



# UKRAINIAN WEEKLY



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Vol. II.

## CONSCRIPTION

Shevchenko

All the boys that are rejected—  
Children of the wealthy:  
This one is a cripple and can't go,  
This one is not healthy,  
This one's lame and that one's  
cross-eyed.

Same with many others;  
All lack something, all not wanted,  
All rejoin their mothers—  
But the widow has one son  
And he's fitted for the gun.

Translated by W. SEMENYNA.

Read your Kobzar!

## UKRAINIAN MOVEMENT IN THE FAR EAST

An article which appeared in the January 6th issue of the "Manchurian Herald" (A Ukrainian newspaper published in Harbin, Manchoukuo, Asia by the Ukrainian Publishing Co.) states that the Ukrainians in the Far East occupy a compact territory running approximately from Blagoveschensk to Vladivostok and North of the River Amur. The rural population of that section is largely Ukrainian and the percentage of these districts would be higher but for the non-Ukrainian population of the towns.

According to the 1926 Soviet Census figures, which insofar as nationalities are concerned is probably underestimated, out of the 1,250,000 population in Soviet Far Eastern Region, 750,000 of the population is Ukrainian.

The "Manchurian Herald" further discloses that there is an extensive Ukrainian population in the town of Harbin, and that the Ukrainian High School and Ukrainian Club there were shut down and handed over to the Communists.

The Ukrainian Press Bureau at Harbin reports (Jan. 5, 1934) that the number of refugees from the Soviet Far-Eastern Maritime provinces into Manchukuo increases every day. A great number of them are Ukrainians who relate that the general conditions in the Far East are very bad, and that there have been very rigorous persecutions by the O. G. P. U. The Ukrainian Movement is being suppressed and the Ukrainian population is subject to close supervision.

In view of the tense situation in the Far East it is not difficult to see that the Ukrainians there will play an important role in the events of the coming months.

## U. N. W. LEAGUE EXHIBITS

On Friday March 2nd the Ukrainian Women's League will establish an Exhibit of Ukrainian art at Columbia University at 120th Street. We should be proud of the fact that the officials of Teachers College have sought us out to the exclusion of all other nationalities. We, Ukrainians are the only ones that will exhibit there. The exhibition will be on at Teachers College for two weeks.

Shortly after the exhibition at Columbia, our art will be presented in Poughkeepsie at Vassar College, one of the most exclusive Women's Colleges in the country. This appearance is on invitation, and we are the only nationality represented.

## SERVING THE U.N.A. IS SERVING OUR CAUSE

One of the pleasanter sides connected with the editing of the "Ukrainian Weekly" is the reading of many letters sent by our young readers asking for advice as to what they can do, and in what manner, in order to advance the Ukrainian name in America. Particularly gratifying, however, is the reading of those letters which clearly indicate that their writers have a clear understanding of the importance and significance of our organization—the Ukrainian National Association, and a sound realization of the great work being done by it in the field of organizing and guiding our people in America.

In response to these queries of our young folks we can definitely say that the greatest service that they can perform for the good of the Ukrainian people in America is to strengthen the oldest and largest Ukrainian organization in America—the Ukrainian National Association. For, needless to say, this organization has always been the fountain head of the national, cultural and economic progress of the American-Ukrainians, and therefore, anything which tends to strengthen it, strengthens this progress and the ties that bind our people together here in America.

Last week the annual meeting of the Supreme Assembly of the U.N.A. took place at the Home Office of the Association. The most noticeable feature of this annual gathering of the officers and directors of our Association was the great amount of very valuable time taken up in the discussion concerning the American-Ukrainian youth and the Ukrainian National Association; and the ways and means of getting this youth to join the Association. And rightly was this valuable time taken, for upon the present younger generation depends the future existence and advancement of the Ukrainian National Association, and with it the foundation of the American-Ukrainian life. And were this life to die out, it would be tremendous blow not only to us, but to the Ukrainian aspirations as well.

This year, 1934, as we all know, marks the 40th anniversary of the founding of the Ukrainian National Association. And because of the decisive role our youth has in the future of the Association it has been decreed that this anniversary year be henceforth known as the Jubilee Year of the Ukrainian Youth in America: a year dedicated entirely to them. An intensive campaign is going to be waged to get as many as possible of the youth into the ranks of the U.N.A. And to make the road to membership in the U.N.A. as free of obstructions as possible special concessions and privileges have been decreed in favor of this youth. One of them is sending out of free copies of the "Ukrainian Weekly" to young people, as announced in our February 2nd issue. Another one, of the many privileges, is the creation, at last week's annual meeting, of a special fund for the publishing of a special book in the English language for the younger generation of American-Ukrainians.

We must bear in mind, however, the fact that all these concessions and privileges, including the publication of our "weekly", cost a great deal of money. Despite this, however, the Association is willing to cheerfully make even more expenditures; but only under one condition; that it receives some assurance that its expenditures, its investments will bring in future returns. And the only assurance it requires is to see our young American-Ukrainians flocking "en masse" into the ranks of the U.N.A. during this Jubilee Year. Otherwise, if they do not, the Association will be then forced to curtail all of these privileges, including the publication of the "weekly." This is perfectly natural, and nothing to be wondered at, for the Association is run in accordance with sound business principles, and it must adhere to them very closely if it is to continue as a sound, progressive institution.

We do not believe that the younger generation of American-Ukrainians would ever permit this to happen; to see an organization created by sweat and toil of its parents for forty long years, an organization which is the bulwark of Ukrainian life in America sink into oblivion because of the indifference of our youth. We are certain that there are among us a great many young American-Ukrainians who will realize the worth and significance of the U.N.A. not only for the older generation, but for themselves as well, and who will, therefore, spare no effort to make this Jubilee Year of the Ukrainian Youth in America a year of real jubilation for their parents, themselves, and their posterity, and that is by waging a tireless campaign to get as many as possible of our young American-Ukrainian to join the UKRAINIAN NATIONAL ASSOCIATION.

## OFF THE EDITOR'S DESK

One of the rock ribbed rules associated with the newspaper game is that all letters and contributions for publication purposes must contain the name and address of the sender; not necessarily for publication, but to show the good faith of the writer.

The "U.W." as a fledgling in this game finds itself obliged to adhere to this rule, not with the intention of focusing the spotlight upon some modest soul, but merely for the same reason as above. Henceforth, any letter or contribution failing to comply with this requirement will not be published.

## FOR "RIDNA SHKOLA"

Dear Editor:

Following the example set by the "Ukrainian Catholic Girls' Club" of Detroit, Michigan, the Ukrainian Youth Club of Gary, Indiana, donated a small but generous sum of five dollars (\$5.00) to the "Obyednanye" for the "Ridna Shkola" fund, which maintains the Ukrainian schools system in Western Ukraine under Poland.

Yours sincerely,

Ukrainian Youth Club,  
Gary, Ind.

## "VOICE FROM GRAVE HURLS LIE AT AVENGER"

In connection with the present tour of America by Sholom Schwartzbard (the French Jew who assassinated the former head of the Ukrainian forces during the turbulent days of the Ukrainian Republic, Semen Petlura, on the streets of Paris in 1926), several interviews with Schwartzbard have appeared in the American newspapers in which he alleges that his act of assassination of Petlura was an act of revenge for the alleged Jewish pogroms instituted by Petlura in Ukraine during that period.

It has been repeatedly proven that Semen Petlura was not in the least way responsible for the Jewish pogroms, and allegations charging him with this act are without the slightest foundation whatsoever.

An excellent refutation of these malicious charges against Petlura appears in an article, prepared by Dr. H. G. Skehar of Chicago, which appeared in the February 27th issue of the "Svoboda" as a reprint from the February 18th issue of the Chicago "Sunday Times."

To prove conclusively that Petlura had nothing to do with these pogroms Dr. Skehar in his article quotes three documents: Petlura's order to the inhabitants of Ukraine concerning the enemies of Ukrainian people who provoked these pogroms in order to discredit the Ukrainian government; an interview with Dr. Margolin, a Ukrainian Jew who acted as the representative of Ukraine at the Paris Peace Conference; and a statement by the world-known Jew, Israel Zangwill. The summary of these three documents alone prove that Gen. Petlura was not responsible for the Jewish pogroms.

We urge all of our readers to read the article carefully, for perchance they may have the opportunity at some time or other to defend the memory of Semen Petlura.

ATTENTION! :- ATTENTION!  
NEW YORK YOUTH!

Be sure to attend the YOUTH RALLY and SOCIAL tonight (March 2) at 8 P. M., at 30 East 7th Street, New York City. Entertainment, Speakers, Refreshments... EVERYONE INVITED!

## A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

The evening before New Year's Day is known and celebrated among the Ukrainian people as "Schedry Wecher" (Bountiful Evening). Children and grown-ups gather in groups and go from house to house, in the manner of Christmas carolers, singing "schedrivky" before the windows of the husbandman, in honor of him and his family. When they are through singing one of them steps forward and addresses the husbandman, wishing him, his wife and children "good luck and fine health for the New Year." They are then showered with gifts by the master of the house consisting of moneys, or of palatable Ukrainian culinary products such as "perohy" and "holubtsi," all depending upon the wealth of the husbandman.

This custom of singing "schedrivky" has its origin in the pagan period of Ukrainian history, but in time it became gradually merged with the Christian Epiphany Holiday (Yordan).

### "Schedrivka" 1.

Ой вірле, вірле,  
Сивий соколе!  
Щедрий, святий  
Вечер Божий!

(це повтарається за кожним дво-  
віршом).

Високо сідниш  
Далеко видиш;  
Сдай ти собі  
На синім морі!  
На синім морі  
Корабель на воді;

І т. д., а кінчиться желанням:

Бувай же здоров,  
Пан Василюку!  
Не сам з собою,  
З всьов челядою!  
Щастянька на двір  
На худобоньку;  
Здоровля в той дім  
На челядоюку,  
Щедрий, святий  
Вечер Божий!

### "Schedrivka" 2.

А ти пташоньку, ти соколоньку,  
Святий Вечір, Божий Вечір.

Високо літаєш, низонько сїдаєш,  
Св. В. Б. В.

В чистейшій полі світлонька стоїть,  
Св. В. Б. В.

По тій світлонці господарейко,  
Св. В. Б. В.

Господарейко встає раненько,  
Св. В. Б. В.

In springtime, approximately during the time when we now celebrate our Easter Holidays, our ancient pagan ancestors celebrated the Festival of Spring (Lado). Crowds of girls would gather in some open grassy clearing and, intertwining their arms around one another, sing songs of joyful tidings at the coming of spring. These songs are known as "vesnianke" (derived from "vesna"—spring) and "hailke." They were sung only by the girls, while the boys and young men stood on the side watching and bantering among themselves and the girls.

### "Vesnianke" and "Hailke"

Благослови, Боже,  
Весну закликаєти,  
Зиму провожати;  
Зимочка в возочку,  
Літечко в човночку...

ог

Ой весна красна, що нам винесла?  
Ой винесла тепло і добре літечко.  
Малим дітям — ручечки бити, (тут  
плескали з радості).

А старим дідам — раду радити;  
А старим бабам — посидіночку,  
А господарям — поле орати,  
А молодим господням — кросення  
ткати,  
А молодцям і дівонькам — тай погу-  
ляти.  
Раду радити, пиво варити...  
А к якому дню? Ко святому Вели-  
кодню.

Later, with the establishment of Christianity among the Ukrainians, the custom of singing "vesnianke" and "hailke" was carried over into the Easter Holidays. Today, they are usually sung during the entire three days which compose the Easter among the Ukrainian people, usually in the afternoon and evening on the grounds surrounding the church. Notwithstanding this transposition, however, many of the pagan customs connected with the earlier ceremonies are still adhered to in many parts of Ukraine. For instance, a custom which is still practiced in many sections is that of burning a bundle of straw. This is supposed to drive the winter away.

During the "Zeleny Svyata" (Green Holiday, otherwise known as Palm Sunday;—although among the Ukrainian people willow branches are substituted in place of palms) the Ukrainians have another interesting custom, one which also dates back to the pre-Christian era. It consists of festooning the straw-thatched roof, gates and doorways with green boughs, which act is supposed to drive out all manner of evil spirits and witches. The same act is performed in the fields in order to let the crops grow undisturbed. Today, however, the younger people are more inclined to ascribe to this custom the meaning of the unflowering of nature, the full bloom of trees and plants. Songs about "rusalke" (spirits, including those of dead children who died unbaptized) are also sung during this holiday.

At the time when the sun was at its hottest, approximately June 23 and 24th, the ancient Ukrainians celebrated the Festival of Kupallo (derived from "kupanye"—bathing). At this celebration the people, clasping hands, would sing all manners of "Kupallo" songs and dance to their rude

accompaniment. In order to purge their bodies and that of their cattle and horses of the diseases which might have attached themselves during the cold seasons the celebrants built huge bonfires through which they leaped. This was followed by bathing, and finally by the casting of green wreaths on the waters.

The Church gave this festival a different character by linking it with the Christian holiday known as the Day of St. John the Baptist. This jointure of the pagan "Kupallo" and the Christian St. John's Day became in time known as the holiday of "Ivana (John) Kupalla."

The custom of not bathing outdoors until St. John's Day still exists, however, in many sections of Ukraine. Waters on that day are supposed to have miraculous qualities, and therefore bathing on that day is quite prevalent. Still another curious custom connected with this holiday is the searching for a certain type of a fern, the possession of which gives the owner the occult power of discovering hidden treasures.

### "Kupallo" Songs

1.

Купайло, купайло, де ти зимувало?  
Калино, маїно, ягоди червона!  
Літувало в лісі, зимувало в стрісі,  
Як ми будем квітки рвати,  
Будем тебе споминати.

2.

Купала на Івані!  
Купався Іван,  
Та в воду упав.  
Купала на Івані.

In the above song summer comes in a boat, as springtime is the period when all rivers and streams become flooded.

(To be continued)

## SAHAYDATCHNY

Retold from an old Ukrainian story by S. S.

(13)

### 13. Victory Again

All night long the fighting between the attacking Cossacks and the Turks raged furiously through the streets and squares of burning Kaffa. The figures of the struggling combatants, illuminated by the fitful glare of the flames, threw weird, fantastic shadows on the pavements and the walls. It was a savage butchery. No quarter was asked nor given. Not until the break of dawn did the fighting subside.

The rising sun revealed the terrible toll Cossack vengeance had taken for the countless Ukrainian victims of Kaffa's slave trade. Only smoking, blackened ruins, and streets filled with dead bodies and debris remained of what was once a proud, exotically beautiful city of Kaffa.

In the early morning hours the Cossacks, loading their booty in the "chayke" and the freed captives in the captured Turkish galleys, sailed out of the harbor into the open sea. This time they headed due south. Their destination was another Turkish city, Synop.

Sailing leisurely, for they desired to rest up a bit before reaching their next objective, the Cossacks busied themselves in binding up their wounds, mending their battle-torn clothes, repairing their weapons for the coming attack, and joking among themselves. Quips were banded back and forth, particularly at the expense of "mighty" Khoma who, having lost his hat during the night, refused to don a Turkish

fez. But the butt of all jokes was Oleksy Popovitch who was at his wits end as to what to do with the little Tartar girl he had picked up during the fighting. All efforts on his part to cheer the child up inevitably led to a fresh outburst of tears.

Popovitch tried all stratagems: he tried to entice her into playing little games with him, made funny faces; but to no avail. Even the other Cossacks laid aside their various tasks and devoted all their well meaning, but ludicrous efforts, to cheer up the child: one made funny sounds by pursing his lips together, another imitated a goat by ba-aing, while still another crowed like a rooster until he was red in the face from the exertion. Our old friend, the be-moustached Karpo, with a frowning concentration worthy of nobler results, made a doll for the little girl; but in vain. Finally the solemn faced Nebaba got down on all fours and started to awkwardly prance up and down the length of the "chayka," meanwhile barking and growling like a dog. At the sight of these antics and of his solemn-faced visage puckered up in the attempted representation of a dog's muzzle, the child broke into peal after peal of sudden laughter. Everyone smiled broadly, and sighed with immense relief. At last they had cheered up the little girl. Now their troubles were over.

But not entirely over; for Khvesia, Sahaydatchny's god-daughter was missing. Was she killed during that terrible night?

Or was she captured by the fleeing Turks or Tartars? No one knew. The Cossacks who were supposed to guard her from harm recounted how Khvesia had asked them to accompany her to her former abode, the home of the Pasha, and when they got there she asked them wait for a moment while she ran inside to get some of her more valuable personal belongings. She opened the door and went inside, and that was the last they saw of her.

The Cossacks had stood around impatiently for a few moments, and then, growing tired of waiting for her, attempted to follow her; but were balked for a moment by the door which in some manner had been locked from the inside. Breaking it open they ran inside, only to find the big house all empty and silent. In frenzy at the thought that Sahaydatchny's god-daughter was gone they made a minute search of the premises, from top to bottom. Their search was fruitless. Seeing that the house was beginning to burn they started to go out. Just then they had perceived a little door in the wall. Breaking it open, for it was locked, they found themselves in a narrow passageway which led them out into a tower set in one corner of the building. And in the tower there was another little door which led out into the hills. Most certainly, the Cossacks thought, their charge had gone that way. But did she go voluntarily, or was she abducted? That was the question.

Such were the thoughts that tortured Sahaydatchny's mind, as he sat gloomily in the bow and gazed with unseeing eyes at the heaving surface of the sea. He

had loved his god-daughter very dearly, and after having once found her, it was agony to have lost her again, particularly under such peculiar circumstances. But what could he do? He was unable to have tarried very long in the neighborhood of Kaffa, searching for her, as it would have been unsafe, since Turkish reinforcements were bound to come to the aid of the stricken city. And in addition, his work was not as yet completed. There were other Turkish towns and cities who had yet to feel the heavy Cossack hand. Synop was the first objective. And after that Kossloff, another great slave market, and then the smaller seacoast towns of Crimea, Asia Minor, and Anatolia. The Sultan in Tsarhorod (Constantinople) was to know what it meant to molest the Ukrainian Cossacks! The Black Sea would become the Cossack Sea, and no Turkish ships would dare to enter it again.

Such were the thoughts of Sahaydatchny as his "chayke" drew closer and closer to Synop.

It was night when that city was reached. Taking council from the many captives he had freed, and who had been, some time or other, captives in Synop and who, therefore, were well acquainted with its fortifications and defences, Sahaydatchny decided to attack the city with two columns: one column was to attack directly the city's citadel and thus force it's way into the city, while the other was to seize the shipping in the harbor.

And that's what exactly happened. Synop fell just as Kaffa had. Once more the Cossacks were victorious.

(To be continued)



Taras Shevchenko: "The Court Council"

## SHEVCHENKO AS ETCHER AND PAINTER

### II.

Even before Shevchenko graduated from the Academy of Arts, he conceived already an idea of a great work depicting the life of Ukraine. In 1844, he outlined the plan of a publication to be entitled "Picturesque Ukraine". The work was to be in three volumes, each of which should portray respectively the beauty of the Ukrainian landscape, the customs of the Ukrainians, and the history of the country. Each volume was to consist of a text, written by a prominent writer and of drawings done by Shevchenko. He intended to spread among his people the knowledge of the beauty of Ukrainian nature, customs, and history, and for this purpose he needed an effective reproductive art.

In 1844, he published the first issue which contained six etchings by Shevchenko. They were at once received with favorable criticism. They were all done not in the dry-point manner then in vogue in Russia but with the use of acid. How Shevchenko had come upon this method of etching is still a mystery, so that we know only the fact that Shevchenko was the first etcher in Russia to use acid in engraving.

He was a pioneer also in another respect. Then still a student at the Academy he once brought over to his master Bryulov a drawing intended to illustrate the history of German crusades. Bryulov then forbade him explicitly to take his subject matter from other sources outside of the

Bible and the history of Greeks and Romans. Here his pupil took the subject matter from the life about him.

The very first etching, "The Court Council" shows how far Shevchenko drifted from the typical art in Russia in his days. It portrayed, very realistically, in the style of the Dutch artist Rembrandt, the typical gathering of a Ukrainian village council. Two peasants have evidently quarreled and one of them appealed to the village council. The enemies now are standing before the council, with their heads bared. The face and the posture portrays the character of each of them. One of them, with his head bowed, is meekly awaiting the council's verdict. The other, with his head tossed up in the air, is evidently rebellious. The "otaman," the leader of the council, sits absorbed in his thoughts, two other peasants are cudgeling their heads for the solution of the problem, while some more councilmen sit on the fence, evidently merely awaiting the time when they would be called to have a drink. The scene was depicted with such a severe realism the like which was not to be seen yet in Russia proper for many years.

There was in the collection an etching illustrating the marriage custom of "Ruchnyky," which is a scene of betrothal, in which the prospective bride hands the prospective bridegroom a towel to signify her consent to the marriage proposal.

Two of the drawings illustrate

the beauty of the Ukrainian landscape. One of them represents a view of Kiev and a view of a monastery.

The most characteristic of the group is the etching entitled, "The Gifts in Chyhyryn, in 1641." Chyhyryn in that year was the capital of Ukraine: there lived Bohdan Khmelnytsky, the "hetman" of the Ukrainian Cossack army, the actual head of the Ukrainian government. The scene represents the antichamber of the council of the military leaders of Ukraine. Three men are waiting in the antichamber: on the left, seated at the table covered with the gifts brought by him, is the bearded representative of the Moscow tsar. On the other side of the table stands in a majestic stature the emissary of the Sublime Porte, and far behind him, in shadow, a young Polish nobleman, the messenger of the Polish king. Each of them is absorbed in his thoughts: they are waiting with uncertainty the outcome of the council which is going on behind the guarded gate. The three men waiting with this uncertainty are representatives of three greatest military powers of that age: Moscow, Poland, and Turkey. Hardly any other scene could depict better the power of the Ukrainian republic.

Another etching illustrates a very popular Ukrainian story about the conversation between Death and Soldier. (It was reproduced in the "Ukrainian Weekly," of February 16.) E. R.

(To be concluded)



Taras Shevchenko: "The Gifts in Chyhyryn, in 1641"

## LEAVE A LITTLE BIT OF LOVE.

Life is gay and beautiful  
If we do our part,  
Sharing blessings on our way  
With a willing heart;  
All the world's in need of cheer  
Something gay, you know.  
Leave a little bit of love  
Everywhere you go.

If you have no gold to give  
A word or song will do  
For among this busy throng  
You'll find a body blue;  
By the things you say and do.  
Loving kindness show  
Leave a little bit of love  
Everywhere you go.

Just a happy smile will cheer  
And make a sad heart light,  
For a little bit of love  
Is like the sunlight bright.  
Swiftly, pass the days and years  
In this world of woe.  
Leave a little bit of love  
Everywhere you go.

ROSALIE N. HATALA.

## UKRAINE IN THE 20<sup>TH</sup> CENTURY

11. Western Ukraine frees itself  
[Note: Because of the limited size of the "weekly" these instalments of "Ukraine in the 20th century" are necessarily brief: too brief, in fact, to present a clear picture in every instalment. We urge our readers, however, to save all copies, and in this manner they will have a complete, unbroken account of Ukraine's struggle for freedom during this century. Editor].

Meanwhile, events followed one another in rapid succession. The Rada, hearing reports that the Poles intended to seize Lwów, dispatched Ukrainian troops to seize it. In the early morning of November 1, the Ukrainian troops took possession of the governmental buildings at Lwów. Following this example, the Ukrainians seized city after city, including Peremyshl; and by November 5, the Ukrainian blue and yellow banner waved throughout the entire East Galicia.

An independent and permanent Ukrainian republic would have been surely established, were it not for the Polish insatiable desire of gain. Although Eastern Galicia, a part of Western Ukraine, had always been rightfully Ukrainian, yet the Poles were determined to annex it to Poland. Fighting commenced between the Ukrainians and Poles. A well-equipped Polish army was formed, and under the guise of using it against the Bolsheviks, the Poles received supplies and equipment from the Allies, who at that time were panic-stricken at the thought that the Bolsheviks might overrun all of Europe. Opposed to this Allied-equipped and Allied-trained Polish Army, the Ukrainian army, although of sufficient manpower, yet, lacking funds, presented a shabby contrast: being underfed, badly clothed, poorly equipped and ill-trained. That they fought unceasingly against terrible odds is a tribute to them and their cause. In the gloomy months that followed, it is doubtful whether anything else could have kept them and their leaders to their tasks than that pledge of their lives, their fortunes, and their sacred honor to the cause of independence.

(To be continued)

## UKRAINIAN AFFAIRS IN AMERICA

### "MAZEPPA"

The presentation of "Mazeppa" by the Ukrainian Art Theatre was proclaimed as superb by the hundreds who witnessed the performance at Orchestra Hall, Detroit, Mich. on Sunday, February 18th, 1934. The entire opera glorified Ukrainian music and art; the melodious songs, the colorful costumes, and the dramatic actions. No Ukrainian should miss this performance of "Mazeppa", by P. Tschaikowsky, not only because of its artistic and dramatic appeal, but also because of its historical value.

JULIA BARTOSH,  
Assembly 175 U. N. A.  
6620 Pelouze Ave.  
Detroit, Mich.

### THE YUN OF PHILADELPHIA

On Thursday, February 15, at Franklin Street Ukrainian Hall, through the cooperative aid of Messrs Swystun and Pasichneck, a new non-sectarian, non-partisan club was formed, to be known as the Young Ukrainian Nationalists of Philadelphia.

The YUN is solely a patriotic organization, admitting both sexes and charging but five cents a month for dues. The present departments include Propaganda, Sports, Military Instruction and Festivities, with the anticipation of forming a Ukrainian Library and Dramatic Circle.

The executive officers elected are: President, Alexander Yaremko; Vice President, Michael Kwassinsky; Financial Secretary, Stephen Sawchuk; Recording Secretary, Mary Soltanuck; Treasurer, Mary Zenith.

The next meeting will be held at 847 North Franklin Street on Sunday, March 4, at 4:00 p. m., at which time a sport committee is to be chosen with the object of starting track, boxing and wrestling. The YUN is to take an active part in athletics and is contemplating of putting forth strong teams in all sports. Don't be skeptical or pessimistic, but attend this next meeting and see and hear what it is all about. We need your cooperation now, Young Ukrainians.

AL YARR.

### PERTH AMBOY YOUTH HEARS MISS BECK

Recently, the "Ukrainian Youth of Perth Amboy" and their parents, had the great pleasure to hear Miss M. Beck, of Pittsburg, Pa. deliver an interesting talk on Ukraine, in Ukrainian.

All guests were welcomed by Mr. Dembitsky. Then Mrs. P. Hauryluk, president of "Zinocha Hromada", introduced Miss Beck. Miss Beck spoke of the War and the part the Ukrainian people took in it. In speaking of the heroic deeds of our ancestors, she stressed the fact that we should stop reading and dreaming about them, but wake up, and carry on.

Miss Beck's talk was so inspiring and straight to the point, that it commanded the full, eager attention of all the listeners.

Miss Beck also spoke to the mothers in the audience, asking them, as a good turn to the growing youth, to join clubs, literary circles etc. in order to gain knowledge and be able to answer the curious questions of youth and others interested in Ukraine.

In conclusion, Miss Beck spoke in English to our youth urging them strive to their utmost power, to help reawaken the Ukrainian spirit among ourselves and other Ukrainians.

We sincerely appreciate Miss Beck's talk and hope that many more Ukrainian Clubs will have the opportunity to have such a wonderful speaker as their guest.

ANNE KOLODY,  
365 Leon Avenue,  
Perth Amboy, N. J.

### UKRAINIAN DEMOCRATIC CLUB, WAYNE COUNTY, MICH.

Dear Editor:

When reading the "Ukrainian Weekly" I noticed a few letters relating to the activities of the Ukrainians and their clubs from various sections of the country. Therefore being an officer of a club just organized, i. e., with the beginning of the year, I take this convenient occasion to deliver a brief resume of the activities of our club.

At the first meeting of the club thirty boys and girls ranging from sixteen years upward signed application blanks for membership. Officers were elected as follows:—Pres., Thomas Cepko; Vice Pres., Nicholas Prychitko; Sect., John Fedysin; Treas., William Cholewko; Three Comptrollers, John Andrushko, Paul Woytowicz, and Myron Cholewka. Dr. A. T. Kibzey, a prominent man among the Ukrainians of this city, was unanimously elected as honorary president. After the elections a suitable name was voted upon for the club. The club will be known as The Young Ukrainian Democratic Club of Wayne County, Michigan.

Mr. John Czajkowski, president of the parent Democratic Club and Dr. Kibzey, honorary president of same, gave short speeches respectively telling why the club was organized. The purpose of this club is to acquaint the Ukrainian people with the political and civic problems of America. We, the Ukrainians, should aspire to hold official positions in the U. S. A. and to make America Ukrainian conscious.

The older club gave a New Year's Eve Party on January 13, 1934. The younger club was cordially invited to attend. Everything was offered gratis to the people: food, music, entertainment and beer. Some of the boys and girls of the club volunteered to act as waiters. The party lasted till late in the morning. Everyone left with a feeling of having spent a glorious and happy evening.

Returning to the meetings of the younger Club, a constitution was modelled by the executive body of Y. U. D. C. after the constitution of the parent club. It was then corrected, revised and finally adopted. At the same meeting plans were formed for a get-acquainted party for the members of the club. Members of the senior club were invited to attend the party. They appeared to enjoy themselves immensely as they joined the younger folks in playing bunco and listening to the music furnished by two of the club's violinists. After the refreshments were served music for dancing was furnished by a radio. The party lasted till after midnight.

On February 17, 1934 the younger club held a dance at the Ukrainian Home in Hamtramck, Michigan. The parent club took an active part to help make this dance a success. Elderly people, as well as the younger people, attended the dance. The orchestra played musical numbers to suit the mood of both the older and younger generation.

Thus relating the activities of the club to date, I remain,

Respectfully yours,

For the Y. U. D. C.

John Fedysin, Sec.

### BAYONNE CONFETTI AND RIBBON DANCE.

The Ukrainian Boys' Social and Athletic Club will hold their annual Confetti and Ribbon Dance on April 28, at the Ukrainian National Home, 35 West 19th Street.

Preparations are now being made for the dance event. Michael Hrynyk is chairman with president Nicholas Basarab, acting assistant chairman.

Music will be furnished by

Harry Panas and his Orchestra. Entertainments will also be included in the event.

JOSEPH DOWHAN, Sect.,  
Bayonne, N. J.

### YOUNG DEMOCRATIC CLUB SOCIAL

On last Monday Evening the Young Ukrainian American Democratic Club of New York held a very successful Social, which was attended by close to one hundred members and guests. Tea was served with home made cakes and cookies by the girls. Oh those cookies.

After tea Miss Pryhoda sang, "Oche Chornia," very beautifully. Mr. Steve Jarema then followed suit with the "Desert Song." After that everyone joined in a general sing. Mr. Henry Harrison accompanied at the piano. A delightful time was had by all, and we are looking forward to many more of such in the future.

Next Monday evening will be held the election of officers. Guests are welcome as always. Tea perhaps, but, Oh Those COOKIES.

J. M. U.

### UKRAINIAN JUNIORS SOCIAL CLUB

On Friday, January 27, 1934, the Ukrainian youth of Plainfield and South Plainfield organized a club. The officers elected were: Pres.—Zenia Jarema; Vice Pres.—Olga Sharyk; Sect.—Natalia Bilorusky; Treas.—Nellie Dzera; Publicity Mgr.—Lubomir Bilorusky; Controllers—Olga Jarema and Joseph Zahuta.

A dance was held on Saturday, February 10, 1934, at the Ukrainian Hall at Delmore Avenue, South Plainfield, N. J. Ukrainian Dances were performed by some of the members of the club. Many other social functions will be held in the near future.

NATALIE BILORUSKY, Sect.  
Plainfield, N. J.

### BROOKLYN GIRLS CLUB

On Friday, February 16, 1934, a few girls from the North Side organized the Young Ukraine Sorority. We believe this to be the first Ukrainian Club for girls only to be organized in Brooklyn. Meetings are held the first Friday of each month at the club rooms of the Young Ukraine Democratic Club on Bedford Avenue, Brooklyn.

Girls of the age of 15 and over are cordially invited to join. Those interested will please attend our next meeting, March 2, 8:30 p. m. or send me their names. It does not matter whether you live in or outside of Brooklyn; the main object of this club is to get all the Ukrainian girls together (as many as possible) and so form a powerful Ukrainian club.

I thank you!

MARY FEDEYKO,

Pres. of the Y. U. S.

201 Van Eyck-Street,  
Brooklyn, N. Y.

### LECTURES IN CHESTER, PA.

On Sunday, February 4th, a series of lectures were given by several well known Ukrainian personages, in order to acquaint the Ukrainian youth of Chester, Pa. and vicinity with the vital facts of Ukrainian nationalism.

Mr. N. Rubas, president of the Ukrainian-American National Home, was chairman of the meeting. The first speaker was Mr. Theodore Swystun, of Philadelphia, whose topic was: "The Path to Freedom Through a National Revolution."

The speaker speaking of the errors made in the past by many of our leaders, said:

"It is upon such errors of the past that we must prout by in the future for the freedom of Ukraine. This desired freedom cannot be achieved until every

Ukrainian is filled with a nationalistic fervor, both in spirit and in action. Then, and only then, will this revolution be successful. Blood must be spilled, human sacrifice made, but let it not be in vain as in the past!"

The following speakers, Mr. Fedus and John Hremeneshyn, in English, urged all young Ukrainians to organize and carry on the work of our elders. Mr. Hremeneshyn particularly emphasized the need of our taking more interest in Ukrainian affairs, and to support and take part in Ukrainian activities, organizations—a point which can't be stressed too often.

Mr. Korykora spoke on Music, "Music is the universal language of all nationalities. The melodies of Ukraine, in particular, have won many ardent followers by means of our choruses and operas," he said. All the reason more why musical efforts should be encouraged.

Concluding remarks were spoken by Mr. Swystun, the first speaker on the program. Mr. Swystun explained the purposes of the Organization For the Rebirth of Ukraine. He also proposed that a branch of this organization be formed in Chester, composed solely of young Ukrainians. A suggestion about which every true Ukrainian should give thought, with ultimate result of organizing such a branch in Chester. Here's hoping that such may come to pass.

Very truly yours,  
PETER BRONECKE.

### ORGANIZATION OF UKRAINIAN YOUTH IN MERIDEN, CONN.

On February 10, 1934, a group of Ukrainian dancers, organized by Mr. Alex Gina of New Haven, received diplomas for completing the first course of Vasile Avramenko's Ukrainian Dances. A small exhibition of these dances was given that night to an audience of local people. These dancers however, together with others of neighboring cities will give a larger exhibition ("vystup" to you who don't get me) of these dances at the Meriden Town Hall on April 21, 1934. Mr. Gina, dancing instructor of New Haven, appointed the following officers to take charge of the school: Chief Instructor — Zenon Malanchuk, Ass't Instructor—Walter Wynowsky, Girl's Instructor — Veronica Dmyterko.

On the following Friday, the dancers and other young Ukrainians of Meriden and vicinity met to organize "The Ukrainian Young People's Club of Meriden." There was a fair amount of work done at this first meeting. Among other things, the dues and meeting place and time were decided upon. Elections were held and the following officers were elected: President—Zenon Malanchuk; Sect.—Veronica Dmyterko; Treas.—Walter Wynowsky. These officers however, were elected temporarily and elections for permanent ones will be held as soon as more members are acquired.

A. M.  
Clintonville, Conn.

### PERTH AMBOY DANCERS CLUB ELECTIONS

On the eve of Washington's Birthday, February 22, 1934, the Ukrainian Dancers Club held its regular meeting at the Ukrainian National Home, Perth Amboy, N. J.

The following officers have been elected to serve for the year: Pres.—John Demkovitch; Vice Pres.—Anne Redus; Sect.—Anne Mysak; Ass't Sect.—Mary Bereza; Treas.—Steve Darytishen.

Rehearsals will begin in the near future as we must prepare for a concert to be given very soon.

The next meeting of the Ukrainian Dancers Club will be held Thursday, March 1, at the club rooms.

ANNE MYSAK, Sect.

Balance of the "U. W." is continued in today's "Svoboda"