



UKRAINIAN WEEKLY



Supplement to the SVOBODA, Ukrainian Daily

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Vol. II.

"NA RIDNU SHKOLU"

The Ukrainian Athletic Club of Chester, Pa. has sent through its treasurer, Peter Broncke, the sum of \$5.00 to the "Obyednanye," for the "Ridna Shkola" (Ukrainian school system in Western Ukraine under Poland; supported solely by Ukrainians) fund.

NEW UKRAINIAN PUBLICATIONS.

Two new Ukrainian publications have made their debut this month.

One is the "Ukrainian Bazaar" a forty-page illustrated short story magazine, published monthly by the Ukrainian Publishing House of Toronto, Canada. Its editor is Michael Petrowsky, well known among American-Ukrainians for his stories dealing with Ukrainian life in America. The English section of the magazine is edited by John Rae Perigo, a fourth-generation Canadian and a warm admirer of Ukrainian literature and culture.

A far more humble but interesting publication which also appeared in February is the "Trident," a four-page gazette published by the University Ukrainian Club of Pittsburg, Pa. Its editor is Roman Lapica, assisted by Louise Misco—assistant editor. For a youth publication it is indeed a fine piece of work.

YOUTH UNITES IN ELIZABETH

Under the sponsorship of the Ukrainian Central Committee of Elizabeth, N. J. a combination of a concert and ball was given last Sunday evening in the local National Home. The older and younger generation united to make this affair a great success. Outstanding in the program were the vocal numbers offered by a youth chorus under the direction of Walter Bukata, and also by the choir of St. Vladimir Church, consisting mostly of youthful elements, under the direction of Mr. Yadiowsky.

Another striking feature was the procession of young boys and girls, who entering the ball greeted the assembled guests with three loud "harazds!"

The value of such unity between the older and younger generation as exemplified at this affair was touched upon by Dr. L. Myshuha in his talk. The speaker also expressed his surprise and pleasure upon seeing that the local youth has so rapidly organized itself, and that now it is taking active steps to unite the entire local Ukrainian colony into one, solid Ukrainian group imbued with the Ukrainian nationalistic feeling.

PHILA. INSTITUTE NEWS

On Tuesday, January 30, the Ukrainian Institute of Phila., Pa. moved to its new quarters located at 1919 W. Girard Avenue in Philadelphia.

On March 1st, 8 P. M. the Institute will hold a Ukrainian Musical Festival at the Ukrainian Hall, 23rd and Brown St.

A GOOD EXAMPLE

In our last week's issue we published an appeal to our youth, made by the Emergency Relief Committee for Starving Ukrainians on behalf of the starving Ukrainians in famine-stricken Ukraine.

The Relief Committee is conducting a drive. Its object is to collect, by means of tin offering-boxes and the selling of raffle books, funds which will help alleviate the terrible sufferings of our starving kinsmen in Ukraine under the despotic rule of the Soviets. We need not go into any details regarding the merits of this drive. They are apparent.

We do wish, however, to call our readers' attention to an interesting fact, in connection with this relief work. The head of the Emergency Relief Committee is a person not of the older but of the younger generation of American-Ukrainians:—Dr. Nellie Pelechovitch, who was raised and educated here in America, and now practices medicine in New York City. Notwithstanding that her profession takes up practically all of her available time Dr. Pelechovitch has always found time to devote some of her energies to the Ukrainian cause. The drive that she is now heading is not the first of its kind. Only a few years ago she headed a drive for funds to help establish a Ukrainian hospital in L'viv, Western Ukraine. Both drives, as we all know, are under the sponsorship of the Ukrainian National Women's League of America.

The work of Dr. Pelechovitch should serve as an example to our youth, and an inspiration to do likewise. In the present instance our young American-Ukrainians can help a great deal in making this drive a success by voluntary contributions, and also by selling the raffle books at every possible occasion and in every possible place. We urge our young people to give this drive their most active support.

"A SHORT HISTORY OF UKRAINIAN LITERATURE"

It becomes increasingly apparent to all of us that there is an exceedingly deplorable lack of literature in the English language concerning Ukraine, its history, culture and aspirations. As a result, our young American-Ukrainians are handicapped in their endeavors to spread among the Americans knowledge of Ukraine's fight for freedom, particularly since the American attitude towards the unknown quantity is more akin to the Missourian's "you've got show me" than is generally supposed.

From the very beginning it has been the general aim of the "Ukrainian Weekly" to help mitigate this regrettable state of affairs. And in pursuance of this policy we began, last week the publication of "A Short History of Ukrainian Literature," written expressly for our youth in the Ukrainian language by Rev. M. Kinash, well known among our people for his popular writings. This short history has been in the hands of several of our young folks, and has met with their approval as answering the needs of our youth.

In translating it into the English language for the "weekly," it has been found necessary to leave the many Ukrainian "kolyadke" and "schedriwke" which appear in it, in their original Ukrainian form. This was done because of the difficulty of translating them and still retaining their original, peculiar charm and style. Even a translation into prose form would have had the same effect. We are quite certain however, that this arrangement will meet with the approval of our youth, particularly since it will give them practice in reading their mother tongue; and to the unfortunate ones who cannot read Ukrainian—an incentive to learn to read. In any event, it will give our youth a splendid chance to acquaint themselves with Ukrainian culture, as expressed in the literary form.

We take this opportunity of extending our most sincere thanks to Rev. Kinash for his labors in preparing this fine work; and also for permitting, without any remuneration whatsoever, the use of it, in translated form, by the "Ukrainian Weekly."

TRY AND TRY AGAIN

One of the most distasteful duties that the Editor has to perform is the rejection, for one reason or another, of certain contributions sent in by the readers. For, he knows how much labor, perspiration and inspiration has been lavished on that article or poem, how eagerly and hopefully it was enclosed in an envelope, and sent to that unfeeling ogre known as the Editor, how patiently its appearance in print was awaited, and how finally that patience was followed by disgust and contempt for the Editor for not being able to recognize a literary gem when he saw one. We know—for we have gone through the same painful experience.

A word of cheer, however, for such contributors. Remember that Rome was not built in a day, nor did Arthur Brisbane reach his present position at once. To be successful in the literary field, or for that matter in any field, it requires talent, hard work and perseverance. Therefore, do not feel discouraged. Try and try again. Eventually your contributions will find a place in the "weekly." And no one will be more happy to see them there than your Editor.

THE MAIDEN'S FLIGHT

Shevchenko

Oh, Fates! I might as well go
drown
And finish in the sea
Since love, the thing I always
need,
You have denied to me.

When girls embrace with boys,
and kiss,
And whispers charm the ear,
And what they live through at
the time—
I'll never know, I fear.

And never will know, Oh,
mother!
It's frightful ev'n to think
That one must spend her life
alone
Upon a loveless brink.

Translated by
W. SEMENYNA.

Read your Kobzar!

YOUTH RALLY AND SOCIAL

On Friday evening of March 2nd, there will be staged a Youth Rally and Social at 30 East 7th Street, in New York City. Although it will take place at the headquarters of the Ukrainian Women's League, this rally will have nothing to do with either that organization or the St. George's Church.

Speakers for the evening will be Dr. Myshuha, and Messrs Halychyn, Shumeyko and Uhorchak. All young folks of Ukrainian birth or origin are welcome, whether they are members of the Ukrainian National Association, or not. The subject for discussion is one of vital interest for the future welfare of Ukrainian Organizations in America.

MORE ESSAY NEWS

In order to give our young folks a better opportunity to participate in the essay contest on "What particular aspects or phases of Ukrainian life attract me most," which the Ukrainian Youth's League of North American is sponsoring at the present time, the League has decided to make a few changes in the rules governing the contest.

The changes are: (1) The closing date of the essay contest has been moved forward to April 2, 1934; and (2) The contestants have been divided into two classes:

Class A — all those who are between the ages of 14 to 19 years, inclusive; Class B — All those of the younger generation of American-Ukrainians who are over the age of 19. The latter changes have been made in order to give everybody a fair and equitable chance to win a prize.

The complete set of rules, embodying those which have already appeared in the "weekly" to date, will appear in the subsequent issue of the "U. W."

THE UKRAINIAN YOUTH'S LEAGUE OF N. AMERICA

Another "Pen Pal Column" appears in today's "Svoboda," as an overflow from the "weekly."

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(2)

We must remember one thing about the spoken or unwritten literature: it had a cooperative and not an individual beginning. It was not the work of some one individual, upon whom, figuratively speaking, we can place our finger; but rather of the people as a mass. As such it emerged in some dim prehistoric past as the crude expression of the savage's mind, passed down through the ages in its spoken form, changing, elaborating, improving itself, assumed the written form, until finally it emerged as the polished product of some skilled master writer. And such is the case with a great deal of the Ukrainian literature.

We know, for instance, that Taras Shevchenko wrote the famous historic poem "Haydamaky," that the author of "Marushka" is Gregory Kvitka, and that the popular operetta "Natalka Poltavka" is the work of Ivan Kotlyarevsky. These are finished products, whose themes were drawn from the life of the people, and put in their present form by these Ukrainian literary artists. But, who wrote the "dumy" (singular for "dumy"—elegiac poems) about "Bayda Wyshnevetsky," or the song about "Right and Wrong" (Pravda i Kryvda), or the one about "The Orphan" (Syritka), or "St. Barbara"?—to cite but a few of the numerous examples of the Ukrainian spoken literature which have descended to us down through the centuries. We cannot say exactly. We do know, however, that their roots lie in the various strata of ancient Ukrainian society: the toilers, the

"druzhyna" (members of the Kiev-King's retinue), the Cossacks, the "kobzari" and the "bandurists" (professional itinerant singers, who accompanied their songs with the peculiar Ukrainian musical instruments known as the "kobza," "bandura," and the "lyra"), prisoners, slaves, serfs, lords, and others. Their combined, cooperative efforts aided in the formation of the rich spoken literature of the Ukrainian people, which offers to the literary artists, both Ukrainian and foreign, a vast virgin mine of material. And it is with this spoken or unwritten literature of the Ukrainian people that we shall begin "A Short History of Ukrainian Literature."

PART ONE

A Review of Ukrainian Spoken Literature

The story of literary creation extends back into the most ancient of times. It can be truthfully said to reach back to that dim prehistoric period when man acquired the gift of speech, when he learned to express himself by the use of words.

The Ukrainian people had created a vast store of spoken literature long before the birth of Christ, in the form of myths, pagan songs, nursery stories, proverbs, droll sayings, invocations to their deities, dirges, stories of their daily life and about their heroes,—to cite only a few examples. When Christianity was introduced into Ukraine the rich store of pagan mythology suffered at the hands of the ancient chroniclers, who were drawn most-

ly from the ranks of ecclesiastic circles, and who placed no value upon this mythology; regarding it as sacrilegious. We must not, however, judge these ecclesiastic chroniclers too harshly, for they judged this pagan mythology not from the literary but from the religious point of view; and therefore in suppressing and hindering its development they performed what they thought was their duty.

But in spite of all the bans and suppressions the ancient Ukrainian spoken mythology survived, particularly among the common masses of people, living furthest away from the cultural centers. These people, although outwardly embracing the Christian faith, for a long time obstinately retained many of their pagan ceremonials and customs, including their many myths. This finally led to the unwitting creation of the so-called "double-faith" the combination of ancient pagan beliefs with Christian teachings. And, as a result of this interfusion of pagan and Christian elements in the ancient spoken literature there arose what is known as the "new mythology" which distinguishes itself from the older by its higher level of ritual songs, colored by the new Christian teachings. Under this category—"new mythology"—fall many of our various "kolyadki" (Christmas carols) about Christ, Virgin Mary, and the Saints.

Since spoken literature has its roots in the people it is considered for that reason to be nationalistic in character. Even today it is in the process of formation, as witness the growth among the Ukrainian people of the "striltzi" songs dealing with the life of our Ukrainian soldiers during the recent fight for the freedom of the Ukrainian nation.

(To be continued)

FROM THE EDITOR'S DESK

Miss Mary Sarabun, Bridgeport, Pa. — Yes. All contributions sent to our "weekly" are subject to correction. After all the editor has to have some work to do!

Miss Rosalie A. Gaida, Paterson, N. J. — An exhaustive search of our desk, from top to bottom, finds no such list as you desire. By referring to the back issues of the "weekly" however, you may be able to obtain a more or less reliable list of Ukrainian youth clubs in your vicinity.

Mr. John Geba, Stapleton, S. I., N. Y. — Your article on bacteria, their nature and structure is splendid, and should earn an "A" in the biology class; but we are afraid that it is more suitable for a scientific journal, rather than our humble "weekly." Thank you. Please call again!

Walter Lubianatski, Farrel, Pa. — We would be glad to have your 300 to 500 word column entitled "Listen Reader", but we cannot guarantee that it will appear in every issue. Our "weekly" is too small for that.

PASSING REFLECTIONS

One minute sunshine; the next no more.
One minute rain; then snow galore.
One minute wind; the next all calm.
What then will come when that is gone?
Yet I must truly say that come what there may.
I'll be sorry for the day when like these things I'll pass away.

MARY SARABUN.

SAHAYDATCHNY

Retold from an old Ukrainian story by S. S.

(11)

II. Just Before the Battle

At the sound of the strange voice prophesying their early release from captivity, a hushed silence fell upon the group of Ukrainian captives standing at one end of the slave market.

"Mother of God! Who said that?" someone whispered, looking cautiously around him. All that he saw, however, was a couple of Tartar merchants standing nearby, apparently occupied with the antics of an acrobat entertaining a group of Turks.

The bewilderment of the captives was rudely interrupted by the sudden arrival of their guards, who had returned from their lunch in the nearby coffee house. Lashing the captives across their naked backs with their long whips the Turks drove them like so many cattle to the other side of the market; leaving behind them the sightless old "freeman" seated on the ground.

A few moments elapsed. Seeing that no one was near the seated beggar, Sahaydatchny and Oleksy Popovitch approached him.

"Good day Opanasovitch!"—quietly Popovitch addressed the seated man.

The blind old man started violently.

"Who is he—who knows Opanasovitch?"—he asked in trembling tones.

"This I, Oleksy Popovitch."

The old man nearly cried out loud; but stifled his voice in time. "O my beloved Oleksy!... Oleksy!..." he breathed, overcome with emotion.

Oleksy Popovitch, himself on the verge of tears at the sight of his old friend in such a pitiful

condition, leaned over and dropped a silver coin in the platter; and then made believe that he was looking for something he had lost, so as to avoid suspicion in the eyes of the passers-by.

"Have you been made captive again?"—the old man inquired anxiously. He was referring to the previous captivity of Oleksy in Kaffa, from which the latter had managed to escape. It was during this captivity that Oleksy formed a strong friendship with Opanasovitch.

"No diadku, I am here with 'father' Sahaydatchny. And there are several thousand of his Cossacks nearby, too. We shall soon free you all."

"Sahaydatchny!?"—exclaimed Opanasovitch, not being able to believe his ears.

"Yes, I am here," added Sahaydatchny himself.

"O Mother of God!"—joyously exclaimed the old man, crossing himself, all his doubts now vanished.

"We shall attack the city tonight, at midnight, so be ready to go with us when we leave," Sahaydatchny whispered to him. Motioning to Oleksy, he bade him to follow. Both had yet to inspect the other parts of Kaffa, before returning to the fleet.

The old man nodded eagerly. He was filled with joy. Just imagine! Sahaydatchny is here! Freedom at last!

The sun was just setting, its gorgeously-tinted rays falling on the gently heaving surface of the sea and dyeing it with glowing patterns of light,—when Sahaydatchny with his two companions

returned to the Cossack fleet, anchored far off shore.

Night came, bringing on its muffled wings a soft haze. Above, in the blue dome of the heavens the stars twinkled merrily, as if in glee at what was about to transpire that night. A hushed stillness stole over the world, stilling, it seemed, even the soft lapping of the choppy waves against the sides of the "chayke." Everything slept... all but the Cossacks. They lay and sat around in their "chayke"; some guardedly puffing on their pipes, others dreaming of home, of the free open steppe, of their dear ones, while still others, the younger Cossack, fidgeted around, impatiently awaiting the signal which would unleash them upon the unsuspecting sleeping city of Kaffa.

The hours crept wearily by, one by one: Just before midnight a fog arose. It must have been sent by Providence itself, for now there was little danger of their being discovered by the Turks before the attack.

Finally the long awaited signal came! The word to start was quickly but quietly passed from "chayka" to "chayka." The Cossacks leaped joyously to their posts. With hardly any sound the "chayke" formed themselves in two long columns. Another low command!—to be echoed and re-echoed down the lines. The long sinuous columns moved forward. They were off at last!

The Cossacks sat tensely at their positions, their eyes glistening with suppressed excitement. Some primed their muskets. Others felt the sharp edge of their Cossack scimitars. The oarsmen, having previously deadened their oarlocks, rowed as cautiously as possible, in order not to make the slightest noise which would warn their enemies.

In a short space of time the Cossack flotilla reached shore, a little to the left of the city, purposely there so that they could disembark and form ranks without being heard. In the dead of the night, the fog making them appear like some hosts of ghostly wraiths, the Cossacks beached their "chayke" on the narrow strip of sand, waded ashore, and formed ranks on the beach. Sahaydatchny mounted a slight sandy knoll, and from there gave the last-minute orders. A number of Cossacks "chayke," fully manned, were to sail to the harbor and wait there quietly. When they heard that the fighting had commenced they were to set fire to as much shipping in the harbor as possible, thereby adding to the confusion. A second detachment was to steal into the city through an unused gate, and at the command of their leader, also set fire to everything that would burn, thus striking terror into the populace. Meanwhile, the main body of Cossacks, under Sahaydatchny's command, was to launch a surprise attack on the city, beginning from the main city gates. Both land forces were to converge finally in the slave market.

Such were the orders. The Cossack forces separated, and each detachment hurried as quickly and as quietly as possible to its designated destination. After a few minutes time, to give the special detachments sufficient time to reach their posts, Sahaydatchny gave the word to the main body to start. Silently the long column of Cossacks moved forward, and in short space of time the vanguard, led by Sahaydatchny himself, reached the high forbidding walls of the sleeping city.

(To be continued)

SHEVCHENKO AS ETCHER AND PAINTER

When speaking of Taras Shevchenko, we always think of him as a writer. Articles about him treat of him almost exclusively as a poet or a social leader. Speakers at various concerts arranged in his memory extol his poetic gifts.

Because of this, we usually forget another side of Shevchenko's artistic activity, a side which though not known so well as his literary activity played an important part in Shevchenko's life and work. We forget that Shevchenko was not only a poet, but a painter and etcher, and this, in no mean degree, and as such had a far reaching influence upon his contemporaries and his posterity.

As a matter of fact, when Shevchenko started to seek his life career outside of his village, he did not think of himself as future writer, but as a painter. This was, of course, due to the fact that his attention was called early to his abilities as a draftsman. In his childhood, when learning reading and writing from a "diak" (a village church-singer), he became acquainted with church-painters from neighboring villages. Having fled from that "diak", he ran to a "diakon", a (deacon), in a neighboring village, who painted "ikons." Leaving this man, he ran away to another "diak," who was known for his ikons of Nicetas the Martyr and Ivan the Warrior. Shevchenko came to him as a Ukrainian Apelles, ready to stand all the humiliations and abuses that seemed to be connected with painting apprenticeship. The Apelles, however, examined Shevchenko's palm and decreed that the lad had no talent for painting. Nor for shoemaking nor cooperage, for that matter, he added.

Shevchenko must have been possessed of some self-confidence, when he refused to abide by that authoritative decree and went on in his search of new tutors. Soon he was in the household of another ikon-painter of a neighboring village. After two weeks' stay there, the painter became sufficiently convinced both of Shevchenko's willingness to learn and his abilities, but refused to accept him for apprenticeship without Shevchenko's master's permission. Shevchenko namely was a serf, and as such had no right to decide for himself of his own person.

When Shevchenko applied to his landlord for such a permission, he attracted the attention of the landlord's bailiff, who at that time was selecting personal servants from among the landlord's serfs. The bailiff decided that Shevchenko was good to be the landlord's house-painter. The landlord, however, saw in the alert young boy a good "kozachok," valet. Thus instead of getting a permission to learn painting, Shevchenko was pressed, at the age of 14, into the personal service of Mr. P. Engelhardt, and travelled with his master to foreign cities, as the Lithuanian city of Vilna and the Polish capital of Warsaw.

The master was at first greatly annoyed by the valet's propensity to draw. Whenever he surprised him drawing, he pulled his ears on the spot and ordered him whipped in the stable on the following day. All the whippings however, failed to make him forget his inclination. Then Engelhardt sent Shevchenko, during his visit to Warsaw, to the studio of the well-known painter Lampi. Within half a year the Polish uprising against Russia broke out in Poland and the landlord went to St. Petersburg, and took Shevchenko with him. Shevchenko went on drawing, and then the master permitted him to join the workshop of a guild painter by the name of Shyryaev. This Russian believed in teaching by means of fearfulness. The brutal methods did not satisfy Shevchenko, and he stole at nighttime into the park of the Imperial Summer Palace, where he drew from the many statues. Thus he painted everything connected with the park, from the little goddesses smiling sweetly to the handsome Herakles, the reliefs and the architectural monuments.

While he was thus drawing once, taking advantage of the full moon, a Ukrainian painter, Soshenko, became interested in the strange village lad. Through him Shevchenko was introduced to great artists of Russia and Ukraine: to the well-known Russian artist Venetsyanov, the secretary of the Academy of Arts, the Ukrainian Hryhorovych, and before all, the famous luminary of Russian painting of that period, K. P. Bryulov. Soshenko induced Shyryaev to permit Shevchenko to visit Soshenko's studio, whenever he had no work at the workshop. Thus



Taras Shevchenko: Death and the Soldat.

UKRAINE IN THE 20TH CENTURY

(11)

Leaving, for the moment, Great-Ukraine's struggle to retain its independence, we find, that: When, during the final stages of the World War, the military might of the Central Powers began to totter, and the Austrian-Hungarian Empire began to disintegrate; when the various subject nationalities of this former mighty empire began to cast off the shackles of oppression; the Ukrainian people of this empire realized that the long awaited golden opportunity had at last arrived, and that they must make a strong bid for independence.

The first active step taken toward the realization of this goal was the convening of the Ukrainian members of the Austrian Reichsrat in Vienna, on October 10, 1918. Having met, the Conference elected a Ukrainian National Rada (council) to act as the Constituent Assembly on the part of the Ukrainian nation in-

habiting territories of the Austro-Hungarian Monarchy. On the following day, the Rada decided to form these territories into an independent Ukrainian Republic. It invited the Polish and Jewish national minorities inhabiting this new republic, to send their representatives to the Rada.

This auspicious start immediately encountered a snag, in the form of a difference of opinion as to whether the Ukrainians of this newly created republic should immediately join their cousins across the border in mother Ukraine (formerly under Russia), and thus form one mighty Ukrainian State, extending from the blue Don to the grey Carpathians. Both sides had meritorious grounds for their stands. The opponents' stand finally prevailed, although at the cost of creating discord among the Ukrainians.

FIFTY YEARS HENCE

Fifty years hence the world will notice many changes. Our social structure will be totally different. The capitalistic system will be greatly modified. The yellow races will pass through a great process of evolution. Europe, the root of civilization, will not exist in the present form; it will be greatly remodelled. Nations will come to life. Others, like Montenegro, will be struck off the map. All things will pass through some change.

These changes are taking root now, but it will take some fifty years to notice the changes which will come to pass.

No doubt, the middle-aged people of to-day may not all live to see these changes; but the younger generation—the children of to-day will.

Things, actions and thoughts which have started on their way will travel and ultimately leave traces along the orbit they will travel. These will affect both the environment and the souls of the people. Thus will it happen with aspirations, once they are put out on a journey, they will have to bring about some outcome, some change.

The Ukrainian national aspiration has been put into action, and has lived a number of years. This aspiration has called the nation to arms and the nation has known a brief term of existence. The aspiration has been put into bondage. This bondage is only physical but not psychical. It lives in the hearts of the Ukrainian populace and manifests itself even away from its native origin in far away lands. The Ukrainian national aspiration once started and having the background, the tradition, which it has, will never be quelled. However, it needs the encouragement along the way. Who is to give it this encouragement and how? It is up to the older folk to transplant the desire of freedom for the mother country into the hearts of the younger folk—to transplant it permanently. The change must come. And the stronger the desire and will, the sooner it will come.

Therefore even if we have to think fifty years hence and wait, we shall not wait in vain. So with the right guidance and the will to live the younger generation will live to see the happy hour of the reconstruction of Ukraine.

The Ukrainian Youth must harden their spirits and optimistically bear the standard to reach the much desired goal—Freedom for Ukraine. The day must come as all changes do come even if it takes fifty years. M. Ewanchuk.

Shevchenko flopped suddenly out of the dirty workshop of Shyryaev into the society of the most prominent artists of his time.

His new friends before all took good care to develop his talent. Soshenko bribed the custodian of the gallery of casts of the Academy to permit Shevchenko to come to draw from the casts when no classes were there. The shy villager made good progress so that his friends understood that sooner or later a desire will arise in him to study in the Academy. His serf status would then bar him from further education. He would be made more miserable than he would have been had he had not started to develop his talent. Realizing that Shevchenko would soon face the most critical period of his life, the friends arranged to buy him out of serfdom.

But the price demanded by Shevchenko's owner proved prohibitive. They could not even dream to secure 2,500 rubles, demanded by Engelhardt. The price was several times the usual price paid then for a serf, but this was due to the competitive offer by a Russian general who had once given Shevchenko a commission for his portrait. Shevchenko had painted the portrait, but the sitter refused to take it and to pay for it. Shevchenko then had added lather to the general's face and sold it to a barber for a sign. The general then went after Shevchenko's scalp, and was ready to pay any price within his power to get Shevchenko into his possession.

Shevchenko's friends at last fell upon an idea out of the difficulty. Bryulov painted a portrait of the Russian poet Zhukovsky. The friends sold sufficient number of lottery tickets to secure the purchase price demanded by Shevchenko's owner, and on April 22, 1838, Shevchenko's freedom was bought. On the following day, Shevchenko joined the Academy of Arts and started to study, at the expense of the Society for the Support of Artists.

He was Bryulov's beloved pupil. But neither that great artist's merits, nor his great defects, suppressed the independent development of Shevchenko's art. If he sought an inspiration in another master, it was the famous Dutchman Rembrandt. In 1845, Shevchenko was graduated from the Academy with the title of a "free artist". Now he could practice his art, to his heart's content, as an accomplished painter with a degree.

E. R.

(To be concluded)

LETTERS TO THE EDITOR

HOW TRUE!

Dear Sir:

I have been reading the Ukrainian Weekly ever since I knew there was such a paper. I am very interested in its life so I am sending you a very interesting article. If you will look in the Industrial Geography you will find that what I am going to tell you is true.

To quote: "The Ukraine is the best part of Russia; its land is level and fertile, and the rainfall seldom fails to meet the needs of the great crops. This section produced about 40% of the wheat, 50% of the barley, and 80% of the sugar beets of the old Russia. Moreover, it has the best coal and iron fields in Russia. Before the Russian Revolution, this region supplied 70% of the coal and 75% of the iron ore mined in the entire country." Farther on in the book: "Russia has one of the highest grade iron ore bodies in Europe; it is in the Ukraine."

If the Ukrainians have plenty of everything, why are they starving? It's because the Russians take it away from them. They will suffer for it some day.

Yours sincerely,

FELIX LUBA,
NICK LUBA.

ENJOYS "WEEKLY"

Dear Editor:

The "U. W." gives me an inspiration to write.

My parents have been getting the "Svoboda" for quite a long time and I have made it my duty to read all the American articles written by the Ukrainian Youth, which articles I enjoyed immensely. A concrete example of this are the interesting articles of Mary Kusy and the translated poems by Waldimir Semenyina.

Although my family lives in Mahanoy Plane, Pa., I am working in Jersey City due to the lack of industrial activity in my home town; and the "Weekly" comes in handy away from home.

I find the articles about Ukraine both interesting and educational. May the "U. W." live and prosper forever, and may the young American generation of Ukrainian descent gain that which their forefathers did not—The Freedom of Ukraine.

Yours truly,

OLGA RUDIMAN.

WELL WISHES

Dear Editor:

I have read every issue of the "U. W." so far, and you may rest assured that I thoroughly enjoyed each issue. The interesting lists of information about Ukraine will prove mighty valuable to the younger generation in the near future. The newly added, "Pen Pal Column" is sure a dandy feature in my opinion. I believe that through this column the Ukrainian youth will bind itself more closely together than it has ever before.

Here's hoping that the "U. W." will prosper in the long years to come and that some day it will become a daily paper.

NICK PARJCZUK,

West Pullman, Ill.

AGAIN THE CALENDAR

Dear Editor:

The articles which appeared in the "U. W." of January 26th, attacking A. S., prove conclusively that there is no good reason for us to retain the Julian calendar.

Here in Detroit, the younger folks have been working and planning for about two months, toward making the change. Our results are very gratifying. We expect to celebrate Christmas again this year.

A. S. will you please communicate with me?

Yours truly,

MICHAEL WICHOREK,
5487 Cecll Street,
Detroit, Mich.

UKRAINIAN AFFAIRS IN AMERICA

UKRAINIAN CIVIC CENTER ELECTION

The Ukrainian Civic Center announces the election of the following officers for the ensuing year: Pres.—Anna Balko; Vice-Pres.—Milly Kuziw; Sect.—Irene Lenchuk; Treas.—Julia Lalka; Fin. Sect.—Stella Gat; Social and Publicity Chairman—Helen Lalka; Educational Chairman—Mary Ann Bodnar; Refreshment Chairman—Dorothy Darchuk; Delegates to "Soyuz Ukrainok" and Council Meetings in the Y. W. C. A.—Milly Kuziw, Mary Ann Bodnar and Dorothy Machejowsky

The U.C.C. plans a very busy and unusual year.

The Ukrainian School sponsored by the U.C.C. is still meeting every Thursday night at the International Institute.

Watch the "Ukrainian Weekly" for further notices as to the activities of the U.C.C.

HELEN D. LALKA,

Publicity Mgr.
New York City.

ST. LOUIS CLUB'S ACTIVITIES

The St. Mary's Athletic Club, at 1122 Dolman St., St. Louis, Mo., was re-organized during the month of December 1933, and has entered upon the threshold of 1934 with a new spirit and a magnificent membership of some sixty-one young men.

Much work has been done last year, both in athletics and social functions. This year, the club anticipates much greater things to be done.

On February 18, there will be a minstrel at the Parish Hall; and although the program will be a conventional one, the setting for the production is one that will surprise those who will have the good fortune to attend that night. The scenery is modernistic in every detail and has been designed and constructed by members of the club. It was designed by Homyk and executed by—John Fedak, John, Pete and Michael Hook, John Soroka, Nick Wladyka, Michael Goyda and John and Steve Chura.

The members meet every Thursday evening and, after a brief meeting and discussion, enjoy themselves with the indoor facilities we have. We are anticipating the publishing of a mimeographed club paper; it will be out in the near future.

We would like to hear from other clubs of this nature, so that we might exchange ideas for projects and the stimulation of membership. Address us: St. Mary's Athletic Club, care of Michael Luzecki, 3007 Sidney St., St. Louis, Mo.

M. HOMYK, President,

MICHAEL LUZECKI, sect.

SOCIAL AFFAIR TO BE HELD IN PATERSON

One more day, and the event of Paterson's social season will be here, bedecked in all the resplendent glamor and brilliance of an annual success. For, tomorrow night, Saturday, the seventeenth of February, the Valentine and Sweetheart dance will be staged at the Woman's Club, 364 Broadway, corner Graham Avenue, Paterson.

This dance will lack nothing to accentuate its entertainment, and the many who are planning to attend it, will find no dull moments. That much has been guaranteed by the officials handling plans for the event.

ROSALIE A. GAIDA,
Sect. of the Ukrainian Club
of Paterson, N. J.

UKRAINIAN SOCIAL CLUB OF ROCHESTER.

On Thursday, January 26, 1934, the American Ukrainian youth of West side of Rochester, held a meeting for the purpose of uniting all Ukrainian youth of West side of Rochester.

As a result of this meeting our youth took immediate action to form a club.

Following are the officers who were elected: Pres.—Alpert Rapple Vice-Pres.—Mike Spodaryn; Sect.—Harry Lee Fanning; Treas.—John Biliski.

The Ukrainian Social Club is going to hold a dance on February 17, 1934 at Duda's Hall, at 320 Buffalo Rd. All Ukrainians are invited to come.

Be seeing you there,

NICK BILISKI.

BIRTHDAY DANCE A SUCCESS

The U. Y. A. of Carnegie helped Pres. F. D. Roosevelt celebrate his fifty second birthday by sponsoring a birthday dance.

The event took place at the Ukrainian Hall, where a splendid group of young folks danced to the waltzes and fox-trots of Lee Rivers Orchestra. On the lower floor another orchestra furnished Ukrainian dance music for both the old and young people. An enjoyable evening was spent by all that attended.

The committee in charge were: Frank Steffora, Mary Haritan, Steve Zinski, Bessie Wolanski, Mike Wengryn and Anna Wengryn.

Sincerely yours,

FRANK STEFFORA, Pres.

Carnegie, Pa.

A "UKRAINIAN EVENING" IN THE COMMUNITY CHURCH.

A "Ukrainian Evening" was arranged, on February 7, 1934, at the non-denominational "Community Church" of New York, as a part of its program to bring about a better understanding of the cultural background of the various races of immigrants to this country.

The committee, which organized the "Ukrainian Evening", fell upon the idea to limit the "Evening" to the presentation of folk-culture of Ukraine. They decorated the stage with Ukrainian folk carpets, embroideries, and draperies. The children of the Ukrainian Evening School, which meets at the Christodora House, under the leadership of Mr. Joseph Stetkewicz, were invited to offer a program of Ukrainian folk songs. They were dressed in Ukrainian folk costumes as were six dancers, of Avramenko's school of folk dances, who rendered a series of folk dances, under the leadership of Mr. M. Herman. Mr. Revyuk gave a short address on "Ukraine's Folk Culture", and Miss Mary A. Bodnar spoke on "Christmas Spirit in Ukraine". Some more Ukrainian folk-songs were played by the Ukrainian Radio Trio, which consists of Misses Emily and Helen Yednyak and Anastasia Poluha.

Dr. Strong opened the exercises with a short talk on Ukraine, and later introduced the numbers of the program. Interesting remarks were made by Mr. John Haynes Holmes, the minister of the Community Church. Greeting the Ukrainians to his church, Mr. Holmes expressed his admiration for the colorful Ukrainian costume. It was a great loss to America, he said, that the Americans followed the Puritan standard of costumes, destroying the color and happy outline. How nice it would be if Americans adopted someday the colorful costume of the various European peasantry and started to parade in it on the streets of American cities.

What could one say about the Ukrainian dances?—he continued. He had to repeat the remark of his neighbor who said, "How decent they all are!" Indeed, how they contrasts with the American

THE SPORT WHIRL

A YOUNG UKRAINIAN WRESTLING CHAMP

Recently in the sport pages of a Rochester newspaper there appeared many pictures, and stories about Rochester's best and most noted amateur wrestler: Michael Bulavinetz, whose nationality is Ukrainian, and who is proud of it.

Mike, whose weight is 155 lbs., is Rochester's city and interscholastic 155th champ; he is also the New York State champ. Last year Mike went down to New York City and won the Eastern Regional Y. M. C. A. crown. In this tournament 17 eastern states participated.

Wrestling to Mike comes naturally, for he has every quality of a good wrestler: speed, science and strength. In Mike's 3 years of wrestling he has won over 75 matches while losing only 6. Out of these 75 he has won over 50 on falls.

Mike is a high school graduate and an all around athlete participating in foot ball, basket ball, baseball, track and boxing, as well as wrestling. I won't say he is a star in each, but he is exceptionally good in boxing and wrestling. He held the school boxing championship in two different classes, 155 and 165 lbs. While giving an exhibition he knocked out the school's 175 lbs. king.

Right now Mike is training for the National championships to be held at New York City in the early part of May.

It might seem strange that I should write about my own brother, but as we are very close pals, and because I go with him to see all his matches—I know him better than anyone else.

I remain,

JOSEPH BULAVINETZ,
Rochester, N. Y.

UKRAINIAN ATHLETIC CLUB TO CELEBRATE FOURTH ANNIVERSARY

The Ukrainian Athletic Club of Irondequoit, N. Y. will celebrate its fourth anniversary, Saturday, February 17, 1934, at the club auditorium. Speakers of various organizations will be guests of the club.

Luncheon and entertainment will follow the presiding speakers. The entertainment will consist of a one act play presented by the Dramatic Club.

Every member is looking forward to an enjoyable evening. Committee in charge includes: Nicholas Hanske, Joseph Wasylshyn, John Yauncy, Michael J. Holowka, Theodore F. Holbwka, Joseph Kuba and Michael Wasylshyn.

dances that are danced during the last fifteen years!

And what songs would Americans sing if they were called, for instance, on their visit to Ukraine, to present the most typical American songs?—he asked. What songs would they sing in exchange for the beautiful Ukrainian songs? Would this be, "We have no bananas today"? Or would they start the "Star-spangled banner", and stop on the third line?

The manifest poverty of American cultural tradition in these three fields exemplifies the effects of the Puritan tradition. That tradition has helped the Americans to accomplish decided results in business and politics, but it left them behind in the field of arts, which make life beautiful.

While the various exercises by the visiting Ukrainians gave the audience some insight into the folk culture of Ukraine, the Ukrainians themselves profited by the deepened insight into the significance of their folk arts.

An observor.