



UKRAINIAN WEEKLY



Supplement to the SVOBODA, Ukrainian Daily

Published by the Junior Department of the Ukrainian National Association.

No. 13.

Jersey City, N. J., Friday, March 30, 1934.

Vol. II

WISHED SO LITTLE

By Shevchenko

And I had wished so little from Almighty God: only a home, A cabin in a grove set high, Two poplars reaching to the sky, And my Oxana at my side— So that the two of us would still Keep watch together from the hill And see the Dnieper and the vales, Look on the golden colored fields And on the scattered ancient mounds.

Translated by W. SEMENYNA.
Read Your Kobzar!

AN AMERICAN'S OPINION OF THE UKRAINIANS

The "Paterson Evening News" of Saturday, March 24 contained a lengthy and very interesting article on "The Ukrainian People" by Dr. William H. Rauchfuss of Paterson, N. J.

After explaining the meaning of the term "Ukraine" and giving its location Dr. Rauchfuss goes on to say: "To the average American the Ukrainians are not so well known, but when the student looks into their history they appeal to him, for these charming people have traits so worthy of laudation that to study them affords a keen delight."

Then follows a sketch of the Ukrainian struggle for freedom. It ends with the following laudatory comment:

"We have a number of Ukrainian people with us even in Paterson. They are docile, peace-loving folks and desirable citizens. How ingenious they are! Products of skill emanate from their brains and fingers that cause our admiration to increase more and more. And HOW they like to meet a real American friend! They appreciate every courtesy and make splendid neighbors. And we might say with satisfaction, many of these good folks are among us and we enjoy the friendship which they offer and accept so graciously."

WAR IN EUROPE IS INEVITABLE

Those of our readers who may have missed reading last Tuesday's and Wednesday's issues of the "Svoboda" will find it to their profit to read an article in those two issues concerning a speech made by Michael Luchkowitz, M. P., the only Ukrainian citizen of Canada, to be elected to the Canadian Parliament, on the subject of the inevitability of war in Europe in the near future. The article in the "Svoboda" is a reprint of an interview and speech which appeared in the "Oshawa Daily Times" of March 19th.

Mr. Luchkowitz, who has but recently returned from a tour of Europe, claims that "War in Europe is inevitable. Conditions are ripe for it, the nations of Europe are preparing for it, and it cannot be postponed much longer."

In this interview Mr. Luchkowitz presented the Ukrainian race as a classic example of an oppressed nationality, and urged the revision of the treaties responsible for its oppression. The failure to revise the present oppressive post-war treaties, he claims, will undoubtedly bring on another war.

WHAT TO WRITE ABOUT?

One of our young readers recently made the suggestion that it would be very advantageous for the "Ukrainian Weekly" to print news concerning the varied phases of contemporary American life.

The suggestion is undoubtedly a good one, based as it is on the well grounded assumption that our young American-Ukrainians, born and raised here, are naturally interested in this type of news.

This very self-same thought confronted us when we first began to publish the "weekly". Several factors presented themselves, however, which made the realization of the suggestion of printing news of daily American life not only an impossibility but perfectly needless as well.

First, came the factor of the limited size of the "U. W.". The American contemporary life is so surcharged with vital events and happenings, fairly crowding on the heels of one another, that to attempt to give even the very briefest of outlines of these happenings would be an utter impossibility for the four-page tabloid size "Ukrainian Weekly".

Secondly, we must bear in mind the fact that the "U. W." is written primarily for the American youth of Ukrainian descent. In common with other Americans the reading of the great American daily press has become a daily and inseparable ritual of our youth. In it our young people find more material dealing with every day happenings in America than they can ever possibly read. And therefore, is it not reasonable to assume that when our young American-Ukrainians pick up the "Ukrainian Weekly" they expect to find something new, novel—and not simply a repetition or "rehash" of what they already have read in the American newspapers.

Now, the question comes up—what sort of news could be new and novel to our youth; something interesting and yet something which the American press does not already portray. Obviously the answer is—portrayal of Ukrainian life.

Our American-Ukrainian youth raised under far different surroundings and circumstances than were its parents—but nevertheless having a strong attachment to the land of its ancestors—has for a long time felt the need of a news agency which would regularly and systematically inform it in the English language of the every day happenings of the Ukrainian people throughout the world, particularly in their native land—Ukraine, as well as of Ukrainian history, tradition, culture, and aspirations. As an answer to this demand the "Ukrainian Weekly" seeks in its own humble fashion to do everything within its power and limited resources to supply this information.

Those of our people, however, who are generally classed as the older generation and who, because of their limited knowledge of the English language cannot take full advantage of the splendid American press and therefore consequently feel the need of a news agency which can in the Ukrainian language inform them of the more important phases of contemporary American life and problems—these people can avail themselves of the "Svoboda", which besides supplying regular news of Ukrainian life gives a clear portrayal of contemporary American life by means of its news items, special articles and editorials.

Thus the reader can clearly see that by means of the arrangement of writing in the Ukrainian language concerning American life, and writing in the English language concerning Ukrainian life, both organs of the Ukrainian National Association, the "Svoboda" and its English supplement "Ukrainian Weekly", are able thereby to do the greatest amount of good where it is most needed and among the greatest number of our people.

Outside of this, however, the "Ukrainian Weekly" is at all times willing to publish anything else which may interest our readers and which may serve to aid our people in their endeavors to improve their position here in America, and also to extend aid to their stricken kinsmen in Ukraine in their efforts to set up their own free and independent state.

TOLERANCE

Our youth in America has managed to avoid thus far the old world canker of religious intolerance, which has so often greatly hindered the progress of our people here in America, splitting them up into bitterly warring factions.

Occasionally, however, instances of this religious intolerance flare among our people even today, leaving endless troubles and miseries in their wake.

We most earnestly urge our youth to avoid these controversies as they would a plague, but to adhere to that principle of religious tolerance which has been one of the foundations of America's progress, and which is the guiding light of the Ukrainian National Association, as well as of its organs "Svoboda" and the "Ukrainian Weekly."

JOIN YOUR LOCAL BRANCH OF THE UKRAINIAN NATIONAL ASSOCIATION

AVIATION SCHOOL FOR OUR YOUTH

The ODWU (Organization For the Rebirth of Ukraine) is sponsoring an aviation school for young American-Ukrainians. According to the circular this course will include instruction in the fundamentals of aviation as well as actual flying. The Aviation School will be linked with the Ukrainian Glider Club. Registration with the School will automatically make one a member of the Glider Club, which will have its own gliders. The rates are very reasonable.

NEW YORK YOUTH BRANCH OF THE U. N. A.

As two weeks will elapse between the time of the social get-together tonight, Friday, March 30th, at 30 E. 7th St., and the regular business meeting on the third Friday of April, it is very desirable for all members and guests to attend the social. All members are urged to invite their friends to attend.

Any person who is of Slavonic origin, and has not yet reached the fateful age of thirty is welcome, not only as a guest, but also as a future member.

"UKRAINIAN BAZAAR"

The second issue of the "Ukrainian Bazaar" a short story magazine published monthly in Toronto, Canada, appeared recently. Besides interesting stories, articles and poems in both the Ukrainian and English language there appears a very timely comment on Dr. Ohienko's (editor of "Ridna Mova" and leading contemporary authority on the Ukrainian language) criticism of the Ukrainian publications in America for having English sections as supplements.

This, in Dr. Ohienko's opinion, tends to denationalize the young Ukrainians. The editor of the "Ukrainian Bazaar" refutes this argument by showing the benefits arising from this growing practice.

AN OPPORTUNITY FOR OUR READERS

Mr. D. Zacharchuk, Ukrainian artist, wishes to ascertain how many young readers there are of the "Ukrainian Weekly". All those who send him their name and address will receive in return a free copy of his lithographed portrait of Taras Shevchenko. Mr. Zacharchuk's address is P. O. Box 15, Northampton, Pa.

ATTENTION YOUNG WRITERS

The essay contest on "What particular aspects or phases of Ukrainian life appeal to me most", sponsored by the Ukrainian Youth's League of North America among the American-Ukrainian youth, ends officially this coming Monday, April 2nd.

In order, however, to give the late-comers a chance, the League will accept all essays which are received at any time during next week; not later than April 7th.

All essays should be mailed in care of Stephen Shumeyko, 83 Grand Street, Jersey City, N. J.

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

The Ukrainian "dumi" reflect in their inimitable clarity and poignancy of style all of the many phases of Ukrainian life, history and tradition, particularly those drawn from the famous Cossack days, when those freedom-loving, courageous defenders of Ukrainian liberties aroused the world's admiration by their spirited defence of Ukraine against Polish and Russian encroachments and tyrannical oppression, and also by their valor and courage in beating back wave after wave of Turkish and Tartar invasions which threatened to engulf all of Europe and destroy with one stroke all of the centuries of hard earned gain. Both Poland and Russia, particularly the former, claim with a great deal of pride that it was due to their efforts that the great Turkish and Tartar menace was kept in check until it lost its strength. The fact remains, however, and is supported by unbiased historical research, that if any nation is entitled to be credited as the shield of Europe against wild Asiatic barbarism it is the Ukrainian nation. And only as a result of this splendid defence of European civilization did the Ukrainian nation collapse, for, weakened by the centuries of struggle with the wild Asiatics it fell easy prey to Poland's and Russia's imperialistic policies.

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During the course of these terrible Turkish and Tartar wars, thousands of Ukrainian captives helped to swell the then greatly flourishing slave trade of the Turkish Empire. This phase of Ukrainian life finds its echo in the numberless "dumi" recounting the terrible life led by these captives. Most of these "nevolnetyky" ("nevolnyk"—captive) dumi are based on the general theme how the Ukrainian Cossack in captivity, shackled and chained in his dark, dank cell pleads with the "sokol" (hawk) to fly to mother Ukraine, to the home of his parents, and there tell them of their son's slavery, and plead with them to help free him from this slavery. This type of "dumi" usually ends with a plea to God to:

Визволь, Господи, всіх бідних
невольників
З каторги бісурменської
На тихі води,
На ясні зорі,
У край веселий
Між м'ір хрещення!
Вислухай, Боже, у просьбах ширих,
У нещасних молитвах
Нас, бідних невольників!

With the gradual passage of the Cossack period of Ukrainian history new and also engrossing phases of Ukraine's struggle for freedom replaced the Cossack days as the theme for the ever increasing number of Ukrainian folk songs. The latter were very similar in structure to the "dumi" songs, and

known as such in the stages immediately following the Cossack days, as in the days of the "Haydamaky", when the Ukrainian peasantry, goaded to the point of desperation by the terrible oppression and exploitation of the Polish "pane" (those of the land owning class), rose against them and in a series of major revolts drove a great many of them out of Ukraine. And with the passage of time other highlights of Ukrainian history and life found their echo in the Ukrainian folk songs, patterned on the general style of the original "dumi", such as the destruction by that arch-oppressor of the Ukrainian nation—Katherine II, of that famous center of the Ukrainian Zaporogian Cossack—the Zaporozh; the adventures of the "opreshke" (Ukrainian bandits similar to Robin Hood and his band); and important events and happenings of the more recent of the modern period.

Even the emigration of hundreds of thousands of Ukrainians to America, beginning during the latter part of the last century and lasting up to the World War, from Western Ukraine (formerly under the rule of that conglomeration of alien nationalities known as Austria-Hungary, and today principally under its modern counterpart, Poland) has served as a basis for many of such folk songs, dealing with the hard lot of the Ukrainian immigrant far from home and dear ones, amidst strange surroundings and people.

7. Folk Stories

This heading includes folk tales, legends, anecdotes, proverbs, ad-

ages, fables, incantations, and the like.

Tales—"kazka"—singular) are usually traditional stories told by word of mouth. In the olden days, when reading and writing was not prevalent among our people, the custom of "kazaty kazky" (tell tales) was one of the chief means of relaxation and entertainment for the older folk as well as for the children. Under this grouping we have such tales as "Pravda i Nepravda" (Truth and Falsehood), about poverty and wealth, the tale of the three brothers, the one about the two wise men and the ignorant man, and numerous others.

Legends—are narratives, usually entertaining, which are based on tradition with an intermixture of fact and which unconsciously embody a popular feeling. Originally, in the early church usage, they dealt with the life of Christ, the saints and the martyrs. Folklore, however, has in many cases taken them and changed or modified them to its own style. Generally speaking, legends have a deep, ethical, moralizing or philosophizing-religious basis as their theme. They are distinguished from myths in that they have some basis of fact whereas myths have not.

Anecdotes—are short forms of humorous stories. Ukrainian anecdotes distinguish themselves principally by their characteristic of poking fun, some of it derisive at times, at the neighboring peoples, such as the Tartars, Gypsies, Jews, Poles and Russians.

(To be continued)

SAHAYDATCHNY

Retold from an old Ukrainian story by S. S.

17. Tragedy

In the early, dark morning hours, when just the faintest of a glow lightened up the distant horizon, Karpo awoke Khvesia from her deep slumber and bade her to follow him. He knew that the expected Turkish-Tartar attack would be launched some time during the day, and therefore wanted to take Khvesia to her god-father, Sahaydatchny, before it was too late.

The Cossack encampment was already astir as the pair wended its way carefully among the tents and campfires. Curious glances were cast in their direction, but no one attempted to stop or question them, for Karpo was well known among the Cossacks.

Khvesia walked as one in a dream. The abrupt, early awakening and the still vivid memory of her recent captivity made it difficult for her to see things in their true light. Everything seemed so unreal and vague. Even the Cossacks, busying themselves in preparations for the impending battle, seemed to her to be some strange beings. Every moment she half-expected to wake up and find herself once more as a slave in the household of her Turkish master.

The clear, bracing morning air, however, coupled with the rapid walking brought a flush to her cheeks, and with it a sense of reality to her surroundings.

The sun had already risen in all of its morning glory, casting its warm bright rays on the grassy, dew-laden grass, when Karpo with his fair charge approached Sahaydatchny's tent, set on a slight rise of ground in the center of the huge camp.

A few more moments, Khvesia joyfully thought to herself, and she would see her beloved "father"! And yet, in spite of her cheerfulness, she felt something impend-

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ing in the air, something which boded no good.

Her premonition was correct. For, at the precise moment when they were near Sahaydatchny's tent a sudden rattle of musketry fire broke the quiet peacefulness of the early morning air.

At the sound of the firing, which after a slight pause steadily grew in volume, Karpo, seeing that it would be impossible now for Khvesia to see her god-father, gave her into the keeping of two Cossacks, telling them who she was and ordering them to take her to the rear, away from danger. Seeing that his order was obeyed he turned around and swiftly ran to rejoin his comrades.

By this time the entire camp was in an uproar as the Cossacks hurried to their posts, or their tethered horses. Trumpets calls blared, orders were shouted.

Meanwhile the sounds of the fighting grew louder and louder, as the combined Turkish-Tartar forces fought their way past the outside Cossack lines and now were in the camp itself. The Sultan, infuriated by the previous failures of his attacks, was hurling huge bodies of wildly charging, yelling horsemen and infantry against the Cossacks. Before the fierceness of this sudden attack the Cossacks began to give ground. And for while it seemed as if the giving of ground would turn into a rout. Already a large mounted Tartar detachment had fought its way right into the very center of the camp, near Sahaydatchny's headquarters. But this gain was short-lived; for the Cossacks rallied, and aided by a sudden flank attack upon the enemy by a large body of Cossack horsemen, cut off this advance Tartar detachment from its main body and massacred it to the very last man.

After the first flush of success

for the Turks the tide of battle began to swing slowly and inexorably in favor of the Cossacks. Along the whole line of battle the Turks and Tartars were giving ground, slowly and stubbornly at first, and then faster and faster. The Sultan, watching the battle from a safe distance, fairly wept in rage at seeing his well-planned and apparently successful attack turning into a rout before the fury of the Cossack counter attack.

The carnage was terrible to behold. Dead and dying lay strewn around the ground while above them their comrades fought savagely, with no thought of quarter for either side.

The fury of the original attack having failed the Turkish-Tartar forces now offered little resistance to the Cossacks. Most of them by now were running pell-mell from the battle field hotly pursued by mounted Cossacks.

Suddenly, in the midst of the elation of having practically won the battle, a terrible news flashed like lightning through the Cossack ranks: Sahaydatchny was gone! Their "father" was missing! Had he been killed?!

Cries asking this and similar questions were on everyone's lips. Panic seized them for the moment. Was their splendid victory to be crowned with this sad end?!

When no sign of Sahaydatchny appeared a quick consultation was held among the Cossack leaders. It was thought by some that perhaps he had been captured by the retreating Turks or Tartars; for he had been seen in the very thick of the battle. Orders rang out to pursue the retreating enemy. They would get him back, or lose their lives in the attempt!

It was the work of but a few minutes to reform their ranks for pursuit. Already a Cossack column of mounted men broke into a canter, preparatory to galloping after the Turks, when suddenly, without warning, those in the front raised their hands upwards, as a signal to halt. Pull-

ing on the bridles of their horses they brought them to a sudden, sliding stop. And none too soon.

For directly in their path, brandishing his sword at them to keep them from running him over, was the figure of "mighty" Khoma, carrying in his left arm the inert figure of Sahaydatchny. As soon as the confusion had ceased a trifle he could be heard savagely yelling at them to keep away from him; alternately crying and cursing. Those who approached him barely escaped death from his glittering sword. It could be seen that he was half-insane with grief. It was impossible to approach him. He would let no one touch him nor the figure of Sahaydatchny.

Finally a number of the bolder Cossacks, dismounting from their horses, threw themselves on him from the rear and overpowered him. The shock of the attack brought him partially to his senses and he offered no resistance as Sahaydatchny's body was taken from him and laid gently on several spread out Cossack "zhupans". Khoma merely sat on the ground silently, and slowly shook his head, like some mute animal in pain.

Sahaydatchny was pale as death. Blood was oozing out of several wounds. Not a movement to show that he was alive.

Everybody crowded around the still figure of their former leader. And upon learning that he was dead a wave of black despair and grief fell upon the Cossacks. Sahaydatchny had always been so virile with life and energy, and now he was dead. Gone was their beloved "father". No longer would he lead them on sea forays against the Turks and Tartars. Many a Cossack who had never before wept in his life now sobbed openly, for rarely had a Cossack leader commanded such love and respect among his followers as had Sahaydatchny.

(Concluded on page 4)

THE UKRAINIAN QUESTION.

By E. LACHOWITZ

The s. c. "Ukrainian Question" involves a possibility of establishing in Eastern part of Europe an independent Ukrainian State, one which would cover an area of one million square kilometers and would contain a 53 million population. Such is, at least, the territory spread between the Carpathian and Caucasian Mountains, between the Black Sea and north as far as Homel, inhabited by 45 million Ukrainians plus a 8 million mixture of Russians, Jews, Poles, Tartars and others.

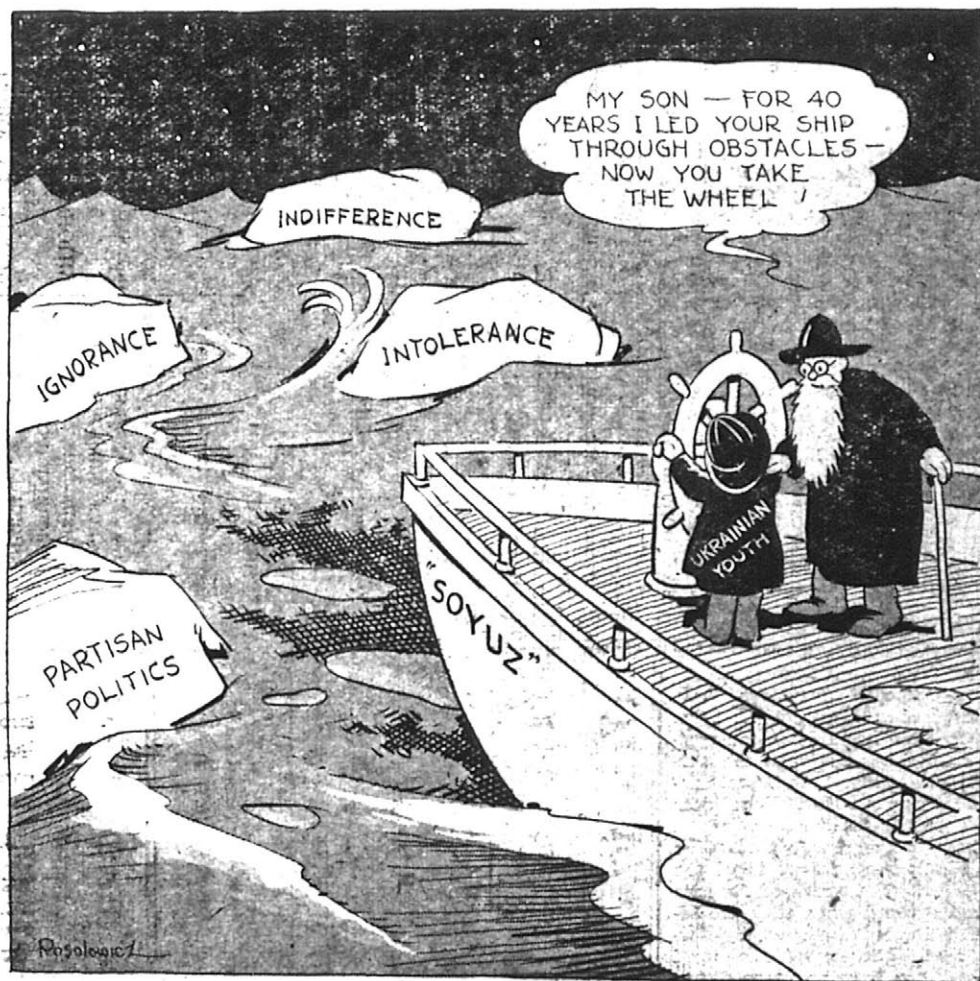
Every year this question becomes more acute. Before the war it was almost non-existent. During the war it grew speculative and with the outbreak of the Russian revolution, to the astonishment of many political circles, it became a reality. Though this time the young Ukrainian State existed not long, three years only, yet, this short existence even convinced foreign political circles that such a State is not a political-Utopia, but a matter of serious and deep foundations, and likewise in 1917 it might some day become a reality again.

The subject of this article is to deal with this matter and to answer in the first place such questions as: Do Ukrainians abound in specific qualities, both mental and physical, to the extent of being considered a separate nationality? Do they consider themselves a separate nationality? Do they really want an independent State, and how do they expect to have it realized? To answer these questions at least a short outline of Ukrainian history is inevitable.

The Ukrainian people is one of the oldest. In the XI century it established at the upper course of the Dnieper river its own State with the capital of Kiev. Some of the historians maintain that the actual founders of State-organization were Scandinavians, or Normans, or Varyaghi, as they were called by ancient Ukrainians. Others again say that the organizers of this State were Ukrainians themselves, or rather one of their tribes called "Rus" which name was adopted later for the whole State.

During IX, X, an XI centuries this State extended its boundaries over all South-eastern Europe, and took possession almost of all lands belonging now to Soviet Russia, as well as of Galicia, Bukovina, and Transcarpathia. Thus it ruled not only over purely Ukrainian tribes, but also over White-Russian and Muscovian tribes. Ukrainian tribes comprising the present day Ukrainian nationality were Polyan, Ulich, Derevlany, Duliby, Tivertzi and Siveriany; White-Russian tribes: Drehovichy and Radymchy; Muscovian, or as they are called today—Russian people were derived from a mixture of Slav tribes of Krivichy and Viaticy, with Fino-Mongolian tribes, of Muron, Mordwa and Meshera.

In the first half of the XI century, during the reign of Volodimir the Great and his successor Grand Duke Jaroslav the Wise, this State reached the climax of its fame and prosperity. Kiev, the capital, became the cultural and economic centre of all eastern Europe; foreign sovereign were willingly making relatives with the Kievian dynasty. The son Jaroslav, for example, was married to the daughter of the Emperor of Byzantium, Constantine Monomach. One of his daughters was married to Harald, King of Norway; second daughter to Henry, King of France; third to King of Hungary, and his sister to the King of Poland.



Beginning the 41st trip!

Lack of proper communication such as required to rule these vast territories, as well as continuous passages of hostile nomadic tribes, who plundered Ukrainian agricultural population, caused the failure of the central government to establish in outlying sections of the State a permanent power and influence. Local Dukes often ignored the authority of the Grand Duke of Kiev and their insubordination often had to be suppressed by arms.

In an attempt to put an end to it Jaroslav the Wise divided the whole State into many Dukedoms, just as his father had done, appointing over each a son; all of whom were subordinate to the oldest son—the Grand Duke of Kiev. This act, however, proved to be very unwise, and fatal to the Kievian State. After the death of Jaroslav, his sons aroused a feud as a result of which the state disintegrated and its central power died out. In place of one Kievian Government many local governments appeared, the most powerful of which were the Galicia-Volhynian dukedom and later kingdom in the Western part of the old Empire, and the Rostovo-Susdalian dukedom in the North. The former consisted of Ukrainian tribes, and the latter of Muscovian or Russian, who again, as it was mentioned above, were a mixture of Finish-Mongolian-Slav tribes. This new Muscovian race differed greatly from the Ukrainians, both in physique and spirit, and this difference exists up to the present day. Amongst other differences, they differ greatly also in their attitude towards government. Ukrainians, since ancient times were always eager to take an active part in the administration of the land and to have a direct or indirect influence upon State affairs. Muscovians, on the other hand, willingly resigned of this influence and subjected themselves blindly to the central authority. This quality of blind faith in central authority of the

WHAT WOULD YOU DO?

Suppose you had no money, no car, no place to go to, and all your acquaintances had gone out leaving you with a dull evening to yourself—what would you do? Here you are left all alone as if in an oasis out in the desert. Again I ask, what would you do?

I wonder how many Ukrainian youths have stopped to ask themselves this question? How many have learned to be self-reliant and not dependent towards others to help them pass their leisure time? How many have learned to fill in those few hours every evening towards doing something constructive—bettering their general education or advancing their status at work?

Those few hours every evening may seem as nothing, but if we figure 4 hours a night and a 6 day week we find we have a to-

Muscovian people was much to the liking of Kievian princes, so much so, that very often they used to exchange the highly civilized circumstances prevailing then in Kiev for the pleasure of possessing an unlimited power which they indulged in Susdal. It was one of the most important reasons why the latter steadily increased in political power.

Nevertheless, the tradition and charm of Kiev still possessed great fascination. The Duke of Susdal, George Dolgoruky, made several attempts to capture the Kievian Throne. His son Andrew, who was born and brought up in the North, tried to capture it too, but not to rule, only to destroy it as a dangerous opponent of the Susdalian Dukedom. And in 1169 he did capture it, and all the cultural as well as material accomplishments of the "Mother of all Russ Cities" was burnt and destroyed to the ground. Thus he has been justly acknowledged by later historians as the founder of Muscovian State.

(To be continued)

tal of 1,248 hours on our hands—or an equivalent of a half a year at school for 8 hours a day! In this time one can read the books of leading authors of today and yesterday, study through the newspaper, read the leading news magazines, such as "Time", "Literary Digest", etc., develop some hobby that will prove both interesting and useful, and most important of all—to those who are working or will some day be working—they should try to broaden their knowledge in their respective fields of work. An ambitious person will not confine himself to just his branch of work but will embrace in his studies all the work that is done in the place he is employed.

If all this should prove to be quickly learned and assimilated, then why not study about something else? Remember, there is always that possibility of losing your position.—Then what? A person who can adapt his faculties to more than one thing will prove to be the most successful man in life.

If you have the books and a head on your shoulders you should be able to accomplish something without a teacher. And in this self-study if you should fail to get a certain point in your studies you will always be able to find someone who can properly explain it to you.

I have very briefly tried to convey to all Ukrainian youths who read this, a thought which I feel to be of a great importance.

I close with the hope that my thoughts set down here will prove most helpful and convincing, and help many Ukrainian youths to improve themselves for the fight in life.

Respectfully yours,
MICHAEL TACK,
Radio Station, Toro Point,
Canal Zone, Central
America.

THAT APPELLATIVE "UKES"

The Ukrainian young generation read an interesting critique from Mr. Jurkowsky in its usage of the innocent appellation, "Ukes". The derivation of the word "Ukes" will remain unknown, and regardless of Mr. Jurkowsky's opinions and protests, it will remain with us—a product of America's mania for shortening names; the result of this process is slang. However, Mr. Jurkowsky, the word "Ukes" is not as misleading as those of historic origin which have confused the world as to our identity; such as the Ruthenians and Little Russians. It must be obvious to the ordinary layman—if it isn't, it will be—that "Ukes" is synonymous with "Ukrainians".

The Ukrainian youth in this country is fortunate in the creation of the term "Ukes". They surely prefer to be called "Ukes" instead of such obnoxious names as: "Polacks", "Hunkies", "Slavs" by which we have been known in the past. What American today is not familiar with the repertory of such names: Wop, Dago, Frog, Puddlejumper, Hun, Boche, Heine. Mr. Jurkowsky's friends can easily link each name with the correct nationality. A logical deduction must be that "Ukes" does not camouflage our nationality. "Ukes" is the proper abbreviation of Ukrainians as Japs is of the Japanese. The wrath of America is not aroused when they are referred to as "Yankees" by foreigners. The use of the word "Ukes" can have no harm. Every nationality has its nickname.

In defence of a fellow youth, Mr. Lutwiniak, I am heartily in accord with his statement. The dormant, ubiquitous reticence of our Ukrainian brethren in Canada is depressing. I often wonder if they can write in English besides the mere fact of frozen ink in Canada. How does Mr. Jurkowsky justify his position in stating that the young Ukrainian Canadians would be insulted by the word "Ukes". The youth in Canada certainly must be capable of voicing its own opinion concerning the term "Ukes". Thus far, Mr. Jurkowsky, an American by residence, has issued the only protest. The Ukrainian Canadians have not been insulted but may have been enlightened by America's new word, "Ukes", if the honor of generating the word remains with us. For Mr. Jurkowsky, can't it be possible that the youth in America and Canada both share the guilt? Regardless, I wish some one would explain the silence of the Canadian youth.

If we are one quarter of a century behind the Canadian youth in political and national aspects, this should be immediately remedied. Thus an opportunity is offered to the Ukrainian youth of Canada to diffuse some of their knowledge among us. The youth in this country would not resent any effort on the part of the Canadian youth to produce a better mass of Ukrainian youth in America. Let us establish an equilibrium, a sodality in North America. An imaginary boundary line should not be the explanation of a progressive type and of a backward type of Ukrainian youth. We both aspire for a free Ukraine. If the youth of America is astride a delapidated flivver in attempting to reach our common destination—a free, united Ukraine—its high time we changed cars and overcame the gap of 25 years. But I hail from Missouri, Mr. Jurkowsky, and I have to be shown that we are 25 years behind our brothers in Canada.

May this discourse achieve what Mr. Lutwiniak in vain attempted, a reply from Canada.

TIMOFEI KOZAK.

THE POSSIBILITIES OF IMPOSSIBILITIES.

A friend of mine, who reads "The Ukrainian Weekly" regularly, recently had a discussion with me concerning Ukraine's chances of obtaining freedom. I do not know what nationality my friend represents, but it does not make much difference. However, as this friendly discussion is of an interesting nature and concerns Ukraine I am taking the liberty of preparing it for these columns.

"In view of the fact," said my friend, "that many Ukrainians have died and are dying in such great numbers I would be fairly correct in stating that there will be a mere handful of them left after a few years. The Poles are confiscating Ukrainian schools and are making Poles out of Ukrainians. The Russians have starved millions to death in a very short period of time. The Rumanians and Czechoslovakians are doing their utmost to wipe Ukraine off the map. The outcome of this sort of thing is inevitable—Ukrainianism will be crushed! I doubt if there will be a Ukraine in 1940. By that time so many Ukrainians would have perished and would have been Polonized and Russified that there would be few, very few indeed, true Ukrainians left."

"A very good argument," I approved, "but, while, as you say, many Ukrainians are dying and being Polonized and Russified you must remember that there are other Ukrainians outside of Ukraine who are doing their utmost to see that justice triumphs. Today, practically, the whole world knows what is going on in Central Europe; and Poland and Russia will soon be asked to explain their actions. Also, a war may break

out, the outcome of which will see Ukraine a free nation once more."

"A rather feeble attempt to see that justice triumphs is being made by Ukrainians outside of Ukraine, I admit, but on the other hand the nations of the world have their hands full of their own affairs and cannot be expected to ask Poland and Russia for an explanation as to their treatment of the Ukrainians. I doubt if a war would free Ukraine. Russia happens to be fully prepared for war and is strong enough in numbers to beat its enemies. Poland seems not to be frightened by war, either. That leaves just one answer: It is utterly impossible for Ukraine to become a free nation!"

I will not attempt to make a hero out of myself in saying that I knocked my friend unconscious for making such a rash statement. His argument was good—very good. I racked my brain for an answer to his argument—but it was just like trying to disprove a proven fact. I was at my wit's end. Here was a problem for any Ukrainian to tackle! And, while I was endeavoring to find an answer, my friend patiently waited. At last something dawned upon my mind and I wanted to kick myself for not having thought of it sooner.

"There is no such word as 'impossible' in the Ukrainian dictionary," I said, impressively. "That is why the Ukrainian race has never ceased its endless struggle towards freedom. They know that their efforts, puny as they may seem, will some day be rewarded. They sneer at the words 'it is an impossibility,' and retort 'even impossibilities have possibilities!' I am telling you, my friend, that regardless of how long it takes and regardless of how many Uk-

rainians die even if in the end there are only a mere handful—they shall live to see their beloved country become free once more, and once they attain this freedom they shall never lose it again. They did it once before—they can do it again. It seemed to be an 'impossibility' before but the Ukrainians made it possible. It seems to be an 'impossibility' now but the Ukrainians will again make it possible!"

As my friend did not have an answer to my side of the argument I can end this article with the happy thought of—that I have convinced another non-Ukrainian that Ukraine will once again become a free nation. You must remember that all he knows about Ukraine and Ukrainians he has learned from reading "The Ukrainian Weekly." Why don't you give copies of the "U. W." to your non-Ukrainian friends? Come on! Do Your Part! Help spread the Ukrainian cause among all nationalities! And remember that "impossibilities have possibilities!"

THEODORE LUTWINIAK,
Jersey City, N. J.

SAHAYDATCHNY

(Continued from page 2)

The crowd surrounding Sahaydatchny's form lying on the ground suddenly parted to let someone pass. It was Khvesia. Upon seeing her god-father lying so she threw herself upon him with a wild cry, like that of a stricken bird.

"Oh, father! Oh, father dear! Please don't leave me now!"—she sobbed piteously, as if her very heart would break.

At the sight of her grief many a Cossack turned around. It was impossible to witness such scene unmoved.

Suddenly, in the midst of this grief stricken atmosphere, a slight tremor shook Sahaydatchny's body. Slowly his eyelids flickered open. Amidst a certain hush he glanced blankly around him. Slowly a look recognition crept into his eyes. Turning them wearily to his left he perceived Khvesia staring at him, her face red and swollen from weeping. A faint happy smile illuminated his face.

"Khvesia... child..." he whispered faintly, while tears appeared in his eyes, "Do not cry... 'tis God's will."

(To be concluded)

MORTE DU PAYSAN

Bowed by the cares of Manhood,
Withered by the blasting years,
Immune to passion or sorrow,
Death brings him no tears, no fears.

Life was but a cycle of labor,
Doing its bitter bread
To an acrid human fellow
Who welcomes Death, the dead.

Life ever overlooked him
When dealing joy and fame.
Death was a welcome visitor
When he wasn't a player in the game.

ALEXIS W. SWIDER,
347 Public Street,
Providence, R. I.

OFF THE EDITOR'S DESK

Mr. Fred Andrews (Sokolowsky), New York City: In response to your demand for an apology for having in last week's issue of the "U. W." called you Mr. Arnold instead of Mr. Andrews, kindly accept our most profound apologies. We assure you that it was a pure mistake.

TO ALL YOUNG UKRAINIAN AVIATION ENTHUSIASTS

OF NEW YORK AND VICINITY

THE O. D. W. U. (ORGANIZATION FOR THE REBIRTH OF UKRAINE)

is sponsoring

A SCHOOL OF AVIATION

in conjunction with the

UKRAINIAN GLIDER CLUB

Every young American-Ukrainian who registers in the Aviation School automatically becomes a member of the Glider Club.

The Ukrainian Glider Club will be a self-regulatory organization and have its own officers. Both the Club and the School of Aviation will be permanent institutions. The Club will have its own gliders for the use of its members.

The Aviation School will conduct an aviation course which will include everything which pertains to flying: theory of aeronautics, construction of planes, types of planes, motors, gliding and soaring, navigation, as well as practical flying in motored planes.

The course will last close to a half a year; lectures will be given twice a week. At the end of each week the students will travel to an aviation field for practical flying.

The tuition will be 50 cents per lecture.—Easy weekly payments.—Initial payment can be only for one month.

Students will have an opportunity to visit the great aviation plants in the vicinity of New York City. Plane motors and models will be used in the lecture rooms.

The teaching staff will include several Ukrainians; Engineer R. Komarnytsky and Engineer W. Semenyina; as well as Americans—Capt. F. A. Pipping and Mr. B. H. Gilligan.

Periodical examinations will be given in the presence of all the instructors.

As in all other aviation schools a separate fee will be charged for actual flying in motored planes.

Only those will be permitted to register who will agree to subject themselves to the necessary rigid discipline throughout the entire course, particularly during the actual flying. Applicants must be 16 years or over. Exceptions may be made, however, where circumstances and mental and physical qualifications warrant them.

The School of Aviation will be no money making scheme. Its main purpose will be to produce first class flying men from among our American-Ukrainians. And therefore, the leading and only aim of the School will be to give its students the very best of the theoretical and practical phases of flying.

Registrations must be made in person only, daily beginning from 6 P. M. at the offices of the Central Governing Body of the O.D.W.U. which is located in the Ukrainian National Home at 217-219 E. 6th St., 3rd floor, New York City.

We urge early registration as the course will commence in the very near future.

CENTRAL GOVERNING BODY OF THE O.D.W.U.