



UKRAINIAN WEEKLY



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SOME NEW YEAR'S CUSTOMS IN UKRAINE

In ancient Ukraine, New Year's Day fell in March. Subsequently, beginning with 1348 A. D., it was observed in September. It was not until 1700 that New Year's Day began to be observed on January 1st of the Julian calendar.

The basis for all the customs that are connected with the observance of New Year's Day in Ukraine is the insuring of prosperity and bountifulness for the coming year and the guessing or foretelling of what the year will offer.

On New Year's eve the Ukrainian people celebrate the "Malanka." That evening the husbandman tends to the cattle sooner than usual. After all chores have been done the family sits down to supper. After supper neighbors come in the role of fortune-tellers and prophecy what will transpire during the coming year: what sort of crops there will be, who will marry, who will die, and so on.

In the district of Poltava as well as in the Hutzul (Ukrainian mountaineer) lands, there is a custom of groups of people, usually young, gathering together and then going from house to house singing "schedrivke." The latter are New Year's carols, not very different in form from the Christmas carols ("kolyady"), in fact being the continuation of the same. In other sections of Ukraine, however, these "schedrivky" are not sung until the Jordan Holiday. In certain parts only young men are allowed to sing the "schedrivky" and girls the "kolyady."

There is the curious custom in several sections connected with the observance of New Year's of thieves going to the cemetery, alone of course, and there announcing loudly "I shall steal!" If any voice is heard immediately afterwards, then that is regarded as a bad omen, and the thief will not rob or steal. But if no voice is heard, the thief takes this as a sure sign of success and proceeds to steal.

Bright and early on New Year's Day, little boys enter the home and wish everyone health, luck, long life, and bountiful crops, scattering about them in the meanwhile grains of oats and barley that they carry for this express purpose in little bags. For this they receive "novorichné"—gifts.

The household is most careful not to let a woman enter the house first, before a man, for if she does, then the family will have bad luck during the coming year. For the same reason no sick person is allowed to enter first.

The housewife, after having washed herself in the early morn, takes a broom, and all the dirt that has accumulated since Christmas and that she has purposely swept into the "pokutya" ("honorary" corner), she now sweeps out, gathers up and takes it out into the garden, where she burns it. The Hutzuls have a custom of jumping through the flames, in order that they be as happy and merry as the flames. (Based on "Zhytya i Znanya"—Life and Knowledge, Lviv).

WHY?

It is a pleasure to see how our American-Ukrainian youth is beginning to react towards the efforts of those influences that seek to obscure the Ukrainian cause in the eyes of the American public.

At the present time this reaction has taken on a rather efficient form, namely: letters sent by our young people for publication in the American press. These letters are beginning to lift a bit that haze of ignorance and misunderstanding that has surrounded the Ukrainian cause for so long here in America.

For example, these letters are making appreciable progress in dispelling some of that confusion caused by the stubbornness of the so-called "carpathosini" in calling themselves "Russians" when they are really Ukrainians. They help to expose the falsehood of the Polish propaganda that the Ukrainian aspirations for national freedom are artificial, a result of German intrigues. And they also help to embarrass the highly touted Soviet propaganda machine that strives to hide the existence of the present reign of terror in the Soviet Union, particularly in Ukraine, and that also seeks to hide from world view the terrible human toll taken by the famine in Ukraine, deliberately fostered by Soviet authorities in an effort to break the backbone of Ukrainian peasantry's opposition towards Soviet rule and policies.

In this work our youth finds a great many obstacles that hinder it. And one of the greatest of these is the general indifference of the American press and public towards these shocking conditions in Ukraine. This indifference amazes our young people. They ask in wonder why is it that the slightest excess committed by Hitler against the Jews in Germany or Musolini against the Socialists in Italy causes a good portion of the American press to work itself up into a veritable paroxysm of indignation and condemnation, while well-authenticated news reports of people dying by the millions in Ukraine as a result of a deliberately Soviet-fostered famine get but scant attention? Why is it, they ask, that this press and public that so severely condemns the concentration camps in Germany raises no protest against the infinitely worse forced-labor camps in northern Russia, wherein hundreds of thousand political dissidents labor under unbelievably terrible conditions, and die like flies? Why is it, as William H. Chamberlin, the well known American journalist asks, in the October issue of the Fortnightly Review, that the trial of Sacco and Vanzetti several years ago caused a veritable storm of protest to arise from all the radicals, liberals, and humanitarians, and yet the present mass starvation and reign of terror in Ukraine hardly raises a peep from them? This is indeed a sad commentary, that such unparalleled cruelty and terrorism as exists in the Soviet Union today cannot even call out a fraction of the world-wide protest aroused by the execution of two obscure anarchists in Boston!

Avoiding other pertinent reasons, we can partly answer these questions by pointing to the rigid Soviet censorship, impossible in any other country, that permits hardly anything but praise for the Soviet régime to emanate from the country. Also the Soviet world-wide propaganda, helped along by some foolish and misguided intellectuals, who dream of a paradise in hell!

Occasionally, of course, this rigid censorship is evaded by some courageous journalist, who leaving Soviet Union exposes the true conditions therein. But journalists made of such stuff are few and far between. But they do help, however, the thinking public to regard with skepticism the opinions of such world figures as Bernard Shaw and Herriot, who "see Russia" on carefully conducted tours, are wined and dined, and come back home with rhapsodical praise of all that they saw—or rather what they were permitted to see.

Just now it would be interesting to know how all these "progressives," socialists and "humanitarians" feel towards the latest phase of Soviet terrorism;—the recent mass executions that took place in the Soviet Union without the slightest semblance of a fair trial.

YOUTH TODAY

WHAT IS YOUTH?

A newspaper discusses a bit of counsel which Dr. Rush Rhees, the eminent university president, must have felt prompted to give to his successor, Alan Chester Valentine, under the heading, "Youth served by youth." And this advice was to be, that which St. Paul gave to Timothy: "Let no man despise the youth."

Mr. Alan Chester Valentine is in his early thirties, and a college president at that age is considered young.

YOUNG MEN

Richard Blank Publishing Company has issued a book AMERICA'S YOUNG MEN, which comprises concise biographies of some 5,000 men who have already won prominence in various professions in their young years,—in brief, a junior Who's Who.

WHAT PRICE LATIN

Should the classical languages be included in the obligatory curriculum of higher schools in Colombia, this is the question which is made an object of a very lively public discussion in that country.

A newspaper which takes part in the discussion on the side of making the classics merely elective subjects, intimates that many of the pretended humanists and classicists are fakers. Does not the classical scholar such as Briand appear to be proverbially ignorant when compared to such men as Lloyd George, Mussolini and Hitler, who cannot fairly be rated as intellectuals?

Another newspaper answers the argument by suggesting that maybe that is what is wrong with Lloyd George, Mussolini and Hitler.

IS THERE ANYTHING NEW UNDER THE SUN?

We thus view learned men debating, in 1935, the question to which the English grammarian William Cobbett made some contributions in the very first edition of his "Grammar of the English Language," when he said, in 1817:

"The Latin and Greek languages are, by imposters and their dupes, called 'the learned languages': and those who have paid for having studied them are said to have received 'a liberal education.' These appellations are false, and, of course, they have to lead to false conclusions. LEARNING means KNOWLEDGE, and LEARNED means KNOWING or POSSESSED OF KNOWLEDGE. Learning is, then, to be acquired by CONCEPTION; and is shown in JUDGEMENT, in REASONING; and in the various modes of employing it. What, then, can LEARNING have to do with any particular tongue? Good Grammar, for instance, written in Welsh, or in the language of the Chippewa Savages, is more LEARNED than bad Grammar in Greek. The learning is in the MIND and not in the TONGUE: learning consists of IDEAS and not of the NOISE that is made by the mouth."

Isn't then the discussion applicable also to the new conflict, raging in the minds of some children of immigrants?

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

Marko Vovchok

Marko Vovchok was the pen-name of Maria Markovitch (1834-1907). Her works created during the 60's of the last century more furor than those of any other Ukrainian author. Of Lithuanian-Polish descent, she married Opanas Markovitch, well known Ukrainian ethnographer. Living in Ukraine she fell in love with the charm of its native language, and determined to use it as a medium of expression for her writings. She gained immortal fame among the Ukrainians for her "Folk Stories," published in 1858. In them she presented scenes taken from the life of the oppressed Ukrainian serfs in such a moving fashion that she helped to raise

a storm of protest against the system that permitted and fostered such terrible oppression and servitude. Even Taras Shevchenko himself entertained a very high opinion for her, claiming her as his successor. Kulish predicted that someday her works would become the foundation of a modernized Ukrainian language. And so it came to pass, for just as Shevchenko's works served as models of form and content for later-day poets, so Marko Vovchok's works became models of style for fiction writers.

Leonid Hlibiw

Leonid Hlibiw (1827-1893) was another great Ukrainian writer of fables, ranking second only to

Hrebinka. Although the subject matter of his fables often bespoke of foreign origin, yet he lent them a native character. His fables are in form of admonishments of a kindly old soul, one who is well acquainted with human failings.

Stephen Rudansky

Stephen Rudansky (1830-1873) was, after Shevchenko, one of the greatest poets of Greater Ukraine. He was a county medical doctor in Yalta, in Crimea. He is particularly known as the author of "Spivomovok"—a collection of short humorous stories, witty sayings, jokes about the Jews, landlords, Gypsies, Poles, Russians; most of them having their origin in the people themselves. All of them are characterized by their quick and frankly-sincere humor. He also wrote historical poems, such as: "Mazeppa," "Skoropada," "Polubotok," "Wischey Oleh" and

others. His translation of Homer's Iliad distinguishes itself by the purity of language used and the faithful manner in which it adheres to the original. All of his works exhibit his poetic gifts and purity of language. He died at the comparatively early age of 43.

Anatole Svydnytsky

Another Ukrainian writer who died before the full realization of his talents was Anatole Svydnytsky (1834-1871). His great novel, "Lubovradsky," placed him in the front rank of Ukrainian fiction writers. Written originally for the "Osnova" (published by Kulish) it was not until 40 years later, in 1901, that it appeared in complete book form. Of the songs that Svydnytsky composed, the most widely known is the "Vzhe bilshe lyit dvista yak kozak v nevolji" (Tis more than 200 years that the Cossack is in captivity).

(To be continued)

IN SEARCH OF HIS SISTER

(A tale of olden Cossack times)

By ANDRIY TCHAIKOWSKY

(A free translation by S. S.)

(27)

27. Freedom

Winter came. Pavlush, accustomed to the rigorous winters in Ukraine with their heavy snowfalls and icy temperatures, could not get over his wonderment at the sight of green vegetation all around him. Only an occasional spell of cold weather and gleaming white snow high up on the nearby mountain-tops, served to remind him that it was winter. No doubt, he reflected, back home his people were now observing Christmas, while here he was, far from home in the palace of the Grand Vizier Ibrahim. A wave of homesickness swept over him, and he sadly wondered how long it would be before he and his sister Hannah would see their native land again, if ever.

A whole month had gone by, and not the slightest news was heard of the deputation sent by the Grand Vizier to Ukraine to ransom off his son Mustapha from the Cossacks. Pavlush began to worry. Suppose the deputation found Mustapha dead, then what... The Grand Vizier also worried, and awaited the deputation's return with growing impatience. He knew that no harm would befall it from the Cossacks, for they would honor its peaceful and neutral character; but he greatly feared that perhaps it ran into some roving band of Nogary Tartars or bandits, who would not respect its peaceable mission but cut it down to the last man and rob it of the ransom money. To hasten news of the fate of the deputation, he ordered that couriers be stationed along the lengthy route it would take, with orders to rush ahead the news of their coming.

Finally!

One late afternoon a spent courier came dashing into the grounds of the palace with the news that the deputation, bearing Mustapha safely in its midst, was coming.

Joy reigned in the household. Hurried preparations were made to welcome the Tartar prince. The Grand Vizier made no attempts to conceal his great happiness, and immediately ordered his horse saddled. Taking a body of his warriors along, he galloped off to meet his son.

Pavlush, when he heard the news, jumped off the couch he was resting on, and ran down as fast as his legs could carry him into the courtyard. He got there just in time to see the Grand

Vizier with his men dashing out the main gate. He turned back into the palace and hurriedly made his way to the harem where his sister was kept. The gates to it were closed. Although he knew it was against the strictest orders, he started to open them. A guard, stationed in the corridor nearby, ran up and sought to stop him, but Pavlush paid no attention to him. He was too excited. A struggle ensued.

"Let me go, you fool!" exclaimed Pavlush, breathlessly, seeking to force his way in.

The guard, however, did not relinquish his hold upon him. Had Pavlush been someone else, he undoubtedly would have had a knife stuck into him for seeking to break his way into the harem. But since the Grand vizier had given orders that no harm should befall the boy, the guard contented himself with holding Pavlush back. Finally, seeing that his struggles were of no avail, Pavlush ceased, and said:

"If you won't let me in, then call my sister to the door!"

The guard, panting from his exertions, for Pavlush was a strong boy for his age, called out to one of the women attendants to call Hannah to the door. In a few minutes a swift pattering of feet was heard, and Hannah, dressed like some rich Tartar princess, appeared at the door.

"Hannah! Hannah! Mustapha is coming! We shall soon be free!" Pavlush cried excitedly, his face alight with joy.

A cry of joy broke from her, but before she could reply, Pavlush was gone. He was determined to go and meet Mustapha himself.

Running to the stables, Pavlush quickly obtained his horse, and mounting him, was off.

He rode furiously out of the grounds and town limits and into the open country. He was rapidly leaving the town far behind him, when a sudden thought caused him to rein horse to a stop.

"Why should I rush ahead and greet this infidel who was responsible for the death of my mother, 'dyid' Andriy, and the destruction of our home!" thought he. "The devil with him and all other Tartars! Just wait you wretches! My time shall soon come when I shall be able to repay you double-fold for all the misery you have brought upon us! Just wait!..."

With this resolution in mind, he

turned around and cantered back to the palace. He was already growing dark when he reached it. A stableboy took his horse, and Pavlush went to his room. He threw himself on the couch and tried to fall asleep. He had entirely forgotten about his supper. But he could not fall asleep. His mind was like a mill. Thought after thought raced through it.

What will it be now? Should he let his sister return now or wait until Spring? For it was very unsafe in winter in the steppe. Great bands of wolves roamed, and there was always the danger of freezing to death. But then it was so difficult to continue living with the Tartars. Their customs and mode of living were so strange.

And what would happen if the Grand Vizier failed to keep his word and refuse to let them go free. True, he never promised that he would let them go free, saying only that he would reward them greatly; but what greater reward could there be if not freedom.

Pavlush grimly resolved that if the Tartars refused to let them go free, he would slay his sister, then the Grand Vizier, and then let them hang him or else have him torn apart by wild horses. It was all the same...

And so he mused far into the night...

The sun was high when Pavlush awoke. He was awakened by a great commotion in the courtyard. Leaping off the couch he looked through the window. Yes, it was the Grand Vizier returning! and with him his son Mustapha. The latter was seated on a splendid stallion, laughing and joking with his father, who was fairly beaming with happiness.

"Look at him now, how light-hearted and gay this Mustapha is," reflected Pavlush. "Quite a difference from the time when lying on the battlefield with a lariat around his neck he was begging for his life from Semen the Helpless."

A servant appeared in his room and bade him to come downstairs. Pavlush descended and encountered Hannah, who had been also summoned. In a few moments both stood before the Grand Vizier, who was holding unto his son's arm as if he was afraid some unseen force might take him away from him.

"You spoke the truth," said the Grand Vizier. "And now I shall keep my promise and reward you. What do you desire? Say the word and it's yours. Perhaps you would like to stay with us. If you do and accept our religion, I shall adopt you as my own children."

"May God reward you for your

kindness, O mighty lord," answered Pavlush, hesitatingly. "But we desire nothing more than our freedom... Please let us go..."

"Aren't you comfortable here?"

"Very much so, but we long for our Ukraine... And we would like to see our folks."

"Then so shall it be!" spoke the Grand Vizier. "You may go home. But not until spring, for it is too dangerous now in the dead of the winter. When you go I shall provide for you a safe conduct. Unto then, however, you shall be my guests."

Pavlush bowed his head in assent and thankfulness.

"Now that you are free, let me shake your hand, my friend!" said Mustapha, extending his hand to Pavlush. "Everyone has told me what a courageous Cossack you are... But tell me one thing: how could your sister see me when I was captured when at that time she was in our camp, far away?"

"That is just what I wanted to tell you," hastened to explain Pavlush. "I must admit that I lied. I was the one who saw it all, and not my sister. But I led your father to believe that my sister was the only one who knew, for that was the only possible way for me to save her and get her back."

"You are indeed a sly one!" smiled the Grand Vizier. "But I shall forgive you for this deception, for I have my son with me once more."

Just then a sudden thought struck Pavlush. He grew red with remorse for having forgotten a very important matter indeed.

"What's the matter?" asked the Vizier, seeing the boy's confusion. "O mighty Grand Vizier!" replied Pavlush. "You have already shown me extreme kindness, so please don't refuse me one more favor."

"Even if you asked for half my estates, I would not refuse you," declared the Grand Vizier.

"I don't want any estates," replied Pavlush. "All that I plead for is the following: In the household of Suleman-Etendi there is an old Ukrainian slave named Ostap Shvydky. He befriended me greatly when I was there as a slave, and I promised to help free him when I got the chance. So please have him freed."

"You have a kind heart, my lad," replied the Grand Vizier. "When you shall return to Ukraine this spring, Ostap Shvydky will accompany you."

Tears of happiness appeared in Pavlush's eyes.

He forgot all his anger against the Tartars, and forgave them for everything...

The End.

UKRAINE

[Very often at some Ukrainian concert, folk dance presentation or folk art exhibit, there is felt an urgent need for a brief synopsis of Ukraine which can be easily delivered as a brief talk or printed in the programs. The following brief account on Ukraine, prepared by Prof. A. A. Granovsky of the University of Minnesota, lends itself most readily for such purpose.—Edit.]

The Ukrainian ethnographic territory extends from the beautiful Carpathian Mountains in the west, through the world-famed black-earth belt, and the Cossack steppes along the northern shores of the Black Sea in the south, and through the north Caucasian region almost to the Caspian Sea in the east, while the northern boundaries of Ukraine merge in the central regions of what is known as European Russia. This vast territory in the southern part of Eastern Europe, erroneously called "South Russia," "Little Russia," "Ruthenia," extends over 330,000 square miles, being, therefore, larger in area than any European state, Russia proper excluded. It is one and one-half times as large as pre-war Germany, much larger than France, and nearly seven times that of New York State.

The population of ethnographic Ukraine is nearly 55 millions, 45 millions of which are Ukrainians. They are a people of ancient culture and are conscious of their national identity, which sharply separates them from their neighbors. In race they represent a blend of Scythian, Celt and Slav. In language they are related to other Slavonic people, just as the Latin and Germanic people are related among themselves. The Ukrainian is the purest of all Slavic languages.

The Ukrainian people possess a remarkably rich and varied folklore, replete with traditions of a great historic past and culture. The artistry and harmony of brilliant hues in the beautiful hand-embroidered costumes worn by young and old, men and women alike, are incomparably beautiful. The natural freedom, spontaneity, vigor and elegance, with the charming patterns that characterize the distinctive Ukrainian national dances, are acclaimed in universal praise.

Ukraine is known for its pleasant and salubrious climate, its natural beauty, and is famous in European literature.

The natural resources of Ukraine are tremendously rich. Although Ukraine is primarily an agricultural country, with rapidly developing commerce and industry, it has abundant deposits of silver, iron ores, coal, manganese, oil, salt, mercury, copper and other minerals. It is the home of the wheat known in America as the Turkey Red and Durum varieties. The wheat and other grains that the Russian government exports to other countries are mostly grown on Ukrainian soil.

Because of its rich natural resources the Ukraine became a bone of contention between several neighboring states, and though at present its ethnographic territory is divided between Soviet Russia, Poland, Roumania and Czecho-Slovakia, the Ukrainian people have never waived their claims to the united, independent sovereign state, and no political, economic and cultural oppression can exterminate the living soul of a people, so rich in its brilliant history, so ancient in culture and so individualistic a people, who cherish and defend their cultural inheritance, the individual rights and love of freedom and peace.

HELP BUILD NATION-WIDE UKRAINIAN ATHLETIC ASSOCIATION

The task undertaken by the Sport Division of the Ukrainian Youth's League of North America in compiling a complete list of active Ukrainian athletic teams, to pledge their willingness to cooperate in forming several Ukrainian athletic leagues in different sections of country, is necessarily carried on a wide range, covering several states and secluded sections, making it quite difficult for a concentrated group of individuals residing in a specific territory to cover all parts with accurate details. To simplify matters, and at the same time offer others an opportunity to contribute their share, we are looking for volunteers who would devote a portion of their spare time in the interests of advancing the Ukrainian name in sports in their particular section, help organize Ukrainian teams, endeavor to unite them into one league, and make reports of the doings and progress to the Sport Committee, at present in Philadelphia.

In this manner, the Sport Committee could have first-hand information of prevailing conditions in various parts of the country, study their status, advise, suggest, propose and perhaps insist that a definite measure be taken in a particular locality so as to eradicate the confronting obstacles that may tend to hinder successful cooperation or accelerated progress. At present, we depend wholly on tips and presumptions, which do not yield concrete facts. Consequently we need subordinates. No venture has succeeded without a thorough and complete knowledge of the basic facts in all channels associated with the main objective, but where there is accurate information, coupled with continued sincere cooperation, the undertaken task is bound to be ultimately realized and prosperously successful.

Tentative plans are to have representatives from localities where Ukrainians reside, who would preside over their base, report on conditions and either request or suggest a change that would suit their particular needs. Communications would of course be by mail direct to the Sport Committee, addressed below. The Secretary of the Sport Division is to file all letters, records, and other data and strive to aid afflicted sections from the experiences gathered from similar cases in other sections. In this manner, every Ukrainian community would have a representative or agent, without incurring unnecessary traveling expenses for investigation purposes on the part of the Sport Committee. Local representatives are indubitably more familiar with their respective territories and they can offer more accurate and up-to-date minute reports on the possibilities of forming there a Ukrainian athletic loop.

Let it be here understood, that this is not an individualistic enterprise, neither is it for lucrative gain, but is endorsed by the UYL of NA and is a department of that League. It is our belief that it is a delightful and pleasurable patriotic effort on our part to strive towards a definite goal which we are almost certain of attaining, provided the proper cooperation is extended. Wouldn't you like to be an integral part of this far-reaching renaissance, and to feel conscious that you are doing your part in this noble campaign? Here is your chance to prove your worth in deeds, if you never had a chance. Volunteers for District Sport Leaders should have

the following qualifications: (a) at least nineteen years of age; (b) good character and reputation; (c) familiar with the surrounding territory; (d) basic knowledge of sports; (e) a good Ukrainian; (f) initiative, diplomacy, tact and leadership; (g) capable and willing to secure data promptly; (h) instill interest at every opportunity.

Volunteers may be either male or female, with about one thousand square miles assigned to each representative. From the list of volunteers, twelve District Leaders shall be selected to cover the entire northeastern United States. The association and communication of the District Representatives and the District Leaders shall be so integrated as to guarantee the most intimate cooperation, which is quite an unusual procedure for Ukrainians. There is no extraordinary obligation that would hinder your personal work. Neither will you be compelled to do some interviewing or investigating if you do not care to do so, as this work is requested of but one's own free will.

The complete list of District Representatives and District Leaders will in time appear in the leading Ukrainian newspapers designating the assigned territories under their supervision so that all teams, coaches, managers and club presidents shall adhere to the word or suggestion of their respective leaders. The Sport Division is out to be the strongest department of the UYL of NA, and thus far has made a commendable start, so get on its membership as one can never tell to what extent and significance it may lead to. Our guess is that it will gradually form a nation-wide Ukrainian Athletic Association, similar to that of the National Sokols, but this will take some time.

Just write to the Secretary, stating that you would be glad to help out the Sport Committee in your spare time, and include in your letter a short summary of your qualifications and immediate prospects in your vicinity in forming either a basketball or baseball league. Are you willing to aid us in this intricate work and help promote friendly sport relationship in your section? Your reply will assure us of this and aid considerably in reaching our goal.

ALEXANDER YAREMKO,
(Sport Director of the UYL
of NA)

845 Windsor Square,
Philadelphia, Pa.

MARIE KUNYCZKA,
(Secretary of the Sport
Division)

2926 W. Poplar St.,
Philadelphia, Pa.

MEMORANDUM

Into the keeping of my heart
I slipped a memory
Which thru eternity of time
Forever mine will be!

O! better than a hundred-fold
Of other things—is this
The dawning of a wakened love?
The memory of a kiss!

MARY SARABUN,
Bridgeport, Pa.

RAMBLING THROUGH BOOKLAND

Changing a Bad Dog's Name

With a great deal of fanfare and self-conscious righteousness the Soviets announced several months ago that terrorism as a state weapon in the Soviet Union was a thing of the past. To demonstrate their good intentions they abolished the notorious OGPU and set up in its place a body bearing the euphonious and innocent-sounding name of the "Commissariat for Internal Affairs."

The world took this news calmly, with its tongue in its cheek, and waited.

Like a thunderbolt came a new wave of terrorism by the Soviet authorities, following the Kiroff assassination, that expressed itself in the brutal, summary killing of 137 persons without even the slightest resemblance of a fair trial.

Although how shocking, yet this latest phase of Soviet terrorism was not at all unexpected to those who are well acquainted with the Soviets.

William Henry Chamberlin, former Moscow correspondent for the Boston Christian Science Monitor who was expelled from Soviet Union for telling the truth of the terrible conditions therein, in his review of "The Evolution of Soviet Terrorism" in the October-December issue of the "World's Affairs" brings out how terribly this terrorism by the Soviet raged, particularly in Ukraine. Commenting on the Commissariat for Internal Affairs, he writes:

"The reorganization of the Soviet political police, the OGPU, and its virtual transformation into a Commissariat for Internal Affairs... marks a second important stage in the evolution of the terrorism which has been a consistent feature of Soviet administrative practice. The first stage was in 1922, when the Cheka, or Extraordinary Commission for Combatting Counter-Revolution, was reorganized as the OGPU..."

"Both the head of the new Commissariat for Internal Affairs, Henrich Yagoda, and his two assistants, Agranov and Prokofiev, are veteran Chekists; and the Soviet newspaper "Komsomolskaya Pravda" sees in this fact a desirable proof that the spirit of the Cheka will continue to prevail and that there will be no relaxation of the struggle against "class enemies."

"The functions of the Commissariat for Internal Affairs are also strikingly similar to those of the OGPU... Attached to the Commissariat is a special commission ("osoboje soveshanie") which has the right to exile persons from the country or to sentence them to terms of confinement, up to 5 years, in prisons or in labor camps "administratively," i. e. without any court trial. This indicates that there will be no lack of conscripted "class enemies" for the digging of canals and for other rough tasks where large supplies of cheap labor are appreciated.

All these similarities between the functions of the OGPU and its successor lend some point to the cynical remark of a foreign resident of Moscow when rumors of an impending reorganization and renaming of the OGPU began to circulate in Moscow last spring: "It's like changing the name of a dog with a bad reputation for biting people in the hopes that people will forget its the same animal."

IVAN MAZEPPA

Ivan Mazeppa was descended from Ukrainian nobility. His descendants were patriots and his father and grandfather had fought in defense of Ukraine in many wars. In his youth, Mazeppa lived at the court of the Polish king. He received a good education and traveled extensively in foreign lands. Later he joined the Cossacks under Hetman Petro Doroshenko. He also served under Ivan Sameylovitch when the latter became hetman. Under both of these hetmans, Mazeppa held various offices, finally attaining the highest office of all, which was that of the Hetman.

As soon as Mazeppa became Hetman he saw that Russia was trying to do all that she could to destroy the Ukrainian nationality and introduce her own order in Ukraine. He loved Ukraine with all his heart and determined to save her from this sad fate. But he also knew how strong and powerful Russia was, and he knew that he would have to carry on a long struggle, patiently and cautiously.

First of all Mazeppa tried to educate the Ukrainian people. He became very interested in schools and built many fine schools all over Ukraine. He also took a great interest in art and literature, and he encouraged men to write. In various towns of Ukraine beautiful churches of stone were erected. His object was to make Ukraine a cultured and educated country.

Meanwhile, Tsar Peter the 1, the ruler of Russia at that time, was doing all he could to weaken Ukraine. He was a cruel ruler and very envious of Rich Ukraine. Peter was at that time carrying on wars in various countries and he kept building fortresses in various spots. For this work he conscripted regiments of Cossacks from Ukraine. This was a bitter blow to the Cossacks, who thus far had been free. Now they were forced to slave like criminals for many hours in cold and hunger under Russian overseers. The most difficult of all was the building of the new capitol for the tsar, which was called St. Petersburg. The site selected was a marsh amidst lakes and logs. The Cossacks contracted various diseases and died by the thousands. Many of them froze in the cold and many others died when they sank into the treacherous bogs. Several scores of thousands of Cossacks died in the construction of St. Petersburg. The people said that the city was built on the bones of the Cossacks. They were right.

Seldom were the Ukrainian Cossacks quartered in Ukraine. They were usually sent into distant lands to fight for the tsar. In place of the Ukrainian Cossacks the tsar sent regiments of Russian soldiers into Ukraine. They were quartered in the villages and cities of Ukraine. The people were treated cruelly by them, being continually robbed and killed. Whoever rose against the soldiers in defense of his person or property, was imprisoned as a rebel, put on trial, and exiled into northern Russia or Siberia, to spend the rest of his life at hard labor and slavery.

The Ukrainians burned with anger and hatred against their oppressors. Outwardly they were peaceful, but they were only waiting for a good opportunity to avenge the wrongs done to their nation.

At last, one day Mazeppa called his closest friends to a council. At the council Mazeppa spoke to

CLIPPINGS FROM AMERICAN PRESS

CUSTOMERS WRITE AGAIN!

Sembello's Italian All-American, However, Causes Controversy

By ROBERT T. PAUL

"In reading your article of last Saturday," writes James Matkowski, 2932 W. 3rd st., Chester, "I noticed Stanley Pincura of Ohio State listed as quarterback on Frank J. Sembello's Italian All-American football team for 1934. May I suggest that the next time Mr. Sembello compiles his Italian All-American he first learn whether the stars he picks are Italian. Stanley Pincura is not an Italian—he is a Ukrainian.

"I had the opportunity of meeting Stan Pincura upon his recent visit to relatives in Chester. He speaks fluently in Ukrainian and has high regard for his people. He hails from Lorain, O., and has four brothers—two of whom also attend Ohio State. One is in the law school. Another is in the U. S. air corps, while the oldest, who visited here six months ago, is a professional football player.

"If Mr. Sembello doubts the facts above he might communicate with some of Pincura's cousins in Chester. There are only 14 of them. I'm also willing to have Stan write him, in care of you, as to the facts of his nationality. On behalf of Stan's relatives, I demand that Mr. Sembello revoke the name of Pincura from his Italian All-American team and publish in your column a new lineup."

(Daily News—Philadelphia, Pa., Saturday, December 15, 1934.)

his friends and said that the day had come where they should fight for Ukraine and repay the Russians for all the wrongs the Ukrainians had suffered at their hands. He said that the time had come to cast off the yoke of hateful bondage, and to make Ukraine a free land, independent of everybody.

At that time the Russian tsar was at war with King Charles of Sweden. Mazeppa decided to ally himself with the Swedish king and to war against Russia. Such alliance was made, and King Charles sent troops into Ukraine; but too soon, however, for Mazeppa was not entirely ready.

Hetman Mazeppa had with him only several thousand Cossacks. The rest of the Cossacks were stationed outside of Ukraine. But although his forces were small Mazeppa and his Cossacks were not discouraged. They were determined to free Ukraine or else die in the attempt. They soon joined the Swedish army and the Zaporogian Cossacks under their "Koshovy" Hordienko also joined them.

As soon as the Russians found out that Mazeppa had joined the Swedes they sent an army against the city of Baturin, which was then the capitol of Ukraine. The Russians surrounded the city and ordered Colonel Chechel, the commander of the capitol to surrender. He refused, however, and the Russians tried to take the city by storming it. But although the Russians far outnumbered the Ukrainians, they could not get in the city for the besieged defended themselves bravely and well. The city however finally fell. For one

UKRAINIAN AFFAIRS IN AMERICA

INTERESTING LECTURE FOR NEW YORK

In accordance with the growing interest of the people of this country in Ukraine and its many phases of history and culture, the newly organized University Ukrainian Society of the Metropolitan Area will sponsor its first lecture to be given by Dr. Arnold D. Margolin, former Associate Justice of the Supreme Court of Appeals in Ukraine, who will speak in English on the "Ukrainian Situation" this Thursday evening, January 17th, at 8 P. M., at the International Institute, 341 East 17th Street, New York City. See advertisement below for further details.

Joseph D. Stetkewicz.

A PLEA TO NEW AND OLD MEMBERS

Here in Millville, N. J., we have a Youth Dramatic Club, in which we have members from Millville, Bridgeton and surrounding countryside. This club has been in existence for quite some time.

Now a number of our members are beginning to join another Ukrainian Club. I have no objections to this, as a person may belong to as many clubs as he prefers. But why should these people become our rivals?

We often hear, "Why can't we do something for the Ukrainians?" or "Why aren't we organized as other people?"

Well, we can do something, and we can organize; but before we can, we must unite ourselves into one active body, and not break up into several parts, each incapable of doing what the whole could.

Only through unity, by working together as one, can we hope to accomplish anything worth while and at the same time enjoy our-

selves as well. If we don't support and cooperate with our own people, how can we expect that others will.

I would urge the young people of our vicinity to talk this matter over, realize the dangers of breaking up into groups, and perhaps we shall soon see in our locality one strong and active Ukrainian youth group, that will be a credit to both us and American-Ukrainian ideals.

A UKRAINIAN.

AMERUKS ENTERTAIN

On December 23rd, 1934, the Ameruks Club, as part of the season's program, held a Christmas party in their club rooms.

The rooms were decorated in accordance with the holiday season and a Christmas tree added to the Yuletide spirit which prevailed throughout the party.

Urged on by the spirit of St. Nicholas, members presented each other with various gifts. The members sang Ukrainian and American carols and folk songs. Members in the club's different activities participated in the entertainment. Dancing, and serving of refreshments, together with the entertainment lasted until the late parting hours.

Also on December 8th the club sponsored a "Ukrainian Village Social." Signs written in Ukrainian were hung around the room; hay and straw were scattered in corners and on the floor; and a stage setting of straw-covered-houses gave the room the appearance of a village in Ukraine.

Ukrainian talking, singing and dancing contributed to the enjoyment of all those who attended.

MARY SULYMA,
Publicity Manager.

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.

The Ukrainian University Society of the Metropolitan Area invites you to hear an interesting LECTURE on "Situation in Ukraine" to be given in English by Dr. Margolin, former Justice of the Supreme Court of Appeals in Ukraine, Thursday evening, 8 P. M., January 17th, at the International Institute, 341 East 17th St., N. Y. City.—Admission by invitation, which may be obtained by writing to Mr. Joseph D. Stetkewicz, 226 W. 168th St., New York City. Write early. 8

NEW YORK CITY.

Ukrainian New Year's Eve DANCE sponsored by Ameruks Club; Saturday Eve., January 12th, 1935 at Wobster Manor, 125 East 11th Street, New York City. Subscription 50 c. Music by John Seman and his Blue Falcons and Jimmy Devine and his Arcadian Ramblers. Continuous Dancing from 9 P. M. 3,8

NEW YORK CITY.

FIRST MILITARY FESTIVAL sponsored by the National Guardsmen of Ukrainian Descent, Saturday Eve., January 12, 1935 at the Ukrainian National Home, 217 E. 6th St., New York City, at 8:00 P. M. Subscription 50 cts. 8

CARTERET, N. J.

\$5,000 REWARD \$5,000

will be paid any person not finding Drama, Thrills, Laughter, Tears at the Ukrainian Social Club's MINSTREL and DANCE Saturday, January 26th, 1935.

TODAY'S "U. W." CONCLUDED IN SVOBODA

("U. W." including Pen. Pal. Column is concluded in today's Svoboda.)