



UKRAINIAN WEEKLY



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AN ESSAY CONTEST FOR OUR YOUTH

The Ukrainian Youth's League of North America wishes to make an advance announcement that beginning in the early part of February and lasting until the middle of March it will sponsor an essay contest among our young American-Ukrainians. This contest will be open to all of our youth (except executive officers of the U. Y. L. of N. A.) between the ages of 16 to 25 years. There is one qualification: all contestants must belong to some Ukrainian organization, whether it be old or young. Even those who do not belong to the League may take part in this contest.

The topic of this essay contest will be "What particular aspects or phases of Ukrainian life attract me the most." The contestant will be expected to give full reasons, why he likes certain things about Ukraine or Ukrainian life. The length of the essay will have to be between 500 to a 1,000 words.

Handsome prizes will be awarded to the winning essays, and they will be also published in the "Ukrainian Weekly."

Here is a splendid opportunity for our young American-Ukrainians to take part in this contest, win a prize, and at the same time learn something about Ukraine and the Ukrainian people. So put on your thinking caps and start to work. Further details will be given in the subsequent issue of the "U. W."

SOVIETS TO CHANGE UKRAINE'S CAPITOL

News from Moscow indicates that the Soviet authorities intend to change the capitol of Ukraine from Kharkiv to Kiev.

The real capitol of Ukraine has always been Kiev—since the days of the Ukrainian Kingdom of Kiev back in the Middle Ages. When the Bolsheviks finally conquered Ukraine they changed the capitol to Kharkiv.

A YOUTH SOCIAL IN CHICAGO

A real get-together was had by the young American-Ukrainians of Chicago, Ill. on January 17th, when the Chicago branch of the Ukrainian Youth's League of North America sponsored a social, which was attended by members of seven local youth organizations. This social was in line with the policy of the local branch of the League to unite the youth of Chicago into one harmonious and effective organization.

The social consisted of a short program of songs, solos, duets, dialogues, and musical numbers, followed by dancing and the serving of refreshments. Talks were given by Gene Wolk, chairman of the local branch, and by Anastasia Oleskow, Western District leader of the U. Y. L. of N. A.

Join your local branch of the Ukrainian National Association.

EPOCH-MAKING DAYS

If a young Ukrainian student were asked—what are the three leading dates of modern Ukrainian history?—he would undoubtedly name the following:

January 22, 1918 when the Central Rada, the Ukrainian Parliament, issued its Fourth Universal proclaiming the secession of Greater Ukraine from the former Russian Empire and the establishment of the Ukrainian National Republic;

November 1, 1918 when in pursuance of the proclamation of the Ukrainian National Rada in Lviv establishing the Western Ukrainian National Republic on the Ukrainian territories formerly under Austria—the Ukrainian troops seized Lviv and the surrounding country and towns in the name of the new republic;

January 22, 1919 when both these two young republics of one Ukrainian nation, separated for centuries by Poland, Austria and Russia, proclaimed through their official representatives meeting in Kiev the union of themselves into one great indivisible and independent Ukrainian National Republic.

These three dates are the highlights of modern Ukrainian history. It is true of course, sad as it is to relate, that this hard earned freedom of the Ukrainian nation was short-lived; that the ever-greedy enemies of Ukraine did not allow Ukraine live in peace; but that they, on the contrary, robbed the Ukrainian nation of the little liberty that it had won. But notwithstanding this deplorable fact, the fact remains, that neither these significant dates, nor the sacrifices made to attain them were in vain; for they have left forever an indelible imprint upon the consciousness of the 40 million Ukrainian people. They are the starting point of a new era of Ukraine's fight for freedom, an era characterized by a new spirit among the Ukrainian people, a spirit that knows its cause is just, and a spirit that at all times is, and always shall be—unconquerable. The terrible servitude which the Ukrainian nation is undergoing at the present time only serves to forge this spirit and idealism to a greater heat than ever before. Now, even the most unenlightened of the Ukrainian people realize that the future prosperity and happiness of the Ukrainian man, woman and child on their native land hinges on Ukraine's attaining complete independence for itself and its people. The revolts, rebellions, and uprisings about which we so often read in the American press are nothing less than further proof of the truth of the prophecy made by many leading Europeans, and even Americans, that—as long as Ukraine is held in foreign bondage, so long will there be no peace in Europe.

During this month of January the Ukrainians scattered throughout the far-flung corners of this earth are observing the anniversary of January 22, 1919 when the two component parts of Ukraine flowed into one. Let us also, young American-Ukrainians, observe this anniversary of this memorable day: the day when the whole world saw the realization of the famous Wilsonian "self-determination" principle, which gave a new lease upon life for oppressed nations, and which caused the Ukrainians arise, rend their chains of bondage and create their own free and independent commonwealth. Let this observance, however, be tempered by the knowledge that the countries who were most bound to uphold this cry of "self-determination"—the Allies themselves, were among the first to help dismember the Ukrainian newly arisen republic, leading many disillusioned people to believe that perhaps this "self-determination" principle was nothing more than another propaganda tool used to win the war for the Allies. For, were it not for the hindrances placed by the Allies in the way of Ukraine's newly won freedom, were it not for the Allied economic blockade which prevented even medicines from reaching our typhus-stricken soldiers, were it not for the French equipped and armed General Haller's Army which turned the scales for the Poles—it is certain that Ukraine would have been able to defend itself successfully against its many enemies.

All of this our youth in America should know. By knowing it, it shall be able to successfully spread among the American people knowledge of Ukraine's fight for freedom, and of the great wrong committed upon Ukraine: a wrong which has resulted in millions of Ukrainians starving to death in one of the most fertile countries in the world—Ukraine; while across its borders, in Western Ukraine under Poland, countless young Ukrainians die on the gallows merely for upholding their traditions, institutions, and for using their native Ukrainian tongue openly.

In the face of these terrible facts there is only one great consolation, one which shall nerve us to greater efforts, and that is—that these sacrifices are not in vain. For, a new generation is arising, which with its unconquerable spirit, its self-sacrifice and heroism is bringing us closer, day by day, to the repetition of those memorable days fifteen years ago, when Ukraine was a free and independent nation.

THOU, EVENING STAR SHEVCHENKO

Thou, evening glory of the sky!
Arise above the hill
And we will talk, just you and I,
About the things we will:
About the setting of the sun
In our beloved Ukraine,
About our villages and folks
And then—the same again.

Translated by
WALDIMIR SEMENYNA.

UKRAINIAN STUDENT HAS ART EXHIBIT

An exhibit of illustrations by Michael Suchorsky, Jr., a young American-Ukrainian of Elizabeth, N. J. has been hung in the main corridor of the local Thomas Jefferson High School, his former Alma Mater. Young Suchorsky is now a student at the Fairview Art School of Newark, N. J. where as reported by his instructors, he is doing excellent work. He was encouraged to enter the art school by his former high school teacher who recognized his talents when he was yet in high school. Besides his art studies Suchorsky also does some commercial art work for a local business firm.

Although illustrating is his principal medium, Suchorsky also does landscapes, some of which are at the exhibit. According to a local newspaper "there are still life pictures in which he has shown good taste in his selection and arrangement of the objects. One of the outstanding exhibits is titled "Frost in April," consisting of two scenes in a bleak and chill April day. The figures in the picture are well executed and the choice of color is good. Sucharsky has a talent for mixing his paints to get soft, lustrous colors. His blues are excellent and have a touch of quality which characterize the blues of Oriental paintings—blues which are soft, striking and have a certain tone of their own."

According to his former high school instructor Sucharsky has not only a gift for paints and palette, but industry, application and industry for his chosen field.

SLAVONIC ALLIANCE ELECTS UKRAINIAN TO OFFICE

A news item from Harrisburg, Pa. informs us that John E. Malina a McAdoo Ukrainian, was elected president of the American Slavonic Alliance at a convention held in Harrisburg, Pa. on January 15th. This was the first convention of the group.

UKRAINIAN SONGS NOT ALLOWED ON AIR IN LVIW

The Polish authorities leave no stone unturned in their efforts to suppress the Ukrainian tongue. Recently Dr. Vasile Tyshak, well-known Ukrainian opera singer of Western Ukraine was informed by the Polish authorities of Lviv that he will be permitted to sing over a local radio station in any language he chooses, except in one—the Ukrainian language.

UKRAINE IN THE 20TH CENTURY

(Continued)

9. Ukraine's Alliance with Germany

In this crisis, threatening the very life of the new republic, the only effective remedy was a strong central government, powerful enough to crush all internal opposition, and a strong army. Sad to relate, however, both component parts of the remedy were lacking. The cause was primarily due to the socialist theories running rampant throughout the majority of the members of the Rada. Many of these Socialists had contributed valuable services to Ukraine, but in the field of practical politics they were ardent theorists, adhering closely to the socialistic theories, when, as a matter of fact, Ukraine's salvation rested on a strong central government. The Army, due to the socialist theory that its existence was a sign of backwardness, due to the lack of a strong unifying agency, and lastly due to lack of supplies and equipment, was far below effectiveness. Although Ukrainian nationalistic "polks" were organized, yet most of them were ineffective, being too disorgan-

ized and demoralized by the Bolshevik propaganda. The one bright light in the military status in Ukraine, were the "Sitchowy Striltzi" who were formed in Western Ukraine (Galicia). From the very outset to the very end, they were true and courageous defenders of the Rada and the Ukrainian republic.

The Bolshevik hordes, having on their side such decided advantages as unity and discipline, extraordinarily well developed propaganda, and finally the Red army, a powerful well-disciplined force, drew nearer and nearer to Kiev, the historic capitol of the Ukrainian Republic. January 10, found them before the walls of Kiev. For ten days a most bloody battle raged between the Ukrainian defenders and the Bolsheviks, for the possession of this ancient and famous Ukrainian city. In this battle, Ukraine forever lost the very flower of its younger generation: the students of the higher schools, who notwithstanding their hard earned education, freely and unselfishly

gave their lives for their country.

To stem the mounting list of casualties among the civilians and to prevent the destruction of Kiev through the Bolshevik bombardment, the Ukrainian government and the Army evacuated the city the night of February 8th. The Bolsheviks, entering the city inaugurated a reign of terror which defies description. In the first two days of their occupation more civilians were slain by the Bolsheviks than during the whole ten days fighting preceding the capture of Kiev.

As a result of these reverses, the Ukrainian government was now forced to seek foreign aid. Germany, then at the height of her war prowess, and having recognized Ukraine as an independent state, seemed the most likely ally, and to her Ukraine turned for help which was readily granted. With the aid of German and Austrian troops, the Ukrainians quickly drove the Bolsheviks out of Ukraine and retook Kiev, (March 2, 1918). Once more, Kiev became the seat of the Ukrainian government.

Coming ostensibly as supporters of the Republic of Ukraine, the Germans soon showed their

real intentions of making Ukraine their granary and source of supplies. This policy naturally aroused the antagonism of the Ukrainian peasant, whose crops were being forcibly requisitioned by the Germans, and of the Ukrainian government, which found its decrees and policies overridden by the decrees of the Germans. An everwidening breach appeared between the Rada and the German military command.

ARE YOU A SOLDIER?

Are you a soldier for Ukraine:
A follower of fame?
Or do you fear to own her cause,
And blush to speak her name?

Must you be carried to the skies,
On beds of flow'ry ease,
While others fight to win the prize
And sail through bloody seas?

Sure you must go along with us
In fight to stem the blood;
Our foes blaspheme the fair

[Ukraine,
Will you let them "sling that
[mud?"]

ROSALIE N. HATALA.

SAHAYDATCHNY

Retold from an old Ukrainian story by S. S.

8. The Storm At Sea

Out in the open sea at last.

The light Cossack "chaykes" released from the limited confines of the river danced merrily, as if in joy at their newly found freedom, on the bluish-green gentle swells of the Black Sea.

To the boys, who had never seen anything larger than a small lake the grandeur and the immensity of the open sea was breathtaking. To Karpo however, veteran of many a sea raid on the Turkish strongholds, busily engaged at the present moment in curing the hide of the "tur" (bison) he had killed, the wide expanse of the sea was too familiar a sight to arouse any wonder in him. After all what is there to wonder about the sea? Nothing but a lot of water, and undrinkable at that!

His attitude towards the sea at that particular moment however, would not have been so contemptuous had he taken the trouble to peer over the gunwale and see how far in the distance on the horizon a small black splotch of a cloud had appeared. This cloud seemed to have within itself some expanding force, for it grew with startling rapidity, covering the cloudless blue sky and growing blacker and blacker with every moment. The oarsmen toiling away at their heavy oars felt a sudden cooling breeze strike their heated and perspiration covered bodies. The sun disappeared behind the fast advancing clouds. Whitecaps appeared here and there as the stiff breeze increased in intensity. Karpo, sensing the change going about him, raised himself and glanced over the gunwale. What he saw was enough to make him whistle.

"Now we're in for it!" he exclaimed to the boys, who were rapt spectators of this sudden change of mood of Nature.

The "chayke" began to experience trouble in the fast arising sea. Out in the leading one, which carried Sahaydatchny together with his staff, the Cossacks saw their "father" appear on the bridge like enclosure (chardak) which covers the "chayka" in its center. Sahaydatchny glanced appraisingly at the sky, and seeing the low slate coloured cloud that

covered the sea like a roof in cave, quickly realized that they were about to encounter one of those dreaded storms which so often descend upon the Black Sea. As if to bear out his conclusion a rumble of distant artillery rang around the horizon, and a volley of bullet-like hail spattered on the sea and boats. A sudden blinding flash of lightning rent the sky, and a terrible thunderclap deafened their ears. Sahaydatchny whipped out his kerchief and signalled to someone in the chayka. A Cossack arose and approached the Otaman. This was the artilleryman.

"Fire a shot," he was commanded.

The artilleryman approached the cannon in the bow. A shot rang out, sounding strangely hollow in the still distant rumble of the storm.

The "chayke," like a brood of chicks darting under their mother's protecting wings, quickly surrounded their leader's "chayka."

"Comrades!"—Sahaydak called, "The Almighty Lord has given us a task. A storm is arising. We'll have to fight it. The merciful God will aid us, for we go forth on this expedition in His name against the enemies of Christ His Son. Keep close together. Do not be afraid of the water. Bail it out with your hats. Do you hear me, my children?"

"We hear, father!"—roared the Cossacks.

The storm broke upon them with all its fury. It seemed as if heaven and sea had combined to destroy these puny mortals who dared to venture out amidst the elements. The wind roared and howled like in some terrible agony. Heavy thunderclaps followed one another in rapid succession. Lightning flashed into the sea on all sides of them. Hail and rain poured, drenching them to the very skin. It seemed as if the very sea was emptying itself from up above.

The Cossacks fought with all their might to keep afloat and ride out the storm. It seemed as if every moment was their last. Where but a few moments ago the Cossack "chayke" had been

dancing blithely over the easy waves, now they wallowed drunkenly in the great seas. Heavy rollers swept over their sides, smothering them in spray from time to time. One moment the "chayke" tore through the white crests before the wind, and in the next they raced down into tremendous abysses. The Cossacks labored like mad bailing out water. The crackling and roaring of the thunder, the groaning of the boat timbers, the piercing whine of the wind, the roar and hiss of the foaming seas, the yells of the Cossack—all formed a hellish music, which was enough to cause one's hair stand up in terror.

And the storm did not seem to be letting up even a trifle. The drag on the oars was terrific. Already the oarsmen could not even feel their arms, and many an oar had been torn out of their weakened grasp by some particularly heavy sea. The water rose higher and higher in the bottoms of the boats. The end seemed inevitable.

"Almighty Lord! We are lost!"—cries began to be heard—"Merciful Father—help us!"

"Brothers!... Comrades!... Confess your sins before the Merciful God!"—could be heard exhortations from all sides.

Sahaydatchny, hearing these despairing outcries, saw that unless quick measures were taken to restore the morale of his Cossacks, all would be lost. Knowing the sea well, he knew that just as swiftly as the storm had fallen upon them, so just as swiftly it would leave them. He saw signs of that in the lightning and thunder. But they had to hold out to the end. He determined upon a strategem.

Climbing out on the "chardak," he raised his voice as loudly as he possibly could.

"Brothers! Comrades! Harken ye unto me! Perhaps there be one among you who has some heavy sin upon his soul, which has incurred the wrath of the Lord. If so, let him confess. And the one who has the heaviest sin let him sacrifice himself in the sea, and thus appease the wrath of our Lord!"

The Cossacks fell upon their knees, and raised their arms heavenward.

"I have sinned! I have the most sins!"—could be heard between the thunderclaps.

In Sahaydatchny's boat a figure

detached itself from others and slowly climbed upon the "chardak" and bracing itself there, stood facing the fury of the storm. It was Oleksy Popovitch, the Cossack scrivener. He was very pale, his wet shock of black hair falling down upon his face. Although of a noble character, yet he had a hot temper, which often led him into many quarrels, but for which he quickly made amends. As a punishment for his sins, he now determined to sacrifice himself, appease the wrath of God, and thus save his comrades from a watery grave.

"Brothers! I am the greatest sinner. Punish me therefore. Let me die, and let the Zaporogian knighthood live," he began, and then began to recount all his petty sins, which to him had assumed such tremendous proportions. The Cossacks listened solemnly to him like to a sermon. Meanwhile the storm had begun to subside. Popovitch's voice steadily grew clearer, as the sound of the storm's fury grew lesser. Sahaydatchny felt sorrow tug at his heart that such a splendid Cossack should needlessly sacrifice himself. He decided to modify his strategem.

"Comrades! Comrades! As a punishment for his sins, cut off the little finger of his right hand, and let his Christian blood mingle with the sea!"—he cried. To this the Cossacks quickly assented, for they were also loath to permit the sacrifice of such a splendid comrade as Popovitch.

Oleksy Popovitch crossed himself to the four corners of the earth, and then placed his little finger on the gunwale. Nebaba, who stood closest to him, drew his Cossack scimitar out of its scabbard, wiped it with the end of his "zhupan" (coat), and then also crossed himself.

"O Lord—help us!"—the scimitar flashed, and the little finger dropped into the sea. Popovitch did not even wince, but held his hand quietly on the gunwale, letting his blood mingle with the sea.

All crossed themselves. Popovitch also crossed himself... bloodying his pale face.

Meanwhile the storm had subsided as quickly as it had come. Popovitch glanced at the heaving wake and the clearing sky... and he smiled in gladness...

(to be continued.)

OUR BLUE AND YELLOW BANNER

Every people and every nation has its own peculiar insignia or emblem, which are commonly known as banners, flags or standards. These insignia or banners represent the very finest of a nation, its honor, its tradition, and its future. A slighting reference, or worse yet, a deliberate showing of a lack of respect for the flag is considered an insult to the nation, and woe be unto him who foolishly or knowingly commits such an act. He is liable to arrest and imprisonment, if he is lucky enough to escape the outraged hands of those who regard the flag as something more than a piece varied-hued cloth.

The colors and coat-of-arms or emblems on a flag all have their ascribed meaning. For instance, we know that in our American flag the red stands for courage, white for purity, and blue for loyalty. The question now arises among our young Americans of Ukrainian descent—what is the meaning of the blue and yellow banner of Ukraine, and how and where did it originate? To answer it, we must delve back into history.

The Ukrainian banner, as we all know, is composed of two solid bars of blue and yellow, with the former on the top. Some flags have a trident in the center; others in addition have even a lion ascending a rock in the center of the trident. How far back into the misty past this blue and yellow banner extends is not known to the point of certainty, for although the Ukrainians have had banners for more than a thousand years, yet because of their failure or inability to portray the colors of their banners in their books and manuscripts which have descended to us, we today cannot tell just exactly what colors these banners had.

A prevalent impression among many Ukrainians is that the most ancient of the Ukrainian banners was one which contained the portrait of St. Michael. This has been disapproved, for that banner did not appear until the Cossack age. Whether this latter conclusion is fully correct however, is not certain. But what is certain is the fact that the ancient imperial coins of the Ukrainian Kingdom of Kiev during Volodimir the Great's reign (979—1015) had on one face a portrait of Volodimir's head, while on the other side a trident was emblazoned. This trident was the coat-of-arms of Volodimir, and therefore that of ancient Ukraine as well. And therefore, when in January 1918 the young Ukrainian National Republic declared its independence, its governing body at that time, the Ukrainian Central Rada adopted the trident as the official symbol of Ukraine, as it was the connecting link between Ukraine's ancient glory and the present.

Western Ukraine however, particularly Galicia, having a somewhat different history than Greater Ukraine, did not have the trident for its coat-of-arms. It is possible to surmise of course, that the trident was its device during the period of Volodimir's expansion when he united all of the Ukrainian lands, including Galicia, into one mighty Ukrainian state, which was one of the most powerful states in Europe during the end of the 10th and the beginning of the 11th century. But the symbol we ordinarily associate with Western Ukraine is a golden lion mounting a boulder rock. This coat-of-arms dates back to the 13th century, to the so called Galician-Volhyn period, when Western Ukraine was in ascendance, while Greater or Dnieper

Ukraine as it is often called, weakened by the continuous Asiatic hordes and Moscal (Russian) onslaughts was sinking into a temporary oblivion. Since that period the golden lion mounting a boulder rock has always been associated with Western Ukrainian life. And therefore, when in November the 1st, 1918, the Western Ukrainian National Republic arose, its governing body, the Ukrainian National Rada decided to retain this centuries-old device and make it the official coat-of-arms of Western Ukraine.

This resolution, dated November 13, 1918 declared that "the coat-of-arms of the Western Ukrainian National Republic is henceforth a golden lion in a field of blue, facing towards the right." Subsequently however, when both Western and Greater Ukraine united into one Ukrainian National Republic on that memorable day of January 22, 1919, this coat-of-arms was adapted towards the union by including within itself the trident, so that today the Western Ukrainian blue and yellow banner contains within its center a trident in the middle of which is the old symbol of the golden lion, as described above.

We now come to the flag itself. Why is the Ukrainian flag blue and yellow? A pleasant color combination indeed, but why?

Again we delve back into the misty past, this time even further back in regards to the coat-of-arms. We go as far back as the beginning of the trade relationships of ancient Ukrainians with Byzantium and the East. These ancient Ukrainian for centuries exchanged with the Greeks and other Eastern peoples their raw products in return for which they received finished products in form of necessities and objects of luxury and art. Among the beautiful objects they received were all sorts of silks, satins, and velvets with beautiful golden embroideries on a field of light blue. This color combination greatly attracted the ancient Ukrainians and there was a steady demand for it, not only on fabrics but on potteries, books, and decorations as well. And such is the ascribed beginning of our blue and yellow banner. The beloved colors were transferred by some one to a banner, which quickly rose in popular favor, until by continual use and tradition it became the official flag of the Ukrainian people.

Just exactly when the Ukrainian blue and yellow banner came into popular use in unknown, for although the ancient books and manuscripts contain rude illustrations of ancient banners yet they are not colored, and therefore it is impossible to tell what colors they bore. But we do know however, that it was in existence during the Cossack period of our history. We have a historical record of Yan Kazimir, the Polish king, sending Bohdan Khmelnytsky, the great Ukrainian Cossack leader (1648—1657), a beautifully wrought yellow and blue banner as a gift. Then there are numerous "polk" (regimental) blue and yellow banners of famous Cossacks "polks" which are preserved in many museums in Ukraine. Also, numerous references to our colors are made in the old Cossack "dumy." Some of the uses of these colors in those olden days seem rather strange to us today. As for instance, an old "dumy" recounts how the galleys of Samila Kushka (a Cossack chieftain, 1600-1602) was decorated entirely in blue and yellow colors, which subsequently were taken off by the Cossacks, and the

A MEMORABLE DAY

The morning of January 22, 1919 dawned bright and clear with just a tinge of frost in the air. The entire Kiev betook on an holiday air as masses of people, leaving behind the few daily tasks which were possible in those turbulent days when Ukraine was struggling to retain its hard won independence, slowly wended their way from all corners of the city to the St. Sophia Square. The square, scene of many famous historic events since the Middle Ages, was about to witness today the most unprecedented event of them all—the union of the Western Ukrainian Republic (formerly under Austria-Hungary) together with the Ukrainian National Republic (Greater Ukraine—formerly under Russia). The entire square seemed like some billowing sea of Ukrainian blue and yellow banners and pennants. Just where the St. Volodimir Avenue enters into the square a large triumphal arch had been erected and decorated with the national colors and coat-of-arms of the various sections of Ukraine. Placed conspicuously among them all was the Galician part of Western Ukraine) lion on a field of blue.

Near the center of the square, high above the sea of banners, stood the famous statue of Bohdan Khmelnytsky, the famous Hetman of Ukraine who had freed all of Ukraine from Poland, only to enter into the disastrous treaty of Pereyaslav with Russia in 1654. The figure of the Hetman, mounted on a rearing horse and pointing with his "bulawa" (Cossack leader's sceptre) to the north, took on an added significance today. Where formerly, his action in pointing to the north, had been interpreted by many, particularly by Russians, to mean that there yonder in the north—Moscow—lay the future of Ukraine; today however, to the thousands of the Ukrainians milling about the square, Bohdan Khmelnytsky appeared to be exhorting the Ukrainian nation: "Away with these Russian invaders! Drive them

cloth used to make Cossack "zhupans" and trousers.

The use of this color combination for clothes was quite prevalent in those days among the Cossacks. Those of our young American-Ukrainians who were fortunate to see that beautiful opera "Mazeppa" presented by the Ukrainian Art Theater in New York City a year ago remember to this day the gorgeous costumes worn by the leading Cossack characters, with the blue and yellow combination predominating. This color combination has been carried to every conceivable use by the Ukrainian people. Even Taras Shevchenko in one of his poems uses it to describe the Ukrainian landscape, comparing the blue to the blue of the Ukrainian sky, and the yellow to the golden yellow steppe.

The Cossacks, besides having the blue and yellow banner, also had to a great extent the previously mentioned banner with the portrait of St. Michael on its face. The Zaporogian Cossacks had for a time as their device the figure of a Cossack. This can be seen on many of their seals.

Blue and yellow—the two eternal and beloved colors of the Ukrainian people. Both form the colors of our beautiful Ukrainian standard, which someday in the near future shall unfurl itself and proudly wave over one mighty Ukrainian state, extending from the San to the Don, and from the Pripet to the Black Sea.

back to where they belong—to Moscow!"

All of the streets and avenues leading into the St. Sophia Square were lined with rows of school children, many of them dressed in their native Ukrainian costumes. Fringing the square was a strong cordon of Ukrainian troops, keeping back the huge masses of people which overflowed even unto the rooftops, trees and walls, and letting in only those who were members of the many official representative bodies taking part in the ceremonies. The entire affair was under the direction of the late Nicholas Sadovsky, the leading Ukrainian theatrical figure of his time.

While the people were streaming in and taking positions of vantage, a High Mass was celebrated in the St. Sophia Cathedral, set at the edge of the square. Just before 12 noon the delegation of the Western Ukrainian Republic arrived in autos. Following them came the members of the Directory (the governing body of Greater Ukraine at that time, headed by Vinnichenko, and Petlura). Their arrival was met with rousing cheers and "slavas," while the military band played the stirring strains of the Ukrainian national hymn. All of the many delegations took their assigned places in front of the St. Sophia Cathedral: members of the Directory, members of the Western Ukrainian Republic delegation, foreign diplomatic representatives, members of the various congresses (conventions) being held in Kiev during that time, representatives of the various branches of the Ukrainian Army, and in the very forefront, stood the high command of the Western Ukrainian Sichowi Striltzi, stationed in Kiev at that time.

Exactly at 12 o'clock noon, the official ceremonies of the Union of Western Ukraine with Greater Ukraine began. Amidst a solemn hush, a member of the Western Ukrainian delegation, Dr. L. Cehelsky, stepped forward before the arrayed front of the Directory and slowly read the formal resolution of the Ukrainian National Rada (governing council) of Western Ukraine to unite with Greater Ukraine—the Ukrainian National Republic. The resolution emphasized the fact that it was based on the natural right of "self-determination" of all peoples. It was dated at Stanislaw on January 17th of that year, and signed by the governing body of the Rada. At the completion of its reading the document was handed ceremoniously over to Vinnichenko, the head of the Directory. A moment later it was re-read in the French language—for the benefit of foreign diplomatic delegations.

Upon the completion of this, Shvets, a member of the Directory, stepped forward and read the Universale (proclamation) of the Directory that the latter, in the name of the Ukrainian National Republic, hereby accepts the offer of the Western Ukrainian Republic to unite with the Ukrainian National Republic, and that these two component parts of Ukraine, separated by unnatural political barriers for many centuries, do hereby unite into one mighty Ukrainian state. "The centuries-old dream of the Ukrainian people has at last been realized. Henceforth there is only one United Independent Ukrainian National Republic." The universale was dated in Kiev, on January 22nd, 1919.

UKRAINIAN AFFAIRS IN AMERICA

A NEW SPIRIT IN ST. LOUIS

Ukrainians and Ukrainian societies of St. Louis, Mo. responded effectively, on December, 10, 1933, when they were invited to appeal in behalf of starving and exploited Ukrainians under Soviet rule, at a mass meeting sponsored by the Ukrainian-American Democratic Club of St. Louis.

Such an unprejudiced unity among St. Louis Ukrainians has not been witnessed for years and it was so remarkable that it inspired confidence in me that an intelligent attitude may replace drift, blundering, and friction in our local Ukrainian relationships.

The Ukrainian-American Democratic Citizens Club of St. Louis extends an invitation to young Ukrainian Americans of St. Louis and vicinity, that they become members of this organization; or form a militant citizen's club of their own under the sponsorship and aid of the U.-A. D. Club of St. Louis. This organization is looking forward to our local youth to analyze our local problems, to understand our attitudes, to clarify the tangled interrelations of our local Ukrainians and to make some possible rearrangement of existing things and conditions that they might be more favorable to our nationalistic unity and our Ukrainian hopes.

MICHAEL CHOMYK, Sec'y.

PROF. TYMOSHENKO OF MICHIGAN UNIVERSITY IN WINNIPEG (CANADA)

Prof. V. P. Tymoshenko of the University of Michigan at Ann Arbor was the guest of the Ukrainian Students Club "Prometheus" in Winnipeg, Canada. The professor was on his way to attend the Convention of the P. Mohyla Ukrainian Institute at Saskatoon and Edmonton and made a stop over at Winnipeg where he spoke before the Institute of International Affairs.

The "Prometheus" was given great credit for the dinner that was given in the professor's honor. Of the hundred people present there were lawyers, doctors, teachers and students. All those who attended congratulated the students on their splendid work. The spirit of the evening was high and patriotic. It is in place to comment that the club "Prometheus" is the only Ukrainian students' Club in Winnipeg. Its members represent nearly all lines of learning. They are doing great work for themselves and the Ukrainians.

M. EWANCHUK.

TO THE UKRAINIAN YOUTHS OF BROOKLYN:

The Ukrainian Scouts of America has been organized for the past three months, but as yet, we have not had any response of co-operation from the Ukrainian boys of Brooklyn. There is no reason why all the Ukrainian boys of Brooklyn, do not join the Ukrainian Scouts of America and convince our public that they have the ability and gumption to carry forth that which our forefathers did not have the opportunity to accomplish and which opportunities are offered to you here and now.

We want all the young Ukrainian boys of Brooklyn from the ages to 10 to 13 years to attend the Scout meeting on each Friday at 7:15 P. M. on 160 North 8th Street and prove to themselves and our public that they want to carry on the ideals of Ukraine, and raise high the yellow and blue banner toward advancement of the Ukrainian People.

The Ukrainian Scouts of America is a junior order of the Sitch and has no civilian or private ambitions. Now is the time to show the spirit which we know you have and let us see you all present at the Scout Meeting on Friday night.

Scoutingly yours,
CONSTANTIN ARNOLD,

YOUTH RALLY IN ELIZABETH, N. J.

Dear Editor:

Below is an account of Elizabeth's first informal youth gathering.

On Thursday, January 11, the members of the Ukrainian Social Club of Elizabeth held their initial rally at the Ukrainian National Home, displaying a most unique and colorful attraction of Ukrainian talent.

The programs, presented by the dancing, vocal, and instrumental groups, offered a new and diversified form of entertainment never before demonstrated by the Ukrainian youth of Elizabeth. Mr. Walter Bukata, the Club's official director, acted as master of ceremonies. The speakers scheduled for the evening were: Reverend Fath, Chaplinsky of Elizabeth, Dr. Luke Myshuha, Editor of the "Svoboda", and Mr. Stephen Shumeyko, Editor of the "Ukrainian Weekly." Rev. Chaplinsky opened the program with a short lecture on the value of organizing the Ukrainian youth, while Mr. Shumeyko discussed the ways and means by which a club meeting can be orderly conducted. He also outlined the proper manners of meeting procedure and the duties required of each club officer. In conjunction, he advised that every Ukrainian boy and girl should endeavor to become a member of the Ukrainian National Association in order that he and she might help develop the foundation that was once laid by our parents and ancestors forty years ago, into a more sound and substantial organization. Later on in the evening Dr. Myshuha delivered a brief resume on the development of Ukrainian organizations in the United States since 1894 and of the future needs of our people.

The second part of Thursday's informal event was presented entirely by the youth of the Club. Several groups of exquisitely dressed folk dancers, in beautiful embroidered Ukrainian costumes danced to the inspiring native melodies reminiscent to those happy moments of joy and contentment once experienced by our parents in Ukraine. Recitations and poems concerning Ukraine were among the other highlights of the evening.

This striking and unprecedented event of Elizabeth reluctantly came to a close with the singing of that most lovable national hymn of the Ukrainians, "Ukraine Has Not Yet Died!"

The attending large audience more than justified the full purpose of this unusual affair. It tended to influence them in realizing the value and benefit of youth organization. It was the Club's purpose, in presenting these programs, to instill a sense of cultural interest within the minds of every one in the audience as well as to create at the same time an art of appreciation for the invaluable talent and ability the Ukrainians really possess but who have never exerted much effort in making it more known to the public at large. Consequently, the precise and main objective of every youth organization now formed is to display individual initiative and ability, publicly.

Fortunately this is the actual spirit that is already prevailing in this Social Club of Elizabeth. Every member is determined to do his and her part in the way of contributing something towards that most precarious and almost invincible goal—permanent success. And it is hoped that they shall continue to carve their way definitely to this successful goal by constant improvement and development.

Respectfully yours,
PETER HONDOWICZ.

LETTERS TO THE EDITOR

QUERIES FROM ST. LOUIS

Dear Editor:

Being a student of art history at high school, I am naturally very interested in Mr. Archipenko and his works. I have found the articles in the "Svoboda" about Mr. Archipenko not only interesting but also very useful in my study of art. After having the pleasure of seeing Mr. Archipenko's works in the Ukrainian Pavilion, at the World's Fair, I tried to get books about his life and works. Imagine, when looking through the text book used at school, I found Mr. Alexander Archipenko classed as a Lithuanian. Now I'd like to know whether this statement is true.

I should also like to know, if possible, where Mr. Archipenko is at present and whether he is doing any sculpture work now.

I also noticed that recently there was a short article in the "Svoboda" about the new movie actress, Anna Sten. It stated that her father was a Ukrainian. If this is true, why is Anna Sten known all over as a Russian actress? I don't believe there is a Ukrainian actress in Hollywood; at least I've never heard of one. So if Anna Sten is a Ukrainian why isn't she classed as a Ukrainian instead of being classed as a Russian?

Thanking you in advance and apologizing for taking up your valuable time, I remain

Sincerely yours,

OLGA JEZUSKO.
1950a Sidney St.,
St. Louis, Mo.

[Editor's note: Mr. Archipenko is a Ukrainian. For further details see article on Archipenko written by Dr. L. Myshuha which appeared in Dec. 18th and 19th issues of the "Svoboda." Some American newspapers claim Anna Sten is Ukrainian, others—Russian. Her original home was in Kiev.]

REPLIES TO A. S. ON CHANGING UKRAINIAN CALENDAR (Excerpts)

Dear Editor:

My first letter to the "U. W." is in the nature of a protest. A. S. wrote on the subject, "Why don't we have Christmas and other holidays on the same day as the Americans have?" Our religion follows the Julian Calendar, and so if we change to the Gregorian Calendar, it would be said by other nations that we were ashamed of our religion and our fatherland, and in this way we would lose prestige.

Also, if we change our calendar, the Poles would immediately say that since our holidays would come on the same day as theirs, that therefore we are a race of Poles with only a different dialect. Now listen you, young "Ukes," would you want to give the Poles a chance to say this? No! Well in order that this may not happen let us stick to our calendar as it is.

JOSEPH OLYNNIK,
Lee Center, N. Y.

There are many nations which celebrate Christmas at the same time we do, and they seem to enjoy upholding their accustomed ideas. They do not urge their population to bring about a change in their calendar. I am sure that the Young Ukrainians "do not wish to change their original custom." Glancing at a Polish paper I saw an article claiming the Ukrainian Christmas holiday to be legal.

Being classified as "queer people" should not affect us in the least. Every nation has its odd customs.

JULIA GOLDER,
Cleveland, Ohio.

Reading the last issue of the "U.W." I find that Anna Kolody of Perth Amboy, N. J. thinks the same as I do. Don't you think we owe something to our forefathers? You know if it was not for them we would not be here to celebrate any kind of holidays. Why not keep the "old out of date" Julian calendar: first, because our forefathers have kept it; second, because it is correct; and third, because some of the Americans agree with us.

We are greatly admired by the Americans because we admit that we are Ukrainians and our holidays come on different dates than theirs do. They know that if we are true Ukrainians we will also be good American citizens. Further, no educated person thinks us queer, because he knows better than to do so. The only people that I ever heard call us queer are the Poles and you know why.

Jewish people don't care when their holidays fall, they keep them anyway. Some of our most important businessmen of today are Jewish; they have not lost anything by sticking to their own beliefs. Why don't you take them as an example and stick to your own, keep our Christmas and Easter as our forefathers have done before us, and as I hope our grandchildren will do after us.

MARY KOLACZKO,
Lorain, Ohio.

We ought to feel as proud as our forefathers were. Our fathers were not ashamed to celebrate our Christmas so why should we want to have it changed. Everyone knows that the birth of Christ was January 7th.

I, too, would like to say that the "U. W." is the greatest thing of interest for our older and younger generation. It is educational to a great extent.

I would appreciate very much to hear from girls and boys of Ukrainian descent and I will answer promptly.

Thank you,
ANTOINETTE PANCAK,
1011 N. Hamlin Ave.,
Chicago, Ill.

FOR AN INTERESTING EVENING COME TO THE
LECTURE

THE UKRAINIAN CIVIC CENTER

TUESDAY, JANUARY 30th, 1934

AT THE INTERNATIONAL INSTITUTE

341 EAST 17th STREET, NEW YORK CITY.

COMMENCEMENT 8:00 P. M. SHARP. — ADMISSION FREE.

Mr. EMIL REVYUK will be the speaker for the evening and an open discussion will be held after the lecture

Come and make new acquaintances, meet old friends, listen to an interesting talk, exchange ideas, partake of refreshments. We assure you a jolly evening.

Ukrainian Civic Center.