



UKRAINIAN WEEKLY



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U. Y. L. of N. A. ISSUES CALL TO PARTICIPATE IN YOUTH CONGRESS

Every American-Ukrainian youth club, whether it be cultural, social, or sport, which intends to take part in the forthcoming Second Ukrainian Youth's Congress of America, which will be held under the auspices of the Ukrainian Youth's League of N. A. September 1st and 2nd in New York City, at the International Institute, 341 East 17th Street, should send its notice of intention of taking part in this Congress, in care of Stephen Shumeyko, 97 Boyden Ave. Maplewood, N. J.

Each club will have the right to be represented by two delegates who will have voting powers. Besides the delegates, the League extends a cordial invitation to all of our young American-Ukrainians, who care, to attend the Congress as guests. They will also have an opportunity to be heard.

Notices of intention to participate in this Congress should be sent out immediately as reservations for luncheon and entertainment of delegates and guests will have to be made within the next couple of weeks. Also, girl delegates and guests who wish to make reservations for sleeping over at the Institute should send in their reservations early. The charge for sleeping over will be seventy-five cents to one dollar.

A splendid program is being planned for the Congress, and entertainment for the participants in the evenings.

At a time when our American-Ukrainian youth realizes more than ever its common thoughts, ideals and ambitions, there is no better opportunity for them of meeting one another from all parts of the country, exchanging opinions, and laying plans for the future than is offered by the Second Ukrainian Youth's Congress of America.

For further information refer to last week's or future issues of "Ukrainian Weekly," and other American-Ukrainian press.

Ukrainian Youth's League of North America

COMPARES ARCHIPENKO WITH JAMES JOYCE

Recently in Lwiv a critical analysis of one of the present-day's most discussed books, "Ulysses," by James Joyce, has appeared. Its author is Darian Vikonksky. As some of our readers have probably realized themselves, this book is one of the most difficult and baffling to read, not even to speak of criticizing, particularly in the Ukrainian language.

The authoress of this critical analysis created quite surprise when in her work she compared the works of James Joyce, an Irish writer, with the works of Alexander Archipenko, Ukrainian sculptor, showing how they paralleled in many respects. The conclusion she reaches is that just as Archipenko opened new vistas in sculpture so did James Joyce with his "Ulysses" in the field of literature.

UKRAINIAN YOUTH MOVEMENT IN "PIDKARPATYA"

In a previous issue mention was made of Pidkarpatska Rus, the official name for the westernmost section of Ukrainian ethnographic territories, known also as Pidkarpattia. As we learned then, that is the Ukrainian land which during the heyday of the Austrian-Hungarian Empire was the object of unmitigated Hungarian persecution. The Hungarians sought with all means possible to denationalize our people, to make them even believe that they were Russians, anything to make them forget their Ukrainian nationality. To that end they even seized property belonging to Ukrainians, forcing the latter to emigrate to America in search of a decent livelihood. This persecution continued right up to the collapse of the Austrian-Hungarian Empire. At the end of the World War this land was ceded to Czechoslovakia by virtue of an agreement made by the Czechs in 1917 with representatives of the American-Ukrainians who had come from that section of Ukraine.

This centuries-old enslavement of Pidkarpattia resulted in a most deplorable situation. Many of the Ukrainians of that section lost practically all contact with the Ukrainian nation, its ideals and aspirations. A great deal of blame for this can be laid on the shoulders of their Magyarized clergy, which worked hand in hand with the Magyars in Magyarizing and Russifying our people. Many of this Magyarized clergy can be found even here in America, refusing to acknowledge their Ukrainian nationality, talking Hungarian at home, and telling their parishioners that they are not Ukrainians—when in reality they are—but that they are Russians, Rusky, Rusnaks, or some other equally confusing designation. Needless to say, this traitorous work reacts most unfavorably upon the Ukrainian national movement for independence.

Just at present we are witnessing an unusually interesting strife in Pidkarpattia, one which should serve as a good example for our youth here in America. This strife is between the youth and those of the older generation who have become Russianized.

The latter recently held a convention in Mukachevo, Pidkarpattia, the purpose of which was to declare that they were Russians, not Ukrainians.

This shameful convention aroused our youth of Pidkarpattia. They decided to have a convention of their own, one which would wipe off the stain on the Ukrainian honor which this traitorous action of the older generation had left, one which would show before the whole world the unity of the Ukrainian people of Pidkarpattia with the Ukrainian people from around Kiev and Lwiv, and one which would be a demonstration against their fathers who had been led astray by "Russian phantasies."

Over 8,000 delegates of the younger generation of Ukrainian youth of Pidkarpattia met in Mukachevo, where the youth convention was held. There this mass of Ukrainian youth representatives resolved that:

"Pidkarpattia is our land.

"Our right and our truth shall reign over it.

"All of us, the intelligentsia, the peasants, the city dwellers, the workers, all are for our rights in this, our land.

"We shall never give up our historical rights."

In the Manifesto that they issued they declared the following:

"We declare an unceasing war against all our enemies, who hinder our national and cultural progress, and who desire our national death.

"In Pidkarpattia there shall be:—Ukrainian government, Ukrainian schools, Ukrainian language, Ukrainian right and Ukrainian might.

"Down with the Czechization of our Ukrainian people! Down with the Russification of our people!

"We, our people, our language, our belief, have been, are, and always will be Ukrainian!

LOVE EARLY.

By Taras Shevchenko

Love each other early, children!
There're many in this world to love—

Though not for gain; Luck un-
blessinched

And willing, blest from up above
Pure love will live in your abode,
And during life and strife will be
Your one companion on the road—
Then and after.

Translated by W. Semenyha.

Read your Kobzar!

ARCHIPENKO SCULPTURE SENT TO LVIW AS GIFT OF AMERICAN-UKRAINIANS

There is hardly a museum of any importance throughout the world which does not contain some examples of the works of our world famous sculptor and painter, Alexander Archipenko. And yet, up to this time Lwiv, the center of Western Ukraine, did not have a single work of his.

Realizing this, a public spirited drive was started by Dr. Luke Myshuha among the American-Ukrainians to raise funds to purchase at cost one of Archipenko's most famous sculptures—"Meditation." This drive found quick response, and within a comparatively short time sufficient funds were raised to buy this sculpture. The price paid for it, \$595.60, covered only the cost, carrying charges and insurance.

This sculpture was sent near the latter part of last month to the Ukrainian National Museum in Lwiv, Eastern Galicia, Western Ukraine, where Ukrainians and others will have an opportunity of seeing a work of Ukraine's great son, Alexander Archipenko.

UKRAINIAN RECOMMENDED FOR NATIONAL CHAPLAIN

The Johnstown Pa. Post and the Cambria County Committee, American Legion, recently passed unanimously a resolution recommending Fr. Woloshuk, a Ukrainian, for the office of National Chaplain of the American Legion.

The Rev. Woloshuk is at present the Chaplain of the State Department of Pennsylvania, having served as State Chaplain of the 40 and 8 for three successive years and National Chaplain of the same organization for the year 1932-1933. He is also editor of the Johnstown Legionnaire.

UKRAINIANS SENT TO POLISH CONCENTRATION CAMPS

Among the very first to be sent to the newly built concentration camps in Poland were Ukrainians.

These concentration camps were set up by Pilsudsky following the assassination of the Polish Minister Piercky.

Most of the Ukrainians who are sent to the concentration camps are first sent to Lwiv and from there direct to the camp. They come not only from the Ukrainian lands under Poland but from Poland proper as well.

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(25)

The Ostrog Bible

"Kniaz" Ostrog warmly welcomed Fedorovich, who, as recounted in the previous article, had come from L'viv—and invited him to enter his service. Although Fedorovich preferred to pursue his printing trade independently, yet his financial worries were sufficiently serious enough to make him give up this hope and enter the employ of "Kniaz" Ostrog.

In the year of 1570, under the auspices of the "Kniaz," a number of leading scholars gathered at the latter's castle and together with Fedorovich started work on the publishing of the famous Ostrog Bible, which did not appear until 1587. It contained 622 pages, and in size was of considerable proportions. This Ostrog Bible is regarded as one of the highest achievements of Ukrainian culture.

When, some 80 years later (1663), Muscovy (Russia proper) managed after a great deal of difficulty to print its first Bible, it was mainly a reproduction of the Ukrainian Ostrog Bible, with but a few minor changes.

After printing the Ostrog Bible, Fedorovich returned to L'viv, where he died. After his death his printing press fell into the hands of a Jew, and purchased from him by the L'viv Stavropihiyske Brotherhood. The Brotherhood then hired the services of a Ukrainian-Lithuanian printer, Michael Slovovky, who took charge of their printing. With his aid there arose subsequently the famous L'viv Stavropihiyske printing house, which exists to this day.

The Reformation

After Martin Luther, the German monk, Torsook the Roman Catholic Church, he began to write all his works not in the Latin tongue, as had been the general custom up to that time, but in the living German tongue. He was the first to introduce into literature the living German language, and made considerable improvements in it.

His example of using the living, everyday language of the German people for literary purposes found its echo in Poland, and to an extent in Ukraine.

From this time Latin became used less and less for literary pur-

poses in Middle and Western Europe where it had flourished the most before, and the living national tongue of people steadily advanced in public favor.

Thus, as we see, under the influence of the Reformation there arose in literature a growing movement to permit wider circles have access to reading than had been possible hitherto, and that is by making the language in which the books were written more readable, one which could be understood not only by the cloistered scholars but also by those of the general public who knew how to read and write the language of the people.

Brotherhoods and Schools

When the Ukrainian nobility, under the influence of Polonization, began to be Latinized, the ordinary classes of people realized that they could no longer depend upon their nobility for any sort of cultural or national progress. They therefore organized amongst themselves in the larger cities, particularly among the higher stratas of the middle classes, organizations known as "bratstvas" (brotherhoods), whose purpose was the general cultural and national improvement of the people.

These brotherhoods first arose in Peremyshyl, L'viv, Vilna and Kiev.

At first the brotherhoods confined themselves to acts of charity. Soon, however, they realized that their activities would have to be extended if they were to hope to achieve their aims. As a result, these brotherhoods began to take a more active part in church and school work. Their members and the people in general began to realize more and more that their future progress depended a great deal upon enlightenment. And therefore they donated unsparringly towards such enlightenment ("prosvitni") causes.

First of all, however, they turned their attention towards printing. In it they saw the most effective medium of spreading enlightenment among the masses.

At that time there was not a single printing house in Galicia. Most of the Ukrainian books were being printed in Cracow, Prague and in other centers beyond the Ukrainian boundaries. Even these latter printing houses printed but a few Ukrainian books.

As a result of this need the L'viv Stavropihiysky Brotherhood, as previously mentioned, purchased the deceased Fedorovich's printing press, and with it conducted its printing business. In time this Brotherhood printing house became famous all over Europe.

(To be continued)

IN SEARCH OF HIS SISTER

(A tale of olden Cossack times)

By ANDRIY TOCHAIKOWSKY

(A free translation by S. S.)

(3)

3. The Capture and Destruction of Spasivka

The village of Spasivka was in an uproar.

Flames of the burning village shooting skyward revealed in their ruddy flickering light a scene of undecipherable confusion. Villagers in their night clothes, rudely awakened from their sleep, scurried about, saving as much of their belongings as possible. Others drove the frightened cattle, sheep and horses out of the stables and pens. Horses and cattle mad with pain from burns dashed wildly about, knocking down and trampling all who got in their way.

A brisk wind which had sprung up but a few moments ago served only to intensify the conflagration, carrying sparks from burning building on to the straw-thatched roofs of the adjoining houses, converting them into huge pillars of roaring flames.

Above the roar of the flames and the toppling of timbers could be heard the wild cries of the animals, screams of children and women, and the hoarse yells of the men.

As yet most of the villagers were unaware of the fact that this great conflagration was caused by the Tartars. Not a sign of them had appeared as yet. But not for long.

"Allah! Allah!"—suddenly a deep roar was heard from outside the village gates. It was so overpoweringly loud and so fierce that it stilled all cries and screams. For awhile nothing could be heard except the crackling of the flames and the crashes of the collapsing homes. Everyone stood riven to the spot, unable to move, stricken dumb by this new, terrible danger. "To arms! To arms!"—bellowed "dyid" Andriy, breaking the spell.

Like a clarion call his powerful voice flew over the burning homes, to be caught up by others. Every-

one seized the first available weapon and prepared to defend his life and that of his dear ones.

At this moment there appeared, converging from both sides of the village towards the "maydan," great masses of enemy—the Tartars. They appeared to be like some huge, black and menacing cloud heralding the coming of a terrible storm. Slowly and irresistibly they flowed into the "maydan."

A few shots rang out. But not a break appeared in their ranks, nor did their advance even waver.

Suddenly, a wild command rang out. Their heavily packed ranks broke, and the Tartars with savage cries threw themselves upon the villagers. A fearful carnage ensued. Some of the villagers who were too frightened to defend themselves gave themselves up as captives. The majority, however, prepared to sell their lives dearly. Death was preferable to the horrors of Tartar captivity, particularly for the womenfolk, whom the Tartars prized very highly as captives.

"Dyid" Andriy with his son Stephen took their stand in front of the doorway of their home, spears in hand. Behind them, on the abutment surrounding the house, sat the frightened children, huddled close to one another, crying. Parashka, Stephen's wife, was inside as yet.

Pavlo for awhile had thought of taking his sister Hannah by the hand and fleeing with her to the garden, and there hiding among the high weeds in an uncultivated corner. A moments reflection, however, convinced him that perhaps it would be safer behind "dyid" Andriy's back. So he remained, quieting the crying Hannah, and trying to hide his own fears at the same time.

A small body of mounted Tartars with their shaggy coats and conical hats, their ordinarily ugly features distorted by the lust of

battle, dashed up in a swirl of dust. Seeing the small group they charged with wild yells. Like the forked tongue of a serpent two spears flicked out, and two Tartars rolled to the ground. Again the spears flashed, and again two more Tartars rolled off their horses. For a moment repulsed the Tartars retired, reformed their ranks, and charged again upon "dyid" Andriy and Stephen from all sides.

"Dyid" Andriy and his son, with their backs to the wall, fought like lions. The pile of the dead and dying Tartars around them rapidly mounted. But the uneven battle could not last long. A lasso fell over the Stephen's shoulders, felling him to the ground. "Dyid" Andriy leaned over his son to help him loosen the rope, when suddenly a Tartar sabre smote his head and cut it in two... The fight was over.

A terrible scream of anguish and horror rent the air as the children perceived that their beloved "dyid" Andriy was dead and their father a captive. Claspings each other tightly, trembling with horror, their eyes tightly shut, they awaited their fate.

The Tartars dismounted off their horses and tied Stephen up. One of them seized the nearly frightened to death Hannah. Pavlush, sobbing with grief and anger, clasped her with all his strength and refused to let go. The Tartar pulled both of them along the ground.

In desperation Pavlush seized the Tartar's hand with his teeth and bit it so hard, that the latter hissed with pain. Letting Hannah go he swung his arm and hit Pavlush a terrific blow on the face. Pavlush fell to the ground and lost consciousness. Hannah seizing the opportunity to run as fast as she could towards inside the house. Another Tartar jumped forward, seized her by the hair and started to drag her along the ground to his horse.

At that moment Parashka appeared in the doorway.

Only in her nightgown, her hair cascading over her shoulders in wild disorder, she presented an awesome sight. Her eyes were blood-shot with fury and grief. In one hand she held an ax.

Before the Tartar had a chance to bind her daughter, Parashka threw herself like a wounded lioness upon him and with one stroke of the ax smashed his head. Then jumping in front of her prostrate child, and shielding her with her body, she wielded the ax right and left. Several rash Tartars threw themselves upon her, only to be cut down.

The Tartars usually did not kill Ukrainian women; not because of any humanitarian reasons, however, but because the women brought a good price in the slave market. They therefore strove to capture Parashka alive. One of them approached her from the back and seized her. Another wrested the ax from her hands.

But Parashka did not give up. With fists, tooth and nail she fought the Tartars. They could not down her, particularly when she saw out of the corner of her eye a Tartar carrying off the fainting form of her daughter. With insane-like fury and strength she threw the Tartars off her as fast they approached her, and started to struggle after her child.

There was no other alternative. One of the Tartars drew his knife from its sheath and watching his chance suddenly plunged it into Parashka's side, right into her heart. Blood burst out, Parashka groaned once, and toppled over dead.

At that very moment Pavlo opened his eyes, coming back to consciousness. The sight that he beheld froze his blood. Now there was no one to defend, so slowly and painfully he crawled beyond the house into the high weeds, where he hid. From here he had an unobstructed view of all that was happening.

By this time there were not many Ukrainians left who were still defending themselves. Most of them had been either killed or captured and tied up. The Tartars now were chasing after the girls, binding them, and dragging them to a spot near the church. Others were catching the cattle and horses, and robbing the homes of all that could be carried. Pavlush saw how the old priest was

(Continued on page 3)

A REFUTATION TO A BIT OF POLISH PROPAGANDA

One of our readers, Harry Bushko of Cleveland, Ohio, recently sent us a clipping taken from "The Cleveland Press," entitled "Ukrainians in Poland."

The writer of this letter, Frank Berowsky, a Pole, makes many allegations to the effect that the lot of the Ukrainians in Galicia (part of Western Ukraine) under Poland is indeed a most happy one. His letter is so typical of the old and moth-eaten Polish propaganda concerning the Ukrainians that it really does not deserve an answer; but for the benefit of those of our readers who may not have available data and information on hand to refute such propaganda we have prepared this brief refutation. This refutation is based not upon Ukrainian sources, for then we could be accused of partiality, but upon a few of the more recent of the many reports of impartial foreign observers. —Editor.

(1) The letter claims that—"citizens of Ukrainian extraction have the same privileges in Poland as citizens of original Polish extraction."

It will of little gain to reply to this categorical statement with an equally categorical answer. We recommend the reading of the latest book which deals with Ukraine under Poland as well as under other states. It is entitled "Peasant Europe," by H. Hessel Tiltman. In it, one can easily perceive what "privileges" the Ukrainians have under Poland. Besides this there is limitless literature on this subject.

(2) The letter says—"the Polish government supports the Ukrainian schools and pays out of its treasury the salaries of Ukrainian teachers..."

In the April 1934 issue of the "Fortnightly Review," a leading English journal, an article appeared by Lancelot Lawton which portrayed some of the abuses of Ukrainian rights by the Poles. Referring to the Ukrainian schools in Galicia under Poland the author says:

"Obstacles are raised to the teaching of Ukrainian language. Since 1920 the number of Ukrainian schools has been reduced from 3,600 to 120; 2,974 schools have been made bi-lingual, but only a few unimportant subjects are taught in Ukrainian. Not a single Ukrainian technical school exists, and out of 28,855,420 zlotys, allocated in the 1934-35 budget for universities and colleges, only 63,490 zlotys were assigned for two Ukrainian chairs in Warsaw University."—So much for the vaunted Polish government's aid

for the Ukrainian schools.

(3) The letter further states that:—"The Polish government prevented also the so-called 'Numerus clausus' law from being passed to limit the attendance of Ukrainian students in Polish Universities."

Turning back again to the "Fortnightly Review" article we find that:

"Rigorous restrictions are placed upon the entry of Ukrainian students to these institutions (said universities). In 1931-32, out of 49,770 students, only 2,192 Ukrainian students came from Galicia. The students in the Warsaw Engineering College were divided as follows:—Poles, 3,692; Jews, 468, Ukrainians from Galicia, 6. These facts prove that Poland no sooner gained her own liberty than she proceeded to crush that of another nationality."

(4) Further on the letter declares that:—"During the post-war reconstruction of the new Poland Republic, some Communists of Ukrainian extraction were arrested by Polish police and put in jail."

Its writer apparently forgets that:—"The numerical strength of the Communist party (in Galicia) is negligible." ("The Reign of Terror in Ukraine"—by Milton Wright—N. Y. Times Current History, Vol. 33, p. 681, Feb. 1931). He also apparently ignores the fact that since the time when at the close of the World War the Poles with the aid of French money, supplies and ammunition and with the American-trained Haller's legion overthrew the Western Ukrainian Republic—since the time when Galicia was handed over to Poland by the Treaty of Versailles in direct violation of all those principles of "self-determination" for which the war was presumably fought—that since then the history of the Ukrainians of Western Ukraine under Poland is filled with an unmitigated and barbaric persecutions of the Ukrainians by the Poles. Thousands upon thousands of Ukrainians have been jailed even for the most trivial political offences, such as singing the Ukrainian national anthem, or having within their possession pictures of Ukrainians patriots, and hundreds of others have been hanged.

His memory is indeed short if he cannot recall the wholesale "pacification" of the Ukrainians by the Polish government several years ago, when even the conservative American press was filled with shocking accounts such as the following, taken from the "Living Age" (Vol. 339, p. 621, Feb. 1931) entitled "Poland's Reign of Terror," by a prominent English woman, May Sheepshanks:

"Several points must be emphasized: that this so-called 'pacification' has been carried out with a ferocity which can only be compared to the previous atrocities carried out in the early nineteenth century by the Bashi-Bazouks in the old Turkish territories. Secondly, these atrocities were not punishments inducted for crime but were inflicted without trial and wholesale on an entire population. Thirdly, they were done by command of the Government and were carried out strictly according to plan and were not merely the excesses of subordinates. Fourthly, the victims were denied all medical assistance. Fifthly, every effort has been made to prevent the drawing up of any reports or statistics showing the extent of the repression. The number of villages thus treated was between five hundred to eight hundred.

(5) In his letter Mr. Berowsky says that:—"there are absolutely no restrictions for Ukrainians to enter any trade or profession they may choose, whether it be in the Army, navy, state department, commerce and industry and agriculture."

He forgets to add, however, what price such Ukrainians must pay before they are permitted to enter such fields—the price of renouncing their Ukrainian nationality and ideals. We quote the conservative English "Political Quarterly" (Vol. 3, No. 4, Oct.-Dec. 1932) which, dwelling on the topic of Ukrainian co-operative stores in Galicia, emphasizes the following:

"A large amount of co-operative managers are university men, graduates of Prague, Vienna and Lemberg, who can find no outlet for their abilities in the state administration of Poland as long as they do not renounce their Ukrainian ideals."

(6) The writer of the letter proudly mentions the fact that:—"Ukrainians are members of the Polish Parliament." But he does not mention that the Polish Parliament is but a figurehead, all the power resting in Dictator Pilsudsky's hands.

Even though the Ukrainians have their parliamentary representatives, yet it is no thanks to the Poles, for the Poles put every hindrance possible to prevent Ukrainian deputies being elected. Notwithstanding these hindrances, corruption and beatings the Ukrainians went to the polls and managed to elect deputies of their own race, even though many of these deputies during the elections were in Polish prisons.

(7) He points with pride that the Polish government has removed previous Austrian-Hungarian

"regulations forbidding Ukrainian settlements in certain districts."

And yet the fact remains that the Polish government seeks to hinder with all the means at its disposal Ukrainian settlements, and that besides that, the Polish government takes the land away from the Ukrainians and gives it to Polish colonists. This is but one method it pursues in an effort to Polonize the Ukrainians.

This very same point was stressed upon by the previously mentioned Milton Wright in the February 1931 issue of the "Current History" (N. Y. Times, Vol. 30, p. 681) entitled "The Reign of Terror in Ukraine." He said:—

"The Allied Powers suggested originally that Ukraine be given autonomy—actually there is a treaty to that effect but Poland, instead, set out to Polonize the country. The first effort was in the direction of colonization. The government monopolized the sale of landed estates and for this purpose created a special bank. Landlords were permitted to sell only to the bank, which in turn sold only to Poles."

(8) Mr. Berowsky says:—"Up to the end of the 19th century Ukrainians had been highly loyal citizens to Poland..."

Ignoring the general untruthfulness of this statement, for the Ukrainians have been continually fighting with the Poles since the Middle Ages, we cannot refrain from referring Mr. Berowsky to any standard history text book, where he will discover, perhaps to his amazement, that from the last partition of Poland (1795) to the close of the World War there was no Polish state—so how could the Ukrainians be "highly loyal citizens of Poland" during that time?

IN SEARCH OF HIS SISTER

(Continued from page 2)

dragged out by his beard and his head cut off with one stroke of a sabre right in front of the little old church. His wife, who was straining after him, was also slain, while his daughter was bound and led to the rapidly increasing crowd of captives. A number of Tartars were busy themselves in pulling out the Cossack wagons, harnessing to them the captured cattle and horses, and filling them up with booty. Laughing gleefully to themselves at all this rich booty they plundered everything they could lay their hands on, and threw the rest into the flames. The church they did not set afire, but ransacked it thoroughly.

Pavlush had more than once, after hearing some of "dyid" Andriy's stories, dreamed of such terrible scenes, and had kept tossing and crying in his sleep until someone had wakened him up. Now, however, no one could waken him. It was real, as real as the throbbing pain in his head where the Tartar had struck him.

Notwithstanding the pain he still had enough wits about him to realize that if he wished to escape captivity he had to flee quickly. Where he could flee to? The best place was the thickets. But to get to them he would have to first run near the "maydan," which was full of Tartars.

How he wished that he could see his sister Hannah, but the crowd of captives was so great now that it was impossible for him to distinguish her among them.

(The End)

(To be continued)

THE UKRAINIAN QUESTION

By E. Lachowich

(18)

The last plan of industrialization, which all main branches put along the Asiatic border shows distinctly the future direction of the Russian expansion.

Ukraine, a Positive Influence Upon Europe

5) Last, but not least the hope of Ukrainians lies in aid of European nations.

The independence of Ukraine will have a positive influence upon European affairs, because she is well mentally fit and naturally equipped to be a good consumer of European goods. Then also, the existence of such a State would have an enormous influence upon the development of communication between Europe and Asia, for

Ukraine holds a key-position between these two parts. Lastly she will not play a minor part in the progress of European civilization.

Stultifying Influence of Russia

In the course of the last centuries, the Russian Empire, being a goal of other peoples, had been hatching very unhealthy social germs which spread and poisoned Western Civilization. For a long time the mentality of western Europe was depressed by the germ of Tzarism which worshipped Tzar and upper classes in a godlike manner. Then came the germ of perverted socialism, which likewise worshipped the lowest class, robbing all other spheres of all social credit. It penetrated the veins of western institutions and tried to base social competition, not upon healthy, sound and logical reasons, but upon emotional strain and religious devotion. The

germ of anarchism could also be traced back to the East. Finally the germ of Bolshevism, that for a time threatened seriously the foundations of Europe. All these germs had a negative influence upon European civilization, and if we find today many things in Europe which are contrary to her Spirit we should frankly admit it, that the reaction against these germs has distorted specific appearance of Europe.

World Peace Can Be Enhanced by Solution of Ukrainian Question

These germs are hatched in the heat of oppression. Only the establishment of an independent Ukrainian State could possibly stop it. Without the solution of Ukrainian Question the peace of the world is resting on very feeble foundations.

WHAT PARTICULAR ASPECT OF UKRAINIAN LIFE ATTRACTS ME MOST

By MARY SARABUN

[Third Prize Winner of Class A of the Essay Contest sponsored by the Ukrainian Youth's League of North America.]

Ukrainian Youth's Spirit.

Spirit! Ukrainian Spirit! Ukrainian Youth's Spirit! Ah, what glorious phrases! What priceless treasures these phrases conceal! Each word taken separately contains an overplus of food for thought, even for the most intellectual of men; yet the three words combined are so unquestionably merged together that even the youngest child with the merest shadow of a drop of Ukrainian blood in its system can readily comprehend and fully grasp the import of that phrase.

Music, culture, art, customs, literature; all, all, what practical, cultural, or national value would any of these, or all of these have if it were not for the underlying and unquenchable spirit behind them—so staunchly true and great that it bows to nothing nor to anyone.

A spirit so imbued into the hearts and minds of our Ukrainian Youth that it is an actual part of them. The spirit without which no one can enter into the ranks of that magnificent army of young and active Ukrainians.

Glorious!—may well be the word to describe these phrases, but what of their contents? Their treasures? What one effective word can I possibly use to describe or define them to their utmost perfection? Not one word, for one word would be but a very poor medium of positive portrayal, and I cannot—dare not—do aught than my best to bring to you the clearest conception of the utter beauty, and the priceless value which I find in the heart of this treasure-chest of phrases.

Once upon a time, and a very long time ago it was too, some humans gave to the world the words *Ukrainian, youth, and spirit*. Ever since then these words have been floating throughout the minds of many, many peoples. Sometimes but one word of these three received the complete concentration of some persons. Sometimes a combination of any two of these words have been used to the satisfaction of some other persons; and now, I find it is high time to gather together the entire three words into a phrase that contains a wealth of conflicting sentiments dealing exclusively with the future welfare of our great mass of Ukrainians and our native land, Ukraine; a phrase which to me expresses that most outstanding, most interesting, and most valuable asset of our lovable Ukrainians.

Yet, I never offered to write of a thing under a deeper conviction of the want of words to express the emotions I feel. That phrase, *Ukrainian Youth's Spirit*, contains excessive emotions found in the heart and not in the words themselves. It is precisely because our plight today is adapted to produce universal sympathy, that little can be said by anyone, but what,—in the language of the heart, in tones not loud, but deep,—every Ukrainian has silently said to himself—My spirit will free Ukraine.

I deem it a great thing for a nation in all the periods of its fortunes to be able to look back to a race of ancestors and a principle of an institution in which it might rationally admire the realized idea of true heroism. I believe that our Ukrainian Youth

with its undaunted spirit is already setting the foundation for that heroism. Already that felicity, that pride, that help is ours.

Yesterday is gone and today is shining forth in new splendor and glory. Our past with its great eras should announce, should compel, should spontaneously evolve as from a germ, a wise, moral, and glowing future.

With that spirit driving it on, the Ukrainian Youth is already in the line of march, for they promise that those heroic men and women should not and will not look down upon a dwindled posterity.

Already our Youth has hitched its wagon to a star; a bright and particular lodestar fixed in the front of heaven. They have reflected on the history of Lafayette and seeing him in the morning of his days, the associate of sages, and the friend of Washington, they have started with new vigor on the path of duty and renown.

What was it that gave to Lafayette his spotless fame? The love of liberty. What has consecrated his memory in the hearts of good men? The love of liberty. What nerved his youthful arm with strength and inspired him in the morning of his days with sagacity and counsel? The living love of liberty.

Dwelling upon thin conviction, as if beneath the roofs which resounded of old with the master voices of both American and Ukrainian renown, the spirit of the departed seems to be in high communion with our spirit, the spirit of our Ukrainian Youth. Listen Ukrainians, to the lessons which seem borne to us on the very air we breathe while we perform these dutiful rights.—Ye winds, that wafted the pilgrims to the lands of promise, fan in their children's hearts the love of freedom! Blood which our ancestors shed; cry from the grave and teach us the beloved love of liberty!—I think this has already been accomplished.

Now have I proved to you, at least partly, that one word of positive portrayal would be impossible? Have I proved somewhat that our heroic men and women shall not look down upon a dwindled posterity? Yes, and I shall continue to show you how and why Our Youth will build up the foundation of Our forefathers and heal, before much more bleeding, the wounds of Our distracted country.

Allow me to suggest that if each individual member of this body of Ukrainians should bring into consideration this love of country and the same desire for restoring harmony to our Ukraine which has prompted me to write this; if they can forget for a moment (but that would be asking too much of human nature) if they could suffer for a moment party feeling and party causes—then I declare that under such feeling and with such dispositions they may and will advantageously proceed to the healing of these wounds. It is then that we would offer a prayer for the continuance of such blessings, by the dispensations of Providence, to our beloved country from age to age till time should be more.

This spirit, this living spirit of our Ukrainian Youth, knows all this, and with its sensitive antennae has felt the imprisoning bonds which pinion our people under the villainous foot of despotism, and realizes that the great distinc-

LIST OF AMERICAN-UKRAINIAN GRADUATES FOR THE YEAR OF 1934

College Graduates

(NOTE: This list includes only those whose names were sent in to the Svoboda or the Ukrainian Weekly.—Editor.)

- Danilovich, Marko V.:**—
University of Buffalo; B. A.
- Doley, John:**—
University of Richmond; Bachelor of Business Administration; President of Student Body; Dean's List for scholarship.
- Dowbenko, Alfred:**—
Temple University; B. S. Commercial.
- Hawryliw, Helen:**—
Georgian Court College; Bachelor of Music
- Hrynshyn, Rosalie:**—
New York University; A. B. cum laude; Phi Beta Kappa.
- Laboyko, Charles:**—
Pennsylvania State College; B.S. in Metallurgical Engineering; (received one of the two fellowships given under auspices of Arizona Mines and U. S. Bureau of Mines).
- Maslak, Gregory:**—
Temple University; D. D. S.
- Monasterska, Stephanie:**—
Temple University; B. S. Commercial.
- Onisick, Peter:**—
Brookwood College; with honors.
- Sokol, Julia, A. B.:**—
Columbia University; Master of Arts.
- Spoltakewicz, Vladimir:**—
Virginia Polytechnic Institute; B. S. in E. E.
- Stetkewicz Joseph D., A.B., B.S.:**—
Columbia University Engineering School; Chemical Engineer.
- Sydoriak, Walter:**—
Niagara University; B. S. cum laude.
- Sywak, William:**—
John Marshall Law School; Jersey City.
- Zenko, Julia:**—
Fordham University; B. S. in Education.
(High School list to follow)

tion of a nation—the only one worth possessing and which brings after it all other blessings—is the prevalence of pure principles upon its people backed by its unconquerable spirit.

It is this inborn spirit coupled with the hordes of knowledge and experience gained during their young, full, lives which is now kindled and which burns with fervor in every present demonstration, contest, concert, exposition and pleasurable pastime, illuminating the audience, the peoples of the world; most emphatically declaring to that world that it cannot find hearts anywhere warmer than hers, soldiers nowhere braver, patriots nowhere purer, mothers nowhere truer, maidens nowhere lovelier, green steppes and bright rivers nowhere brighter, black soil nowhere richer or blacker, music nowhere sweeter than hers and art nowhere more gorgeous than hers, and concluding with an oath—Living, we will defend her and hold her; dying we will pause in our last expiring breath to utter a prayer of fond remembrance for our native Ukraine.

(Miss Mary R. Sarabun, 124 3rd St., Bridgeport, Pa., Member of the Ukrainian National Association)

UKRAINIAN AFFAIRS IN AMERICA

40th ANNIVERSARY OF U.N.A. CELEBRATED IN COHOES, N. Y.

A celebration of the 40th anniversary of the founding of the Ukrainian National Association was held Sunday afternoon, July 15th, in Cohoes, N. Y. by the local branch of the "Soyuz."

The holiday was observed in the recently completed club house of the Ukrainian-American Citizens Club at the Ukrainian Picnic Grounds, and consisted of a program of concert numbers by the local choir under the direction of Mr. Kohut. Speakers included Theodore Magliowka, Secretary of the local U. N. A. branch, who opened the ceremonies, Rev. John Shuchovsky, pastor of the local Ukrainian Catholic Church, who outlined the founding of the Association, and Stephen Shumeyko, Editor of the Ukrainian Weekly, who spoke in English to the youth concerning the significance of the U. N. A. to them, and a few words in Ukrainian to the older folks concerning the necessity of their children joining the Association.

After the program, the guests repaired to the picnic grounds outside.

The entire celebration was attended by a large number of local American-Ukrainian youth, as well as those of adjoining towns.

At a time when one of the most common complaints heard among our American-Ukrainian youth is the lack of national homes or suitable club houses where our youth can meet, it is indeed a pleasure to note that here in Cohoes the older folks have built a place for their children that rivals the best even in the large cities; in fact it has many advantages over the latter, for it has commodious picnic grounds around it, tennis courts, and enough available space for expansion. The young folks of Cohoes are indeed lucky that they have a place like that.

A Visitor.

UKRAINIAN DAY IN LEHIGH VALLEY

Five thousand Ukrainians from the Lehigh Valley were in attendance at the first "Ukrainian Day," held in Central Park, Allentown, Pa., Sunday, July 15th.

An entire Philadelphia cast presented a most enjoyable program, as was evidenced by the numerous and hearty applause extended.

Professor Paul Kelechawa, with his unique Ukrainian Village Orchestra, made a big hit, while Avramenko's Ukrainian Dancers of Philadelphia added the color and zest in their vivid dances.

The popular Ukrainian "Shy Sisters," offered vocal duets that brought tremendous applause from the populace. Mrs. H. Hanusey sang a few soprano solos while young J. Kubelnick rendered a violin selection.

The sponsors stated that it was the best nationality program ever rendered and a return engagement is assured.

The following dancers performed beyond expectations:

Misses Zayac, Zadorozna, Kushina, Kish, Hawryluk, Siwulak, Deputat; Messrs Yaremko, Rebachok, Smylsky, Kwasinsky and Pawlowsky.

AL YARR.

"And now, officer, tell me what the strap under your chin is for?"

"That, lady, is to rest my poor jaw on when it gets tired of answering foolish questions."