amputation of his leg. At present he is convalescing in a northern

California hospital. One of his brothers, Sergeant Andrew Wallick of U. S. Army, is stationed in Seattle, Washington.

TO KEEP ABREAST OF WHAT IS HAPPENING AMONG UKRAINIAN AMERICANS READ THE UKRAINIAN WEEKLY

Rev. Lotowycz Opens N. J. Assembly

Rev. Volodimir Lotowycz, pastor of Sts. Peter and Paul Ukrainian Catholic Church in Jersey City, N. J., acted as chaplain at the opening of the session of the New Jersey State Assembly last Monday at Trenton. He was introduced by Assemblyman Marcel Wagner of Jersey City, also a Ukrainian. It was the first time a

representative of the Ukrainian Catholic Church had opened a New Jersey Assembly session with a prayer, the "Jersey Journal" noted. In all probability the same applies to all other states.

Rev. Lotowycz's son, William, is a naval lieutenant flier.

Ukrainian Captures Nazi General

A United Press dispatch by Henry Shapiro from Stalingrad reported last Tuesday that a Ukrainian soldier in the Soviet forces captured Field Marshall Friedrich von Paulus, commander in chief of the German Army destroyed at Stalingrad.

Shapiro writes: "I talked to Lt. Fedor Mikhailovitch Yelchenko, 21-year-old Ukrainian who captured Paulus, the first German field marshal ever made a prisoner.

"Yelchenko confided that he now was ambitious to be the man to take Hitler."

The same dispatch also refers to a Ukrainian girl Shapiro encountered:

"The survivors of the bloody assault appeared cheerful, normal and extremely optimistic about the future. Their spirit was best expressed by a 20-year-old Ukrainian girl, a waitress in Chuikov's (Soviet Lt. General) mess. She offered me a glass of Volga River water.

"'Drink this water which tastes better than wine,' she said. 'Our blood flows through it.'"

GERMAN POLICY IN UKRAINE

A rather interesting—although nothing in it is especially new—article entitled as above appeared in the January 1, 1943 issue of "Free Europe" fortnightly published in London. Its author is anonymous, "a correspondent." He mentions among other things the disillusionment of those Ukrainians who allegedly banked on the Germans as their supporters as against the Russian Bolsheviks. In reading that portion of the article, however, one cannot help but think that, judging by the mass and heroic resistance against the Nazi invasion from its very outset by the Ukrainian people, there must have been very, very few among the Ukrainians who regarded the Germans in anything but a trusting light.

Any among them, however, who may have been trusting in that respect, soon lost all hopes when the Germans began to occupy Western Ukraine. For, as the "Free Europe" says:

Immediately after the occupation of Lwiv by the Germans on June 30, 1941, a section of the Organization of Ukrainian Nationalists under Stetsko and Bandera formed themselves into a Ukrainian government, which however was dissolved by the Germans a few hours later and its members arrested. Their fate is unknown.

On August 1, 1941, Eastern Galicia was incorporated in the General Gouvernement. A month later the southern part of Polish Polesie and Volhynia together with parts of the Soviet Ukraine were formed into Reichkommissariat for the Ukraine. The Moldavian Soviet Republic and territories west of the River Boh were given to the Rumanians and called Transnistria. This was a rude awakening for the Ukrainian nation-

alists who dreamt of uniting all Ukrainian territories in one State...

The numerous authoritative German pronouncements soon dispelled any illusions as to the possibility of fulfilling even their second-line hope of obtaining some kind of Ukrainian State under German tutelage. Right from the beginning the Ukraine was treated as a German colony. Thus at the conference of the Sued-Ost Gesellschaft held in Prague in December 1941, Dr. Funk, the Minister of Economics, declared bluntly that these vast territories, abounding in valuable raw materials, had now become "accessible to European economic exploitation." He described these extensive areas as "the promised colonial land for Europe."

German spokesmen and newspapers lost no opportunity of telling the Ukrainians that this was not the time to indulge in political speculation. The Frankfurter Zeitung wrote on March 28, 1942: "The future must be forged behind the plough and in the workshop and not in debating societies." The Ukrainians were asked to contribute to the Axis war effort by placing themselves completely at the disposal of the German authorities. "All other questions must recede into the background," declared the new Governor of Eastern Galicia, Waechter, to a delegation of Ukrainians at Stanislaw last April.

(To be concluded)

TICKETS for Lubka Kolessa Concert may be obtained from Stephen Shumeyko (Bergen 4-0237); Stephen Marusevich (Murrayhill 5-9223); Surma Book and Music Co., 325 East 14th Street, New York City; also at the Town Hall box office. (Adv.)

Religion In The Soviet Union

(From Information Service of the Federal Council of the Churches of Christ in America)

(Concluded)

ATTACKS ON RELIGION 1929-1930 AND 1937-1938

ALONG with the drive for the collectivization of farming in 1929 came mass closure of churches. In that year alone, 1,440 churches were closed. Many bishops were arrested and sent to concentration camps. Thousands of priests were exiled or executed as participants in the struggle of the kulaks against collective farming.

The six day week made it impossible for workers to attend church on Sunday unless it happened to be their rest day. Religious societies were forbidden to carry on any sort of cultural or social activities or to circulate religious propaganda. The constitution was amended to permit "freedom of religious worship and of antireligious propaganda."

Other restrictions provided that a religious association could be formed only by persons living in the same city or township and forbade solicitation of contributions. The teaching in the schools became "actively antireligious."

In 1930 the direct attack was again given up and a decree was issued ordering local authorities to stop closing churches against the will of people. Gradually the government began to make a series of "small concessions" as "a part of a general policy of concessions and readjustments to the feelings and desires of the people."

But persecution began again with the treason trials in 1937. Groups of clergymen were arrested all over the Soviet Union on charges similar to those against the former party leaders. Some of the policies of the more lenient period were maintained, however. "Thus, direct interference with public worship by antireligious manifestations were still forbidden; campaigns for the closing of churches were suppressed; the rehabilitation of many of the national heroes, despite their affiliation with religion, continued." In January, 1939, the persecution suddenly ceased and a new period of leniency began.

Major Concessions Granted

Rev. P. I. E. Widdrington, writing in the Anglican monthly Christendom for March, 1942, enumerates the major concessions that have been granted. These were summarized in the Christian Herald, September, 1942, as follows:

1. The restoration of civil rights to the clergy.
2. Suppression of blasphemous plays and films.
3. Abolition of the test for the army and civil service which penalized members of the church.
4. Revision of the manuals used in schools and the excision of scurrilous and offensive attacks on religion. Christianity is now admitted to have played a part in the early stages of Russian civilization.
5. The studied moderation in the treatment of the Uniat and Orthodox churches in former Poland.
6. The legalization of the manufacture and sale of objects connected with religion e.g., ikons).
7. The relaxation of the labor disciplinary laws to enable the faithful in the country districts to keep the great festivals.
8. The restoration of the seven day week with Sunday as the universal rest day.
9. The reopening of the shrine of the Iberian Virgin in Moscow.
10. The removal of the notorious and truculent atheist, Dimitrov, from the staff of broadcasters.
11. The permission to the Polish regiments to have the services of Roman Catholic chaplains, and the

release of 150 Roman Catholic priests, Soviet citizens, from prison.

12. A tacit understanding that Orthodox clergy who serve as soldiers may minister to their fellow Orthodox at the front.

13. A number of teachers from the seminaries of the Western Ukraine have been appointed to professorships in Soviet universities.

14. The suspension of the vast publishing undertaking of the Godless union.

15. The phrase "the role of religion" is now found in Soviet newspapers.

GREATER PART OF DATA FROM RUSSIAN SOURCES

Prof. Timasheff thinks that the long continued persecution of religion in Russia is in itself "sufficient proof of the strong resistance of the believers." While some people left the church in the early years of the régime "to seek favor in the eyes of the new rulers," others, especially among the intellectuals, were converted.

The direct attack on religion in 1921 was, the author says, due to a fear that "religion and the liberated economic forces might form a formidable coalition." This persecution was relaxed when it became evident "(1) that no political schema was implicit in the continuance of faith and religious practices, (2) that a direct offensive rather strengthened than weakened the churches, and (3) that the defensive was invincible."

The greater part of the data presented in this connection was taken from official Russian sources—the organs of the Atheists' league, the official Russian newspapers, etc. From 1923 to 1928, a period of "relative leniency," the Orthodox church organized religious education for children in groups of three wherever this was possible, and established mutual aid societies and charitable institutions. A plan for the Christianization of youth was drawn up. New churches were built in some districts.

In the second direct attack, from 1929 to 1930, as in the first, open resistance was broken but "indomitable moral stubbornness forced the government to a partial retreat in 1930, and a more complete one in 1934." There was even a counter-attack on antireligious activities in some sections of the country in 1934 and 1935.

Percentage of Believers

The third attack, in 1937-'38, was again, according to Prof. Timasheff, "the result of the uneasy conviction among the ruling clique that religion was still a formidable force. . . . During this assault, the most brutal of all... the beleaguered church... disappeared from the surface, yet continued in its practices and prayers."

In 1937, Yaroslavsky, head of the Militant Atheists' league, said that in the towns about two-thirds of the adult population called themselves atheists, but that in the villages perhaps two-thirds believed in God. (These figures apparently came from the census of 1937, which included a question on religious belief.) Since the population of the Soviet Union is still 67% rural, Prof. Timasheff estimates that from 42 to 47% are believers. Many of the others, he thinks, are "neutral."

In 1937 the number of religious communities was 30,000; it dropped to 20,000 in 1939. But the number of unregistered communities increased considerably. There must be 20 persons to lease a church, so at least half a million persons must have "solemnly declared" their belief. But in the new great industrial

centers there have never been any churches, in some towns there are only one or two. Some large rural districts have no churches, in others they are still "numerous."

But religious life exists where there are no churches. Doubtless it is stronger in rural districts than in the cities, and among the older people than among the younger. Nevertheless, reports in the Soviet press indicate that "millions of Russians believe in God and participate, to a certain extent, in religious rites. Among these are workers, manual and intellectual; young people, and even members of the ruling officialdom; and this is true both in urban and rural districts."

TRAVELING PRIESTS HOLDING SERVICES

People go long distances to attend church on special occasions and to have their children baptized. There are many accounts of mass baptisms and mass weddings. "Traveling priests" go from place to place, holding services and performing religious rites. Unregistered church organizations have sprung up, with secret meeting places. Secret monasteries also have been established. The clergy secure regular secular employment and preach and perform religious rites in secret.

The church has succeeded in carrying on some of the cultural activities legally forbidden. Enforcement of the law apparently proved to be impossible in view of the antagonism of large sections of the population. In some cases priests have joined the collective farms and are paid for their religious work.

There have been many changes in the structure of the different church bodies. "Only a few denominations have preserved their central organizations. Among them are the two branches of the Orthodox church." Local Roman Catholic church organizations "have been compelled to go almost altogether into the catacombs. The years of uninterrupted persecution have served to eradicate rivalry among the denominations. Dogmatic controversies have almost stopped."

In 1941 a qualified observer reported that there had been a religious revival but that "to a large extent the movement has developed outside the framework of the existing churches. . . . The younger generation reared under the new system is chiefly involved, especially university youth and a section of the intelligentsia. . . . They are not anti-Soviet. . . . But their intellects hunger for. . . more than the meager fare of dialectical materialism."

New Religious Policy

Prof. Timasheff insists that after each direct attack on religion party leaders have admitted their failure, and he quotes a number of such statements to prove his point. In 1939 an official publication of the government said: "It is much more difficult to uproot religion from the consciousness of the workers than to liberate them from the exploitations of capitalists." Antireligious propaganda is dying out, though it is still carried on to some extent in a much milder form. On the other hand, there has been "a substantial increase in the spread of magic" among children "absolutely outside of any church influence."

Prof. Timasheff does not believe that the struggle against religion has been stopped, but rather that a "partial compromise" is now being made, "for religion has proved to be the most tenacious and indestructible of all the survivals from pre-revolutionary Russia." There is now a new version of the official theory of religion.

Positive values incorporated in Christianity and in Christian institutions are recognized. The new policy is said to be "the true interpretation of Marxism." One of the difficulties in the situation leading to modification of the antireligious policy was

the attempt to combine the policy of friendliness toward Christians of other nations in the "United Front" with the struggle against religion in Russia.

This, Prof. Timasheff declares, "produced almost a revolt among Communists working in the local party organizations. . . . Only the reconciliation of the religious policy within Russia with that elsewhere helped them to find a way through."

ATHEISM STILL THE OFFICIAL DOCTRINE

He finds certain secondary trends in addition to the mitigated persecution: "First, the usefulness of religion as the guardian of morality seems to have been grasped by those in power. . . . Second, during the last few years there has been a tendency to focus persecution on the Roman Catholic church.

"Third, the Communist rulers have begun to see that it was easier to keep religion within limits when it was under the jurisdiction of a well organized and centralized church than to try to curtail the activities of thousands of local sects or of the traveling priests." Recently the Orthodox church has been much more favored than the "sects," contrary to the earlier policy.

While the new religious policy indicates a "substantial change in the strategy" of the Soviet government, Prof. Timasheff insists that atheism is still "the official doctrine" of the state. "No religious press is permitted; since 1927 no reprints of the Bible have been made. No one is permitted to preach religion in open meetings.

"Religious instruction may be given only by parents to their children, and not too openly. . . . Finally, compensation for the destructive measures of the earlier periods has not been made." The legal status of the churches is still, as in 1918, "precarious toleration." Churches that were forcibly closed have not been reopened. Avowed believers still cannot attain the higher social positions.

Priests Resist Germans

In the provinces annexed in 1939 "the policy of the Soviet government has been that of co-ordination, or of gradual adjustment to the conditions prevailing in the old provinces since the enactment of the new religious policy. . . . The church organization is still prevented from functioning. . . . What is in abeyance are outright persecution and open blasphemy."

Information about events since the outbreak of the war is scanty. The most recent reports indicate that "at least for the duration of the war religion must be given some consideration." Priests and believers in the occupied areas have resisted German attempts to use them politically.

Once more, Prof. Timasheff says, "faith has proved to be stronger than oppression. But. . . organized religion has suffered more than religion as such; many people continue to believe, but do not dare show their beliefs by regular church attendance; many members of the Greek Orthodox church have forsaken it and joined or organized sects; many, especially among the younger generation, desperately look for something better than the official Marxist line, but do not yet know the way to Christ." In religion the advocates of atheism have met "a strong and indomitable force, so strong that many Communists have begun to think it innate."

Solidify the Nation

This is one factor in bringing about the change in policy. Another is the cultural and social revival. Among the "sweeping alterations" in Russian society since 1934 are the substantial qualification of Communist economics; the movement toward reconciling Communist economics and the movement toward reconciling Communism and Russian tradition, uniting in one for-

CIVILIAN ECONOMY TIGHTENS

The meeting of the leaders of the United Nations at Casablanca and their pledge that the Allies will accept nothing less than the unconditional surrender of the Axis emphasizes the importance of every war effort on the home front, if we are to achieve such a complete and unmistakable victory. It means that civilians must measure up to the exertions and accomplishments of our fighters in every way—by saving rubber and metals, being economical with scarce foods and fuel, by devoting ourselves with all our energy to the jobs that contribute directly to the war program, and by cheerfully giving up those goods and services which stand in the way of a wartime economy.

During 1943 the amount of goods and services available to all the people of the United States will be a great deal less than they were in 1942, but it has been estimated that they could be reduced by another 23 per cent before reaching "bedrock" levels—that is, the minimum requirements for civilian living. Yet even bedrock living in this country would mean far higher standards of foods, services, and conveniences than are found in other countries at war.

The steady reduction in civilian goods and services, combined with a

THE HOME FRONT

national income that is likely to pass \$125 billions this year, increases the pressure on prices for all kinds of things; as there is more money available and fewer articles to spend it on. Last year every consumer in the country saved enough through price control to average \$140 per family, and if present prices hold, the saving will amount to about \$400 this year. Were it not for price ceilings on foods, clothing, rents, and other necessary items, our purchase dollars would be worth very much less, and the whole cost of the war would be vastly increased.

CIVILIAN DEFENSE WORKERS NEEDED

A new drive for volunteer workers to aid in carrying forward war programs on the home front was inaugurated today by the Office of Civilian Defense.

New volunteers are to be recruited for work as block leaders and in such fields as salvage, conservation, nutrition, agriculture, transportation, day care of children, housing, health and hospital services and to replace men and women in the air raid protection services who have gone to war or taken war production jobs

to strenuous to permit their further participation.

TIRE REGISTRATION

Do you expect to drive your car this Spring? Then your tires must not be driven beyond the point where they can be successfully repaired or recapped. That is why your Government has made tire inspection compulsory. Official OPA tire inspectors are located in garages, filling stations, and tire shops. Drive in today and have your tires checked. There may be a charge for this service... 25 cents if if no tires have to be removed... or 50 cents a tire if more careful inspection is needed. All car owners holding B and C gas ration books must have their tires inspected before February 28—all A card holders before March 31—this is a war measure.

DRAFT CARDS MUST BE CARRIED AT ALL TIMES

Selective Service registrants are now required to carry in their personal possession at all times their classification cards (form 57) as well as their registration certificates (Form 2). So that the individual

registrant may determine how the order affects him the following questions and answers have been prepared:

1. To whom does this apply?

Answer: To all men belonging to age groups which were required to register for possible military duty as long as six months ago. It does not apply to men who were between the ages of 45 and 65 when they registered.

2. What is the classification card?

Answer: The classification card (form 57) is a definite indication that a man has been in communication with his local board and his board has issued the card to him how it classified him as to his availability for military duty.

3. Since the inception of Selective Service every registrant has been required to carry his registration certificate (form 2); does the new order require him to carry two cards in his personal possession?

Answer: Yes, he must have his registration certificate (form 2) and his classification card (form 57) in his personal possession at all times after February 1.

4. What is the penalty for failure to carry both cards?

Answer: Any person who fails to comply with the Selective Service Act or its regulations is subjected to a maximum fine of \$10,000; five years in prison, or both.

THE STORY OF UKRAINIAN LITERATURE

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Shevchenko's "Kobzar"

SHEVCHENKO'S first poems appeared in form of a collection called the "Kobzar" (Bard). Deeply rooted in the glorious yet tragic memories of Ukraine, they vividly portrayed the fate of the Ukrainian people, once free and mighty, now enslaved in their native land. The "Kobzar," with later additions, became the most widely read book among the Ukrainians—their national gospel.

The next year, 1841, Shevchenko brought out his "Haydamaki," a long poem whose theme is the great revolt of 1768 when the oppressed Ukrainians on the west bank of the Dnieper rose against their tyrannic Polish overlords. It is, as Prof. Manning has pointed out, somewhat similar to Gogol's Taras Bulba, a tale of blood and iron, of dashing heroism and of great cruelty, but it certainly shows well the mingled emotions and the wild courage that flamed in the hearts of the Ukrainian peasants and Kozaks as they fought to win their liberties.

Its Qualities.

It was such striking poetry that suddenly centred the attention of Ukraine upon Shevchenko. The people at once perceived that a man with qualities akin to genius had arisen among them. Although he was but 26 years of age, yet there was none of that uncertainty nor faults about his poetry usually associated with young poets; his poetry was a finished, mature product, of the highest artistry and yet biblical

simplicity, on par with that of the world masters.

Yet the most striking feature of these poems was not so much their style or beauty, as their power to stir in the hearts and minds of the Ukrainian people a desire for freedom of the social, economic and political slavery they were under. At a time when leading Ukrainian writers, such as Kotlyarevsky, Artemovskiy, and others had touched but lightly upon the evils besetting the Ukrainian people under Russian misrule; at a time when Kvitka-Osnovyanenko was but an ordinary novelist and a philanthropist, Taras Shevchenko became an ardent and fearless champion of the oppressed and downtrodden. His heart bled when he saw such shocking economic, national and cultural misery all around him. He saw before him great abuses of the most elementary human rights, and he saw his duty clearly before him; he would fight oppression, serfdom and exploitation of the Ukrainian people in all its forms. And this he did. Boldly he condemned the mighty Czars for their misrule of Ukraine. Courageously he showed the Ukrainians the road to their national rebirth.

Poet's Fame Spreads

It was this sort of poetry that caused Shevchenko's fame to spread throughout the length and breadth of Ukraine. And so, when in 1843 his longing to visit his native land prompted him to leave St. Petersburg and journey through it, everywhere he was met with open arms, and hailed as a great poet and a national prophet. Even the oldest aristocratic houses, just as the humblest straw-thatched cottages, were opened to the former serf. Prominent men and women eye desired to have their portrait painted by him. It was during this trip that he won the affection of one of the greatest ladies of the country, Varvara, daughter of Prince Repnin, the Governor General of Ukraine, by whom he was very hospitably received. Today we know more about this love between Shevchenko and Varvara, thanks to recently uncovered letters from Varvara Repnin herself to Charles Eynard, a patrician from Geneva and a friend of her family, who remained for a long time a kind of a spiritual guide to her.

Women in His Poetry

It is worth noticing here that women formed the basis of some of Shevchenko's most artistically formed poetry. Peasant women of his time, it must be remembered, were the least protected from social injustice and the arbitrary power of the manor-lord. The image of young girls seduced and abandoned, haunts Shevchenko's poetical works from their very beginning. He gives us a whole succession of tragic heroines of this type, such as "Katherina," who finds her end at the bottom of a pond, while her infant son is picked up by beggars, and becomes a guide to a wandering blind "kohzar." Another such poem, "Naimechka or Servant," by reason of its purity of form, simplicity, almost biblical grandeur and the profoundly human idea of the expiation of an involuntary fault by a life of work and humiliation, is claimed, as Prof. Doroshenko points out, to rank beside the masterpieces of world literature. "I know of no poet in the literature of the world," said Ivan Franko about Shevchenko; "who made himself so consistently, so hotly, so consciously the defender of the right of woman to a full human life."

Political Poems

Nevertheless, the greater part of Shevchenko's significance as a poet lies in what might be called his political poems, of which perhaps the best are the "Dream" and the "Caucasus." The latter dealt with a country which like Ukraine was also enchained by Russia, a country which Shevchenko cheered with the prophecy that like Prometheus of old it would eventually revive from the assaults of the Russian imperial eagle and regain its freedom. The "Dream," on the other hand, is an indignant attack, tinged with irony and bitter sarcasm, upon the Tsar and the whole system of human exploitation that he represented. Both these poems are significant in that they represent a departure from Shevchenko's part from seeing the historic past of Ukraine in an idealistic light; now he takes on a more critical attitude, and he sees that aside from Russian oppression, many of the causes of Ukraine's misfortunes are due to the errors of her people and leaders themselves. These two poems also show Shevchenko's newly awakened realization to the fact that social and political freedom are linked together.

Arrested and Imprisoned

After his visit to Ukraine in 1843, Shevchenko returned to St. Petersburg, and in 1845 he graduated from the Academy of Fine Arts. Quickly he hurried back to his native heath, and at the same time to accept a teaching post in drawing at the University of Kiev. It was during his stay in this ancient capital of Ukraine that Shevchenko joined the secret Ukrainian patriotic society known as the Brotherhood of SS. Cyril and Methodius, whose purposes were the advocacy of religious liberty, the education of the people, and the abolishing of serfdom. The Russian authorities learned of this "seditious and dangerous body," as they called it and raided it, arresting its members. Shevchenko happened to escape arrest then, because at the time he was at a wedding of his friend Kulish. On his return, however, he was arrested too. Following an examination of him, the police reported to the then reigning Russian Czar, Nicholas I, that Shevchenko was a dangerous rebel; because he wrote poetry in the Ukrainian tongue no less! and that in this poetry he not only dared to criticise the Tsar and his family but he also condemned the rule of Ukraine by Russia, and at the same time extolled the ancient Kozak glories. For these political "sins" Shevchenko was sentenced to serve time in a penal battalion in the distant steppes of Asia, far away from his homeland. The Tsar himself signed the sentence, adding the infamous postscript that Shevchenko "was to be kept under strict guard, and not allowed to write or draw."

Thus, for having raised a righteous voice of protest against the oppression of the Ukrainian people by Moscow, Taras Shevchenko was banished from his native land. This was just the beginning of the savage persecution of Shevchenko by the Russian authorities, a persecution that robbed him of his health and hastened his death.

(To be continued)

mula "the symbol of Russian culture and the symbol of communism"; and constitutional reform.

Prof. Timasheff thinks that from 1934 to 1936 "the government hoped to achieve a compromise between the old and the new culture in which the Communist doctrine would play the role which under the czars had belonged to religion... What was possible was a crash" of the regime "or an inclusion of religion. Events of the last few years have shown that the latter has been chosen for the time being." With increasing danger of international war the need to "solidify the nation with a new spirit" became evident.



Ukrainian Women and Their Organizations

By YAROSLAV J. CHYZ

(Continued)

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UKRAINIAN WOMEN IN THE UNITED STATES

The first Ukrainian women arrived in this country during the Seventies of the last Century, some as wives of Ukrainian immigrants, others to find employment, earn some money and return to their native land. Few of the latter did so, as most remained here permanently.

There were many reasons why they changed their minds about returning to their native land: work in America, for one thing, was much lighter than the back-breaking toil on a landowner's fields in Austrian-held Galicia or northern Hungary, whence most of them came. They also found living conditions, the wearing apparel and the food much better than in their impoverished villages. For many of them, marriage here was a relatively simple problem, since there were so many men to one young woman. For most of them the main attraction was the fact that America was "a woman's country" in comparison with what they left behind them. Although at home they had not been oppressed or entirely subordinated socially and economically, here they found still more freedom, more equality and more respect.

The first migrating Ukrainians—or as they were called at that time, "Ruthenians"—settled mostly in the Pennsylvania mining and foundry regions. The single women, however, remained nearer to New York and earned their livelihood in factories, textile mills and in private homes as house maids. Those who settled in Pennsylvania were married or betrothed to men working there—to men who had arranged their trip to the U.S.

With the arrival of the first Ukrainian Greek-Catholic priests, who were allowed to marry at that time, scores of educated women were added to the mass of employed girls and women who were here. Although most of these priests' wives did not trouble to engage themselves in social work, at least not outside of their own parishes, some did devote their time to organizational work among the bewildered, suspicious, and often illiterate immigrants.

Thanks to such guidance work, in which the late Emily Sichinsky Strutynsky played a leading part, the first Ukrainian league of women's societies was founded. Consisting of about a score of church sisterhoods in New York, Jersey City and vicinity, known as Sisterhood of St. Olga, the organization existed for ten years (1897-1907). Besides having meetings, sponsoring lectures, picnics and other social and cultural activities, the members received benefits of \$2.50 weekly in case of sickness and their beneficiaries \$100.00 in the event of death.

Emily Strutynsky taught several young women how to run the organization and obtained their help in her work. The records of the Sisterhood give the names of these leaders: Anna Medwid, Eudokia Wolchak Kalakuka, Julia Shveda Chernecky, Anna Ferensovich and others. However, the departure of the leading members to other states and internal dissension caused the downfall of the Sisterhood.

Another attempt to establish a Ukrainian Women's organization in America was made in Chicago in 1918. Several women's clubs and societies of that city, Detroit and the adjacent regions were thus united into the Union of Ukrainian Women, which was also led by Emily S. Strutynsky and by Stephanie Tzymbalist, Catherine Shabaga, Mary Pidhayny, Mary Korolishin, Catherine Kociu-

binsky and others. The League issued a short-lived magazine, *Morning Star*, and after a few months' existence collapsed.

It should be mentioned that at that time several noted Ukrainian men and women came into contact with Jane Addams, who had become deeply interested in the fate of Ukrainians here and abroad. Through her they succeeded in having the day of April 21, 1917, set aside by a joint resolution of the Congress and a proclamation of President Wilson as Ukrainian Relief Day. Collections on that day in all larger American cities amounted to almost one hundred thousand dollars, which sum was sent abroad to relieve Ukrainian war victims. It was also Jane Addams' encouragement that prompted the foundation of the United Ukrainian Women. Later, she also helped Ukrainian women's organizations to be represented at international conventions.

THE UKRAINIAN NATIONAL WOMEN'S LEAGUE OF AMERICA

At the convention of the International Council of Women, held in the city of Washington, D. C., in May 1925, Ukrainian women's organizations in Europe were represented by Anna Chikalenko-Keller, an outstanding scholar and educator. It was at that time, that five Ukrainian women's societies in New York and Jersey City, N. J. formed a temporary committee and also sent a delegation to this convention. Upon the advice of Mrs. Keller, they decided to reorganize the committee into a permanent organization. Thus, in May, 1925, the Ukrainian National Women's League of America (Soyuz Ukrainok Ameryky) was born.

The purpose of the Ukrainian National Women's League of America is described in its By-Laws as follows: The object of the organization shall be to organize women of Ukrainian birth and extraction throughout America and bring them into relation of mutual helpfulness. To further social, civic, cultural knowledge, domestic science, welfare work and make combined actions possible when deemed advisable.

In 1925 the League had united within its fold only five club groups in New York and Jersey City, N. J. The Executive Committee of the League, after the resignation of the first president, Julia Shustakevich, was presided over by Julia Jarema of New York, with Helen Dobush Lototsky as secretary and Catherine Shutak treasurer. Efforts to expand the organization doubled its membership by 1930. Though the gain was small, the important fact remained that a few societies from distant cities joined the organization.

In 1931 a new set of officers, with Helen D. Lototsky as president, Pauline Avramenko as vice-president, Catherine Kedrovsky secretary, and Mary Lenchuk treasurer, continued to spread centers. They were very successful, for by May, 1932, when the First Ukrainian Women's Congress in the United States was held, the League could boast of forty-two branches.

First Ukrainian Women's Congress in the U.S.A.

Some two hundred delegates and guests at the First Ukrainian Women's Congress in the United States, held on May 28-30, 1932, in New York City, proved the vitality of the U.N.W.L.A. and laid firm foundations for its further development. The three-day deliberations, under the chairmanship of Stephanie Abrahamovska, were devoted to reports of officers; reports from individual

branches, discussions on the future development of the organization and on such topics as the role of women in national affairs, in the labor movement, in the life of the Ukrainian American group and in the affairs of Ukrainian people in general. The problem of exhibiting objects of Ukrainian folk art to the American public—with an eye on the Chicago World's Fair, scheduled for the following year—was also taken under consideration. Resolutions pledged the organization to further its efforts toward expansion, to cooperate with other American women's organizations in defense of women's rights, to support movements for betterment of international relations and for the furtherance of the high ideals of freedom and equality, to help needy Ukrainians here and abroad, to maintain contact with organizations of Ukrainian women in other countries, to support labor and social legislation and endeavors, to help Ukrainian women immigrants becoming naturalized, to acquaint Ukrainian American youth and the American public in general with the culture of Ukraine, especially with the folk art of Ukrainian women, and to give moral and material support to the movement for Ukrainian independence.

The following officers were elected: Helen Dobush Lototsky, president; Annette L. Kmetz and Anastasia Rybak, vice-presidents; Anastasia Wagner and Marie Bodnar, secretaries; Stephanie Abrahamovska, treasurer; Irene Hundiak, Anna Boyivka, Emily Uhorchak, auditors; Dr. Neonila Pelechovich, international relations; Catherine Shutak, press; Mary Lenchuk, convention. In 1934, upon the resignation of H. Lototsky, Annette Kmetz became president.

Subsequent conventions were held in 1935, 1937, 1939 and 1941. At them the following sets of officers were elected:

Second Convention, held May 26, 1935, in New York City: Anastasia Wagner, president; Julia Jarema, nila Pelechovich Hayvoronsky, Catherine Dilay, vice-presidents; Annette Kmetz and Pelahia Dembicky, English and Ukrainian secretaries, respectively; Anastasia Rybak, organizer; Auditing Committee: Neonila Pelechovich Hayvoronsky, Catherine Shutak Kedrovsky and Catherine Stefanovich; Committee on Exhibitions: Catherine Hupalo, Julia Pischak, Anna Kolton and Pelagia Choma. Neonila P. Hayvoronsky was reelected chairman of the Medical Assistance Fund.

Third Convention, held May 29 and 30, 1937, in Philadelphia: Anastasia Wagner, president, Helen Stogryn and Stephanie Abrahamovska, vice-presidents; Pelagia Dembicky, Ukrainian secretary; Annette Kmetz, English secretary and treasurer; Auditing Committee: Paraskevia Sereidiuk, Catherine Stefanovich and Julia Pischak; Committee on Exhibitions: Pauline Avramenko, Mary Bryn, Eugenia Dmytriv and Marie Lenchuk.

Fourth Convention, held May 27 and 28, 1939, in New York City elected the following officers: Annette Kmetz, president; Anastasia Wagner, honorary chairman of the Executive Committee; I. Kozachenko, A. Boyko and A. Mazur, vice-presidents; Helen Shved and Helen Mudryk, Ukrainian and English secretaries, respectively; S. Mykytka, financial secretary; Anna Kolton, treasurer; Helen Stogryn, organizer; Auditing Committee: A. Bodak, P. Kosteky and Sophie Kuziw; Committee on Exhibitions: M. Bryn, C. Cholij, P. Bencal and C. Drozydk. Helen D. Lototsky, editor.

Fifth Convention, held in New York City on May 30 and 31 and June 1, 1941: Annette L. Kmetz, reelected president; Stephanie Abra-

NEW UKRAINIAN DANCE RECORDS

Sonart Record Corporation, New York City, announces that it has added to its roster of exclusive recording artists the name of Joseph Snihur, violinist and teacher, born in Eastern Ukraine.

Endowed with a natural talent for the violin, Mr. Snihur has fortified it with the idealistic urge to develop this talent by intelligent and serious study. After years of intensive work, he sought the career of an orchestra director, having received his coaching under A. Sinigalliano, who studied with Leopold Auer, teacher to many famed concert violinists.

With a number of concerts and radio broadcasts to his credit, Mr. Snihur has introduced his own arrangements of the rich dances of the land of his ancestors, Ukraine, which he has published at his own personal expense. Mr. Snihur has appeared with his own orchestra, including a concert at the 1940 World's Fair, where he played on the special Ukrainian Youth's Day program.

His contributions to date to Ukrainian dance music are contained in four albums, of twenty dances each, published for orchestral use. Six of these specially selected dances have been recorded by Joseph Snihur and his Orchestra and just recently released under the Sonart label, being listed as follows: Wesela, Hray Meni Skrypko, Ne Teper, Bandura, Hanka and Nowomodna. All of these are spirited polikas, with the exception of Bandura, a very lovely waltz.

Sonart

PHILLY WINS TWO MORE

No. 13 Leaves For Armed Forces

The Ukrainian National Association Youth Club's Basketball Team scored their fifth and sixth wins of the current season when they mowed down a lodge of a Jewish fraternal order on Monday, January 25, and then conquered the Fifth Street Community Center's team two days later, both wins being decisive.

The thirteenth member of the club left for the Army on January 21—Roland Slobogin, brother of George, also a member of the club, who joined the Army almost a year ago. Oddly enough all members of the U.N.A. Youth Club seem to prefer the Army. There is still to be a member to join another branch of service.

The present squad is looking ahead to their game with St. Basil's College on February 28.

Jerry Safur	6	8	2	6-22
Phila.	10	10	6	9-35
Fifth St.	4	8	11	5-28
Phila.	7	7	15	5-34

D. S.

hamovska, Olga Konyk, vice-presidents; and Marie Ann Wagner, jr. vice-president; Marie Polevchak, organizer; Sonia Mykytka and Anna Mazur, Ukrainian and English secretaries, respectively; Anna Hodowansky, financial secretary; Catherine Stefanovich, treasurer; Auditing Committee: Petronela Kosteky, Anna Bodak, Sophie Kuziw; Chairman of the Committee on Exhibition, Paraska Bencal. Helen Mudryk, press; Anna Kolton, Chairman of the Convention Committee. Honorary membership was conferred upon Julia Jarema for her loyal work among the Ukrainian women in America.

The activities of the Ukrainian National Women's League may be grouped under such headings: organization, education, exhibitions, contacts and collaboration with other organizations and humanitarian work.

(To be continued)

THE UKRAINIAN HERITAGE

(2)

By JULIA M. SHUSTAKEWICH

(Excerpts of a lecture delivered recently to the Wayne County Woman's Republican Club and other American women's groups in Detroit.)

Contributions to Our Country's War Effort

WE Ukrainian American citizens are grateful for the freedom which is ours here. Raised in the spirit of loyal patriotism on our own native soil, we have transferred this loyal patriotism to our new adopted land of America, and today all of us, together with our American born and raised children, are eagerly doing our share so that America might emerge victorious in this war. We try to carry out faithfully all the government measures and policies designed to further the war program of our country.

Our Ukrainian American leaders today are carrying on an extended campaign for the sale of War Bonds. Our women have eagerly volunteered their services to the American Red Cross. We have a women's organization, "The Ukrainian Women's League of America," which has adjusted itself completely to the necessity of helping our country win the war.

At the very outset of American Red Cross activities in the present war emergency, five Ukrainian units were organized here, and they have already contributed thousands of work hours, completing many hundreds of various articles of clothing.

During the campaign for funds for the Red Cross, our units did their share and collected more than three thousand dollars among our Ukrainian people in this community.

In Detroit we have a central organization, the Ukrainian Federation. This group, too, is doing its share to insure a success and victory for America. The Ukrainian Federation collected a goodly sum among the Ukrainians for the U.S.O. fund and for the War Chest.

In October, the Ukrainians in Hamtramck bought a canteen, which was presented to Mr. Berres for the American Red Cross.

November 1, 1942 we held a celebration at Cass High School in commemoration of Western Ukrainian Independence (November 1, 1918). At this affair we collected one thousand dollars for the War Chest, the initial amount in our current campaign.

The Ukrainians in Detroit have their radio program, which too gives much of its time to serve our country, for the primary means of all campaigning for various fund drives and other matters is made here through the Ukrainian radio programs.

Only recently the Detroit Ukrainian radio undertook the task of estimating the amount of bonds already purchased by the Ukrainians of Detroit. To date we have accounted for over half a million dollars in bonds. We have not yet, however, completed this task and we are expecting to report a greater sum in the near future.

My dear ladies, the eyes of the entire world are turned upon our country today, upon our America. We all have faith in the strength and power of America. We all have a great deal of confidence and strongly believe that America will be victorious!

When we see how the entire nation is arming, how it is making preparations for war, how our civilian and military leaders are capably directing all war matters; when we see how American women are donning the military uniforms, participating in drills, preparing to join arm in arm with the men against our foes, then can we doubt a victory?

Naturally, it is clear that there

CHRONOLOGY OF THE NAZI RECORD 1933-1943

A SHORT LIST OF THE MORE CONSPICUOUS DATES AND EVENTS OF THE DARK DECADE

By the Office of War Information

(Continued)

(3)

1933

Feb. 4.—Hitler places Army under closer Nazi control by shifting High Command.

Feb. 12.—Hitler ultimatum to Kurt von Schuschnigg, Chancellor of Austria, demands Nazis be placed in Austrian Cabinet.

March 1.—Trial of pastor Neimoeller opens.

March 11.—Hitler sends another ultimatum to Austria: Demands von Schuschnigg's resignation, demands cancellation of plebiscite on union with Germany.

Von Schuschnigg resigns, is succeeded by Arthur Seyss-Inquart, Austrian Nazi.

March 12.—Nazi troops cross Austrian frontier on "invitation" of Seyss-Inquart.

March 14.—Hitler enters Vienna, Nazis launch terroristic attacks against non-Nazis.

April 26.—Nazis order confiscation of all property owned by "non-Aryans".

May 4.—Karl von Ossietzky, Nobel Peace Prize winner, dies as a result of brutal treatment in Nazi Concentration Camp.

May 24.—Hitler orders increase in Air Force, extension of West Wall fortifications.

June 21.—Nazis announce compilation of "World Migration Book" containing names of all descendants of Germans who have emigrated in the past two centuries from Germany. Project is part of Nazi program to unite people of German blood all over the world under the Nazi banner.

July 25.—Nazi celebration honors murderers of Dollfuss on Anniversary of unsuccessful Putsch in Vienna.

July 29.—Nazis declare all Germans "citizens of Germany" regardless of country in which they live or their national citizenship.

Sept. 6.—Hitler displays armed might of Germany in opening of Nuremberg Congress.

Sept. 8.—Sudeten Germans, led by Nazi fifth columnist Conrad Henlein, demonstrate throughout Sudetenland, calling for "One Reich, one fuhrer."

Sept. 10.—Hitler concentrates 200,000 troops on Czech frontier.

Sept. 12.—Hitler denounces Czechoslovakia in Nuremberg speech.

Sept. 13.—Pro-Nazi Sudeten Germans, backed by Hitler, turn down Czech offer of concessions.

Sept. 15.—Chamberlain flies to Berchtesgaden: Hitler demands "self-determination" in Sudetenland.

Sept. 22-23.—Second Chamberlain-Hitler meeting; Hitler increases demands for Czech territory.

Sept. 30.—Munich Pact signed. Hitler wins 11,000 square miles of territory with population of 3,500,000 and including important armament works. Hitler signs "Peace Declaration" with England.

Oct. 1.—Nazis occupy Sudetenland; Terror against Czechs begins.

Oct. 8.—Hitler youth attack Bishop's Palace in Vienna, throw priest out window, defame and loot sacred objects.

Dec. 6.—Hitler signs "Peace Declaration" with France.

1939

Jan. 1.—New Nazi edicts freeze small shops and artisans out of business.

may be mistakes and even failures on our war fronts. Nevertheless, the traits, characteristics of the American people—their foresightedness, alertness, confidence and aggressiveness—indicate that America will be victorious.

(To be concluded)

Jan. 21.—Nazi SA (Storm Troops) take over education of all youths at age of 17 if not in Nazi schools.

Feb. 13.—Nazi decree orders every inhabitant of German-held territory subject to compulsory labor.

March 15.—Nazi Troops enter Prague.

March 15.—Mass arrests of Czechs begins (to reach 12,000 in two months). Hitler declares "Protectorate" over Bohemia-Moravia.

April 1.—Mass deportation of Czechs for forced labor begins (to reach 400,000).

April 14.—Nazi courts set up to take precedence over Czech courts and law.

April 28.—Hitler demands Danzig

May 22.—Germany and Italy sign 10-year Military Alliance.

June 7.—Nazis arrest and kill leading citizens of Kladno, Czechoslovakia, throw mayor out of window to his death.

June 24.—Nazis decree German the official language in Czechoslovakia.

July 21.—Nazi decree property in Czechoslovakia subject to German "administration" if "needed" by Reich.

Aug. 16.—Hitler renews demand for Danzig.

Aug. 22.—Nazis sign non-aggression Pact with Soviet Russia.

Aug. 27.—Food Rationing begins in Germany.

Sept. 1.—Nazis invade Poland without declaration of war.

Sept. 3.—England, France declare war on Germany.

Sept. 5.—Nazi bombers annihilate open town of Sulejow, Poland; machinegun 6,500 inhabitants.

Wholesale massacre of Poles throughout country begins in town of Bydgoszcz: 10,000 arrested and tortured, 134 school boys shot down on steps of church, 600 killed in all, girls seized and sent to Germany "to refresh German blood."

Sept. 27.—Warsaw surrenders.

Sept. 29.—Poland partitioned, part absorbed into Reich.

Oct. 15.—Peak of Nazi massacres in Poland (to reach conservative estimate of 400,000)

Oct. 26.—Nazis ban 3,000 religious, historical, literary publications in Poland. Ban publication of anything without Nazi approval.

Oct. 30.—Nazis lock 50 religious Jews in synagogue at Mielec, Poland, and set it afire.

Nov. 6.—Nazi persecution of Polish Universities begins with arrest of 167 professors at University of Cracow.

Nov. 11.—Hitler youth profane tombstone of Polish Unknown Soldier, tear down statue of Kosciusko in Lodz, Poland.

Nov. 15.—Nazis attach all Polish state property, close all Czech universities and colleges, arrest Czech students and burn books.

Nov. 16.—Nazis slaughter students in Prague during night: boys torn from beds, beaten, tortured, shot. Toll: 150 killed, 4,000 imprisoned.

Dec. 12.—Nazis order Poles to bear cost of "administration" of Poland.

Dec. 23.—Nazis decree right to confiscate all church property in Poland.

Dec. 26.—Nazi decree "legalizes" compulsory labor for all Poles aged from 14 to 60.

(To be continued)

The Sporting Way

By DIETRIC SLOBOGIN

We often take pleasure in referring back to the mid-summer horsehide classic—the All-Star baseball game. For one thing, this Dream Game pits the very best National League team of players against the finest American Circuit nine. And that's reason enough.

Do you recall July 10, 1934? That was the day "Square Pants" King Carl Hubbell (N. Y. Giants), now, only effective at scattered intervals, fanned Babe Ruth, the late Lou Gehrig, Al Simmons, Jimmy Fox, and Joe Cronin in that order! This feat has been recorded in the annals of our National Pastime as the most superb hurling performance of all time. Even though the senior loop went on to lose this particular contest, no baseball fan will contest N.L. defensive superiority. Carl Hubbell, as he passes out of the limelight, will never forget July 10, 1934,

The Number 13 Jinx

Is it any wonder that baseball players are "ultra-superstitious?" All-Star Game records reveal that Claude Passeau (Chicago Cubs), wearing uniform No. 13, was the losing pitcher in 1941 and, last year, Morton Cooper (St. Louis Cardinals), defying the jinx and dressing in No. 13, was also the defeated twirler. The most popular of National Game superstitions is that no one may touch the superstitious one's glove during a game or sometimes the bat. Many outfielders tag third base before and after their half inning.

Question & Answer Dept.

How and when did Knute Rockne pass away? Who succeeded him?

Knute Rockne, perhaps the greatest football coach of all time, was killed in an airplane crash in the Middle West on March 31, 1931. His successor at Notre Dame University became Hunk Anderson, now coach of the Chicago (professional) Bears.

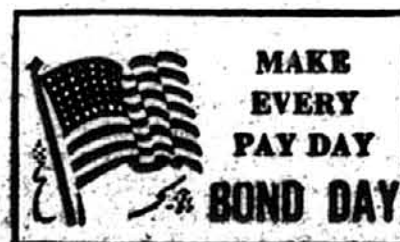
From our Scrapbook

The following paragraph is taken from Grantland Rice's column who speaks of Bronko Nagurski often: "Bronko Nagurski—who, as Steve Owen once said, is the only back who could run his own interference. Even his blockers got out of the way—228 pounds of fast moving dynamite. Power means speed and bulk. Nagurski had both. Bronko is the man Bernie Bierman of Minnesota and Iowa Navy, picked as his top man in football. Largely power. In his fading years I caught Bronko in a shower after some tough game—slapped him on the back—and almost broke my hand. I might as well have been socking a hydrant."

We have many more men like Bronko; estimated conservatively at 50,000 in the U. S. Armed forces and a great many in the Canadian Service leading their own interference and mowing down Axis.

Pitt Returns to Big Time Football

The signing of Clark Shaughnessy as football coach by the University of Pittsburgh is a logical indication that Pitt will again return to big time football. Clark started his football coaching career with Tulane and followed with Loyola of New Orleans, University of Chicago, Chicago Bears (Professional), Stanford, and Maryland. Several months ago Clark made the statement that Joe Muha, V.M.I. ace, was the "back of the year." Perhaps Clark can turn out some more good Ukrainian All-American material at Pitt just as Jock Sutherland did. Sutherland's pride possessions were Johnny Michaelosen, quarterback, and Frank Souchak, end, both of whom made All-American.



Funny Side Up

"AN APPLE A DAY KEEPS THE DOCTOR"

The abnormal subnormal weather we had around these parts a fortnight ago knocked a lot of people for a loop, including us. It was so cold that when we went to bed one night, the thermometer crept into bed with us. No fueling! The next morning instead of awaking at the crack of dawn, we awoke at the crack of our back! Overnight the gremlins had done their dirty work. A hastened call to the Dr. and we hobbled weakly back to bed. When the Doctor arrived eight hours later, the intelligent conversation went something like this:

DR.: Say "Ah!"

ME: Nope, I can't do it.

DR.: You can't do it? Why can't you say "Ah?"

ME: Because you just don't appeal to me!

DR.: What seems to be bothering you?

ME: Well, Doc, I feel weak and stiff all over.

DR.: Well, you should drink lots of water. That prevents you from becoming stiff in the joints.

ME: Yes, but some of the joints don't serve water.

ME: Doc, I think I've got Japanese Lumbago. Every once in a while I get a stab in the back! And sometimes I imagine I'm talking to myself. And everytime I breathe I get a pain in the chest. What shall I do?

DR.: Well, you could manage not to breathe! Incidentally, have you ever had your tonsils, appendix and adenoids removed?

ME: Yes, all three.

DR.: Anything else?

ME: You bet, and when the Doctor handed me the bill, he took the heart out of me too!

DR.: Hmm, I can't quite diagnose your case. I think it might be drink.

ME: Okay Doc, then you go, and don't come back until you're sober!

DR.: Ah, I've got it! You've got the gripe... drip! Just stay in bed and rest.

ME: But isn't there some medicine you can give me? Just look at my tongue!

DR.: Hmm, yes... that needs a rest too! But that habit of talking to yourself. Son, there's nothing to worry about.

ME: Perhaps not, but I'm such a darned bore!

DR.: Well, I think I'll be able to cure you, but it'll cost \$100.00.

ME: You'd better shade your price a bit doctor. I've got a much better bid from the undertaker!

DR.: You have nothing to worry about. You can get rid of the gripe... drip, just by using these medicinal pills.

ME: Ah, you don't expect me to swallow that, do you?

DR.: Yes, if you want to get well. Here's some pills for the stomach, some for the liver, and some for the nerves.

ME: But doctor, how will they know where to go when they get inside?

DR.: Oh yes, and here's a road map!

ME: And Doctor, when I get well, will I be able to eat anything at all?

DR.: Absolutely!

ME: Wonderful, I never could eat my girl-friend's cookies before.

DR.: There's just one more thing! I want you to give up tobacco, liquor and woman.

ME: To improve my health?

DR.: No, so you can save enough money to pay what you'll owe me for curing you!

Well folks, the doctor cured me all right, but now we're sick all over again. This morning we received his bill!

THE U.N.A. WILL REWARD YOU FOR ORGANIZING NEW MEMBERS

It has been mentioned in this column on several occasions that the Ukrainian National Association rewards those members who bring new members into the organization. Many enterprising members have taken advantage of this business opportunity and have earned themselves a considerable amount of money, as the fraternal order's rewards for new members consist of cash. The U.N.A. has been paying these rewards for several years and a number of persons have become full-time organizers, that is, they devote all of their time to organizing new members for the U.N.A.

Any U.N.A. member may organize new members and receive an award. There is no limit to the number of new members that one person may organize—he will receive his pro rata reward regardless of whether he has organized one new member or a hundred.

The U.N.A. is a fraternal order and consequently does not employ agents. It does business through the secretaries of its 475 branches; these secretaries collect the dues of the members of the branch and forward same to the main office. They also send reports and are responsible for all correspondence between the main office and the branches. Naturally, the secretaries are in a position to organize new members and they are responsible for a considerable number of the new applications that are received at the main office. The point, however, is that having no salaried agents, the U.N.A. pays its own members for bringing in new business. The money that would have gone to an agent goes to U.N.A. members instead, which is sort of "keeping it in the family."

It is not an easy matter to organize new members, as any one who has attempted to do so can testify. On the other hand, however, it is not so difficult as to be out of the question. Where the U.N.A. is concerned the organizer, by first explaining the facts regarding the country's leading Ukrainian fraternal order, finds that his task is half accomplished. The prospect, of course, would desire to know what the U.N.A. is, what its rates are, what branch is in his vicinity, and what privileges are offered. The organizer should acquaint the prospect with all the facts before asking him if he is interested in joining, for no prospect would be interested in joining an organization he is not informed about. Once the

prospect has all the facts it is not difficult to organize him as a member. If he does not join on the spot he will probably join eventually, but this depends on the organizer; if the organizer brings up the matter again at a later date, or arranges an appointment, he will probably complete his business.

It may be said that the opportunity of getting new members is limited due to the supposition that there are very few non-members in cities and towns where there are U.N.A. branches. This may be true of some towns, but the great majority of the localities where there are branches have hundreds and even thousands of non-members, and this is particularly true of the larger cities. Furthermore, thousands of Ukrainian-Americans have left their home towns to work in war plants all over the country, which gives the U.N.A. organizer plenty of opportunity to get new members.

The Ukrainian National Association, incidentally, has not been getting as many new members as in previous years due to the war. Many of the younger secretaries of branches are in uniform, and others have resigned because they expect to be in service. This coupled with the fact that a large percentage of the Ukrainian-American youth is in uniform explains the decrease in new U.N.A. membership applications. Naturally the U.N.A. is anxious to get new organizers to replace those that are in service, and the purpose of this article is to interest the readers of the Ukrainian Weekly in taking advantage of the opportunity to earn money by getting new members for the organization.

The reader is urged to write to the Ukrainian National Association, 83 Grand Street, Jersey City, N. J., for further information in regard to organization work. A schedule showing the amounts paid for new members will be sent on request (in this connection it is well to note that the more members organized in a three-month period the higher the proportionate reward). Rewards are paid for new juvenile members as well as adult.

This opportunity to earn money with which to buy War Bonds or to pay income taxes should be carefully considered. A U.N.A. organizer not only helps his organization but aids in the fight against the Axis by buying Bonds and paying taxes.

THEODORE LUTWINIAK

CATHEDRAL CHOIR BROADCASTS

The Ukrainian Catholic Cathedral Choir reached what may be called the peak of its popularity, even at a time like the present, when the members were formally asked to sing on the program "Sweet Land of Liberty" over Station WFIL, the Blue Network affiliate for Philadelphia and vicinity, on January 31. The choir accepted this invitation and, in so doing, enlightened the radio public of the part Ukrainian-Americans are playing in the all-out war effort.

For instance, Dr. Walter Galan, a member of the Ukrainian National Association's auditing committee, had this to say on the program: "The greatest contribution in the war effort by any citizen next to the manpower supplied to our armed services, is the purchase of war bonds.

"In Philadelphia Americans of Ukrainian descent have purchased through the Ukrainian Building and Loan Association \$1,500,000.00. The fraternal societies, including the Ukrainian National Association and

Providence Association have invested over \$10,000,000 in war bonds.

"It is a very conservative statement to say that, based upon local figures, Americans of Ukrainian descent have purchased \$500,000,000 in bonds up to the present time. They will continue to do so until victory is ours."

The Providence Association was well represented on this program by the Messrs. Katamay and Rohach. Dr. Paul Dubas and Attorney John Doodan also gave short talks.

Among the Cathedral Choir's selections were "Proshay Slavo," "Oy Ziyshla Zorya" (baritone solo by Michael Bukata accompanied by the choir), and the beautiful "Tilo Khrestove." The Rev. Joseph Batza said a prayer for victory to close the program.

DIETRIC SLOBOGIN

WANTED: More news reports about Ukrainian-American war effort, and other activities, for publication on these pages.

Sergeant Gets Air Medal



STAFF SGT. P. HONCZARYK

As reported on these pages last week, Staff Sergeant Peter G. Honczaryk of Cohoes, N. Y., a member of U. S. Army Air Corps, and Ukrainian by descent, was decorated at the direction of President Roosevelt for "meritorious achievement while participating in an air striking mission against enemy objectives (in the Solomons) on November 18, 1942."

HOT SARDINE SANDWICHES

Fish is not rationed and it can play an important part in making the main part of a lunch or supper.

In the recipe given below you will note that American cheese is used in a sauce to serve over the sardines on toast. The addition of cheese increases the amount of protein in the finished product, and as protein is a very important part of the diet and can not always be supplied by meat, it frequently puzzles the homemaker as to what to serve.

Hot Sardine Sandwiches

2 tablespoons butter
2 tablespoons flour
1 cup milk
1/2 teaspoon salt
1/8 teaspoon paprika
2 tablespoons catsup
1/2 cup grated sharp American cheese
2 No. 3/4 (3 1/2 oz.) cans sardines
6 slices toast

Blend together the butter and flour in a double boiler. Add the milk and seasonings and cook until thickened, stirring constantly. Stir in the cheese. Arrange three or four sardines on each slice of toast; place under the broiler until heated and serve with sauce over each sandwich. Six sandwiches. M. J. E.

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