



UKRAINIAN WEEKLY



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Vol. II

BUSY ARE THE MOMENTS

Busy are the moments,
As they come and go,
Some are filled with gladness
Others fraught with woe.

Some with joy are radiant,
Some by faith sustained,
Some with hope expectant
A glorious crown to gain.

Busy are the moments
As they glide along,
From the early morning
To the setting of the sun.

By JULIA KUSY,
47 Sussex Street,
Jersey City, N. J.

PERTH AMBOY BRANCHES OBSERVE U. N. A. ANNI- VERSARY

A striking feature of the 40th anniversary celebration of the founding of the U. N. A. held in Perth Amboy, N. J. last Sunday, April 29th, was the great number of young people, both in the role of spectators and performers taking part in the program.

A large number of these young folks already belong to the local branches of the U. N. A., and plans are afoot to organize for them a special youth branch.

Outstanding features of the interesting program were choral numbers by the local "Boyan" composed mostly of youth, ensemble numbers by the Fedirko sisters of Rahway, baritone solo by I. Romanetz, recitation by K. Marusyak, and dance numbers under leadership of W. Shlyakhetko.

Miss Olga Waverchak, daughter of I. Waverchak—director of U. N. A., played several difficult piano compositions with well executed technique and understanding.

Guest speakers on the program were M. Muraszko, President of the U. N. A., who traced the growth of the Association, and Stephen Shumeyko, who spoke in English on the significance of the U. N. A. for our youth.

MEETING OF UKRAINIAN SOCIETY IN FRANCE

The second annual convention of the Ukrainian National Association of France (which has no connection with our U. N. A.) was held recently in Paris and attended by Ukrainian delegates from many arrondissements.

In connection with this convention the delegates observed the memory of Taras Shevchenko by presenting a concert. An exhibit of Ukrainian press and books was also shown.

General Kapustenko was elected President of the Association.

ESSAY CONTEST RESULTS NEXT WEEK

The Ukrainian Youth's League of North America wishes to announce that the results of the recent essay contest sponsored by it will be announced next week.

(Today's "U. W." concluded in "Svoboda". "Pen Pal Column" appears in tomorrow's "Svoboda").

NEED OF MODERNIZING

It is to the credit of the Ukrainian people in America that they cherish and conserve a great many of their old country traditions, customs and folkways. And yet, we must realize that unless some of these cultural aspects of our people are modernized by making them more adaptable to the demands and needs of modern life, there is a grave danger that in time they will disappear entirely from the American-Ukrainian life. For, after all, times change. What was practicable for our ancestors is in many cases impracticable for us today, particularly here in America. This is true not only of our people but others as well.

Traditions and customs of a people, as we all know, are not the products of any particular age or era, but of the entire life of a nation. Every generation in inheriting the cultural achievements of the past adds to them a bit of its own, and in this manner secures their further growth and richness. There are times, of course, when due to some extraneous factors such as wars or stultifying oppression a generation or even several of them are unable to add anything to the reservoir of national culture, and consequently this culture suffers periods of inertia, and at times even seeming extinction. A classical example of this is Ukrainian culture.

CONSERVING OUR NATIVE DRESS IN THE OLD COUNTRY

That this problem of preserving the cultural achievements of the past is not merely an academic one is clearly demonstrated by the work being conducted at the present time in Western Ukraine under Poland by a group of leading Ukrainian artists and designers in the field of modernizing Ukrainian native costumes. These costumes are undeniably very beautiful, and recognized as such by foreign peoples as well; but in modern life they are not very adaptable to everyday wear nor style. And rather than have this branch of Ukrainian culture wither away because of disuse, this group of patriotic Ukrainians is seeking to create new styles for our people which will include the finest features of the Ukrainian native dress together with the best of modern dress. Three general types, with their respective variations of course, are being designed at the present time: one for the peasants or villagers, another for the city dwellers, and the third for the so-called intelligentsia—the cultured classes.

HERE IN AMERICA

Here in America we are living at a time when the American people are beginning to take a great interest in the arts and crafts of other nationalities, such as the Ukrainian for example. They are beginning to see in them sources of inspiration for the creation of American cultural life which will enrich this country as no other country has ever been enriched before.

And therefore, the time is ripe now, as never before, for our young American-Ukrainians, born and raised here and yet fully acquainted with Ukrainian life and culture, to strive introduce into the American stream of culture the finest elements of Ukrainian culture, such as arts, crafts, dances and customs. In this manner they not only will add something to the rich, centuries-old Ukrainian traditions and customs and thus secure their further growth, but will also earn for themselves the gratitude of the American people for enriching theirs, as well. For, after all, it is a well agreed fact among the Americans that American culture is more than anything else a combination of European tradition and American environment.

Our young folks, for instance, particularly those who are interested in designing and dress making as life vocations, can well imitate the example set them by their kinsmen across the seas by seeking to create a new vogue in clothing styles here in America; one which shall have as its *motif* Ukrainian designs and embroideries. Who knows, but that such a venture made by some ambitious young American-Ukrainian of talent and business acumen may turn out to be a great success for him and the Ukrainian people. Its practicability assumes even more concrete form when we consider that leading clothing stores feature today women's apparel bearing the unmistakable influence of Ukrainian native dress, but which, unfortunately enough, is erroneously labeled as Russian.

Hence, as we see, our youth in America has wonderful opportunities of exploiting virgin mines in their endeavors to introduce the finest elements of Ukrainian culture into the American cultural life, whether it be in form of clothing styles, music, dancing, or any other branches of arts and crafts.

AN AMERICAN'S OPINION OF OUR CULTURE

And as a sidelight upon what Americans think of Ukrainian culture we quote the following, taken from A. H. Eaton's book "Immigrant Gifts to America"—

"In our search for immigrant gifts, sometimes the most interesting and colorful are found among the later arrivals. To me one of the most picturesque of our recent immigrant groups is from Ukraine... But fascinating as are these scenes and as impressed as one may be with the thought their power and beauty will ultimately find their way into the stream of our culture, just how it might come about I did not realize until a few days ago".

VERSES

By Ivan Franko

No wise man is ashamed of the truth
Even though it should come from a tot,
Just as, when dismal night has set in,
Even a candle is welcome sought

Wisdom that is hidden
And gold stowed away
Are, one like the other,
Of no use today.

How foolish are the well-to-do
Who love their pillows soft and sized!
I rested only on a quill
And slept so hard you'd be surprised.

Translated by W. SEMENYNA.

UKRAINIAN GIRL SHORTHAND WINNER

At a state-wide, 120 words a minute, shorthand contest held in Central High School, Bridgeport, Conn., Saturday, April 21st, out of the 22 high schools competing a team composed of three girls from the local Harding High School won first place with an average 98.7.

The leading member of this winning team was a Ukrainian girl, Miss Jennie Batoch, who was also awarded a gold medal for the highest rating examination paper which carried with it the title of state championship. Miss Batoch is also a member of the Ukrainian National Association.

YOUTH BRANCH OF U. N. A. FORMED IN ROSSFORD, O.

A further indication that the American-Ukrainian youth, which is joining the Ukrainian National Association in ever-increasing numbers, wants to have its own branches, composed solely of young people, is, offered us by the action of a former youth dancing club of Rossford, Ohio which at a special meeting held on April 22nd drew up and forwarded a petition to the Ukrainian National Association asking to be admitted as a special youth branch of the Association.

The petition has been accepted and as a result Rossford Ohio has a youth assembly of 14 new members of the U. N. A.—"Members of the Society of Ukrainian Unity", branch No. 71.

Officers of this branch are Nicholas J. Bobak, Pres.; Zonia Bobak, Sect.; Annette Isz, Treas.; Aiding in the formation of it was the secretary of the local adult branch, No. 235,—N. Protz.

MUSICAL PROGRAM IN NEW YORK.

Another interesting program of Ukrainian music will be presented by the recently organized "Friends of Ukrainian Music" this coming Wednesday evening, May 9th, at 8:30 P. M. at the Studio Club—210 E. 77th St., New York City.

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

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"Chronographii"

As an offshoot of the "Chroniki" (annals) were the "Chronographii", which were compilations of records, narratives, descriptions dealing with heterogeneous topics such as the lives of foreign peoples, great leaders, kings and princes, famous warriors, leading scholars, as well as descriptions of the physical and geographical features of this earth, plant and animal life, and even translations of ancient Chaldean, Egyptian, and Grecian mythology. In time these "chronographii" became sources of valuable information for writers of world history.

"Paterneki"

Another interesting collection of early writings which flourished among the comparatively narrow educated circles of ancient Ukraine were the "Paterneki", (plural), which were compilations of biographical sketches of Saints, missionaries, and leading Church figures. The word "paterneki" is derived from the Greek word "pater" which means father, and in this case the term referred to the Fathers of the Church. These "paterneki" were of Grecian origin in most cases, and had to be translated first into the old Church-Slavonic language by the early ecclesiastical writers. Most of these translations were done in Serbia, Bulgaria, and even in Antioch.

"Pechersky Paterneki"

In time the original Grecian "paterneki" became the basis for the "Pechersky Paterneki", which arose later in the Church-Slavonic form, and which exercised a considerable influence upon the early Ukrainian historical and literary growth. Their birthplace was in

the famous Pecherska Lavra monastery, center of the cultural life of that period, and it is no wonder, therefore, that they devoted considerable space to the lives of the founders of this world famous monastery.

Serving as a basis for this "Pechersky paterneki" were the narratives of that famous 12th century monk Nestor, which dealt with the lives of Saints, Holy Men, and great Church personages. In addition to these narratives, however, there were also the so-called "poslanye" (epistles) of Simeon and Polikarpa. The former was a Pechersky monastery monk who vigorously condemned the latter for his critical views of the ascetic, secluded life of the monks with its attendant scourings and mortifications. Besides the narratives of Nestor and the epistles of Simeon and Polikarpa, other biographical outlines found their way into the "Pechersky Paterneki" as well. Many of these writings eventually became included in the famed "Chronicles of Nestor".

The Ancient Chronicles

The Ancient Chronicles of Ukraine are important landmarks in the history of Ukrainian literature, for besides their value as historical sources they also began to open new vistas in the Ukrainian literature. In them we first begin to perceive the influence of the living language used by the people as distinguished from the dry, ascetic Church-Slavonic language used for literary purposes only.

Their exact birthplace is not certain, for they did not rise suddenly, but were the natural products of earlier writings. Besides the well known Chronicles of Kiev and Novgorod there were numer-

ous other Chronicles which appeared in other cities. They were mainly the products of toil of monks who labored unceasingly over them in their cloistered retreat not only for the love of the labor involved but also in order that "шоб наша слава не пропала" (our nation's fame should never die). These chronicles were similar to annals, both being records of facts and events arranged in chronological order.

"The Primary Chronicles"

The first of these Chronicles appeared sometime near the close of the 11th century, and for that reason are known as "The Primary Chronicles" or "Повість временних літ". They are also known as Nestor's Chronicles. With the passage of time they gradually became enlarged in size and scope.

They contained the usual stories of the lives of Church figures, about the sufferings of the Saints Boris and Hliba, descriptions of the founding of the Pecherska monastery and the founders themselves, the life of the Prior of the Pecherska monastery, Theodosius, and other writings of a similar vein.

The influence of the living language

In these Chronicles we see to what extent the living folk language was making felt its influence upon the early folk and epic poetry. For, even though our ancient literature had for a long time rested in the hands of ecclesiastic writers, who naturally enough were opposed to any elements whose roots rested in the pre-Christian period, nevertheless in these Chronicles we can plainly see that the authors were no longer able to stem the inflow into the early Ukrainian written literature the influence of the folk songs dealing with folk life.

(To be continued)

HUSH, UKRAINE

Hush, Ukraine, hush your weeping...
You shall be free again!
Freedom shall be in your keeping,
And Time will heal your pain...

For up in yonder heaven there
Our God knows well your fate:
He will lift you out of despair
Before it is too late.

And He will make you free again,
Without pain, without shame...
And high shall be your head,
Ukraine,

When you make great your name!

S. KRYVICKY.

A SKETCH

On one side of Maple Street lived a Mrs. Galoshyn and her daughter Catherine. Directly across, a Mr. and Mrs. Canzanno with their five children. Mrs. Galoshyn and Mrs. Canzanno had become staunch friends. They would often discuss their troubles together and each felt the better for it.

One day Mrs. Canzanno rang Mrs. Galoshyn's bell. Catherine opened the door and asked her to come in.

Aw, hallo! Mrs. Canzanno, how vie you to-day? I just finish making my borsch.

Thosa keeds mine they make me crazee, monee, monee all tima. Tony he aska monee for cigaretsa, Gabriel for ica cream, Dominick for paro shoeza—the bebee he naw talk, aska for nothing yet.

Don't worry, Mrs. Canzanno they get big soon and go to volk, then you have it little bit easy.

My Tony he wanta be Doc.

I tinksome he's dark enough, Mrs. Canzanno.

Naw, naw you don't understand, he wanta be Doc, you naw, when people seek they call Doc.

Aw, aw, you mean Darc'er! 'Scuse me, Mrs. Canzanno, I don't distand you foist time.

Antonette she is amarrid Angelo nexta week, more monee go.

Are you going to divite the hoodsneighbor, Mrs. Canzanno?

Yes, the whola neighborhoods coma to Antonette's wedding.

Yes, Mrs. Canzanno everybody need it money. 'Arnest and troo, I scrob my hands off vashin clothes and get nutting for it. I so tired at night I sneezem, my Catherine wake me up and tell me to turn over.

Yes, you Catherine she say you snora too much, cause you tiner.

Antonette say to you where she go on moneyhoon? How you like it my borsch, taste it, taste it, Mrs. Canzanno.

She don't know yet. Maybe she go to New Yorka on honeymoon, maybe naw; costa too much monee.

Antonette she gone it married next Saturday?

Yes, I busy nexta week.

Maybe you vant I help you—Friday, I tinksome I can do something for you, awright? Is Angelo's modder and fadder come to sleep in house? They be here from Chicago

Yes, I getta room ready, she help me befora wedding. Your clocka he right tima? I guess I go, my man he coma home soon for suppa. I maka spaghetti. Gooda-bye. Coma see me tomorra.

And so the conversation ended. Both Mrs. Galoshyn and Mrs. Canzanno seemed much happier after their little chat together.

A. S.

New Jersey.

ANCIENT DWELLERS OF UKRAINE

By S. S.

(4)

Early Ukrainian Tribes

Omitting a highly involved description of the various Slav tribes which inhabited Ukraine over a thousand years ago, and out of which arose Ukraine, Muscovy (Russian proper), and White Russia, we simply point out that the direct ancestors of the Ukrainian people were the following Slav tribes: Polyane, Severyane, Derevlyane, Dulebe, Ulitchi, and the Tivertchi.

The Polyane found Kiev

The most prominent and advanced of these tribes were the Polyane, who coming east from the Carpathian founded Kiev.

Polyane, in the Ukrainian language, meant—the people of the plains. They were not as numerous as the other tribes, but were by far the most civilized, which was greatly due to their close proximity to Byzantium.

This comparatively small tribe was undoubtedly the centre of the historical life of the Ukrainian people, and it is from them that the name "Russ" originated, which later was expanded to include Ukrainian and non-Ukrainian (Russian proper and White Russian) branches.

Original State of Society Among the Ancient Ukrainians

Let us now examine some of the institutions, customs, and manner of living of these early Ukrainian tribes.

The Family

The early Ukrainian family at that time (over a thousand years ago) was founded on the patriarchal principle. The father was the absolute head, and after his death the authority passed to the oldest members of the family in rotation: first to the brothers of the deceased, if he had any under his care during his lifetime, then lineally to his sons in the order of their seniority.

The family of those times, unlike the modern family of parents and children living together, was then composed often of two, three and even four generations, together with brothers and sisters in many instances—all living together. There were often as many as forty, fifty and even a hundred relatives living in one family, and all obeying a single head.

Early Ukrainian Homes

Settling on any particular spot the ancient Ukrainian Slavs built themselves wooden huts, which were quite rude in appearance and comfort, and chimneyless in most instances—the latter for the purpose of better preserving heat.

Gradually as the settlements grew into villages, towns and cities, the type and architecture of the buildings improved. From rude wooden huts the buildings took on a more imposing air, two or three stories high, surrounded by a courtyard which contained storeroom, stables, and sometimes a bath house in the more wealthy

classes. In the better class homes the windows were usually ornamental: being latticed or protected by iron grilles, and having talc. Glass did not arrive in Ukraine until a later period.

"Horods"

Each settlement had for its protection a sort of a fort, called a "horod". This in its primitive form was an earthen fortification built around the settlement. Later they became improved by the addition of palisades, ditches, moats and drawbridges. Usually they were located in strategic places, such as on a steep bank of a water course, or on rise of ground; any place where passage to it could be easily defended. Many of the remains of these "horods" remain in various parts of Ukraine to this very day. And many of these "horods" eventually grew into towns and cities.

Early Occupations of the Ancient Ukrainians

The leading occupation of the ancient Ukrainians was agriculture. Even as far back as the Stone Age they were tillers of the soil.

They kept domestic animals but very few fowl. One of their main industries was bee-keeping, for wax and honey. They were very fond of honey, using it as food and a drink known as "med" (mead).

Hunting, which was so predominant in the early times became in time superceded by agriculture, and from that time on it was carried on merely for the sake of furs and sports.

(To be continued)

UKRAINIAN CULTURE

BY PETER L. HALUSCHAK

(Based on Rudnitsky's "Ukraine")

What it is that helps to make and recognize a nation like Ukraine? What is it that attracts the attention of the people of the world to this nation? What is it that makes the other nations discuss and respect the natives of Ukraine? All these questions can be answered in one little word, "Culture".

Culture is the progress and conduct, the faith, customs and language of the people. But when we speak of culture as a distinguishing mark of a specific nation, we mean of course, not culture in the widest sense of the word, but those well-known cultural peculiarities which characterize this nation from others.

The illiterate peasant of Ukraine possesses an individual popular culture, far exceeding the cultures of the Poles and Russians. The settlements, buildings, costumes and the mode of life of the Ukrainian peasant stand much higher than those of the Russian and Polish peasant. The rich ethnological life, the unwritten popular literature and popular music, the highly developed popular art and standard of living, preserve the Ukrainian peasant from denationalization. The ethnological culture of the Ukrainian people is original and peculiar; entirely different from the cultures of all the neighboring people.

The Ukrainian villages (with the exception of the mountain villages) are always built picturesquely in pretty places. The huts of a typical Ukrainian village are always surrounded by orchards, which is hardly ever the case among the Russians and Poles. In the Ukrainian village the green of the orchard is an indispensable constituent of even the poorest peasant housestead.

The Ukrainian house is built of wood only in the mountains and other wooded areas. In all other regions it is built of clay and

covered with straw. The front windows are always built facing the south. All of the houses are well fenced in. They usually stand far apart, thus, the danger of fire is less than in the Russian and Polish villages.

The general external appearance of the Ukrainian huts, which are always white-washed and have flower gardens before the windows, is very picturesque and contrasts to advantage with the dwellings of the neighboring races.

All the houses of the Ukrainians, excepting of course, the poorest huts, are divided by a vestibule into two parts. This dividing into two we do not find in the typical huts of the Russians and Poles. A further characteristic in which the Ukrainian houses differ from the houses of the neighboring people is its comparative cleanliness. Particularly does it differ in this respect from the Russian "izbas" which are regularly full of various insects and parasites, where sheep, pigs and larger cattle live comfortably together with the human inhabitants.

If the material culture of the Ukrainian, despite its originality and independence is not at a higher level than that of the neighboring people, the intellectual culture of the Ukrainian peasant certainly far outstrips all the others.

The Ukrainian peasant is distinguished, above all, by his earnest and sedate appearance. According to his view, life is not merely a terrible struggle for existence, opposing man to hard necessity at every turn. But that life, in itself is the object of contemplation, life affords possibilities for pleasure and feeling, life is beautiful, and its esthetic aspect must be respected. This characteristic of the Ukrainian people is the sign of an old lofty, individual culture, and here too is the origin

of the noted "aristocratic democracy" of the Ukrainians.

Popular art, in our people is entirely original and much more highly advanced than in the neighboring people. The chief field of Ukrainian art is decoration. Two fundamental types are used; a geometric pattern with the crossing of straight and broken lines. The other is a natural pattern. In embroideries, cloths and beadwork, we find an esthetic play of colors. Although each individual color is glaring the whole has a very picturesque and harmonious effect.

The worth of Ukrainian culture appears in its most beautiful and its highest form, in the unwritten literature of the people. The Ukrainian literature is the versatile literature of a great nation; a literature which looks back upon a history of a thousand years and continues to develop in spite of all obstacles.

The philosophical feeling of the Ukrainian people finds expression in thousands and thousands of pregnant proverbs and parables. They reflect the soul of the Ukrainian people and their wordly wisdom. The versatility and richness of Ukrainian literature assure it a prominent place among Slavonic literature. But the national genius of the Ukrainians has risen to its greatest height in their popular poetry. Neither the Russian nor Polish popular poetry can bear comparison with the Ukrainian.

Beginning with the historical "dumy" and the extremely ancient and yet living songs of worship, as for example Christmas songs "Kolady", New Year's songs "Schedrivki", spring songs "Vesilni", harvest songs "Obzinkovi", we find in all, the production of Ukrainian popular epic and lyric poetry. The sympathy for nature, spiritualization of nature, and a lively comprehension of her moods is superb; in all of the songs and poems. We also find a fantastic but warm dreaminess; the glorification of the loftiest and purest feelings of the human soul, in the

songs. In their love songs we find not a trace of sexuality nor the physical, but the spiritual beauty of woman is glorified above all. No one would believe that this neglected and for so many centuries-suppressed and tormented people could scatter so many pearls of true poetic inspiration.

Hence, the way lies clearly indicated for the Ukrainians of the 20th century. Ethnological investigations and the scientific study of folk-lore have been taken up very eagerly by the Ukrainian scholars. These studies rank highest among the Slavic works. In no other cultured nation of Europe is the life of the educated elements so permeated with the influences of the nation's own popular culture. The Ukrainian cultural renaissance is hardly a century old and yet it has results to show which, even today, merely guarantee the cultural independence of the Ukrainian nation.

STRUGGLES

Your sorrows and struggles are yours alone,
So don't be too eager to make them known.
Don't place your burdens on other shoulders;
Grit your teeth and bear them like soldiers,
Try smiling through your tears and you will find
That gloomy clouds are silver lined.
Your friends have their share of troubles too;
But they seldom wish to share them with you.
Instead, they greet you with a sunny smile—
They make you feel that life is worth while.
You'll find that smiles are always contagious—
They'll help your friends be more courageous.
So try spreading your joys and not your woes,
And you'll find your friends outnumber your foes.

ANNA PYKE.

THE UKRAINIAN QUESTION

By E. Lachowich

(6)

THE LATTER PERIOD

(1917-1920)

The darkest moment of Ukrainian history

The darkest moment of Ukrainian history belongs to the first half of the 19th century. Political thought decayed even among leading circles. The violation of political rights at the hands of the Russian government was followed by economic, cultural and even linguistic restrictions. The name "Ukraine" was changed to "Little Russia", the language scornfully branded as dialect, and banned from print. Aristocracy was partly destroyed and partly assimilated, all peasants turned serfs and the country heavily taxed without a gesture of reciprocity. It looked as if the Ukrainian nation had died for ever.

Characteristics of the Ukrainian people.

But it had not. In its physical structure, language, character, habits, tradition, economic tendencies, there were so many specifically national qualities that no force could suppress it.

"High stature, round head, straight narrow nose, dark eyes and hair—amongst their neighbors of lower stature and less round headed, and of brighter color—in the '80s of the last century drew

the attention of the famous French geographer Reclus, and led him to look for Ukrainian relatives amongst the Southern Slavs. At the end of the nineteenth century, the Parisian anthropologist, Hamy, divided all Slavs into two groups: 1) High stature, round headed, dark hair, and 2) low stature, less round headed, blond hair. To the first group he accounted Serbians, Croations, Slovenians, Czechs, Slovacs and Ukrainians. To the second group Elbian Slavs, Poles, White-Russians and Russians. The same division was accepted by the renowned anthropologist Denicker, who accounted the Ukrainians to the Adrian, or, as others call it, the Dinarian race, while the Poles to Wisla, and Russians to Oriental race, both being very much alike." (Prof. S. Rudnitsky: Geology of Ukraine [Ukr.]).

Ukrainian Language

Ukrainian language differs greatly from Russian or Polish, the difference being such as between English and German. It is very abundant in words and terms. An average Ukrainian peasant in everyday life makes use of about 3 to 4 thousand words while the Polish or Russian peasant only of about several hundred. It has been even by the Russian "Academy of Sciences", in 1905, classed as quite a separate language worthy of any literary aspirations, in spite of the official opinion which despised it and called it a dialect.

The "Dumi"

Ukrainians greatly respect their history and tradition. Almost every remarkable historical event they have glorified in "dumi" (contemplations), preserving the accuracy and sentiment then prevailing. These "dumi" are being sung even today throughout Ukraine by the wandering bards called "Lirnicki", from their hand-wrought instrument "Lira".

Besides historical "Dumi", the Ukrainians have many other national songs which have gained great recognition even from among foreign critics; as also have done their national costumes, cross-stitchings, carpets, ceramics, sculpture, house and church architecture. Their national philosophic experience they have preserved innumerable proverbs, narratives, legends; and for amusement and diversion they have invented picturesque celebrations, combined with national dances, music, songs, costumes and habits. They love their culture, for it has been created in the course of centuries by the entire people, every generation adding or rejecting something relevant to their perceptions of beauty.

One nationality may dominate over another, only by means of higher civilization or means of force. The Ukrainians have never belittled other cultures, yet they know the value of their own: at least they never appropriated products of other nations for demonstrations abroad. Since the

emites could not dominate them by means of higher civilization, they had to use force, and, this force aroused reaction, and then led to conflicts.

Revival emanates from lower classes

Since the elite or the higher classes were out of existence, the national resurrection was placed in the hands of the lower classes. From the midst of these lower classes there appeared almost in a miraculous way a genius poet and patriot—Taras Shevchenko. He was born in one of the poorest and most lowly serf families of that time. As a twenty year-old lad without any education he realized the catastrophic situation of his people. In clear yet highly artistic poems he solved all the more important national problems and thus woke up his kinsmen from their political lethargy. His works acquired an almost religious basis; when he was arrested by the Russian authorities and sent for ten years to Siberia.

Ukrainian intelligentsia, then fascinated by the monstrous expansion of the Russian Empire proudly called "one-sixth part of the globe", became assimilated. However, the mystic stream of resurrection flowing from underneath impressed them greatly and gradually they staged a return to serve their own country.

(To be continued)

MORE ABOUT THE UKRAINIAN PLAST

The Ukrainian Plast (Scouts) of Prague have just published in Ukrainian a booklet "The Plastove Vporiad" (Scout Regulations).

Everyone connected with the Ukrainian groups of scouting, Sitch work, athletics and sport organizations whether old or young should be interested in this little booklet, for it is a compendium of uniformed commands for formations, drills, and exercises.

There are so few things that connect the Ukrainians of the two continents that we should be delighted when there is something we can pick up, share, and be in form. I was very much impressed with the seriousness and value of the material in this little book of thirty pages which is large enough to be carried in any size pocket.

The Ukrainian Scouts and sport organizations in Europe do not have the opportunities, facilities, and literature that we Americans have in American and Ukrainian institutions, and therefore a book of this type means a great deal to them. These organizations, regardless whether they are in one country or another, are not only censored by the authorities but they are greatly handicapped due to lack of funds to facilitate their activities. They cannot make drives for funds because the Ukrainian public is taxed as is with many other funds, and also it would be against the principles of such organizations. They must therefore get along and advance the progress of their organizations on their own efforts.

The Plastove Vidavnetstvo has been formed by senior scouts and others interested in the movement. They will try to furnish books, literature and other requirements for the young element. Of course this new group has its troubles—the demand is much greater than what they have to give. They have made an appeal to the public for a hand, and praise alone will not help them buy material, etc. The response on this side of the Atlantic has been very poor. In order to be able to raise funds and supply the needs, the committee has asked for contributions to the Publishers' Fund, and also for honorary membership to the publishing committee. The dues are about two and a half dollars, (fifty Czechoslovakian kronas). An honorary member can be an organization, or an individual, and the duties of such members are only those that they are interested in the movement of the organization, but as they cannot take active part in this organization they become honorary members and help materially as well as morally.

I know many of us are such members right here at home. At this time when we are over-run with all sorts of activities won't it be a nice undertaking for each club to try and squeeze in some affair before the summer season has begun and donate the netting to help the committee? No matter how little you give, it will help to publish a new work, and perhaps a periodical can be issued. In this way you will raise money also for your membership and your group will become an honorary member of the Ukrainian Plast.

Write in Ukrainian for data to Miss N. Kozzyka, Praha-Vinohrady, Sobeslavská 30. Czechoslovakia; and send your contributions either to "Obyednanye" or the above address. Membership cards will be issued by the committee on receipt of the money.

KATHERINE E. KEDROWSKY.
Metuchen, N. J.

THAT SPIRIT OF UKRAINIAN NATIONALISM

It has been my pleasure to visit many cities throughout the United States and Eastern Canada. Being of Ukrainian origin, it has naturally been my habit to visit the Ukrainian groups, located in the various cities. I have always found our people imbued with a strong feeling of Ukrainian Patriotism and Nationalism. More often than not, when there is a group of four or five hundred in any particular city, I have found that they are generally split up into factions, either because of religious or social differences of opinion.

Quite recently I paid a visit to Cohoes, N. Y. where I found the same sort of a situation. There I found four factions. First, a Branch of the U. N. A.; second, a group of the Providence Society; third, the parish of the Ukrainian Church; and fourth, the bystanders, or those who did not belong to any of the organized groups. However, with very few exceptions, the first three groups were composed of the same members. By that I mean, most of the members of the U. N. A. were also members of the Church and the Providence Society, and the majority of the members of the Providence Society belonged to the Church and the U. N. A., etc. But when it came to matters that required the cooperation of all Ukrainians, the turnout was usually 100%.

The latest bit of endeavor in Cohoes, is the building of the Ukrainian National Home. There are approximately six hundred Ukrainian men, women and children in Cohoes with an apparent scarcity of wealth. Two years ago when such a home was proposed, quite naturally the proposal was regarded as a wild dream. However, under the able guidance and supervision of Mr. Theodore Maliglowka things were accomplished.

Three wooden Pullman cars were purchased which cost originally eight thousand dollars each. The interiors of the cars are finished in genuine mahogany. These cars were placed on concrete foundations so as to form three sides of the building. A porch was built on the fourth side and a roof to cover all. The hall, which has a stage, is finished with a true modernistic touch. The entire building was constructed at one fourth the price that would ordinarily be paid. It took longer to build because the work was voluntarily contributed. The men came down in their spare time and worked on the building, charging nothing for their labor.

This Spirit of Ukrainian Nationalism in Cohoes is worthy of notice. The Ukrainians have long been leaders in Slavonic activities in Cohoes. We have concrete evidence of this in our earlier issues of the "U. W." Our Pen Pal Editor tells me that fully eight percent of the Pen Pals are from Cohoes.

Colonies of Ukrainians in larger cities could well afford to take that indomitable Spirit so well manifested in Cohoes as an example to attain more harmony within our groups.

J. M. U.

"But you have heard what the last witness said," persisted the counsel, "and yet your evidence is to the contrary. Am I to infer that you wish to throw doubt on her veracity?"

The polite young man waved a deprecating hand.

"Not at all," he replied. "I merely wish to make it clear what a liar I am if she's speaking the truth."

A YOUNG MARINE

Dear Editor:

This letter comes to you from a Ukrainian American seagoing Marine. This is my fifth month in the Marine Corps and during these entire five months I have been reading regularly the "Ukrainian Weekly", which my sister sends every week to me. And no matter where this seagoing "Uke" goes — the "Ukrainian Weekly" goes along with him. From it I learn what young Americans of Ukrainian descent are doing and how they are striving to help Ukraine to become as free as America, and that is by driving out the Russians and Poles from Ukraine.

So far we have not done much traveling, since the time when our detachment was formed in Norfolk, Virginia. We spent two months in Parris Island, South Carolina, six weeks in Norfolk, and right at the present time we are stationed at the Philadelphia Navy Yard. Here we shall stay until about the 19th of May, when we shall embark upon the U. S. S. Minneapolis, which shall be our home for the next two years.

Now I want to tell you several interesting things about our ship — the "Minny-ha-ha" as we call it, as well as about our coming cruise around the world.

The "Minny-ha-ha" is a new ship which goes into commission sometime this month. It will signalize this momentous occasion by making a year and a half cruise around the world.

Some of the countries which we shall visit will be England, Finland, Russia, Denmark, and then down the coast into the Mediterranean Sea, and then into the Black Sea.

As soon as we land in that mixture of alien nationalities known as Soviet Russia I shall visit our dear old Ukraine, the land of our famous Cossack ancestors who aroused world admiration during the 16th, 17th and 18th centuries by their great fighting abilities against the Russians, Poles, Turks and Tartars.

And when I get into Ukraine I shall show these sea going Marines all of the bright spots and points of interest. And also, we expect to get a hold of a few of those Communist Russians, who are pre-

venting Ukraine from being a free nation, and stick their heads into a pail of water three times and pull them out twice, and then ask them how do they like some of their own medicine—if they are still kicking.

There's forty of us Marines who are going on this cruise, and we certainly expect to see quite a bit of the world by the time we come back. Our trip will be far from dull, what with seeing the interesting far-away corners of this earth, and also the many activities which we shall have aboard ship, such as boxing, for instance. We have a boxing and a rowing team picked out—and this Ukrainian is right with them.

If any of the young Ukrainians, male or female, who reads this letter would like to receive cards and letters from me during my world-wide cruise—I will be more than glad to oblige them.

Since I have enlisted in the Marine Corps I have discovered that in some of the towns and cities that we visited there are some people who have the wrong conception of the Marines. They say that some of the Marines are untidy, and all sorts of things. Nothing could be further from the truth, for, perhaps with a very few exceptions, the Marines are the neatest and finest body you could ever meet anywhere. You will invariably find them ready to give a helping hand to others, interesting to talk to, and great fighters. They are the first ones to be called out in case of trouble on any of Uncle Sam's domains. A Marine always wears an emblem on his sleeve that contains the following words—*Semper Fidelis*, which means always faithful. And faithful to the end he will always be.

Well, I'll have to close now. Here's hoping to hear from you young American-Ukrainians.

My address is: Private Andy Smulley, Marine Detachment U. S. S. Minneapolis, Philadelphia Navy Yard, Philadelphia, Pa.

ANDY SMULLEY.

"What was the last operation that famous surgeon performed?"

"He cut his wife out of his will."

Sheik (pulling up to the curb)—

"Going south?"

Sheba (waiting on the curb)—"Uh huh."

Sheik (driving on)—"Bring me some oranges."

CARD PARTY

sponsored by the

THE UKRAINIAN CIVIC CENTER

TUESDAY, MAY 8, 1934

at INTERNATIONAL INSTITUTE

341 E. 17th STREET, NEW YORK CITY.

Commencement at 8:00 P. M.

PRIZES — REFRESHMENTS — ADMISSION 35 cts.

Proceeds of the card party to be turned over towards the fund for covering transportation charges of Alexander Archipenko's "Ma-Meditation" to the Ukrainian Museum in Lwiv.

We expect to have Mr. ALEXANDER ARCHIPENKO as our guest of honor.

FIRST SPRING DANCE

sponsored by the

UKRAINIAN ATHLETIC ASS'N (CHORNOMORSKA SITCH)

for the benefit of the

UKRAINIAN NATIONAL HOME OF JERSEY CITY,

at the UKRAINIAN CENTER,

183 FLEET STREET (near 5 Corners) JERSEY CITY, N. J.

SATURDAY EVENING, MAY 5TH, 1934

MUSIC by UKRAINIAN SOKOL ORCHESTRA.

Admission - - - - - 50 c.