



UKRAINIAN WEEKLY



Supplement to the SVOBODA, Ukrainian Daily

Published by the Junior Department of the Ukrainian National Association.

No. 21.

Jersey City, N. J., Friday, May 25, 1934.

Vol. II.

UPRISINGS IN UKRAINE UNDER THE SOVIETS

A sure indication that the Soviets have not such a tight hold upon Ukraine and the Ukrainian people as they would have the world believe, or as some pessimistic Ukrainian may believe, is borne out by the many newspaper reports recurrently appearing in leading American press concerning the never ceasing and futile efforts of the Communist authorities in the U. S. S. R. to "cleanse" their beloved Communist Party of undesirable, "contre-revolutionary" elements, i. e.—Ukrainians who somehow have managed to get into the Party and who are seeking with all the means at their command to help overthrow Communism in Ukraine, free the Ukrainian people of Moscow's blighting rule, and establish a free state of Ukraine.

The Communist Party in the U. S. S. R. is considered to be the rock-ribbed citadel of Communism. Although it forms but the barest fraction of the entire population of the U. S. S. R. nevertheless it has the sole run of Soviet Russia. Entrance into it is extremely difficult, open only to time tried and true Communists. Even a lukewarm Ukrainian has as much chance of being admitted into its ranks as a tramp would have in crashing into an exclusive Park Avenue society club. The only difference between these two examples is that as soon as the tramp is found within the sacred portals of the club he is thrown out on his ear, while if a Ukrainian is discovered in the ranks of the Communist Party he is taken out by the OGPU into a convenient field nearby and shot.

In spite of all this, many Ukrainian patriots manage to get into the Communist Party, and there are actual cases where they have penetrated the innermost councils of the Party and even assumed high administrative posts.

Every so often the Communist authorities announce that they have ferreted out in the Party certain Ukrainian "contre-revolutionaries", as they call them. A "cleansing" follows. A grandiloquent announcement appears that the culprits have been discovered and shot. The Party is safe once more. The Bolsheviks breathe a sigh of relief, for no one knows to what lengths these pestiferous Ukrainians may go to hinder Soviet "progress".

Suddenly, out of clear sky, some more Ukrainians are found in the innermost precincts of the Party. A hurried breathless "cleansing" again. The harassed OGPU officials, fearful lest they lose their well paying jobs, conduct an "investigation". If they find the culprits—good. If they do not find any—just as good; for they seize some innocent person whose father perhaps owned a couple of cows (and who, therefore, was a "kulak") accuse him of contre-revolutionary activities, "frame" him, and shoot him. Then they go back once more to their snooping around, a la Sherlock Holmes. Once more their "efficiency" has been proven!

(Concluded in last column)

IVAN FRANKO

A curious commentary upon the manner in which different nationalities commemorate the memory of their great men is afforded us in the custom of the American people in yearly observing the anniversary of the birth of their greatest men, such as George Washington and Abraham Lincoln, as contrasted with the Ukrainian custom of observing yearly the anniversary of the death of their greatest men, Taras Shevchenko and Ivan Franko for example.

Why this is so is not quite certain. One implication, however, which can be drawn from it is that not until their death did the Ukrainian people realize the true worth of their great men and women, and of the great services they performed for their nation, despite the fact that more than often these great figures were not only unappreciated by their own people during their lives, but, as in the case of Ivan Franko, practically disowned as well.

On May 29th, 1916 the Ukrainian nation suffered a great loss. On that sadly memorable day Ivan Franko, considered to be Ukraine's greatest son after Taras Shevchenko, died in Lwiv, Western Ukraine.

What a study of contrasts and similarities is afforded us by the lives of Taras Shevchenko and Ivan Franko.

In the first place it was a fortunate coincidence for the Ukrainian nation that at the time when Czarist Russia by its unceasing persecutions of Taras Shevchenko was hastening his death, in the westernmost part of Ukraine, then under Austria, there was born one, Ivan Franko, who was to take up the work which death had forced Shevchenko to relinquish.

Taras Shevchenko was a native of Greater Ukraine ("Velyka Ukraina"—now under Soviet misrule), coming from the banks of the famed Dnieper, while Ivan Franko grew up near the Dniester River, in Western Ukraine, then under Austria, today under Poland. Shevchenko was born of a poor peasant-serf family, while Franko came from a peasant-workers family—his father being a blacksmith in a small village smithy. Shevchenko, after having won his freedom completed his studies in St. Petersburg, while Franko finished his studies in Lwiv and Vienna. But both had one thing in common, namely—both were objects of an unmitigated persecution by the Russian and Austro-Polish authorities respectively for seeking to enlighten their people and for raising their voices in protest against the cruel oppression of the Ukrainian nation by the Russians and the Poles.

Taras Shevchenko being in serfdom up to the age of 24 was unable to get the benefits of a higher education in a university; but through sheer talent and self-study he managed to get an education equal to that obtained through regular schooling. Franko, however, was in a more fortunate position. He received a thorough education. He was even about to receive a teaching position in a university as professor of Ukrainian subjects when the Austro-Polish authorities, seeing in him a dangerous radical and a Ukrainian to the boot, intervened and made it impossible for him to gain this position.

This was but one of the blows that Franko suffered. For had he obtained this position he would have been able to make a fair living and not die in absolute poverty, as he did. But what hurt Franko most was the fact that his own people did not understand him, particularly the governmental officials and the clergy.

Notwithstanding this, however, the younger generation of Ukrainians as well as certain individuals of the older generation perceived in Franko great talent, akin to genius. They began to read and interest themselves in Franko, his works and teachings. This in spite of the fact that at a certain time the reading of his writings was strictly banned, under the penalty of expulsion from school.

Franko, however, lived long enough to see all of this lack of understanding of him and his works disappear, to be replaced by the gradual realization and appreciation upon the part of the Ukrainian people of his true worth and great services for the Ukrainian people.

Primarily, Franko was a poet, and as such in Ukrainian literature he ranks second, following Taras Shevchenko. As soon as it will be financially possible to publish his works in foreign languages he no doubt will be acclaimed as one of the world's finest poets.

In addition to his gift for poetic expression Franko was also a novelist, dramatist, literary critic, teacher, and a student of life's many phases and problems. It would take a book of several hundred pages to compile a list of only the titles of all his works, the scholarly worth of which excite admiration even today. Besides all this, however, Ivan Franko was a leading active figure in the every-day practical life of his people and in their never ceasing endeavors to free themselves of foreign oppression.

Ivan Franko's whole life was dedicated to those principles which he constantly urged the Ukrainian people to follow, namely, courage, strict morality, belief in the future, and dedication of one's self for the good of one's own people. Adhere to these principles, he said, and in the near future a free and independent Ukraine will surely arise on the land of our ancestors.

IMPORTANT NOTICE

Beginning with this issue all matter in the nature of announcements of youth affairs, dances—for example, will be acceptable only if it is limited to 6 or 7 lines in length, and is accompanied by a nominal charge of 50 cents. This policy is being put into effect in order to conserve space in the "U. W."—Editor.

SOVIETS REWARD TRAITOROUS ACT

"Pravda", leading Communist newspaper published in Moscow, recently reported how a Soviet youth belonging to a Communist youth organization known as the "pioneers" reported to the local Soviets authorities that his mother was guilty of hindering the progress of the Soviets in her village.

For this unspeakable act he received a handsome reward and praise from the Soviet authorities.

WINS SECOND PRIZE IN CONTEST ESSAY

Miss Jennie Hirniak of Chicago, Ill. won second prize of Class A of the Essay Contest sponsored by the Ukrainian Youth's League of North America. Her essay appears in today's issue of the "U. W."

Miss Hirniak, age 17, resides at 5351 Washtenaw Avenue, Chicago, Ill. She is a senior at the Lindbloom Technical High, and belongs to the following organizations: Branch 259 of the Ukrainian National Association, Branch 36 of Ukrainian National Women's League of America, Daughters of Ukraine (branch of O.D.W.U.), Dancers Club. She was also representative at the Youth's Congress last summer in Chicago.

This goes on and on, since the very days of the establishment of the Bolshevik misrule in Ukraine, and increases in intensity with the passage of time.

And the same thing applies to the Ukrainian peasantry revolts. They are continually recurring, and continually "crushed" or "liquidated" by the OGPU troops, as the Bolshevik press reports.

An account of some of these revolts appears in yesterday's "Svoboda".

All of these recurring revolts and discoveries of active Ukrainians within the ranks of their Communist Party is, without a doubt, a matter of worry for Stalin and his henchmen. Particularly so since in spite of all Bolshevik propaganda and strict censorship to the contrary these ever-recurring acts are beginning to awaken the world to the fact that Soviet Russia is nothing else but a seething ferment of alien nationalities, which at any moment may break out and change the map of Eastern Europe to surprising degree, with Ukraine occupying there a very prominent place.

Today's "U. W." is concluded in "Svoboda". — A Pen Pal Column will appear in tomorrow's "Svoboda".

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(16)

FIRST UKRAINIAN ORIGINAL WRITINGS

Earliest Ukrainian Schools

It is a matter of uncertainty as to exactly when Ukrainian schools first appeared in Ukraine; but we do know as a fact that they were already in existence during the reign of Volodimir the Great (979-1015) and Yaroslav the Wise (1019-1054), two great Ukrainian monarchs who contributed greatly to the rapid growth of the ancient Ukrainian Kingdom of Kiev. These early schools were of two general types: parochial schools connected with the churches, and secular schools, located in the larger centers of population. Reading, writing, and arithmetic were their basic studies, while the more advanced students studied Greek as well.

Appearance of Original Writings

It is during this early period of Ukrainian history that there first appeared writers in Ukraine who—instead of copying or translating works of other nations, particularly Greek and Bulgarian, as was the rule up to that time—took it upon themselves to produce literary creations of an original character.

The Two Schools

The early authors of original literary works are generally divided into two classes or schools, namely, the "higher" school, and the "lower" school, each differing from the other by certain distinguishing characteristics.

Writers in the first category were those whose works were of the classical or belle-lettres type, of fine rhetorical style. Writers of the second school on the other hand were those whose works

were of a more popular character, being characterized by a general plainness and clearness of style.

Leading Exponents of the "Higher" School

The leading exponents of the higher school of early Ukrainian original writings were Ilarion, Klym Smolyatych, and Kyrylo Turiwsky, besides a few others of an anonymous character. Let us examine these three.

Ilarion

Ilarion was a priest who lived during the reign of Yaroslav the Wise in the village of Perestov, near Kiev. He built himself there a cave in the ground of several meters in depth, and spent his time there fasting, praying and singing psalms. Prince Yaroslav was in the habit of sojourning in his summer palace in Perestov, and during one of these sojourns he met Ilarion. A warm friendship sprang up between the monarch and the monk priest. Through the influence of Yaroslav, Ilarion was elected as the Metropolitan of the Ukrainian Church (1051-1054) despite the opposition of the Patriarch in Tsarhorod (Constantinople). This was the first time in Ukrainian history that a Ukrainian had gained the honor of being the Metropolitan of the early Ukrainian Church. Hitherto only Greeks ecclesiastics were Metropolitans for Ukraine.

The writings of Ilarion were in the nature of sermons. One of his best was "О законі Мойсейом данім" (The commandment of Moses), which is linked with "Похвала кагану нашому Владимеру" (An Eulogy for "Kniaz" Volodimir). This work is distinguished by its lofty spirit, fine style, and a wealth of illustrative

parables. In it can be perceived Ilarion's talent and the great love he bore for his native country—Russ-Ukraine, as it was then known. As an example of the Eulogy of Volodimir the Great we give the following passage translated into modern Ukrainian:

"Як же похваляю тебе, Отче чесний і славийнй між земними володарями, премужний Василіе? Як наудумося твоїй доброті, кріпості і силі? Яку подяку відамо тобі, що тобою ми пізнали Бога і позбулися лести ідоляської, що за твоїм приказом по всій землі Христос славиться? Або що тобі приречемо, Христолюбче, друже правди, місце розуму, гніздо милостини?" і т. д.

Klym Smolyatych

Klym Smolyatych, the second of the leading exponents of the higher school of original writings of Ukraine, was also the second Ukrainian to become the Metropolitan of the Ukrainian Church (1147-1154). Similarly to Ilarion he also obtained this highest post without the permission of the Tsarhorod Patriarch.

A contemporary chronicler writes of him as, "A writer of books and philosopher who had no equal before him in Ukraine." Of his works only one has descended down to us, namely, "Послание Томъ пресвитеру сміленьскому" (The Epistle to the Smolen Priest — Thoma), which is in the nature of a polemic between the representatives of the higher and lower schools. "Without education it is impossible for one to be a spiritual guide to souls", says Smolyatych. Which of the sides won the controversy is a matter of doubt.

Kyrylo Turiwsky

Kyrylo Turiwsky is the third of the leading writers of the higher school. He was a bishop of Turiv. By his sermons he won for himself the title of another Ivan Zolotoust. His main fame, however, rests in his educational articles and prayers which he wrote.

(To be continued)

DO YOU KNOW?

24—That the Ukrainians are of the pure white race, entirely different from the Russians, who are largely Eurasians. (Scratch a Russian and you'll find a Tartar).

25—That in Ukrainian Literature Shevchenko is rated first, Ivan Franko second.

26—That the Ukrainians played a large and colorful part in the Chicago World's Fair Exhibit of 1933.

27—That the first Russian Historic Painter, Losenko, was a Ukrainian.

28—That seldom are the folk songs of Ukraine attributed to any one person, when question of authorship arises.

29—That Kiev was the ancient capitol of Ukraine. The Soviets made Kharkov the present capitol, but latest news brings word that the capital will again be moved to Kiev.

30—That the Ukrainians were always against Communism. At Kiev on January 28, 1919, the Ukrainians declared themselves resolutely against Soviet Rule in the Ukraine.

31—That the Ukraine was the chief reason why the Tartars and other wild Asiatic tribes never gained a permanent foothold in Europe.

32—That "Kozak" among the Tartars has the meaning of a fine man, and an independent military adventurer.

33—That Alexander Koshetz, world renowned chorus director and famed in the Ukrainian concert fields, toudied for priesthood.

34—That Anna Sten, the newest star in the cinema heavens of Hollywood was born in Kiev, Ukraine. Her father was a Ukrainian.

35—That gold and silver coins were first minted in Ukraine during the reign of Prince Volodimir.

A. L.

ANCIENT DWELLERS OF UKRAINE

By S. S.

(7)

The arisal of the "druzhinas"

As previously pointed out, the traders of those days on their journeys to Tsarhorod and other trade centers had to be continually on the alert against the attacks of wandering Asiatic tribes. To counteract this danger the traders hired armed retainers to accompany their caravans.

These armed retainers were at first merely armed employees of the traders, but as their importance increased they became independent bodies of fighting men known as "druzhinas" (pl.); headed by their chiefs and hiring themselves out to any one who could pay the price.

Their chieftains, in addition to receiving regular pay for their services, also had a share in the undertaking. Because of their indispensability and growing wealth they became very powerful. Kiev, being the most important commercial center, became the focal point for the congregation of these various "druzhinas", who combining in many instances, became a powerful factor in the formation and rule of the early Ukrainian State of Kiev.

THE ANCIENT UKRAINIAN STATE OF KIEV

How Kiev arose

The Ukrainian historical tradition has its roots in the ancient State of Kiev. Legend has it that Kiev derived its name from the oldest of three brothers, Kiev,

who settling on that site erected a "horod", as a protection against marauding tribes. Its advantageous trading position caused other "horods" to spring up in the vicinity, and Kiev soon became a real trading city, with trade districts attached.

Kiev's rapid growth

Kiev's rapid growth in size and importance was due largely to its most advantageous position on the trade routes, and the resultant economic dependence upon it by the other trading centers.

The facilities offered by the south-flowing rivers of ancient Ukraine served to attract the attention of the ancient Ukrainians to the establishment of a foreign trade Kiev, because of its key position to the trade with Byzantium and the Caspian Sea, became the commercial center, attracting traders and their wares from Volkhov, from Western Dwina, and from the upper Dnieper and its tributaries.

Contributing also to its rapid growth, was its strategically important defensive position for the rest of ancient Ukraine, against the danger of the vast hordes of Pechenegs, which appeared at the opening of the 9th century and threatened the safety of the various trading towns and provinces of ancient Ukraine.

Main factors responsible for Kiev's growth

These two factors, namely, the economic dependence upon Kiev,

and the presence of external danger, were instrumental in causing the surrounding provinces and towns to voluntarily submit to the authority of Kiev. They well realized that the threads of their prosperity met in Kiev, and if Kiev pleased it could easily disrupt their trade by preventing the passage of their boats to the markets of the Black and Caspian Sea.

Furthermore, they knew that with the coming of the Pechenegs, the need for a powerful outpost of defence, such as Kiev, was imperative to insure the safety of the foreign and local trade. Therefore, it was to their best interests to curry Kiev's favors and live on good terms with it.

Military Superiority of Kiev

Where, however, any province refused to submit to the authority of Kiev, the military superiority of the latter would quickly remedy such a situation. Such opposition was comparatively rare, however, and when it did arise it was usually at the instance of a tribe or province well off the beaten trade routes, which did not contain any important trade centers. As an example of this, was the never-ceasing strife between Kiev and the Derevyane and Radimitchi tribes.

"Old Russ Kingdom"

The political result of this economic and defensive dependence upon Kiev was the eventual formation of the ancient Ukrainian State of Kiev, or as it was then known, "Old Russ Kingdom". Incidentally, this ancient state des-

ignation, "Russ", of the early Ukrainian State of Kiev, later proved to be a great hindrance to the realization of Ukrainian freedom. For, during the time of Peter I, the Muscovite Empire evolved the "Theory of the Unity of the Russian Nation". To develop this theory Muscovy (Moscovschena) usurped the name "Russ" and applied it to all Eastern Slavic nations, including herself. This act, together with the restriction of the Ukrainian language among Slavists, the interpretation of Eastern European history always from the Russian or Polish standpoint, and the common Church language, have made it possible to conceal the real state of affairs from the eyes of the world and have helped establish the Russian unity theory).

The rise in power of the "druzhinas"

Simultaneously with the formation and growth of the State of Kiev was the rise in power of the Kievan princes and their "druzhinas" or retainers. From being mere guards of the trade expeditions they gradually rose to political and military power. The result of their rise was the importation of the able Varangian mercenaries to aid them.* Other Varangians came of their own volition, attracted by the growing power and wealth of this great commercial center.

(* The Varangians or the Varjagi, were bands of warriors formed usually of exiled adventurers, predominantly of Scandinavian origin together with some Slavs.)

(To be continued)

OUR PIONEER

The most interesting chapters in American history, in my opinion, consist of the period of the rapid growth of the United States. This growth covers practically the first century after the American Revolution. A young nation asserts itself before a scornful world and makes the world take notice—forces the world to respect the will of a people. And in that nation its constituents flood over a vast territory to take complete possession of a wilderness, which, by the hands of adventurous and hardy souls, is welded into a unified state in the face of every conceivable natural obstacle. Those hardy souls, those pioneers of the past compromise the proudest monument in American history.

In their conquest of the western prairies the early American pioneers resemble the Ukrainian pioneers (Cossacks) who for centuries before had been venturing to till the Ukrainian steppes, sabres and muskets at their sides, alert for the surprise attack of the Crimean foe, the Tartar horde. Although the object of both pioneers was material gain, the gross benefit was a freedom of living and a moral courage which was passed on to other generations. But whereas in America the people maintained their freedom, the fate of the Ukrainians thrust them under a foreign yoke. This foreign bondage had led many easily influenced Ukrainians to believe that the people of Ukraine had not the power nor the wish to brake away from their servitude. There were those that would just as well serve their foreign masters as serve their own people.

It is no wonder then, that toward the end of the nineteenth century there should appear another "Cossack of the Ukrainian steppe", a pioneer in Ukrainian thought, who with a pen for sabre and words for powder cuts through that thick underbrush of slavish tendencies in an effort to clear the road for the coming of another day, or as he writes:

"Each one of us believed that with our human power
We'd cut right through that cliff
And crush the stone to dust,
That with our blood and bones,
our last remaining dower,

We'd build a hardy highway over
which the flower
Of hopes and youth would come
into this world—and must!"

(Kamenari).

In these thoughts Ivan Franko summed up all that he lived for and all that he was. There is no more to be said about the life of this pioneer, for like the life of every pioneer it was not strewn with roses. It was all the harder for him in that not only had he to undergo the physical hardships of want but he was also subjected to the spiritual struggle to which he confesses in his "Moses" (where the evil spirit is forcing him into doubt):

"It is not safe to take a stand
against
The run of natural events,
'Tis ever easy to mistake one's
whim
For some command from
Providence
And what if during forty years
you were
A maniac of Godly news
And in the place of giving them
the truth
You fed them with your narrow
views?"

The pioneers of a nation are its youth—youth that is measured by the courage and vitality of the era in question. We have many aged youths as well as youthful elders. It is a state of mind; but it is just as true that youth is a heritage of those that are venturing into life, or are preparing for it, and therefore we see Franko appealing more to the younger generation, which in turn is drawn by Franko because he personifies the daring youthful spirit of the Ukrainian pioneer. Franko always was an encouraging spirit of the Ukrainian youth—encouraging it to prepare and strive for the coming dawn of Ukrainian independence. He warns the youth that when that understanding of the patriotic mission comes:

"Do not extinguish that most
sacred fire,
So that, when you will hear the
call,
You will be able to sincerely say:
I'm waiting ready, Lord of All!"

(Moses).

Franko never extinguished "that most sacred fire", but like a true pioneer faced the human elements that were antagonistic to that "call" of freedom. His courage was the source of brave efforts on the part of thousands of young students and young village youth who sacrificed their lives in answer to that "call".

Let us all heed Franko's words in his "Great Anniversary" (The hundredth anniversary of Kotliarevsky's "Natalka Poltavka") in which he writes:

For that greatest of all moments
Be all ready, one and all—
Any one may be the leader
When the proper time will call.
You say: "Now the wars are
different";
Then with different arms prepare:
Whet your wits and steel your
will!

Only fight and don't despair!
Struggle on and don't seek rest—
Better fall but don't give up.
Stand up proudly, don't give way,
Better perish than betray!
Each one think that on your
shoulders

Million obligations rest
That for all these obligations
You will have to give account.
Each one think: right where I'm
standing

All around, above, below—
Is now being waged the outcome
Of a battle with a foe.
Should I but give way, not face
it,

Like a shadow should but sway
All the work of generations
Will be quickly swept away.
With those thoughts you should
be living

And bring up your children, too!
As long as the wheat is wholesome
There'll be cakes for all of you.
"Shall we have to wait to conquer?
That's too long" . . . Then do not
wait!

Learn today and by tomorrow
You will surely dominate.
'Tis no wonder that the nation
Of Ukrainians awoke.
'Tis no wonder that sparks glitter
In the eyes of our proud youth!
Soon new sabres will be flashing
In the hands that grope for truth.
Long enough does our misfortune
Leer o'er every window sill;
Let's sing out: "Ukraine's not
perished,

Never perished—never will!"

WALDIMIR SEMENYNA.

"THINKING YOU CAN"

"When I sit and read the "Weekly",
The poems and articles printed
in it,

I often envy each writer,
And wish I could contribute a bit.
But I think my work is worthless,
For I cannot make myself believe,
'If you think you cannot, you
can't,
But if you think you can, you will
succeed.'"

There are many of you boys and girls who would like to see your name printed in the "Weekly" under an article written by you, but each and every one of you holds back, thinking you cannot write. That is the feeling we all have in the beginning, and the feeling that some of the greatest writers experienced. You often say to yourself, "Gee, I'd like to write to the 'Weekly' and have all my friends read my articles, but I can't." What I would like to know is "Why can't you?" Perhaps each and everyone of you, who would like to write, and yet who is afraid, may be thinking of a very interesting subject which could be put into story form and which would make very interesting reading. But you hesitate.

There have been great men before us, and there will be greater men after us, and in each one's mind was and will be that one thought, "I CAN." Turning the pages of history back to the time of Columbus, you will remember how this one man, against his many sailors, with fear and hatred in their hearts for Columbus, commanded them to "sail on." Land was found and these sailors later learned to trust and obey Columbus. His one thought was that the world was round and there would surely be land ahead. There was.

It is the same way with other things. When Lindbergh crossed the ocean his thought was, "I CAN." The other flyers who tried to cross, believed they could, but that was all. There should be no believing; the only thought should be "I CAN." With this thought in mind nothing but success can be seen. The automobile, airplane, telephone, and electric lights, and many other successful articles, invented by men, wrote left behind as "I CAN" souvenirs.

Soon we will hear of some Ukrainian flyer flying the Atlantic to our capitol city in Ukraine. When he leaves what thought will be foremost in his mind? Surely it will not be that he believes, he will make it. It will not be he hopes he will make it. No. There will be only one thought foremost in his mind, "I CAN." And along with this thought, another will be racing in his mind, "I WILL."

There are always new things happening in this world that give food for thought, and there is always something one can write about. It is true the "Weekly" cannot print each and every one's letter at the same time, only the ones which may be of value to the readers. YOURS MAYBE THE ONE. Only patience will reveal, at some future date, your article. And at first if your article is not printed, try again. If you believe yourself able to do a thing, that is the nearest approach to being able; and if you fix your eyes resolutely upon a certain goal, it shortens the distance to its attainment.

"I Can't" has kept me from my goal,

"I Can't" imagine why,
"I Can" find out, there is a way,
"I Can" I will restore the way,
To reach the goal that I once set,
"I Can", I will I'll reach it yet.

SOPHIE FELLO,
188 Bergen Ave.,
Kearny, N. J.

THE UKRAINIAN QUESTION

By E. Lachowich

(9)

The Union of Ukrainian Republics

In the meantime Western Lands, which for centuries remained under foreign regimes, were making history as well. With the downfall of Austria they proclaimed an independent "Western Ukrainian Republic" which, after a month and a half of existence, in January 1919 united with its motherland. This act of unity is very dear to all Ukrainians and serves as an inspiration to the younger generations, for by this act even though for a short time, national unity of one great Ukraine had been at last achieved.

Ukraine faced by many enemies

Upon the removal of German troops the Ukrainian Government was again confronted with the Bolshevistic danger. Besides the Bolsheviks many other enemies had appeared: reactionary General Deniken in the southeast, Roumanians in the south-west and Poles in the north-west. On all sides Ukraine was surrounded by enemies. Her territory shrank and again she found herself in a des-

perate situation. A fragment of Government's "Appeal to All" will well describe not only the position, but mentality of the leadership as well.

An "Appeal to All"

" . . . Only two months ago all talked of Ukraine, as an oasis in a Russian desert. In our country order prevailed. We were happy, proud, and respectful of our Parliament "Central Council", elected by the people. We did not ruin but wanted to build up our country on the ashes of war. The Bolsheviks in Petersburg, Moscow, as in other Russian cities, watched the Ukrainian progress with hatred and envy, the reason being our natural wealth, our grain and sugar, and all that our land produced. It is an old habit of the envious and unsatiated Moscovian people to wreck and exploit us. Heralds of Bolshevistic ideals do not differ from Tzarist Knaves and exploiters at all—You Foreigners, who did not know us until now, and who even now dimly hear our voice, understand us! Now you see the true face of Bolsheviks—Do understand us! We too are fighting, for our liberty, for the security of our wives and children, for the right of self

determination, which they strive to rob us of—"

A Successful Offensive

Nevertheless, there were also leaders who not only talked, but acted and did their best to organize an army. Considering the very unfavorable circumstances under which they had to labor they formed quite a numerous army, amounting from 350 to 400 thousand men, who fought very bravely on the four above mentioned fronts. After several months, however, the scant resources of ammunition, arms, clothes and drugs became exhausted, and the army started a retreat on all fronts. Simultaneously, Poland, supported by 70,000 of Gen. Haller's army, formed and equipped in France, captured Galicia. Roumania took Bukovina and Bessarabia. General Deniken advanced upon the south of Ukraine and Bolsheviks upon the north. It became urgent to liquidate at least one front and the choice fell upon the Polish and Roumanian fronts. Expected reinforced armies then launched a successful offensive upon the Bolsheviks, and within a month cleared all the right bank of the river Dnieper, including Kiev.

(To be continued)

WHAT PARTICULAR ASPECT OF UKRAINIAN LIFE ATTRACTS ME MOST

By JENNIE L. HIRNIAK

[Second prize winner of Class A of the Essay Contest sponsored by the Ukrainian Youth's League of North America.]

"Is that Ukrainian that you said?"

"Yes," I answer, "Ukrainian."

"But don't you mean Ruthenian, or perhaps Polish, Russian, Lithuanian," (everything but Ukrainian) the inquirer asks once more.

"No, I am Ukrainian," for the second time I answer, more firmly this time.

And why is it that I so firmly state that I am Ukrainian, and only Ukrainian, when inquired about my nationality.

Ukrainian means everything beautiful to me. It means the native land of my father, the land of my ancestors, the land where the golden wheat is spread far and wide on the pitch black, fertile soil; where the blue sky above smiles upon the golden wheat below—making a beautiful contrast—blue and yellow, the colors which are very dear to me.

But the most important reason why I so definitely and stubbornly state to all that I am a Ukrainian is because of my love for the Ukrainian people and their land—a love which is a part of my body and soul. This love I acquired from the understanding of Ukrainian literature—which in Ukraine means everything, particularly so since the Ukrainian literary renaissance can be well said to have brought about the national revival of the Ukrainian nation at the beginning of the last century.

To me, one of the finest phases of Ukrainian literature are the incomparable folks songs of Ukraine. There is a song in appreciation of everything that is done in Ukraine. The evening before New Year's day brings to us the "Schedrivke". Easter Holidays bring the "Vesnianke" and "Halke". "Rusalka" are sung during the "Zeleny Svyata". The scorching days of June the 23 and 24 bring us the "Kupallo" Songs. Harvest time swings around with other ritualistic folks songs. Christmas and "Kolyada" go hand in hand.

Passing troublesome events in my short-lived life sometimes almost get the better of me. I am tempted to fall by the wayside.

But oh!! a Ukrainian melody makes me want to live—to do things—gives me courage to go out and tackle life's problems anew.

My father was a lover of his native land, from my earliest childhood recollections. Often, I remember, coming home from work after a particularly wearying day, he would sing songs of Ukraine, some light and some gay, others sad and sorrowful—depending upon his mood.

In those days it was hard for me to understand why he sang them so often, and why his moods changed so while singing.

As I grew older, however, I began to learn more about Ukraine and the Ukrainian people, particularly after I had mastered the Ukrainian tongue and began to sing with my father. A few attempts at singing soon found me memorizing those beautiful words of our songs, and learning their meaning as well. And only then did I first begin to perceive the beauty and significance of the songs of Ukraine. I saw how vividly and yet realistically they portray the soul of the Ukrainian people, what gamut of emotions they sound from the most cheerful and rollicking to the most tragic lament.

It was nothing strange, therefore, I realized, that my father in singing these Ukrainian songs fell under their hypnotic spell. Through his singing I received a clear insight into the character of the Ukrainian people—a happy dispositioned people with a bit of melancholy in them—a natural result of the centuries of oppression.

Learning these songs gave me an incentive to learn of other phases of Ukrainian life throughout the centuries, Ukrainian history, traditions, culture, and aspirations.

Thus, as you see, Ukrainian literature, particularly the songs, started me on the road to clearer understanding of the Ukrainian people and a better appreciation of the finer elements of Ukrainian life. And that is the reason why—when someone asks me of what nationality I am—I firmly and proudly reply that I am of Ukrainian descent.

RADIO BROADCASTS FOR AMERICAN-UKRAINIAN YOUTH

It was not until recent years that we Ukrainians have had the opportunity to hear Ukrainian radio programs—programs consisting of our native music, art, and drama. Through these most inspiring broadcasts there have issued forth to our hearts many soothing as well as pathetic reminiscences so very well known to the parents and ancestors.

And thus, while considering for a moment how much we have derived from the programs in education and entertainment we slowly come to realize that all along we have overlooked their very nucleus—the task of its sponsor. A task that is in no way easy. In the main the sponsor is one individual, and upon him is laid many burdens. He must first, be financially able to proceed with the program; secondly he must be in constant contact with the organization and general make-up of each program, which must be fully and prudently prepared by him. And it is these very reasons that have led some of our ablest and ambitious Ukrainian program directors almost into bankruptcy. For his reward he has been denied financial support, resulting from lack of customers.

Now, however, to help curtail these almost inevitable obstacles I have attempted to outline a plan, whereby, much discrimination might be alleviated in a way that concerns exclusively, the American-Ukrainian youth organizations. It seems rather evident that the youth has failed to consider seriously the true significance and possibility of conveying to the public at large their endeavors and aspirations through that most vital medium—Radio!

Consequently, in view of all these facts and circumstances I wish to suggest that all the American-Ukrainian organizations within the reach of the "Ukrainian Weekly" unify themselves into an American Ukrainian Youth Radio League. This league shall compromise such members who are interested in broadcasting, that is, becoming sponsors of a regular radio program at which time a certain organization and member of the league may be represented alternately and at the same time be individually responsible for its respective broadcast.

The result of such an enterprise manipulated in actual practice by us, requires little, if any, imagi-

nation to foresee what unusual benefit will be attained in encouraging culture and talent among the Ukrainians. In the name of "Ukraine!" I urge you all, most emphatically, to study and analyze this proposition. I am convinced that this shall mean very much to you in the future; and the sooner effective action is taken by you the sooner you will realize its genuineness of educational success.

In as much as space is most valuable in this paper, I sincerely request every one to write personally to me expressing opinions or for further information.

JOHN HONDOWICZ,

357 Bond Street,
Elizabeth, N. J.

LAUGHS

"Oh, Dad," sobbed the bride. "I'm s-s-so unhappy. I baked a nice pie for Henry and he threw it at me."

"The brute!" exclaimed Dad. "Why, he might have killed you!"

"I'm sorry to have to do this," said little Johnnie, as he spread some jam on the baby's face, "but I can't have the finger of suspicion pointing at me."

Housewife (to tramp)—Well, do you want a meal bad enough to work for it?

Tramp—No, mum. I'm just plain hungry, mum—not desperate. (Path).

ANNOUNCEMENTS OF YOUTH CLUB AFFAIRS

(Charges for announcements in this column are 50 cts. for a space of 6 to 7 lines, paid in advance.)

NEW YORK CITY

Young Ukrainian Democratic Club—SOCIAL—59 St. Marks Pl. —Saturday Evening, May 26th, at 8 P. M. Orchestra—continuous dancing—refreshments. Guests invited. Admission 25 cents.

FIFTY AGAINST MILLIONS!

By THEODORE LUTWINIAK

(3)

CHAPTER THREE

Plans

Michaylo and Wasył conversed for the better part of an hour.

"And you're certain," Michaylo asked, "that, with gunpowder, you can manufacture explosives?"

"Yes, I'm certain," answered Wasył. "Of course, the explosives will have to be crudely made, considering the fact that there is no metal at hand in which to encase the gunpowder. We will have to resort to wooden encasements, which will greatly lessen the destructive properties of the gunpowder. But Michaylo, we haven't even got gunpowder. What are you thinking of?"

"How much gunpowder is required to make a bomb?" asked Michaylo.

"That all depends upon the gunpowder," answered Wasył. "You must bear in mind that there are several kinds of gunpowder."

"Can't the gunpowder in bullets

be used to make bombs?" further inquired Michaylo.

"If you mean that the powder in bullets be taken out and put into a bomb, I'm afraid that that is an impossibility." Wasył then went into scientific details on the subject. Michaylo's face fell as he listened. But then he brightened as a new idea suggested itself. The two then went into a deeper discussion... Wasył wondering what Michaylo was driving at.

The hunting parties returned with several freshly-killed animals. These were quickly prepared for broiling.

One man failed to return to the encampment, until after supper was over. Michaylo was just beginning to get worried when the missing member staggered in with news of the utmost importance to Michaylo.

The man had sailed down a stream and discovered that it ran into a river. Going down this river on his crude raft, he discovered

that there was a sizable city not far from the river bank. He learned that the city was known as Kolomna and the river Moskva. He had a little difficulty getting back to the forest as he had to go against the river current. After relating his adventures, the nearly spent man hungrily attacked the food Michaylo put before him.

Michaylo began to think... Kolomna, if his knowledge of the geography of Russia did not fail him, is about seventy or eighty miles southeast of Moscow. He walked over to Wasył and the two again went into a length conversation, and this time Wasył began to comprehend what Michaylo was getting at.

"I'm sending you to Kolomna to obtain the proper chemicals to make bombs. There is enough money among the men to buy everything we need... how thoughtful of the men to have stolen money from those stores in Moscow! You can make the trip on the raft. I doubt if you'll be recognized."

"Suppose I'm questioned as to why I want the chemicals?"

"It is up to you to find a place where no questions will be asked," answered Michaylo. "You can start tomorrow morning, before the men awake. I'll have the money for you tonight... the men will be glad to turn it over to me when they know the reason."

And early the next morning a crudely built raft swiftly sailed down a stream and into a river. Wasył had a little difficulty in stopping the raft, when, after fifteen miles of sailing, he sighted Kolomna. Eventually succeeding in beaching the raft, he clambered ashore and unhesitatingly walked to the city.

Fedor Barychak's first stop was on the Azores Islands where he refueled. He and Professor Hemingway slept at a hotel for ten hours after which, feeling refreshed, they proceeded on the second leg of the journey... from the Azores to Paris.

The trip, thus far, had been uneventful, the weather being clear almost the whole length of the journey.

(To be continued)