

UKRAINIAN WEEKLY

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YOUTH TODAY

THE TALK OF THE DAY

"Everybody is talking Youth nowadays," notes "The New York Times." "The leaders of the Republican party say quite openly they must win the youth of the nation or perish. The fashion editors and style experts coming back from Paris say youth is the keynote of the Spring styles."

"Mightn't it be a good idea for the Republican leaders to look into those youthful Spring styles from Paris?" observes the same "New York Times."

But mightn't it be a good idea not to look after fashions at all, from Paris or any other place, but think for oneself?

BULGARIAN FASHION

It is reported from Sofia, the capital of Bulgaria, that the Bulgarian police issued an order which will compel all boys and girls under the age of 19 to be indoors after 7 P. M. in Summer unless accompanied by parents or other responsible persons. They must not smoke in public places at any time, they may not go to any cinemas ("movies") or theatres except the National Theatre or School Cinema unless taken there by parents or guardians. They may not attend political meetings, and they will be fined if found on the streets at any time unless wearing their school uniform.

The American youth, when reading this news, might at least get some idea of the meaning of the word "liberty."

SINCERELY?

The radio committee of a local women's club in Scarsdale, New York, sponsored an experimental radio broadcast which was to unite in common interest both parents and children. The broadcast took place on February 19, and following it the children were asked to give their reactions.

The study of these reactions is reported to show that more than 1,500 New York school children agree with their contemporaries in the Scarsdale schools that the experimental broadcast was interesting and deserves to be continued.

It seems, however, worth while to inquire, if children have given frankly their own opinions or were they merely treated as captured criminals, who are shown in "talkies," saying, "That crime don't pay," because the sheriff was kicking them in the shins?

UKRAINIAN WINS ESSAY AWARD

In the recent essay contest sponsored by the Philadelphia Daily News on the subject of the N. R. A., fifteen free scholarships were offered for unlimited time instruction at the Lincoln College Preparatory School.

One of those who won this scholarship was a local and well known young American-Ukrainian, Alexander Yaremko.

Mr. Yaremko is planning to attend the night courses at the school, where he will take up Journalism.

(Today's Ukrainian Weekly is concluded in the Svboda).

ANOTHER GIFT OF THE U. N. A.

In the very near future thousands of our youth whose ages range from 15 to 18 inclusive, and who are members of the Ukrainian National Association, will receive as a gift from the Association a free copy of the "Spirit of Ukraine: Ukrainian Contributions to World's Culture," published with the financial backing of the Ukrainian National Association by the United Ukrainian Organizations of the United States ("Obyednanye").

A review of this book appears in this issue.

From the very beginning of the appearance of our youth in American-Ukrainian life there has sorely been felt the need of literature in the English language dealing with Ukraine and the Ukrainian people. From the very start, our youth has manifested an interest in Ukrainian life and cause, yet the development of this interest has been considerably hindered by the lack of this source material in the English language. And the need for it is growing more acute, day by day. To meet it partly, is one of the purposes of the Ukrainian National Association in publishing the Ukrainian Weekly. Yet even under the most ideal conditions, a weekly organ cannot do what a book can. Books, and many of them, are needed; books that our youth can have at its disposal, whether at home or public library. And it is therefore with a great deal of pleasure that we introduce this "Spirit of Ukraine."

We believe that this book, which the Association is donating to its juvenile members, will help to stir our youth into taking greater and more active interest in their Ukrainian background, and from that point a greater interest in the Ukrainian nation, its ideals and aspirations. For, no one reading this book can fail to be impressed by the cultural achievements of the Ukrainian people, particularly since most of these achievements are not products of trained artists but of the common people themselves. This book will serve as an inspiration to all of us, in pointing out that the Ukrainian people—despite their centuries-old oppression and denationalization by foreign powers, and despite the fact that they had to act as Europe's shield against Asiatic barbarism—have been able to create a popular culture that, if not superior, is equal to that of many other nations. We believe that this realization will inspire our youth to a greater appreciation of its background and to greater activity in the field of American-Ukrainian life.

The book "Spirit of Ukraine" should also open the eyes of our young people to what the Ukrainian National Association can do further along similar lines, if it only has the support of our youth. And this support by the youth can be best manifested by it joining the Association, immediately and en masse. Furthermore, the gift of this book by the Association to our youth is but another indication of the Association's regard for the youth's welfare and future here in America.

How To Obtain This Book

In accordance with the official announcement, as published in the Svboda, of the Association's Home Office, the Association will present a free copy of the "Spirit of Ukraine" to every member of its Juvenile Department between the ages of 15 to 18 inclusive. But in order to take advantage of this gift, every such young member must make an application for it to the Secretary of the local U. N. A. branch to which he belongs. All applications must be in by April 15th, 1935, at the latest. The branch Secretary will send these applications to the Home Office, which will then send the books to the Secretary to be distributed among those who applied.

This procedure is purposely being followed in order that book will find its way to those who are really interested in it. And in this manner we shall also be able to find out just how many of our youth are interested in their Ukrainian background and Ukraine.

Later, when the book has been read, we shall expect some interesting comments and discussions upon it.

YOUTH'S LEAGUE SENDS BOOKLETS ON UKRAINE

More than 50 American-Ukrainian youth clubs, members of the Ukrainian Youth's League of North America as well as those who were represented at the League sponsored Youth's Congress last summer, will receive this week a copy of "Facts About Ukraine," sent them by the Cultural Division of the League.

"Facts About Ukraine" is a booklet published by the Ukrainian Bureau in London. It contains an ethnographic map of Ukraine, a review of the Ukrainian territories and sections on the population of the various parts of Ukraine, the natural resources of Ukraine, and finally a brief history of Ukraine down to the present day.

This booklet should prove of value to our young people. Those who receive these booklets on behalf of the clubs they represent are advised by the League that these booklets are for the club's use. The League recommends that they be read at the club meeting, and thereafter kept as reference for club members and others.

The sending of these booklets by the Cultural Division of the UYL-NA is the first of the services that this newly organized Division will perform for the youth clubs. The League promises another interesting announcement for next week.

PROMINENT UKRAINIAN WRITERS DIES

Ukrainians are mourning the recent death, February 14th, of Vyacheslaw Budzinovsky, prominent Ukrainian writer, newspaperman, and former member of the Austrian Parliament. From 1921 to the present time he had been a regular contributor to the Svboda.

The deceased was born January 30, 1886 in a little village of Bavori, near Tarnopol, Eastern Galicia (W. Ukraine under Polish rule). He studied medicine at Lviv and Vienna Universities for some time, then dropped it for a literary career, which he began in 1886 by writing anonymous articles to newspapers. Besides writing stories and brochures on political topics, the latter which often caused a clash between him and the Austrian authorities, he also edited several Ukrainian newspapers. His rise was steady. He played a prominent part in the political arena, being a member of the Ukrainian representation in the Austrian Parliament. Upon the fall of the Austrian-Hungarian Empire he devoted the rest of his life to popular writings.

THANKS TO ENGLISH M. P.'S

The Presidium of the Ukrainian National Women's Council, meeting in Prague, Czechoslovakia, has recently sent through the Ukrainian Bureau in London a letter of thanks to those members of the English Parliament who have in the past championed the cause of the Ukrainian people either in Parliament or the League of Nations. Copies of the letter were sent to all those referred to in it.

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(57)

The premature death of Mar-
ian Shashkevich was a severe
blow to the Ukrainian movement
and literature in Galicia. The
work of the original "trio" (Shash-
kevich, Vahylevich and Holovat-
sky), should have been continued
as before by the remaining two,
but in fact it was not. Never-
theless, it did not die out, due
mostly to the efforts of Mikola
Ustianovich and Antin Mohylny-
sky.

Ivan Vahylevich

Ivan Vahylevich (1811-1866)
was a man of considerable schol-
arly talents, which could have
been of great service to the Uk-
rainian literary movement were
it not for a trick of fate.

He was the son of a local
parish priest. Following in the
footsteps of his father he entered
the Seminary to study for priest-
hood. Yet from the very begin-
ning, theological studies had less
of an appeal to him than ethno-
graphic and archeological studies.
Because of these latter interests

he did not complete his course
within the usual period.

At the Seminary he met Mar-
ian Shashkevich and Yakiv Ho-
lovatsky. These three formed the
famous Ukrainian "trio," that
played an important part in the
revival of Ukrainian literature in
Galicia.

Vahylevich's debut into the
field of Ukrainian literature was
in form of his anthology of Uk-
rainian folk songs, which he had
published in the *Rusalka Dniest-
rova*. Following this, he had two
of his poems published in that
early Ukrainian organ too, name-
ly, "Madye," and "Zhulin ta Ka-
lina." His literary activities how-
ever, soon became hampered by
the police and Seminary
authorities, when the latter learned
that he was corresponding with
Pohydyna, a Russian historian.

Upon completing his theological
studies, Vahylevich was assigned
to a humble parish in the Kami-
netz district in Galicia. This po-
sition was entirely unsuited to a
man of his temperament and

talents, and after a while he left
it and went to Lviv, there to
edit a Ukrainian daily. The Con-
sistory ordered his trial to be
held, on charges of leaving his
spiritual duties without permission.
It was balked, however, by his
embracing of Protestantism. From
thence on, Vahylevich, went from
bad to worse. He secured a posi-
tion as director of a local archive,
which afforded him but a bare liv-
ing. Soon he gave up his work
in Ukrainian literature and went
over into the Polish camp. Here
he remained until his death, dy-
ing in poverty and want.

Yakiv Holovatsky

The fate of Yakiv Holovatsky
(1814-1877), the last of the
"trio," was very similar to that of
Vahylevich. He was, however, more
active than Vahylevich. Upon
Shashkevich's death he took over
the lead in the work of the "trio."

Like Vahylevich, Holovatsky
also was interested in ethnog-
raphic studies. These studies led
him to make many trips through
his native land, throughout en-
tire Galicia, Bukovina, and even
those Ukrainian ethnographic
territories that were under Hun-
gary at that time. These excu-
sions took up so much of his

time, however, that his study of
philosophy suffered in consequence,
and he had to complete it at
Pest. But the trips among his
countrymen were not wasted, for
soon there appeared his four-
volume work entitled "Anthology
of Ukrainian songs of Galicia and
Hungarian Rus," which was pub-
lished in Moscow. These were
followed by several other articles
published in the *Rusalka Dniest-
rova*, one of which was a scholar-
ly dissertation upon the ancient
Slavic script. He was also respon-
sible for the publication of an
almanac for Ukrainians, which
appeared in Vienna in 1846.

Holovatsky's chief fame, how-
ever, lay in his researches in the
Ukrainian language, for which he
was appointed as professor of
Ukrainian language at the Lviv
University. Here he quickly gain-
ed the respect of all Ukrainians
and others. He was rapidly be-
coming the leading spirit of the
Ukrainian literary movement,
when he fell under the influence
of a Russian propagandist among
the Ukrainians, named Pogodin,
as a result of which he soon lost
the Ukrainian ideals of his youth
and moved to Russia.

(To be continued)

ZAPOROZHE

By S. SHUMEYKO

Based on A. Tchakowsky's account

(4)

Zaporozhe—a republic

The Zaporozhian military or-
ganization was in the nature of a
republic. In it all had equal
rights. Even the humblest Cos-
sack could aspire to the position
of Koshovey—chief of the Sich.

"Velka Rada"

All of the legislative powers of
the Zaporozhe were vested in the
General Council ("Velka Rada"),
composed of the Zaporozhian
Sich garrison. This Council met
regularly once a year, usually
after the Jordan holiday, at which
time the annual elections were
held and usual business transac-
ted. Urgent matters, such as the
invasion of Ukraine, the need of
carrying war into the enemy's
country, etc., were taken care of
at special meetings of the Coun-
cil.

On the day when the meeting
of the General Council of the Za-
porozhian Sich was to take place,
notice of the same would be pro-
claimed throughout the camp by
Cossack heralds ("litavri"). To
the accompaniment of rolling
of drums, Cossacks would steam
to the Sich square ("mydaan").
Everyone had to leave his weap-
ons behind, for obvious reasons;
Ukrainian Cossacks were rarely
known for a stolid temperament.

Annual meeting

When all had taken their places,
forming a rude circle, a fanfare
of trumpets or the firing of a
cannon would proclaim the open-
ing of the Council's session. A
riff would appear in the Cossack
massed ranks, and into the center
of the huge square would
march the Cossack high command
("starshena") bearing their in-
signias of office. These they
would lay down, as a mark of the
end of their tenure of office: the
Koshovey his "bulava," the Judge
the seal of the Zaporozhe, and the
Scribe his silver "kalamar" (ink
stand). Then would follow the
giving of reports by the various
officers of the performance of
their duties during the past year.
If the officer had performed his
duties well, he was usually re-
elected.

Elections of "starshena"

The method of election was
primitive. Candidates would be
nominated from the ranks of the
Council, and those receiving the
greatest acclaim, either by cheer-
ing or throwing of hats into the
air, were elected. Where the
the Council's decision seemed
doubtful, however, then counting
of hands was resorted to.

The Koshovey

The elections were naturally
very exciting and colorful, parti-
cularly that of the Koshovey.
Usually the Cossack nominated
for that position would demur,
claiming his general unfitness for
so exalted an office. His objec-
tions would be overruled, but if
he still persisted, then threats of
killing or drowning in the Dnieper
would usually cause him to
change his mind very rapidly. His
decision to accept would be met
with a shower of hats into the
air. Then would follow the in-
itiation ceremonies. Their pur-
pose would be to impress upon
the newly-elected Koshovey that
his power was derived from the
people and could be taken away
by them. If ranged from the
simple ceremony of smearing the
newly-elected Koshovey's head
with mud by a Sich elder, to the
one where he was perched on top
a high mound and there sub-
jected to all manner of insults,
imprecations, and beatings by the
Cossacks. When that was over
he would arise and go to his
quarters. In a few moments he
would reappear, washed and
dressed, bearing in his hand the
"bulava." His appearance would
be met with a sudden hush, for
now he was the undisputed mas-
ter of the Sich. He had to but
wave his "bulava," and a Cossack
head would roll to the ground.
Such was the power delegated to
him, and it was all the greater
in time of war.

The Koshovey's tenure of office,
usually depended upon his cap-
ability. If he made some gross
mistake or was unfit to rule the
Zaporozhe, he was usually and
unceremoniously cast out. This

impeachment would take place at
a special meeting of the Council.
Sometimes he was even put to
death, if he was guilty of gross
negligence or failure to lead his
Cossacks properly in war. Hru-
shevsky in his monumental His-
tory of Ukraine reports one con-
temporary foreign observer of
Cossack times as claiming that
during his 17 year stay in the
Zaporozhe every Koshovey came
to such an unlucky end.

The Koshovey had varied rights
and powers. He could summarily
impose the death penalty upon a
transgressor of Cossack law, for
such an offense as stealing, for
example. He confirmed the elec-
tions of the officers of the
"kureni" — the administra-
tive divisions of the Sich. He
assigned lands and fishing sites
to each "kuren," appointed Cos-
sack officers to govern the mar-
ried Cossack settlements, signed
all official documents of the Sich,
executed the decrees of the Gen-
eral Council, etc. In general, it
can be said that he was the Pres-
ident of the Zaporozhian Sich,
with, of course, far more powers
than is usually enjoyed by presi-
dents.

Other Cossack Officials

Next to be elected after the
Koshovey was the Judge. Tchak-
owsky credits him as being
third in power, the General Coun-
cil and the Koshovey preceding
him. In the absence of the lat-
ter, he acted as the titular head
of the Sich.

Following him, the Scribe was
elected. His office in the Zapo-
rozhe was similar to that of a
chancellor of a modern state. He
handled all records and corres-
pondence of the Sich, executed
its documents and proclamations,
etc.

Next came the "Oboznny,"
whose duties in many respects
were similar to those of the Chief-
of-Staff of a modern army. In
time of war he sometimes even
substituted for the Koshovey.

After him, according to Tchak-
owsky, came the "khorunzhey,"
who was in charge of the Sich
banners.

Then came the chief artillery-
man, who took charge of the
Sich cannon and had under him
a number of assistants.

The "dowbush" was in charge

of the trumpeters and other in-
strument players of the Zapo-
rozhe. The Sich had a regular
band, which played at various
official as well as non-official oc-
casions. The "dowbush" is also
credited by Tchakowsky as being
in charge of the gathering of
food supplies from the married
Cossack settlements for the Sich
garrison.

An interpreter was also elected,
although very often he was ap-
pointed. He was quite an im-
portant figure in the Sich, for
people of all races came to the
Sich, and someone had to trans-
late their talk. He had to know
a number of languages, including
the Ukrainian, Polish, Russian,
Greek, Turkish, and Tartar.

Next to be elected was the
"shafaar," the chief treasurer, or,
in the modern sense of the word,
minister of finance.

Besides the above officers elected
by the Council, the "polkov-
neks" were elected too. But the
latter were more military officers
than administrative officials, al-
though both served in times of
war.

"Polks"

In times of peace the adminis-
tration of the Sich was based
upon the "kureni." In time of
war, however, the "kureni," head-
ed by the Otaman, ceased to be
administrative districts, and their
place was taken by the so-called
"polks," commanded by the "pol-
kovnek."

Division of the Zaporozhian Army

The "polk" was the largest
division of the Zaporozhian army.
Its number varied, but usually was
around 500. The "polk" in turn
was divided into five "sotni," com-
manded by a "sotnyk." The
"sotni" were divided into "des-
yatki," headed by "otamans."
This division is based on Hru-
shevsky's account. Military or-
der in the Zaporozhian army was
kept by the "osauli"—members
of the Koshovey's staff. Such was
the official division, which varied
in times of war. For example,
in the battle of Khotyn, in place
of the usual 4 "polks" there were
11, and in each "polk" there were
from 1600 to 4000 Cossacks.

(To be continued)

A NEW BOOK ON UKRAINE

Thanks to the material assistance of the Ukrainian National Association, there appeared recently a book entitled: SPIRIT OF UKRAINE: UKRAINIAN CONTRIBUTIONS TO WORLD'S CULTURE.

To Meet a Varied Demand

The purpose of this book, as stated in the Preface, is to meet a threefold demand. The American public has witnessed various parades of the people of Ukrainian descent protesting against various occupants of Ukraine. Exhibitions were held, in various cities of America, of Ukrainian folk-arts, of Ukrainian folk-music, Ukrainian folk-dancing and these exhibitions aroused in the Americans the desire to know more about these exotic creations and their creators. The people of Ukrainian origin were not always able to supply them with further information; they needed a book which could assist them in giving such information.

The Questions answered

To satisfy these three demands, the United Ukrainian Organizations of the United States prepared a book which was to give a picture of Ukrainian contributions to world's culture. It does this in three sections. The first of them furnishes the reply to the question, What is the service done by the Ukrainian people, by their very existence, to the cause of humanity? The second section gives an answer to the question, what contributions have the Ukrainians made to the treasury of world's culture? The third section gives an answer to the question, Who are the men who represent in the most typical way Ukraine and what do they stand for?

Three Ukrainian Nations

Section I, gives an outline of history of the Ukrainian settlement and the Ukrainian national organization. Short and concise, the outline omits details, laying the stress upon the service which the Ukrainian people performed in the development of human race. We see before ourselves three Ukrainian nations rise. The most powerful and lasting of them all, the old Ukrainian principality, centering around Kiev, is the bulwark of European civilization against the onslaught of the nomadic races of Asia. The Cossack republic of the seventeenth century is the precocious, so to say, champion of the republican principle in the days of absolutism and monarchies. The Ukrainian People's Republic of our days is the champion of democracy and self-determination of nationalities. Though each of these nations failed in the end, yet it seems to be the death for the principle, so that the principle may be preserved and handed down to progeny.

Ukrainian Culture Contributions

Section II, treats specifically of the various phases of Ukrainian cultural contribution.

First, the general questions of the Ukrainian cultural ability are discussed. Facts are given illustrating the great Ukrainian intellectual curiosity, keen cultural alertness, which made them, Ukrainians, observe and absorb the cultures surrounding them and the cultural originality which made them transform those foreign contributions into a specific creation of their own.

Secondly, the cultural influences of the Ukrainian people among

the neighbors, the Rusians, Poles, and Southern Slavs are depicted. As these are often denied by the beneficiaries, the words of great cultural leaders of these peoples are often quoted, here and throughout the book, to throw into proper relief the chauvinistic claims of the national enemies of Ukraine.

Following this, a detailed picture is given of the various facets of Ukrainian culture.

First, the Ukrainian literary contribution is studied. What has the Ukrainian literature contributed to the general store of world's literature? What values are found in it by those who undertake the labor to delve into it? What made the various enemies of Ukraine persecute it? What loss to humanity has been caused by these persecutions? What is the promise of a freely developing Ukrainian literature?—such are the questions which the book tries to answer to the reader.

Special attention is paid to the folk-literature of Ukraine, which owing to the persecutions of the written Ukrainian literature, has been called upon to play the role like no other folk-literature has played.

Ukrainian folk-music is closely connected with Ukrainian folk-literature. Like literature it has its history, corresponding to the experiences of the Ukrainian people. The modern Ukrainian music has produced already a line of great composers, which are quickly winning recognition not only in Ukraine, but abroad as well.

The Ukrainian folk-dance, the Ukrainian national costume and the Ukrainian home-crafts, have already won for themselves a wide acclaim in America. We are proud of them, and we like to speak of their beauty. But where is their general human appeal? Even those who speak of it seldom know. The book undertakes to analyze these elements of appeal, a matter of great importance for those who might like to use Ukrainian folk-arts for their own original creations.

An especially wide treatment in the book receives the Ukrainian painting, which has attained already several times in the past high levels of development, which, alas, were forgotten. "Spirit of Ukraine" resurrects the glory that was the Ukrainian painting in the days of such men as Dmytro Levitsky, Volodymyr Borovikovsky, and Elias Repin.

The peculiar Spirit of Ukraine manifests itself also in the moral, legal and religious conceptions and attitudes of the Ukrainians. What is that moral, legal and religious heritage of the Ukrainian race? What have the Ukrainian people contributed in these spheres of thought and feeling?—asks the thoughtful reader, and the book offers answers to these vital life questions.

Who Represents Ukraine?

When you speak of America, you think of George Washington, Abraham Lincoln, Theodore Roosevelt, Woodrow Wilson, Henry Ford, Thomas Alva Edison, Jane Adams. They are representative Americans. Of whom would you speak, if you were asked to enumerate representative Ukrainians? In whom do the tendencies of the Ukrainians find their most typical expression?

Well, did you hear of the tendencies of the Ukrainians in the days of princes? Do you know they were expressed in the epic poem "The Word of Ihor's

PREHISTORIC UKRAINE

An interesting contribution to the question, what was the culture on the lands of Ukraine in the pre-historic days, was offered by Harold Peake and Herbert John Fleure in their work PRIESTS and KINGS, published as part IV, of the series of THE CORRIDORS OF TIME, by Yale University Press, in 1927.

This volume sketches the phase of human evolution which led to the cultivation of the soil, and this to permanent settlement and this, again, to intercourse and trade, growth of cities, rise of first written records, origin of permanent priesthood and monarchy. It traces this evolution in Mesopotamia, Egypt, Greek Islands of the Aegean Sea, and Asia Minor, in the Danube Basin, and finally in the Black Earth Lands of Ukraine.

To these last the authors devote a whole chapter. They call them the "richest agricultural lands in Russia," and its historic economic importance they emphasize by calling Ukraine the granary of Ancient Greece and of Modern Europe.

The Originality of Ancient Ukrainian Culture

"Though the Black Earth Lands have not yet, except in Galicia, been explored archaeologically as thoroughly as most parts of Western Europe," the authors say, "a large number of sites have already been described; these have produced evidence of a very distinct type of civilization, beginning at an early date and lasting for many centuries."

The pristine age of this culture is attested by the fact that "two distinct periods (of that culture) can be distinguished at a few sites. This is especially true for Cucuteni in Roumania and for Tripolye (Tripilya), near Kiev, on the west side of the Dnieper." A further site at Horodnica in Galicia has much in common with the earlier phases of these two sites, and is considered by most authorities to be contemporary with them.

The settlement of Horodnica (the Ukrainians call it Horodnytsya) lies at the extreme eastern end of Galicia. The pottery discovered in that site have the same shape and the same spiral de-

corative designs as the pottery discovered in at Cucuteni, in Roumania. Some of the fares, however, which appear commonly at Horodnytsya, resemble very closely those found at Tripilya.

"The Culture of Tripilya"

"A number of village sites near Kiev, all on the west of the Dnieper, have been explored by Chvojka (read: Khvoyka), and the civilization found there has been named after the chief site, Tripolye or Tripolje. Here Chvojka recognized two periods, which are known as Tripolye A and B; most authorities are agreed that the earlier layers at both sites (at Tripolye and Cucuteni) are contemporary.

"Most of the pottery from Tripolye A is of that grooved type that was met with, though rarely, at Cucuteni A, and that appears also at Morodnica. Painted pottery was found on the sites, but it was scarce, and it has been thought that it had been imported from elsewhere and not made on the spot. The commonest shapes are tubular stands, resembling dice-boxes, and pairs of such stands, linked together by cross-pieces and with handles at the top; these are known as binocular vases. They are also large pear-shaped urns.

"The huts of these people were arranged in wide circles near streams. Metal was known there, for several copper implements were found, including flat axes and a kind of small pick-axe. Perforated hammer-axes and mace-heads, as well as celts of stone, are said to have been found, and simpler tools of flint, bone, and horn. Clay figures were not common, but both erect and seated specimens were found. It is believed that the inhabitants of these settlements cultivated grain, and it is hard to believe that they could have lived in such villages were this not the case. They certainly kept domesticated animals, for bones of swine, sheep, cattle, and horses were found in plenty among their refuse. It would be unwise, however, to conclude that all these animals had been domesticated! some, especially the horse, may have been hunted and killed for food."

Thus the authors follow up with a discussion of the question, whence came these people and their civilization? The reader who is interested in such question will find it useful to read both the discussion and the sources given at the end of the chapter.

Very instructive is the chapter on the races of the world, which attempts to classify the human races according to the culture.

ZAPOROZHE

(Continued from page 2)

Cossack pay

A fair idea of the order of importance of these Cossacks officers can be gained from their pay. The Koshovoy or Hetman received 120 zlotys (gold pieces) every quarter year, "polkownek" and "obozney" 30 zlotys a piece, "osaul" 16, "sotnyk" 15, scribe only 10, "desiatnyk" 9, artillerymen, 12 a piece, musicians and color guards 8. Cossack privates 7, "furman" (driver) 3.

As we see, the Scribe was not as highly regarded by the Cossacks as the military officers, although his duties were most difficult indeed.

(To be continued)

Legion"? Do you know how a simple folk-philosopher Skovoroda expressed the philosophy outlook of the Ukrainian masses? You heard, of course, of Taras Shevchenko, but do you know in what respect he was a representative Ukrainian? And can you think of the name of the representative Ukrainian woman, the woman who represents the fortitude of the companion of the sturdy Ukrainian man who for a dozen centuries stood guard on the eastern frontiers of European culture?

It has upwards of thirty illustrations and almost all of them are illustrations which are not known to you. There is a map of Ukraine, dating from the seventeenth century. And there is an index so that the reader may find at once a name or a fact he is looking for.

Such are the contents of the book, which the Ukrainian National Association offers to the youth of Ukrainian origin. Evidently, its purpose is to prevent that youth from squandering the rich heritage of Ukrainian culture.

"WHAT WE STAND FOR"

(Dedicated and written for the Ukrainian A. C. of Bayonne, N. J.)

U's for Ukraine our darling mother, dear
K's for Kiev our capitol over there
R's for Ready and that we'll always be
A's for Aim to make our country free
I's for Initiative which we put into song
N's for Natural Resources, which to Ukraina belongs,
I's for Industry which is forming among our throng,
A's for Athletics which tends to make us strong,
N's for Nat'l Home—may it exist long!
A's for Athletics, in which we compete,
T's for Try Again and smile at defeat,
H's for Honest and this we'll be
L's for Long for sweet liberty
E's for Education to learn about
T's for Trustworthy which got us our fame!
I's for Independence—which someday we'll know
C's for Cooperation,—to fight our great foe!

C's for Club which takes in, us all
L's for Loyalty from spring until fall
U's for Ukrainians who should answer her call—
B's for "Black Earth Region" the dearest of all!

ROSE "CARO" KOBELLO
JOSEPH R. DOWHAN, Sec'y
Ukrainian A. C. of Bayonne, N. J.

HEARST AND COMMUNISM

Eloquently written bouquets are undoubtedly wending their way to publisher William Randolph Hearst, for instigating the greatest anti-Bolshevik drive in American history.

It is safe to assume that Mr. Hearst has, for a good many years, been well aware that the helpless people in Soviet Ukraine were being trampled to death under the hoofs of the "Four Horsemen" which the Bolsheviks had let loose upon them. Yet he has never deemed the fact worthy of comment to any great extent. That is, not until he discovered that the roguish scamps in the Kremlin had absolutely no intention of keeping their promise not to spread Red propaganda here in the United States.

And now, fearing for America's safety, (or possibly for the safety of his newspaper-chain)—Mr. Hearst is sufficiently aroused. At last he is pointing an accusing finger at the bad Bolsheviks and indignantly crying, "For shame! you rascals, for the deplorable conditions prevailing in famine ridden Ukraine!" He also has gripping articles and pictures in his various newspapers that are even more convincing as proof of the Soviet's tyranny in the Ukraine than his own personal "finger pointing." For this expose, belated as it is, Mr. Hearst also deserves flowery worded bouquets.

In the event that the Bolsheviks had not broken their promise—would Mr. Hearst have presented the damning evidence collected by Garret Wells and Thomas Walker to the American public? Or would he have maintained his silence about the suffering Ukrainians?

DIMITRY HORBAYCHUK.

AN APPEAL

The Executive Board of the Ukrainian Plast (in Europe, with headquarters in Praha, C. S. R., is asking for support to help it continue its work. Some of that work consists of furnishing equipment and printed scout material for the thousands of young boys and girls throughout Europe where there are Ukrainian Scouts (Plast).

Scouting is a system of curriculums which prepares a boy and girl by systematic study through group work and play to be ready for all necessities and emergencies in private and community life. It favors no religious faith, and is a non political organization. By group work it furthers national and community consciousness.

A few years ago the Polish authorities forbade the continuation of the Ukrainian scouting organization in Western Ukraine. All its stock and furnishings were destroyed. Its headquarters were closed; with this act a cross was placed on further progressive work among the young Ukrainian generation.

A couple years ago, several scout-minded men and women formed a group in Praha to help scouting in those regions where it is possible. Despite the efforts to fill the demand for material and literature the executive board is faced with the old problem of funds needed to carry on the work. They have turned to us in America for support. As many Ukrainians generously aid Ukrainian organizations in Europe, we believe that upon presenting the circumstances of the Ukrainian Plast to the youth, we may be able to help them by voluntary subscriptions to their maintenance fund.

A committee has been formed for the purpose of raising money towards the Ukrainian Plast publication and maintenance fund. The plan to appeal to the Ukrainian public to become "Contribution Members" will be first followed in raising money which is urgently needed. The set dues for a contributory members are one dollar a year for each individual. Other sums are requested as contributions from groups such as clubs, societies and communities.

The committee does not have the means of getting in touch by mail with the entire Ukrainian population in America and we therefore appeal to all through this medium to help this fund. We appeal to readers to bring this matter before your fraternal meetings, and to your friends.

The committee consists of:—Mrs. P. Bilon, Trenton, N. J.; Mrs. N. Daneichenko, Teaneck, N. J.; Mrs. S. Dembitsky, Plainfield, N. J.; Mrs. N. Fenchunsky, Metuchen, N. J.; Mrs. W. Gallan, Philadelphia, Pa.; Mrs. D. Halychen, Jersey City, N. J.; Miss Helen Hawryliw, Woodbridge, N. J.; Mrs. V. Kedrovsky, Metuchen, N. J.; Mrs. E. Revyuk, Long Island City, N. Y.; Miss Olga Soltys, New York City, Mrs. P. Zadoretzky, New York City.

Help us to aid the Plast to publish a Ukrainian HAND BOOK for which about five thousand scouts are waiting.

Help us to finance a trip to America of as many as possible of Ukrainian scouts to attend the American Boy Scout Jamboree which will be held in Washington, D. C. in August 1935. Over thirty thousand scouts are expected to attend.

Help to build strong youth! They will form in the future the backbone of the Great Nation.

All Contributions, subscriptions,

"FORTUNE-TELLING"

It surprised me greatly to have read an item in the Ukrainian Weekly, which stated that people of the United States actually spend \$125,000,000 a year on fortune-telling. There are approximately 140,000,000 people in this country, which means that, on the average, each person spends a little less than a dollar to have his fortune told! Why, it sounds unbelievable!

There are many ways of telling a fortune; the most popular of these methods are astrology, palmistry, cards, numerology and crystal-gazing.

Astrology is defined as "predestination by the stars," which means fortune-telling by the stars. (Astrology is not to be confused with astronomy). It is surprising to know that many people really believe that stars which are millions and even billions of miles away have an effect on their lives. Some people have even gone as far as to live in strict accordance with what "their" stars "tell" them... even to the extent of marrying a particular type of person. Astrology was denounced as being a "fake" long ago.

Palmistry is defined as follows: "The pretended art of foretelling the future by examination of the lines and marks of a person's hand." When the dictionary defines palmistry as a "pretended art" nothing else need be said. Fortune-telling by cards is also an obvious "fake," while numerology (fortune-telling by numbers) is still another. Crystal-gazing happens to be the biggest "fake" of them all, even though it is rather popular with persons connected with society.

Practically all so-called "seers" (person who can foretell your future by "concentration of the mind") are just so many "fakes".

It is a curious fact that persons who believe in fortune-telling are usually superstitious. I know one person who, upon breaking a large mirror, immediately went into consultation with an astrologist. Many persons do not even know that they are superstitious. For example: I was walking along the street with a friend, when a black cat suddenly ran across the path. My friend did not make any comment on this forerunner of "bad" luck, and when I questioned him as to his superstitiousness he replied in the negative. About five minutes later, however, he found a coin, the "head" side of which was facing him. He was greatly delighted in finding the coin "heads-up" and informed me that it was a "sure sign of good luck!"

It will be a long time before fortune-telling and superstitions fall into discard. That it will eventually there is no doubt. Common sense will prove to the majority of the people how foolish it is of them to believe in fortune-telling and superstitions. The practice of telling a fortune is a very ancient one, however, and as more and still more people are having their fortune told every day, no one can quite say how long it will be before common sense comes to the rescue.

THEODORE LUTWINIAK,
U. N. A. Member, Branch 69.

and membership fees will be acknowledged by the treasurer, Mrs. Emil Revyuk. They will also be publicized in the Ukrainian press. The committee's address is in care of:—Mrs. Vladimir Kedrovsky, Amboy Avenue—Box A-13, Metuchen, N. J.

(K. S. K.)

I DIDN'T KNOW

that a weekly magazine which costs twenty-six cents to produce is sold to millions for five cents. (Could it be "Colliers"?)

that the scientists tell us now that a diamond and common charcoal are essentially one and the same substance. (So is the soot in our chimneys for that matter; it also is charcoal or, more accurately, carbon.)

that in 1929 it cost \$4 to make an automobile door. Today it costs 15 cents.

that the longest English word found in any dictionary is Antidisestablishmentarianism. (Can you handle it?)

that the tallest building in New York and the tallest in Chicago were built on profits at five and ten cents.

that King George I of England (1714) could not speak nor write the English language.

that the inventor of the silk hat was arrested and fined \$2,433.25 for wearing a tall structure, with the intention of frightening timid people. (Today, even the timid wear them.)

that Sidney Mitchell, is the richest man in the world today. His loss in the market crash of 1929 was only \$3,000,000,000.00 (Three billion).

STEPHEN M. BAKALIK.

"MISS UKRAINKA" TO BE PICKED

In conjunction with the holding of a ball by the Ukrainian Radio Program in Philadelphia this Saturday, a contest to pick "Miss Ukrainka" will be held. Those who are taking part in this contest are Mary Tacynyc, Mary Wladyka, Marusia Saraban, Vera Kostyk, Marie Kunychka, Marie Shych, Pauline Shybal, Rose Beluch, Julia Rudick, Julia Churylo, Sophie Mushchynka and Helen Stepaniak.

A PHILADELPHIAN.

BROOKLYN, N. Y.

GRAND ANNUAL DANCE tendered by Young Ukraine Baseball Club, Sunday Evening, March 10, 1935 to be held at Grand Paradise Ballroom, Grand & Havemeyr Sts., Brooklyn, N. Y. Featuring: Jimmy Devine & his Arcadian Ramblers. His first appearance in B'klyn. Commencement 7 P. M. Admission 40 cents 49,55

CARTERET, N. J.

L. U. C. BASKETBALL TOURNAMENT. Ukrainian Social Club of Carteret v.s. Ukrainian Social Club of Mahanoy City, Pa., Saturday Eve., March 9, at Carteret High School Gym. 8 P. M. Admission 10 cts. 55

CARTERET, N. J.

L. U. C. BASKETBALL TOURNAMENT. Ukrainian Social Club of Mahanoy City, Pa. v.s. Ukrainian Athletic Club of Bayonne, N. J., at Slavak Hall, Wheeler Ave., Sunday, March 10, 1935 at 2:30 P. M. Admission 40 cts. 55

CARTERET, N. J.

PRE-LENTEN DANCE given by Ukrainian Social Club Sunday evening, March 10, 1935, at the German Lutheran Hall, Roosevelt Ave. Music by BOBO'S PLAYBOYS commencing at 7:30 P. M. Admission 25 cts. 55

NEW YORK CITY.

THEATRICAL PERFORMANCE (4-Act Drama) sponsored by the 11th Branch of O.D.W.U. on Saturday, March 9, 1935, at Ukrainian National Home, 217-19 E. 6th Street, N. Y. C., at 8:00 P. M. Admission 50 cts. A dance will be held after the Play. Blue-Falcons Orchestra. 55