



# UKRAINIAN WEEKLY



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Vol. II.

## LOVELESS EXILE

By Shevchenko

I have a great and open heart  
Yet none with whom to share it.  
Thou hast—Thou hast denied to me

The fortunes of our youth,  
Thou hast denied—denied to me  
The love of fleeting youth!  
Thou hast not mated my young heart

With that of some sweet lass!  
And now at last all that is past:  
My youthful nights and days,  
Without a trace of happiness,  
Have simply passed away  
In my exile.

Translated by

WALDIMIR SEMENYNA.

Read Your Kobzar!

## UKRAINIAN DANCERS TO APPEAR BEFORE D.A.R. CONVENTION

An extraordinary invitation has been received from Mrs. Magna, President of the Daughters of the American Revolution, to have Avramenko's Ukrainian dancers of Philadelphia participate in their select program during the convention, to be held at Continental Hall, Washington, D. C., on April 19, 1934.

It is the first time in the history of Ukrainian immigration that a group of Ukrainians, in fact any group, are to perform before these prominent women, numbering 8,000 and representing every state in the union as well as China, England and France. Among the delegates will be Senators, Governors and others influential people, also Mrs. Roosevelt. Only two other nationalities are to appear on the program, they are the Italians and the Greeks.

The selection of three dances, also the fortunate eight dancers who are to portray the Ukrainian dances at Washington are to be announced shortly before departure by Mr. Alexander Yaremko, who is in charge of the Ukrainian dancers in Philadelphia.

"AL" YARR.

## INTERESTING LECTURE FOR NEWARK

The young folks of Newark, N. J. will have an opportunity of hearing a very interesting lecture given by Dr. Luke Myshuha, Chief Editor of the "Svoboda", this Sunday afternoon (April 15) at 8 P. M. at the Ukrainian Sitch Hall, 229 Springfield Ave.

The topic of the lecture, which should prove to be particularly interesting to the young ladies, will be "Woman—in the life and works of Taras Shevchenko" ("Жінка в життю і творах Тараса Шевченка").

The lecture is being sponsored by the Newark, N. J. branch of the "Soyuz Ukrainok" (Ukrainian National Women's League). Admission is free.

## THE UKRAINIAN BELL OF INDEPENDENCE

A rather significant prophecy as to what the future may hold for the Ukrainian aspirations for freedom is strikingly, if somewhat humorously, portrayed by our cartoonist in today's issue. Significant—in that it points out that perhaps it will be the present-day Ukrainian youth who will finally ring the Ukrainian Bell of Independence.

The cartoon is as applicable here in America as in the old country. But it is of special significance for us, American-Ukrainians, because it is the opinion of the American born and raised Ukrainian youth concerning the future role of the Ukrainian younger generation in the endeavors of the Ukrainian people to free themselves.

The Ukrainian youth, both here in America and in the old country as well, has more than once demonstrated its ardent, heart-felt desire for a free and independent Ukraine. And needless to say, so has the older generation, even more so. But the efforts of the older generation to realize this wish have been, and are effectually blocked by its failure to pull in one direction.

Every Ukrainian party seeks in its own fashion and manner to help free Ukraine. That is evident. All are striving to ring the Ukrainian Bell of Independence;—by pulling in the opposite directions! The bell naturally does not ring. It remains silent; while the Ukrainian nation continues to further suffer undesirable torments at the hands of its cruel oppressors.

And to make the situation worse, the Ukrainians have amongst themselves a Judas. This Judas is the Communist party, which posing as Ukrainian in character seeks to delude the Ukrainian people that it has their welfare at heart, that it is interested in their aims and desires; when as a matter of fact it is not only not Ukrainian, but it is also a lowly tool of Moscow whose main aim is the undermining and the destruction of the Ukrainian nation.

In the face of these obstacles—partisanship and an insidious enemy within the Ukrainian ranks—what is there left to do for our youth in order to help win freedom for the Ukrainian people?

Our youth has no other alternative but to ignore all of these party differences which so detrimentally divide our people into warring factions, and unite itself into one great, non-partisan mass of Ukrainian Youth, whose one and only ideal will be—a free and independent Ukraine. And to achieve this freedom and independence, to ring the Ukrainian Bell of Independence, our youth will have to use newer and better methods than hitherto used by the older generation, for the old methods, based on party lines and platforms, have proven their incompetence. These new methods will have to be based upon non-partisanship.

Equipped with this tool, this mighty hammer of non-partisanship, and armed with the knowledge of its hidden, insidious enemies—the Communists, the Ukrainian youth will undoubtedly ring the Ukrainian Bell of Independence once and for all, where others have failed to do so far.

## WHAT TO WRITE ABOUT

It is a pleasure for us to read the many letters which we receive daily from our young readers, for from them we learn how our young American-Ukrainians live, what they are doing, and what they think.

Our pleasure in reading them, however, is not unmixed at times with the feeling that a great many of these letters would be a great deal more interesting and worthwhile if they concerned themselves less with accounts of the usual run of club life activities, such as balls and dances, and more with the real, creative work of the club or the individual. Particularly such is our feeling when we read finely written articles, but which, alas, dwell at great length upon some dull account of a ball or dance.

Let any of the readers jump at the hasty conclusion that we have some sort of antipathy towards such activities as balls, dances or socials, we hasten to inform them, in a very confidential tone, that well arranged balls and dances are the spice of life for us; although, to be truthful, the involved intricacies of the modern steps more than often cause us to assume the undesired role of the passive, gaping spectator standing on the sidelines, while his more initiated and fortunate companions go sailing merrily by.

We must remember though, that whilst such balls and dances are a source of pleasure to their participants, yet they are obviously of little interest and even a downright bore for those who did not attend, particularly for those who, let us say, live hundreds of miles away, as is the case with our readers. It is far more interesting for them to read about the real, creative work of our many youth clubs scattered throughout the country, and their members.

Reap the benefits of a membership in a 3½ million dollar, nation wide organization, by joining the Ukrainian National Association—NOW!

## SEVENTH UKRAINIAN RALLY IN PHILADELPHIA

The seventh in a series of Ukrainian rallies, begun early in October, and usually held on the second Sunday of the month, will be given Sunday April 15, 1934, at 4:00 p. m. at the Ukrainian Hall, 23rd and Brown Streets, in Philadelphia.

Mr. George W. Elliot, Secretary of the Chamber of Commerce, and Mrs. Elizabeth Derby, Pennsylvania State President of King's Daughters will be the principal speakers.

Music and discussion and preparation for the coming trip to the Forty-third Continental Congress of the D. A. R., in Washington will also be on the program.

## ESSAY CONTEST IS CLOSED

The Ukrainian Youth's League of North America wishes to announce that the essay contest sponsored by it on "What particular aspects or phases of Ukrainian life attract me most," closed last week.

A surprising number of young American-Ukrainians took part in this contest. Judging by the general excellence of the essays submitted, it will indeed be no easy task to pick out the prize winners.

The results of the contest will be announced in the very near future.

## FURTHER PERSECUTION OF UKRAINIANS BY POLES

The Polish authorities are persecuting in every way possible the Ukrainians of Western Ukraine under Poland.

During a recent meeting of the Provisional City Council of Lviv, wherein the Lviv budget (20,386,614 zlotys) was subject of discussion, Director Rev. D. Lohatytsky vigorously criticized the City Council for its open discrimination against the Ukrainian population of Lviv.

It was brought out that although the city had expended more than a million zlotys for the benefit of the Polish theater, yet not a cent was given to aid the Ukrainian theater. And the same was true with the other Ukrainian institutions, such as the Ukrainian National Museum or the Ukrainian churches. Even a Ukrainian charitable organization which sends yearly sick children to the country received not a bit of help. All of this in spite of the fact that the Ukrainians form a large percentage of the Lviv population, and pay taxes which often through discrimination are much higher than that paid by the Poles.

And to cap all of this, the City Council last year threw out of work all the Ukrainian city employees, including even those who cleaned the streets. Only a few were permitted to remain, and those few only on the condition that they join the Polish church.

## A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(10)

### PART II

#### Ukrainian Written Literature

The Ukrainian written literature is divided into three general classes or periods, namely:

I The Ancient Period—beginning with the introduction of Christianity into Ukraine, and ending with the fall of Tsarhorod, (988—1453);

II The Middle Period—from the fall of Tsarhorod to Ivan Kotlyarevsky, (1453—1798);

III The Modern Period—from Ivan Kotlyarevsky to the present time.

The First Period of Ukrainian written literature begins approximately during the 10th century, coinciding with the introduction of Christianity into Ukraine (988 A. D.), during the reign of Volodimir the Great.

Whether written literature existed in Ukraine prior to that time is a matter of uncertainty. Some form of early primitive writing, however, must have existed, as we know that the ancient Ukrainians already had during that time certain symbols used in writing. Although an early Bulgarian chronicler, the monk Khrabar, (influenced no doubt by his natural antipathy towards anything pertaining to paganism) wrote that the early Slavs (Ukrainians) used only rude markings, incisions, and notches cut into clay tablets or wood as a means of writing.

„чертами и ризами читаху і гадаху, погани суще“  
yet, we are certain that a more advanced type of writing existed in ancient Ukraine than this chronicler would have us believe.

We are led to believe this at least from the fact that the flourishing trade which existed between the ancient, pre-Christian Ukrainians had to have some sort of a practical, flexible form of writing in order to assist in the buying, selling and exchanging of commodities. We have, as an example of such commercial records, the trade treaties entered into between Oleh and Ihor with the Greeks (907-945).

As early as 881 Kiev had become the leading commercial center of Eastern Europe, thanks to its strategic commercial position. Every Spring witnessed a great influx of traders from foreign countries; from Greece (or Byzantium—as it is more properly called), the Orient, the Czechs, from the northern countries, and even from distant states of Western Europe. All flocked to Kiev and filled its markets to the point of overflowing. It is difficult, therefore, to perceive how this flourishing trade could have been carried on successfully without the aid of writing, even though that writing was of a crude form, as of necessity it must have been.

Of particular significance were the trade relations between the Ukrainian State of Kiev (Russ-Ukraine) and Byzantium. These trade relations had a profound influence upon the cultural as well as the political and economical life of ancient Ukraine. Byzantium at that time was not only the most culturally advanced country of entire Europe, but it was also the wealthiest and the most powerful. Taking into consideration this fact as well as the

close proximity of Russ-Ukraine to Byzantium, it was most natural for Ukraine to have fallen under the latter's cultural sway. And since Christianity was the foundation of Byzantine culture it was just as natural for the Kievan State to adopt Christianity as its state religion.

Volodimir the Great, who introduced Christianity into the Kievan Kingdom in 988, strove to transplant unto the Ukrainian soil the cultural elements and institutions of Byzantium. Besides building churches, founding monastic orders, he also endeavored to obtain a priesthood which would not only spread the Gospel by word of mouth, but also in writing as well.

The priests and monks who came into Russ-Ukraine at his invitation, brought with them religious books and writings, which were largely written in the so-called church-slavonic or old-Bulgarian language. This language was largely due to the efforts of those famous missionaries, Kyrylo and Methodius, who, after converting the Bulgarians into the Christian faith about a century previous to the conversion of the Ukrainians to Christianity, found it necessary to translate the Bible and other religious works from the Greek language into a language which could be read and understood by the Bulgarians. And for our ancestors this Bulgarian written language was far more understandable than Greek could ever be, particularly so since the Slavonic languages of that time had a great deal more in common than they have today.

These early priests and monks, drawn mainly from southern Slavic states such as Bulgaria and Serbia, besides becoming the first chroniclers of the early-Ukrainian

### THE DARK OUTSIDE

It was dark and very cold,  
The wind howled all through the night;  
And there in the dull shadow light  
A form loomed around a pole,  
It kept swaying to and fro  
Sometimes fast and sometimes slow.  
I watched it silently; breathlessly,  
Until the lights of a passing car  
shone by,  
And I saw with my very own eye  
That it was merely a tree,  
Swaying in the light.

MARIE PASZYN,

Perth Amboy, N. J.

literature also became the first teachers of Ukrainian parish and monastery schools.

Thus we see that because of the fact that the early writings of Ukrainian literature dealt almost exclusively with religious subjects, early Ukrainian written literature assumed a decidedly religious character; and (2), because the old Bulgarian language was so well known—practically all of the Slavic countries using it for their religious works—and because no one thought of introducing a literary language based upon the language of the common, ordinary people when there was already a literary language ready for the taking—because of these reasons the church-slavonic language became the literary tongue of Russ-Ukraine, used for both religious and official state purposes, just as Latin was for a long time in Western Europe.

(To be continued)

## ANCIENT DWELLERS OF UKRAINE

By S. S.

(1)

It is sometimes a matter of idle curiosity for us to wonder who inhabited Ukraine before the Ukrainian nation took definite form. We are all more or less acquainted with the high spots of Ukrainian history, the Ukrainian Kingdom of Kiev, the Ukrainian Cossack State, and the recent Ukrainian National Republic. And yet, we know that the Ukrainian nation is but approximately 1,000 years old, whereas the home of the Ukrainian nation, in the southeastern corner of Europe, has been the dwelling place of man since the very earliest of times. Let us, therefore, open the fragile, musty pages of ancient history and take a little peek at the life of the ancient dwellers of Ukraine. Who knows, perhaps we may find something of interest in them.

The very first traces of mankind in Ukraine appear at the close of the geological period known as the last and fourth Glacial Age, which, to put it in more understandable form, in Ukraine is approximately from 12,000 to 10,000 years ago.

These traces, as well as of subsequent periods, are very few and faint in Eastern Europe, for, unlike the prehistoric man of Western Europe who dwelt generally in dry and rocky caves, the man of Eastern Europe as a rule dwelt and died in the open spaces, and as a result thereof his bones and other remains soon disappeared entirely.

Up to 500 B. C. our knowledge of the ancient prehistoric (modern

tendency is to call it pre-literary) man of Ukraine is based entirely on Archeology. As the story of the ancient prehistoric man of Ukraine is, with a few notable exceptions, similar to that of the prehistoric man of Western Europe (with which we are quite familiar, thanks to our high school days) we shall skip it.

About 500 B. C. the first literary references of the land of Ukraine appear; those of Herodotus, the famous Greek writer.

Prior to this time, however, we know that two great Asiatic-European states of the Aryan-Iranic race established themselves in succession on the shores of the Black Sea: (1) the Cimmerian-Thracian (10th—8th century B. C.) and the Scythian-Thracian (8th to 3rd century B. C.) Of the former little is known. Homer, in his Iliad as well as in the Odyssey mentions the land of the Cimmerians as being very cold.

Of the Scythians, however, we are more informed, thanks to the Greeks, who, being attracted to Southern Ukraine by its natural riches, established colonies along the southern shores of Ukraine as early as 700 B. C.

Having settled there the Greek colonies, taking advantage of the wonderfully rich soil, became one of the main sources of the supply of wheat for the Grecian Empire. And in addition to agriculture they also developed trade relations with their "barbarian" neighbors. In exchange for the Scythian grains, furs and fish, the Greeks gave textiles, wine, oils, and objects of luxury. As a re-

sult of this trade the Greek colonies became very wealthy and powerful.

It is from these early traders that we get our first definite knowledge as to what kinds of peoples and tribes inhabited Ukraine two or three thousand years ago. Particularly we are indebted to the narratives of Herodotus, who furnished us with interesting as well as more or less reliable accounts of the Scythians. His narratives are not entirely drawn from hearsay accounts, for he actually traveled himself up the Dnieper to its famed "porohi" (rapids) and then overland throughout Southern Ukraine.

Among the Scythians, he distinguished the agricultural Scythians along the black soil region "who sow not for food but for trade" from the inland nomadic tribes "who neither plow nor sow". The main tribes of the Scythians lived at Tanais, near the mouth of the Don River, and called themselves the "Tsarists" or the Royal Scythians.

His narratives are most interesting in depicting the life and manners of these early settlers.

The native Scythian upon killing his first enemy in time of war, drank his blood to celebrate such a signal event. At the close of the battle the Scythian would bring the severed heads of all enemies he had killed before his chieftain and thereupon receive his share of booty in proportion to the number of heads he presented. The one who killed the greatest number of enemies was feted, and henceforth at all national feasts was entitled to a double portion of wine. Similarly to the custom of the Indians of America he scalped his enemies.

Every Scythian tribe had as its image of the god of war a

sword driven into the earth, over which they would pour the blood of their enemies captured in battle. They performed terrible burial rites in honor of their kings, and observed the first anniversary of their kings death by strangling fifty of their best slaves, horses and encircling the royal burial mound with these dead horsemen. This last custom, although strange is not an invention of the mind, for along the Dnieper River have been found numerous burial mounds containing all as described by Herodotus.

One must not suppose, however, that these Scythians were entirely savage, for they had many redeeming features. One of the more notable was the high value which they placed upon true friendship.

In those warlike days it was indeed a great asset for a Scythian to have a true friend. Having found a trustworthy and courageous man, he performed a "brotherly pact" ritual, which consisted of both of them letting some of their blood into a cup containing wine, dipping their weapons into this mixture, and finally drinking it down together. Henceforth they regarded themselves as being closer than even natural brothers.

Many very interesting stories of these friendship pacts were gathered by Lucien, a Greek writer. One such story tells of a certain Scythian in whose hut lived his "brother". One day, when his hut caught on fire, his first task was to save his "brother", leaving his wife and children to save themselves. After the fire, upon being told that his child had burned to death he merely shrugged his shoulders and said, "I can have more children if necessary, but never such a true friend."

(To be continued)



Ukrainian Youth—*"It's up to me to make this bell ring!"*

## THE UKRAINIAN QUESTION

By E. Lachowich

(3)

Hetman Chmelnitzky, who was a genius organizer, leader and statesman, in order to shun a possibility of being attacked by Tartars, from the back while he was busy with the Poles, made a treaty with the former and even secured from them military help. The Tartar Khan kept his promise well and sent numerous troops to help Chmelnitzky. This help, however, soon turned out to be a curse. At the most critical moment the horde bribed by the Poles retreated from the battle leaving Chmelnitzky alone. On their way back the horde true to their habit plundered villages and took many prisoners.

The Tartars' treachery caused much demoralization both in the army and civil population. On the one hand it compelled Chmelnitzky to make an inconvenient armistice with the Poles, and on the other hand it aroused bitter criticism on the part of the population for the alliance with Tartars. These circumstances encouraged the Poles to further resistance and compelled Chmelnitzky to look for another ally. His choice fell on the Muscovian Tzar. In 1654 in Pereyaslav both countries made a treaty on the basis of which Ukraine accepted the protectorate of the Muscovian Tzar, reserving all political rights as a federative unit.

However, Muscovy very soon took advantage of Ukraine's weakness and set upon limiting her rights. Chmelnitzky understood his mistake and tried to correct it by looking for an alliance with Sweden and Hungary. Such an alliance even resulted but had no results due to the premature death of Chmelnitzky.

After Chmelnitzky, serious attempts to separate Ukraine from

Muscovy were made by Hetman Vyhovsky, who rested these attempts on an alliance with the Poles and Tartars. Notwithstanding his great victory over the Muscovian army in 1659 at Konotop, he finally suffered a defeat due to the provocative conduct of his allies. Ukraine lost much due to this failure, but so did Poland. She aggravated the Ukrainian population to the point when it became decidedly hostile to any Polish rule. Having lost her support in Ukrainian lands she lost also her significance in international relations, and finally was divided among Germany, Austria and Russia.

It is a pity that sad experience has not taught Poland anything at all. They treat Ukrainians just as provocatively now as they did in the past.

After Chmelnitzky and Vyhovsky, there came to the front ranks of the struggle a great mind, a brave soldier, and an ardent patriot—Hetman Doroshenko. First he tried to find help in Poland, then in Turkey; but finally he ended more tragically than his predecessors; for while the Tartars plundered the country, the Poles, behind the back of their ally made at Andrusov in 1667 a treaty with Muscovy, in which the Ukrainian lands were divided among themselves; Muscovy receiving all territories situated on the left bank of the river Dnieper, and Poland on the right bank.

The Andrusov treaty bears a striking resemblance to the Riga treaty, signed between Russia and Poland in 1920 behind Poland's ally, Simon Petlura's back, with the purpose of dividing Ukrainian lands.

The last remarkable attempt to free Ukraine from Muscovian influences was performed by Hetman Mazepa. He made an alliance with the Swedish king Charles XII.

They both were defeated at Poltava in 1709. Mazepa pretending for too long a time to be a friend of the Tzar, roused distrust amongst his own generals, and the majority deserted him at the most crucial moment.

Since that time, the decline of Ukraine took a very rapid course. Now every Hetman had to be approved by Muscovy. Very soon he was appointed by Moscow, and in 1781 the gubernial system was introduced, and since then Ukraine lost all appearance of a political unit and became a Muscovian province, up to the Russian Revolution.

The struggle for independence continued for a time with the Zaporogian Cossacks but Peter I. conquered the fortress Sitch and destroyed it completely. The Cossacks founded another fortress; which again was destroyed by Katherine II.

In the meantime on the right bank of Dnieper the Ukrainian population brought by the Polish social order to the point of despair, aroused a revolution. Again a squall flew over Ukraine; this time without success. It weakened Poland, however, to the extent that adjacent Powers, without a single shot divided her among themselves in 1795: Russia getting all the Ukrainian territories situated on both banks of the river Dnieper and Austria getting Galicia and Bukovina. This division remained up to the World War.

I hope that this short historical sketch will convince the reader that political aspirations of Ukraine are deeply rooted in the past, and notwithstanding their numerous failures they always tried hard to regain that which they had lost.

(To be continued)

## PRaise TO THE PRAISEWORTHY

I am not a Philadelphian nor am I an ex-Philadelphian, nor do I contemplate upon immediately becoming a Philadelphian, but I am an ardent admirer of all Philadelphians—Ukrainian Philadelphians—especially the Young Ukrainians.

I have had the pleasure of witnessing numerous performances given by Philadelphians, and I usually wended my way home feeling very much satisfied with those evenings' performances, yet I have never felt the urge to express my overflowing praises on paper.

Sunday evening, March 26, of this year, I again witnessed a concert at North Franklin Street Hall and this time I joined others in the honoring of our beloved poet, Taras Shevchenko. Now this is not the first tribute I have paid to him, our poet, and I am not primarily writing this to express my sentiments for our Shevchenko. The striking feature which inspired me into writing this was the performers.

Young, American-born Ukrainians. Practically all were the cream of the Ukrainian Youth in Philadelphia, and all, barring none, deserve the highest of praise.

How wonderful it was to sit in a dim corner of the large hall and drink in the beauty of our great poet's work! How absordedly I listened to the melodious words of the poems being uttered by the Young Ukrainians! How filled with the burning love of all things Ukrainian! It stood out strongly and as if by magic filled the atmosphere around them with the same glowing love for all things Ukrainian.

The maid, the nun, the children, the mother, the widow, the husky young men, the child and "pastuch", all—even to the realistic and ardent lovers, all seemed to have hurled themselves from their hiding places in the poems of the "Kobzar" into dynamic and human beings of flesh and blood.

The various talks by members of the YUN were originally and concisely given, holding the audience, with their full import. I need not say that the chorus with its splendid leader will always be a source of appealing pleasure to me, as no doubt to many others, and I can bask forever in the sweetness of its melodies.

To be frank, I had the impression that the youngsters, although not better speakers, coupled their presentations with that air of naturalness, which seemed to have been lacking in the speech of the elder Youths. However I found that after the performance and in the midst of general conversation the elderly Youths speak very coherently and really can drop that veil of self-consciousness and speak beautifully in their mother tongue. They speak it with a zest which deserves praise.

Looking upon all the incidents of that one evening I can say that with the continuance of such a spirit the YUN, which means of course all young Ukrainians of Philadelphia, will soon find that they are doing a useful thing in the liberation of Ukraine.

Young Ukrainians, take your inspiration from them and concentrate upon the value of such moves. Let them and their example be the guiding factor in your new programs which you shall sponsor from now on.

All you Young Ukrainians have their spirit, their pride and their will to do.

In conclusion I shall offer my congratulations to all of that evening's performers.

MARY SARABUN,  
Bridgeport, Pa.

**A LIFE FOR A LIFE**

[A fictitious story which may have occurred... to acquaint the Reader with the bare facts concerning the oppression of Ukraine].

Ivan Geryshyn, a Ukrainian, slowly traversed a road leading to his native village in Ukraine. He was very sad. He had been searching for food. Food—without which mankind would be doomed! He had searched long... in vain. The entire countryside was coated with a thick blanket of snow. Ivan had great difficulty in keeping his footing. A trail of blood gave evidence to the fact that he had come that way. He had no boots. His feet, badly lacerated, were practically naked—there being only a blood-soaked rag on each foot.

Ivan was worried—terribly so. Had his wife survived during the three days he had been hunting for something edible? And what about his two children, Olena and Michaylo? Were they, too, dead?—Ivan would have given both arms just then to know that they were still alive. He must hurry... perhaps even now they may be breathing their last!

Unexpectedly, Ivan collided with another traveler. Due to the falling snow they had failed to notice their approach to each other.

The two travelers recognized each other almost simultaneously. "Why, Dmytriw! What brings you this way?"—Ivan cried, elated to find some one he knew on this little-traveled road.

"Ivan! I thought you were lost!" exclaimed Dmytriw. "Did you find any food?" he asked. "I have not had anything to eat for three days."

"No, Dmytriw. Unfortunately I have not come across any food," Ivan answered, disconsolately. "But tell me, how is my wife and children?" Ivan suddenly gasped, grasping Dmytriw's shoulders in a grip that threatened to dislocate a few bones.

Dmytriw crossed himself before answering: "The Russians of the Red Army have attacked our village! I barely escaped with my life."

"But my wife and children!" Ivan shouted, half-insanely. "What happened to them?"

"I fear the worse, Ivan," was Dmytriw's reply. "I believe that they have set fire to the village for I saw smoke from a distance."

Ivan suddenly broke into a run towards that particular distant village. Dmytriw cried for him to stop and when he saw that Ivan had no intentions of doing this he immediately pursued and rapidly overtook him.

"Wait, Ivan!" Dmytriw shouted clutching at the former's shoulders. "Take this... it may help."

Ivan ceased running to see what it was that Dmytriw offered him. It was a gun.

"What would I want with a gun?"—questioned Ivan, almost angrily.

"To help," repeated Dmytriw. "Please take it."

Seeing that Dmytriw would not let him continue his journey until he had taken the weapon, Ivan thrust it into his pocket, shook his friend's hand in a last farewell, and resumed his interrupted trip.

The sight that met his eyes when he finally reached his destination was like a dash of cold water. Ivan saw only disaster... ruin. The village HAD been burned. Not a house was left standing. Ivan groaned his despair.

"Dmytriw said that the Red Russians are to blame for this!" he shouted to the four winds. "As if in answer to his accusation

**UKRAINIAN AFFAIRS  
IN AMERICAN PRESS**

(Excerpts)

**UKRAINIAN CIVIC CENTER**

The Ukrainian Civic Center held a Bridge Party on March 27, 1934 at 341 E. 17th Street for the Benefit of the Starving Ukrainians in Soviet Russia.

Many notables attended the Bridge Party. The room was filled to overflowing, and everyone enjoyed themselves thoroughly.

The profits to the amount of fifteen dollars were given to the treasurer of this Drive.

This bridge party was for a worthy cause and each member of the Club enjoyed working for its success. We thank our various guests for their support and sincerely hope we shall have again their patronage and that of their friends.

H. LALKA, Pub. Mgr.

**CHICAGO CLUBS COMBINE**

The youth of Burnside, Pullman and South Chicago held a meeting on the 23rd of February in the St. Peter and Paul Parish Hall, 9303 Chauncey Avenue.

The reason for calling this meeting was to combine the two small Ukrainian Clubs (ranko Sports Club and Bandurist Singing Club, both in same community) into one strong organization.

The outstanding speaker of the evening was Miss Anastasia Oleskow, District Leader of the Central States of the Ukrainian Youth's League of North America. She spoke to us upon joining the League and also on the youth movement of America and Canada. We hope we may again have the pleasure of listening to her.

The name of our organization is the "Ivan Franko Club". Any young Ukrainian, 16 years of age or older, is eligible to become a member. Our meetings are held every second Friday of the month at the St. Peter and Paul Parish Hall.

The following officers have been elected: Pres.—Michael Baysarowich, Vice Pres.—Michael Logay, Sec.—Ann Dragan, Fin. Sec.—Olga Koccolowsky, and Sergeant-at-arms Joe Orhyon.

OLGA KOCOLOWSKY, Fin. Sec.,  
636 East 88th Street,  
Chicago, Ill.

the wind suddenly abated and the snow ceased to fall. Ivan was oblivious of this sudden change in the weather. His eyes teared—his fists clenched.

"If they have touched my wife and children—!" Ivan left the sentence unfinished. He slowly approached the remains of what had once been his home. Each step was torture to Ivan. He feared that the worse HAD happened... and he was right. His wife and children—what was left of them—were buried beneath the ruins of the dwelling—hardly recognizable.

Ivan Geryshyn was a slave—a slave in the full meaning of the word... on the dreaded Solovetsky Islands. He had been sent there for shooting three officers to death on the streets of Moscow... they had been Russian Communist officers.

He still remembered a certain scene—how could he possibly forget? A rusty spade—three holes in the snow-covered ground—three crudely-made graves—three wooden crosses. A trail of blood led from the graves directly to Moscow... a long journey... which only a fierce determination made possible.

"I have paid them back!"—Ivan was saying beneath his breath as he toiled. "A life for a life!"

THEODORE LUTWINIAK,  
Jersey City, N. J.

**SHEVCHENKO CELEBRATION  
IN BALTIMORE**

One of the most interesting celebrations ever held by the Ukrainian people of Baltimore took place at the Ukrainian National Home on March 18, 1934.

The celebration was in honor of the immortal Ukrainian poet Taras Shevchenko.

Many young people were present to make the occasion of the poet's anniversary a fitting one. For none loved the youth of his native land as well as did Shevchenko.

Dr. Myshuha was the principal speaker of the evening. In words well chosen and delivered in a masterful manner he laid before the audience a brief resume of the life and works of the poet.

He then closed his address with a stirring appeal to the young people present. He exhorted them to strive diligently to emulate the example set by Shevchenko and other patriots in their efforts to establish liberty for their country.

He pointed out that the hope of the Ukrainian nation lies in the hands of the young people of Ukraine and America. He praised them for the many accomplishments they have made in the past and urged them on to greater achievements in the future.

Let me join Dr. Myshuha in beseeching you to dedicate your lives to the task of perpetuating the splendid ideals and principles of our people. We are all proud of Ukraine, Taras Shevchenko and the many famous men whose lives adorn the pages of Ukraine's history. Let us carry on the good work so that when we too pass on, those who will come after us will point to us with pride and say: "Well done, good and noble servants of Ukraine."

MARGARET D. SEMENKIW.

**UKRAINIAN PLAST  
OF AMERICA**

Through the medium of this paper, the Headquarters Staff of the Ukrainian Plast of America would like to express their sincere gratitude to the people of Ukrainian Descent, for their cooperation.

The Ukrainian Plast of America does not limit its activities to the training of our boys, but it also takes part in various church and social work and benefits.

We again urge you, the Young Ukrainian Youth of America, to organize yourselves strongly, and to become one of our units. You may rest assured that your letters or comments about our organization shall receive the quickest possible attention. The youth who is ambitious and believes that there should be a large Ukrainian Youth Organization, is welcome to join any unit of the "UPA".

Scoutingly yours,  
CONSTANTEN ARNOLD.

**CLEVELAND BRANCH OF YUN**

On March 18, 1934, the Ukrainian Youth of Cleveland assembled in the Ukrainian National Home and with the help of the executive committee of ODWU No. 8, organized themselves into a branch of Young Ukrainian Nationalists, (Y. U. N.)

The second meeting of YUN was held on March 25. Plans for the future were discussed. So far the club has 51 members, but hopes to have twice as many by the next meeting. Meetings are to be held twice a month.

ANN TRUSZ, Sec.

**MCADOO CLUB GOING INTO  
ITS 15TH YEAR**

In December 1920 a group of active Ukrainian youths organized a social, choral and dramatic club. They called this club "The Ukrainian Club of McAdoo". The object of this club was to educate the youth in their mother tongue, spread religious and national spirit, and to hold entertainments such as choir singing, theatrical performances, etc.

The movement which the few started grew and soon gained prominence throughout the Anthracite region as one of the first organizations of its kind. The choral group soon developed to such an extent that it was invited to make many public appearances where it was received enthusiastically by the audience. To date the choir has given several programs over the radio, and has participated in concerts and Ukrainian Day celebrations throughout the region. The choir has also spread cheer in the homes of the Ukrainian people on Christmas Day when it serenades the people with Christmas Carols in the true Ukrainian custom.

The club held several plays, some of which were so good that the Ukrainian populace of neighboring towns asked the club to give performance in their towns, which the club did with a great deal of success.

Through our social enterprises we came in contact with many Ukrainian boys and girls of other towns and clubs and have many friends among them.

The Ukrainian Club of McAdoo has made extensive plans for a dance to be held on Monday, April 16, 1934 in the recently remodeled White Eagle hall now known as the Roxy Tavern in Mc Adoo.

JOHN PETRESKY, Pres.  
Ukrainian Club of McAdoo.

**THE AMERUKS CLUB**

Through the leadership and guidance of our capable President John W. P. Slobadin, the Ameruks Club has been successful in inaugurating a series of events of educational, intellectual and social beneficence to its members.

Besides its varied activities the club will feature a Glee Club and an Orchestra at its first Annual Dance, May 12th 1934.

Mr. Stephen J. Jarema, Attorney at Law, and our outstanding prominent figure among the Ukrainian Youth, addressed the members March 28th, 1934.

Misses Marie Bobetsky and Catherine Belous efficiently conducted the club at its visits to the Museum of Art at 84th Street and 5th Avenue, N. Y. C., Sunday, March 25th, 1934.

Misses Anna Pryheda and Anna Myrken respectively are the Glee Club and Ukrainian Class instructors.

Michael E. Slobadin, Vice President; Editor-in-Chief of the Ameruks Weekly, with the assistance of a co-operative staff, has published successful material.

ANNA ZAHARCHOW, Sec.  
Yonkers, N. Y.

Balance of "Ukrainian Weekly" is concluded in "Svoboda".

**ATTENTION! — YOUNG UKRAINIANS OF NEW YORK!**  
THIS IS TO NOTIFY YOU THAT A MEETING OF THE ELEVENTH BRANCH  
OF THE  
**YOUNG UKRAINIAN NATIONALISTS OF O.D.W.U.**  
will be held  
**FRIDAY, APRIL 13, 1934**  
AT THE UKRAINIAN NATIONAL HOME, 217-219 E. 6th ST., NEW YORK  
CITY AT 8:00 P. M.  
All Ukrainian young men and women above sixteen years of age are invited to attend.