



THE BREAKERS

Beating and pounding against the shore
 Like angry giant at war.
 Why do you pound so?
 Why! are you mad?
 Why do you startle people ashore?
 Rolling and dashing over the sand
 Like an army under strict command.
 Who is your leader?
 Whom do you follow?
 Who is your guiding hand?
 Spreading and rolling over the shore
 Like fighting men at war.
 Will you ever become calm?
 Will you ever cease
 To startle people wand'ring ashore?

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

UKRAINIAN STUDENT WINS FELLOWSHIP

Our young American-Ukrainians are steadily forging ahead in scholastic fields. Joseph Daniel Stetkewicz of Jersey City, N. J., a student of Columbia University in New York City has recently received a Samuel Anthony Goldschmidt Fellowship in Columbia University. The annual stipend is \$1,500.00, and the appointment is for the academic year, from September 1934 to June 1935.

Mr. Stetkewicz graduated from Dickenson High School in 1928. He entered Columbia and graduated with an A. B. degree in 1932. Continuing his studies at Columbia he received a B. S. in 1933 and is about to receive there a Ch. E. this coming June.

He is a member of (1) Phi Lambda Upsilon, Gamma Chapter, an Honorary Chemical Society; (2) Sigma Xi, Kappa Chapter, Honorary Scientific Research Society; (3) Newly elected Vice-President of the Columbia University Student Chapter of the American Institute of Chemical Engineers, and (4) the American Chemical Society.

POLES FORBID SINGING OF UKRAINIAN NATIONAL HYMN

A striking commentary on the conditions under which the Ukrainians in America live as compared with those of the Ukrainians living in their native land, is provided by the recent Ukrainian world wide commemoration of the anniversary of our great poet and patriot—Taras Shevchenko.

While here in America the Ukrainian commemorative exercises were held openly and freely; in Western Ukraine, under Poland, however, exercises in memory of perhaps our greatest national figure were brutally interfered with by the Polish authorities, or absolutely forbidden. In Tarnopol, the Ukrainians were even prevented from singing Shevchenko's "Zapovit" (Last Testament), or to declaim any of his poems. All Ukrainian patriotic talks in Ukrainian villages were forbidden. In one place (Berezany) the Polish mayor forbade even the singing of the Ukrainian National Hymn.

CONTRIBUTIONS TO THE "U. W."

One of our contributors, whose article appears in today's issue, asks the Editor to kindly state "just what type of material is suitable for the 'U. W.'"

Believing that there are perhaps others readers who would also like to have this question clarified, we answer as follows:—Any material which is based on the life, activities, aspirations and ideals of the Ukrainian people, particularly that of the younger generation, is at all times more than welcome; and if presented in an interesting and readable form it will quickly appear in the columns of the "U. W."

Following this general statement we now wish to comment briefly on several aspects of it.

"SOYUZ" NEWS

In the first place, we must remember that the "U. W." is a supplement of the "Svoboda," which is the organ of the Ukrainian National Association and subsidized as such by the Association—or "Soyuz", as it is popularly known. And therefore, at least from the standpoint of loyalty and duty to the "Soyuz" the "U. W." is obliged to stress that news which concerns itself with the life and varied activities of the younger members of the Association, particularly so since it is partly their money which helps make possible the issuance of this "weekly".

GENERAL YOUTH ACTIVITIES

Aside from this, however, we are more than glad to publish news, be it in form of news items or special articles, of our American-Ukrainian youth as a whole.

It is our sincere desire to portray on these pages a true, and if possible a vivid picture of the life of our youth, both of its serious and lighter sides. And to that end we are even willing to publish accounts of stamp or coin collecting, photography or other hobbies—as our contributor suggests—provided, however, that they are bound with the activities of our young people and are of interest to our readers.

HOW DOES OUR YOUTH REGARD THE EVERYDAY PROBLEMS OF OUR LIFE?

Besides accounts of the every day life of our young folks we are also interested in obtaining their views on the various contemporary problems which arise among our people. The Ukrainian people in America, besides being beset by the common to all ills of the present economic depression, are also confronted with other problems peculiar to their life here in America, such as those which arise from their efforts to adjust themselves properly in the general scheme of American life, from their national psychology, and from the strong ties binding them with their native homeland—to mention but a few.

All of these problems of our people's daily lives must be examined, analyzed, and solved—if possible. For by clarifying and solving them we only bring closer that day, when the Ukrainian people as a nationality shall take their rightful place not only in American but world society as well.

And who is more capable of attempting to solve all of these problems than our youth itself, born and raised here in America, and yet fully cognizant of Ukrainian life and psychology. So let us have some of these views of our young people in the "U. W."

Needless to say, we are also interested in obtaining the opinions of our young American-Ukrainians on the purely American life and problems, provided however that such opinions, besides being helpful to our young people, are also original.

THE FIELD OF UKRAINIAN KNOWLEDGE IS UNLIMITED

Futhermore, if there be some students who have made a special study of certain phases of Ukrainian history, tradition or culture, we urge them to impart their knowledge to others through the medium of the "weekly".

The field of knowledge concerning Ukraine and its people is not limited, as some of our readers may think. On the contrary it is a virgin mine of priceless treasures of information and inspiration; one which is open to all of those who have with them that lantern of knowledge of the Ukrainian language. Without this lantern the glorious and yet sad past of Ukraine is but a blank, impenetrable veil. Study, therefore, the Ukrainian language, and with its aid explore the innermost recesses of Ukrainian history, tradition, and culture, and discover for yourself how rich, how great, and how unlimited it is.

DO NOT BECOME DISCOURAGED

And in conclusion, we urge all those of our contributors whose articles may perhaps have been rejected not to become discouraged, nor to bear ill will towards the Editor. We need not be told that many of these rejected contributions were products of no easy toil—for we know it. And yet we must all remember that writing for publication is one-tenth inspiration and nine-tenths perspiration,—and therefore we urge our friend who "has been thinking more than a week of something to write about, and as a result, is still thinking"—we urge him to think some more. If he follows our advice he is bound to produce an article which will be indeed worthwhile, his efforts, and which will afford not only himself but others as well a sense of pleasure upon seeing it in the "Ukrainian Weekly."

TARAS SHEVCHENKO

It may be of interest to note the few words written by Shevchenko which have contributed much to the severity of his punishment. In his "A Dream" he describes the Czarina with the following:

Just like a mushroom dried within—
 So lanky and so thin...
 and

Just like a heron on the swamp,
 So does she plume and jump.

On seeing the statue of Peter I in St. Petersburg which was practically built on the bones of the thousands of Cossacks that perished in the swamps during that city's development, and seeing on that statue the inscription "To the First from the Second"—which meant: to Peter the First from Catherine the Second, who ruined the Zaporozhian Satch, the remaining Cossack stronghold—Shevchenko wrote:

This is the First that crucified
 Our Ukraine; the other
 Is the Second who had finished
 The poor orphaned mother.

And to possible accusation of
 envy he replies:

It isn't true! Why should I lie
 to you!

I am, not sorry I'm no lord,
 But angry am, with sorrow deep,
 At that enlighten'd Christian
 horde.

E'en beasts won't do unto the
 sheep

What you, who piously so pray,
 Do to your brothers every day.

Translated by W. SEMENYNA.

UKRAINIAN EXHIBIT IN HOUSTON, TEX.

An exhibit of Ukrainian textiles and handicraft was recently on display in the Houston (Tex.) Public Library. The exhibit was brought to Houston through the efforts of the local Ukrainians under the direction of M. Balaban.

The exhibit was a rare collection of hand-made tapestries, window drapes and embroidered linens belonging to Mrs. Marie Skubova of New York City, and it has been shown in several large American cities, including New Orleans.

Assisting in the exhibit were several local Ukrainian girls who acted as models—Elsie Barabash, Olga Kuritz and Olga Balaban, who made a striking appearance dressed in the Ukrainian native costumes.

UKRAINIAN YOUTH'S BRANCH DANCE

On Wednesday evening of May 2nd, at 8 P. M., the Ukrainian Youth's Branch of the U. N. A. will entertain at the Ukrainian National Home at 217-219 East 6th Street, New York City.

This will not be an open dance. Only members of recognized Ukrainian-American organizations in the Metropolitan area with their guests are invited to attend.

A good orchestra will furnish the music, and refreshments will be served.

J. M. UHORCHAK, Sec.

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

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Types of early religious writings

As mentioned in preceding articles the first literary works appearing in Ukraine were of a decided religious character—the Holy Scriptures, the Old Testament, and the Psalters, for example.

The earliest example of the Holy Scriptures, written in the church-Slavonic language (which was based on an old-Bulgarian dialect, and which in turn was based on a Macedonian dialect) is the "Євангеліє Остромирове" (Evangelium of Ostromir). This work was translated from the old-Bulgarian at the order of Prince Ostromir of Novgorod in 1056-57.

Only parts of Holy Scriptures translated at first

Because of the fear felt in the early ecclesiastic circles that the readers of that day were insufficiently educated to thoroughly understand the meaning and teachings of the Holy Scriptures and that because of this, these teachings might become misinterpreted—because of these fears, the early Church Fathers issued only sections or parts of the Holy Scriptures, such as the Gospels and the Psalters, accompanied with explanatory notes.

With the aid of these notes of explanation the Psalters especially became very popular among the people, and for a time even served a sort of a First Reader for those learning how to read.

Ivan Zoloto-ust

One of the most famous of the early ecclesiastic writers was Ivan Zoloto-ust. (The name is hyphenated in order to pronounce

it better. Accent on the last syllable). His works have been gathered in several collections, such as "Златоуст", "Златоуструй", and Маргарит, (pearls), besides being included in collections containing the writings of other Fathers and Teachers of the Church, such as "Ізмарад", "Златая цін" (golden chain).

Collections of ecclesiastic writings such as those of Ivan Zoloto-ust and others became very popular among the people. Their popularity was greatly due to their interesting presentation of various excerpts and parts of the Holy Scriptures, teachings of the Church Fathers, accounts of the lives of Saints, and selections from ancient annals and chronicles. In fact, they may be regarded as primitive forms of the later day encyclopedias.

Two Fine Examples of the Church-Slavonic Language

Two fine examples of the original church-Slavonic language have descended down to us in form of works originally belonging to Prince Svyatoslav Yaroslavich of Chernihiv. The Prince had both collections imported from Bulgaria where they were especially written for him. The first collection appeared in 1073, and contained also a dissertation on the Holy Scriptures than usual, together with several historical and philosophical selections. The second collection, appearing in 1076, besides having articles of a religious and moralizing character, contained also a dissertation on the "Teaching of Children", which later served as a basis for a simi-

lar work produced by the well known Ukrainian prince—Volodimir Monomakh.

Various types of early literary collections

A notable collection of ancient ecclesiastic writings—noticeable from the standpoint of culture and history—is a collection known as "Meneyi", which deal with the lives of saints according to the particular day of the year—saint days. These works originally were translated from Greek and in their translated form rapidly took on local color.

The "Prologues" were somewhat shortened narratives of the lives of the saints, which served as illustrations for brief lessons or teachings based on moral principles. Several of these "Prologues" have been discovered, dating back to the 12th and 13th centuries.

"Pche" ("pcholi"—bees) were collections of wise sayings and passages drawn from the Holy Scriptures, the literary works of the Church Fathers, as well as in some cases from the philosophical works of such great men as Socrates, Aristotle, Demosthenes, as well as others. The "Pchali" besides being very popular among the ancients also exerted a profound influence upon the general enlightenment of that age by their informative and thought-provoking character. They took the place of the modern cyclopedias and almanacs.

"Chroniki" (Annals) were Byzantine historical records translated in a more or less popular style from the Greek originals. These annals usually began with an account of the supposed beginning of the world and then went right down the ages chronologically, down to and including the history of Byzantium.

AN INTERESTING NUMBER

The other day we ran across an interesting number—142,857.

If you multiply this number by 2 you will get 285,714.

Now, if you look closely you will see that in this second number there are the same digits as in the original number and that they are in the same order also, with the exception that the second number begins from the middle of the first, namely, with digit 2.

If you multiply the first number by 3 you will get 428,571; by 4—571,428; by 5—714,285; and by 6—857,142. In each case we see that in all of these numbers we have exactly the same digits and in the same order. In fact, in the last multiplication the result (857,142) is still more interesting, because it is merely the reversal of the "halves" of the original number.

If, however, you multiply the original number by 7 the spell becomes broken, but you get the following—999,999.

See if this is not true!

Of the three well known existing copies of these annals in Ukraine the oldest is the "Chronika" of Ivan Malal—a Greek writer. It was written in the 7th century, and goes up as far as 563 A. D. Only one manuscript of it remains today.

The second copy was one written by George Harmatolya during the middle of the 9th century. It begins from Adam and ends in 842 A. D. The third copy was that of Constantin Manasii.

(To be continued)

ANCIENT DWELLERS OF UKRAINE

By S. S.

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3. The Appearance and the Great Migration of the Slavs

In the midst of this strife and medley of invading peoples there appeared a race of people known as the Slavs—the forbears of the Ukrainians.

Their original home seems to have been on the northern slopes of the Carpathian mountains, and vicinity. Herodotus speaks of certain tribes north of Scythia whom he calls the Nevri and the Androfae. These latter ancient tribes about whom so little is known, lying between the Carpathians and the Dnieper, were the ancestors of the Slavs.

Roman writers of the 1st and 2nd century A. D. speak of these Slavic tribes as extending as far north as the Baltic. They are then known as the Venetes.

The German Goths were their neighbors on the west, while to the northeast, in the direction of the Baltic shores, were the primitive Lithuanians. Further east, extending past the Volga were various Finnish tribes who later uniting with certain Slav tribes formed the beginnings of Great Russia (this term is applied to Russia proper, excluding the Ukrainians, White Russians, etc.).

From this region, beginning about the time of the close of the Gothic invasions, the Slavs radiated in all directions.

Western Slavs

The departure of the Goths, Burgundians, Vandals and Lombards had left in the west vast empty regions which the West-

Slavs (from whom descended the Poles, Czechs, and Slovaks) quickly took possession. They settled as far west as the Elbe River, and this was their western frontier at the time of Charlamagne. Many of the direct descendants of this particular branch of the Slavs still survive today near Berlin under the name of Wends, which is derived from the word—Venetes.

Southern Slavs

Southern tribes of Slavs, whose descendants today are the Bulgarians, Serbians and other Balkan Slovenes, migrated past the Carpathians, past the Danube and into the Balkan lands, where they became a source of constant annoyance to the Byzantine Empire by their innumerable invasions of the still unconquered Greek half of the old Roman Empire; these invasions extending at times even into Asia Minor.

Southeastern Slavs—Forbears of Ukrainians

In the meanwhile, within the original home of the Slavonic family, the South Eastern tribes—the undoubted forbears of the Ukrainians—upon the retreat of the Goths and later of the Huns, moved southward into the neighboring steppes and eastward as far as the Don.

Jornandes, the 6th century historian of the Gothlanders, in referring to this particular branch of the Slavs, divides them into Scлавены and Antos. The former were those who settled between

the Danube and the Dniester and as far north as the Vistula, living in swamps and forests. The Antos—the most powerful of the Venetes—settled along the curving shore line of the Black Sea, from the Dnieper to the Dniester. These Antos were undoubtedly the direct ancestors of the Ukrainian people.

Antos—a Warlike People

From the 6th century writer Procopius of Caesarea we learn that the Antos, originally a peaceful people, became a warlike people from their contact with the Huns, and allied with them engaged in many wars. At times they even attacked the Greek colonies, forcing them to pay heavy indemnity.

Because of their warlike qualities the Greeks in 580 A. D., engaged the Antos to war upon the other branches of the Slavs.

Manadra, another Greek writer, mentions the wars between the Antos and the Avars, which at first turned out in favor of the former. The Avars laid a heavy yoke upon the Antos, forcing them to fight in the front lines against the Byzantine Empire, and harnessing their women to chariots. The Avars, however, disappeared as a unit very quickly, and to this day they are held out as the very type of a vanished race.

This is the last we hear of the Antos, for during the 6th century the Greeks, finding themselves unable to further protect their colonies against the continual onslaughts of the "barbarians", abandoned them, and as a result

(* Latin name for Tšarhorod, which was later changed to Constantinople in honor of its first Christian emperor—Constantin.)

the Greek writers no longer mentioned them.

By this time (coinciding with the fall of the Hun Empire), however, the Slavs had ceased to be regarded as merely material entering into the making of the various conglomerate empires, which had up to this time ruled Ukraine. They now came forward as a political unit, with their own individual character and under their own proper name.

"Men of Russ"

Thus the Slavs disappeared suddenly, insofar as Byzantine was concerned, not to reappear in its annals until the 9th century, when they recommenced their attacks upon Byzantium from the sea side—the Black Sea, and under a new name—"Men of Russ".

The first mention of them is made by the Byzantine emperor Constantin Porphyrogenitus.

It is not until over a century later that we are able to obtain a closer view of them than is afforded us by Porphyrogenitus, and for this information we are indebted to the "Ancient Chronicles" of Nestor, the monk historian of the 12th century.

Nestor's Chronicles

These Chronicles, of which there are several versions such as the Lawrentian and Ipatievsky, constitute the prime foundation upon which our history is based, and at the same time serve as our chief source of historical information. It is from them that we learn the names, description, and location of the various Slavic tribes as they existed prior to his time, during the 10th century.

(To be continued)

A UKRAINIAN PAINTER—"FATHER OF PERSPECTIVE PAINTING"

Another Ukrainian who has performed great services to the development of arts in Ukraine and Russia was Serhey Constantine Zaryanko. The Great Russian Encyclopædia calls him the father of the "perspective painting" in Russia.

He was born, 1818, of poor parents in the province of Mohylev, which is on the northern frontier of the Ukrainian ethnographic territory. At an early age he was sent to study at a gymnasium at St. Petersburg, the capital of Russia. There he early showed a talent for drawing, and there the Russian painter Avronin introduced him to the famous Russian painter Venetsyanov, who soon became Zaryanko's teacher. Through Venetsyanov's influence Zaryanko entered the Academy of Arts at St. Petersburg, for the development of which the Ukrainians have done great services.

Venetsyanov was a decided realist, devoted to depicting of the charms of daily life. His honest art had a profound influence upon his pupils, among whom Zaryanko occupied a prominent place.

Zaryanko branched off in two directions. At first, he devoted himself to the so-called perspective painting, which is that kind of landscape painting which depicts the impressions of architectural views and strives to bring forth the beauty of the depth of the space. Especially famous was Zaryanko's Interior of Nikolsky Sobor in St. Petersburg, for which he was made an Academician.

He then went to Moscow, where for a time he painted religious pictures and where he also became the professor of painting at the Moscow School of Sculpture and Painting. He was soon drawn back to St. Petersburg, however, where he devoted himself mostly to portrait-painting. For his portrait of F. Tolstoy he was made a professor at the Academy, in 1850. In 1856, he went back to Moscow, but returned soon to St. Petersburg. He died in 1870, a respected portrait painter.

Those who have seen his pictures have noticed that he treats both the landscape and the sitter in the same manner. A landscape

—in his case, usually a view of a plaza or of the interior of an imposing structure,—is studied with the same scrutinizing attention to proportions, outlines, and masses, as is the face of a sitter. The Great (Russian) Encyclopædia, in the article on Zoryanko, emphasizes that his portraits were known for striking resemblance and careful technique.

A. S-v, in his article in the Encyclopædic dictionary of Brockhaus and Efron, says that Zaryanko's portraits are known for powerful plasticity, splendid rendering of illumination, careful workmanship of details, even in accessories, and exact rendition of the sitter's features. The author thinks, however, that the painter catches better the outward side of the personality than the inward characteristics and the expression.

Modern critics were less satisfied with Zaryanko. The most condemnatory of them, Alexander Benois, a painter himself, wrote of Zaryanko in his "Russian School of Painting":

"A good technician, but unfortunately a man of shallow mind, who turned the living precepts of his master (Venetsyanov) into a rigid, lifeless formula. His portraits are faultlessly drawn and methodically painted; by dryness and lack of animation they remind one of colored photographs."

To say of a painter that he was a shallow mind hardly means putting the finger upon something tangible. There must have been working in Zaryanko some wrong attitude towards life or work to produce that striking effect of photography upon a modern critic such as Benois. Was it perhaps due to the fact that Zaryanko was more of a naturalist, who considered nature as a perfect work in its way, which the artist should rather blindly imitate rather than select and clarify?

In such a case, Zaryanko was another great talent spoiled by a wrong outlook. In spite of his defects, however, he has performed undeniable services for the development of the realization by his people of the beauties that lie in the people and the views of the cities about them. E. R.

THE GABBLER

By T. Kozak

A youth begs...

In reminiscence of what interesting events occurred in this Ukrainian hamlet of ours, I recall a Ukrainian maiden in the company of a concert tour which performed before our local audience. It was her fortune to visit practically every Ukrainian community of importance, and therefore if any personage has the capacity of putting a finger upon the pulse of the Ukrainian colony in America—it is she. A candid exposition of her opinions gathered while on this sojourn would prove to be very interesting and assimilative. The benefits of her narrative would be countless. An adolescent will have spoken to its fellow youth.

We page Miss Amelia Kuziw, the maiden in question.

May the drippings of her pen appear in some subsequent issue of the "Ukrainian Weekly". One prays that her diagnosis does not corroborate that mournful wall of our older generation.

Anna Sten is not Russian

Edwin C. Hill, in the March issue of the New Movie magazine, presents an interesting biography of Ann Sten, the Soviet star. He reveals her parentage as Swedish on her mother's side and Ukrainian on the father's, being booked as a Russian star in "erroneous" there is no Russia! The correct terminology is the Union of Soviet Socialist Republics; Russia merely exists as a state in the Soviet Union. Furthermore, Kiev, the birthplace of Anna Sten is located in Ukrainian S. S. R. Thus, the logical deduction must be that Anna Sten is not Russian.

Quite a coincidence that Anna Sten's mother is Swedish, since Sweden was an important ally of Mazeppa in his ill fated plan to liberate Ukraine. Naturally, a Swedish-Ukrainian parentage must have a special appeal to Anna Sten.

Anna Sten has received a lot of publicity from American periodicals, the text of which must have its bewildering effect upon the movie-goers. For instance, the Collier's had a wonderful article with the title, "The Kid from the

Ukraine", but upon reading it, one finds the result very incongruous; Russian and Russia is misused throughout the article. The average American it at a total loss concerning Anna Sten's nationality, and naturally accepts her as Russian. Thus another Ukrainian draws plaudits of America only to have it credited to a non-existent country. Thus, our youth must find an antidote for this complex situation.

In order to remedy whatever harm that may have resulted I would suggest that the next time Ann Sten is featured in your locality, each and every Ukrainian youth organization assume the responsibility that the managers of the theaters, advertising and publicity agents are informed of Anna Sten's correct nationality. They must be convinced that there is no Russia, but a Soviet Union, which is composed of a conglomeration of nationalities, and that Miss Sten is Ukrainian.

Valuable Students

Scores of letters have appeared in our "Weekly" conveying hearty thanks for the appearance of the "U. W." I have yet failed to read a letter acknowledging the youth's indebtedness to Mr. Stephen Shumeyko and Waldimir Semenyna, whose translations appear constantly in the "U. W." The absence of their scholarly efforts would naturally leave a tremendous gap in the publication. We are fortunate to have such conscientious students working on translations of Ukrainian history, literature and poetry for our benefit—yours and mine. My knowledge concerning the mentioned subjects would be negligible if it were not for them. That we are greatly obligated to Mr. Shumeyko and Mr. Semenyna certainly must be a reticent opinion of our youth. My pen is only a humble instrument in acknowledging their work.

Mr. Shumeyko and Mr. Semenyna, we owe you bouquets of gratitude and you may be assured that your efforts in behalf of Ukraine are appreciated.

THE UKRAINIAN QUESTION

By E. Lachowicz

(5)

The Ukrainian Democratic Spirit

Since immemorial times the democratic principle in the social order of Ukraine played a very important part. During the Hetmans' reign almost all higher officers were elective. Even the Hetman himself, half monarch and half president, was an elective official. The Otaman i. e., the chief of Zaporogian Cossacks before the election had to undergo a "test of humiliation", during which every Cossack could insult him to his heart's content. However, after the election, all Cossacks had to undergo a "test of discipline" during which they had sometimes, at the command of their chief, to part with their life.

There existed no rigid difference in social classes. Many times a regular Cossack climbed up to the office of Hetman. Everybody had the right to vote for his candidate and have his own opinion on national affairs.

This principle, though applied successfully today, was premature a few hundred years ago. At that time it had no defined forms, and the citizens having no proper education requisite for a democratic government abused this principle.

The influence of foreign social orders on Ukraine

If Ukraine had been left for a time in peace, she would have been able to find a proper kind of government such as would respond to the characteristic qualities of her population. But she had no peace. Besides that, the evolution of such government was subject to the bad influences of foreign social orders: on one side the Muscovian order built upon blind obedience and god-like reverence for the tsar, and on the other side the Polish order, resting upon unrestricted rights of the upper classes, and on the despising and dishonor of lower. These influences crossed in Ukraine, finding willing imitators among her leaders. For, both these orders hid many temptations: the former having the faculty of creating a national power, and the latter offering great personal possibilities in relation of the upper classes to the lower.

Neither of these influences, however, except for a temporary demoralization, left any deeper marks upon the spirit of the Ukrainian people. The people remained just as democratic as they were. The Ukrainian people still dislike a rigid classocracy, and still desire a decent proportion between the interests of an individual and the

State. This proportion can be evolved only by their own government. In relation to any other government, be it Russian, Polish or Romanian, they will always remain anarchists.

The Ukrainization of Muscovy
4. Last, but not the least reason, why for almost a century Ukraine quieted her political aspirations was the "Ukrainization" of Muscovy.

Simultaneously with the political restrictions Muscovy tried to introduce the Ukrainian culture at her home. As a consequence it blurred the difference between these two peoples and pacified to a great extent the political aspirations of Ukraine.

The dimensions of the Ukrainian cultural influence upon the development of Russian mental life could be emphasized by the following figures.

To eleven members of "Holy Synod" (Charlampovich: "The influence of Little-Russians upon the Church life of Great-Russians" [Rus]), i. e., the highest executive Board of the Orthodox Church, five were Ukrainians, four Russians and two others. In the year 1700—1762 of all the 127 Bishops in Muscovy, there were 70 Ukrainians; about 500 were rectors of convents, while regular priests were counted in the thou-

sands. Besides the clergy, there were also many civilians. Amongst these immigrants were such brilliant intellects as Ephiaph Slavintzky, Tuptalo Rostowsky, Stephan Jaworsky, Teophan Prokopovych and others. The latter was a state secretary of Peter I. Czar Peter I himself, being educated in Western Europe, prized highly the Ukrainian culture, although he crushed at the same time her political freedom.

The Ukrainians have laid the foundations for Russian science, jurisprudence, literature and art. They were the first to shape the Russian language and the first to introduce it into literature. Due to that influence, for a time the Latin language predominated in Moscow, and with it the streams of decidedly western civilization. These streams, however, fundamentally strange to the Muscovian wide population, could have been affixed only to the upper classes. Thus a dangerous split was made in the nation: aristocracy, having adopted the western civilization, gravitated toward western Europe; the masses, again, remained conservative, and gravitated toward Asia. This split grew every time deeper, and was removed only by the last revolution, which washed the upper classes out.

To be continued

WRITING FOR THE "U. W."

You have just thought about writing to the "Ukrainian Weekly" which is a very excellent idea. "Now let's see, what should I write about? Something pertaining to Ukraine and Ukrainians of course... but what particular phase? Shevchenko? No, that's out—he has been written about too often. Ukraine's fight for freedom? Hope, that's no good too. Too much has already been written about that. Gosh, I'm stuck. I can't think of anything."—so thinks the would-be writer.

I know that many of the readers of the "U. W." have been thinking of writing to the paper... but that is as far as they have gone. A Ukrainian friend of mine has been thinking more than a week of something to write about and, as a result, is still thinking. It seems that there is not enough of material to write about pertaining directly and indirectly to Ukraine and Ukrainians. The field is very limited.

Occasionally something that doesn't pertain to things Ukrainian appears in the "U. W." Good examples of this are "Why Are Women As They Are," and "A Short Story"—the former by Miss Anna May Holodniak and the latter by A. S.—both of which appeared in one issue. Other examples are "This Matter of Spare Time" by Miss Mary Kusy, "Football Review" by Alexander Yaremko, "What Is Wrong with Big Words," by myself, and a few others. So one can see that articles dealing with things Ukrainian are not the only ones to appear in the "U. W."

I do not know what the Editor of the "U. W." prefers... articles on Ukraine and Ukrainians or articles on ANY subject. It would be greatly to everyone's advantage if the Editor kindly stated just what type of material is the most suitable for "U. W." The would-be writers, being unable to write something concerning Ukraine, are just itching to write about other things... is this not true, Readers? I wonder how many of you are stamp and coin collectors, amateur scientists, photographers, newspapermen, et cetera. Why don't you write about your favorite hobby or subject and submit the same to the Editor? It certainly will not do any harm, and it may be published.

In editing "The Pen Pal Column" I have received letters from stamp collectors, nurses, scientists, dancers, singers, orchestra leaders, and so forth, who requested me to obtain pen pals for them who are interested in the same things that they are interested in. So what? So this, it simply shows that the young American-Ukrainians are interested in something besides things Ukrainian.

The "U. W." is OUR paper—we have the privilege of writing to it... so why don't we write? One doesn't necessarily have to write about Ukraine and Ukrainians... but one could write about other things, especially those things that concern the writer.

Tackle your favorite subject tonight and submit the result to the Editor. I'll be looking forward to your work and I believe that the other Readers will also be on the watch.

THEODORE LUTWINIAK,
Jersey City, N. J.

— Прому тебе, що то значать букви: Т. П. С. Н. Ф. ?
— Це значить: Товариство проти скорочування назв фірм!
— Ага!

LETTERS TO THE EDITOR

A REFUTATION

Dear Editor:

The Philadelphia Ukrainian Ballet Dancers of the School of Vasile Avramenko challenge the statement made by Mr. Alexander Yaremko, (Al Yarr), in a recent issue of the "Ukrainian Weekly", dated April 13th, that he is in charge of the Philadelphia Dancers.

Our is the Original School, now under the joint supervision of Mr. Michael Kwasinsky, Miss Mary Huczko, and Miss Marie Zayac, and at the present time we do not have Mr. Alexander Yaremko listed among our members.

Ukrainian Ballet Dancers of
Philadelphia, Pa.

MARIE ZAYAC, Pres.

THE SPORT WHIRL

TENNIS SCHOOL OPENED
IN CHICAGO

The Chicago branch of the Ukrainian Youth's League of North America opened a Tennis School on Saturday, April 21, 1934 from 9 to 12 o'clock in the morning, and will continue every Saturday morning. The Tennis School will meet regularly at Chopin Park, Long and Cornelia Avenues, fifty-four hundred west (5400W) and Thirty-five hundred north (3500N). Those interested please report early, as we have a few students already, but we will always find room for more. The class starts promptly at 9 o'clock in the morning. Let's have at least twenty new pupils out for tennis.

Towards the end of July or beginning of August the Chicago branch will run a tennis tournament for all tennis players, whose clubs are affiliated with the Ukrainian Youth's League of North America in Chicago and Suburbs. If possible we will send the winners to Hamtramck, Cleveland, St. Louis, Milwaukee, and other cities—so please take notice all you young Ukrainians, and let's get together.

Yours truly,
EUGENE WOLK.

ASTORIA VICTORY

The Ukrainian A. C. of Astoria, L. I. won its initial baseball game Sunday, April 22, 1934 from the Old Timers A. C. of Astoria by the score of 9 to 5.

Walter Hrynshyn, who was converted from a right fielder to a pitcher, proved his mettle by striking out 11 Old Timers.

The Ukrainians also had a great day in hitting when Piontak, Cavos and Senenko hit home runs. The game was a very even contest up to the fifth inning, when Semenka hit a home run with two on bases, putting the game in the bag for the Ukrainians.

A great season on the diamond is expected by the Ukrainians this year.

The Ukrainian A. C. lined up with—Bobel 1st, Samboy 2nd, Cavos 3rd, H. Dralla 3rd, Hrynshyn P., A. Dralla C., Piontak L. F. Senenko C. F. and Peshniak R. F.

The Astoria Ukrainians would like to hear from other Ukrainian teams in New York City and vicinity. For games write to:

WILLIAM SENENKO,
23-65 31st Street,
Astoria, L. I.

UKRAINIAN AFFAIRS IN AMERICA

CHICAGO YOUTH OBSERVES
SHEVCHENKO ANNIVERSARY

During the evening of the first of April a concert was conducted in honor of our celebrated poet, Taras Shevchenko, in Chicago. This concert was made possible through the energies and cooperation of the organization members of the Ukrainian American Catholic Youth, and was conducted solely by them. For the guest speaker, we were privileged to have the Missionary Father Markiw, who had just returned from the East. A duet and several solo numbers were delivered by our talented youth, a group of girls sang three songs, and the Ukrainian Cossacks—our famous boys' choir—contributed a striking number of songs. Though the participants were all youthful, the entire concert was managed and delivered in a dignified and impressive manner.

VERA SPIKULA.

ST. LOUIS DANCERS CAPTURE
FIRST PRIZE

A group of singers and dancers of the Avramenko School from the Ukrainian National Home, 1523 Hickory St. won first prize at a dancing contest held at Yugo-Slav Hall, 1441 Chateauf. Ave., on April 15th. The participants were all Slavonic: Serbians, Croatsians, Slovenians, Czechs, Poles and Ukrainians. The Ukrainian group got first prize.

The Ukrainian group was considered as one of the best taking part in the dedication of the Municipal Auditorium, April 18th, where 14 nations participated. The entrance of our dancers dressed in their beautiful Ukrainian costumes, and their finely executed dances was met by a tremendous, endless applause.

K-U-M-A.

A PLEA FOR MEMBERS

Here in Lorain, Ohio we have a youth club composed of children between the ages of 6 to 15 inclusive. The name of our club is "Ukrainian St. John's Youngsters". This club has been organized in order to help Mother Ukraine in its efforts to free itself.

There are over one hundred Ukrainians in Lorain, and yet our club to date has only 16 members. Where are the rest of the young Ukrainians?

Sixteen members alone cannot do much to help the Ukrainian people, nor to keep the club going. So come on young American-Ukrainians of Lorain, join our club and help us in our aim. Come down to our meetings which are held every Monday night at the church hall of the St. John's Ukrainian Greek Catholic Church.

SOPHIE KUZAN, age 13,
President.

BAYONNE, N. J., AND VICINITY!

CONFETTI — RIBBON
DANCE

sponsored by the

UKRAINIAN BOYS' SOCIAL
& ATHLETIC CLUB

to be held

SAT. EVE., APRIL 28, 1934

at the UKRAINIAN NAT'L HOME
33-35 W. 19th ST., BAYONNE, N. J.

Music by HARRY PANAS and his
Orchestra

Ladies ticket 25¢. Gent's ticket 35¢.
PRIZES AWARDED.

ROCHESTER UKRAINIANS TO
ERECT NATIONAL HOME.

The Rochester Ukrainians have finally decided that they need a HOME. It has been pointed out that there is no possible way out of it.

The modern Ukrainian youth must have some adequate space to be able to hold their social functions. In order to do so they always had to hire a strange hall or ballroom.

We take our hats off to the hard working committee which has been working for the past few years on the project, and which is composed of the following: John Terebushka, Pres. and Chairman of the executive committee; M. Kodansky, Sect'y; N. Holowka, A. Rosoloski, Mrs. T. Matkowska, J. Brytan, N. Sorochty, Treas.

It is no easy task to erect a building without any cooperation from the parishioners. Therefore, all those who are interested in this project of having a home of their own should be present at the next final meeting concerning the building of the home which will be held on April 29 at 303 Hudson Avenue, Parish Hall, at 2 P. M. sharp.

It is believed that this new home will hold the Ukrainian youth together and in harmony. So, its up to the people now, to turn out for the meeting and decide whether or not to commence building.

Here is to the success of the HOME.

EUGENE E. KOWALCZUK.

N. Y. AVIATION SCHOOL

The Ukrainian Air Corps and Glider Club, of New York met Tuesday Evening, April 10, at the Ukrainian National Hall, to discuss all problems concerning the organization of this club and all matters pertaining to it.

The meeting began with the introduction of our instructors, and each one of them in turn gave us a little talk, which I must say were very revealing.

After a round table discussion with the instructors we were given blanks to fill out, and the meeting was adjourned.

The most interesting incident of the evening was the enrollment of two girls members: Miss Nadia Mandzy, and Miss Ann Stanislawska.

Yours sincerely,
WALTER MOTIUK.

MEMBERSHIP DRIVE
IN ROCHESTER

The Ukrainian Democratic Club of Rochester has made such a splendid showing in its membership drive under the leadership of the chairman of the membership committee and his committee, that the drive has been extended for another three month period.

Any Ukrainian who would like to come in contact with the club and who desires to become a member of the UDC can apply to the membership committee for membership or be present at the next regular meeting which is to be held on April 27 at 8 o'clock at 102 Joiner Street.

On April 28 at 7:30 p. m. the club is to hold its Easter Dance at the Lithuanian Hall, 575 Joseph Ave. Many prominent city officials are expected to be present, invitation having been extended to them.

EUGENE E. KOWALCZUK,
Chairman Membership Committee.

A "Pen Pal Column" appears in tomorrow's "Svoboda")