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STUDENT AID FUND FOR UKRAINIAN COURSE

The Ukrainian University Society of the New York Metropolitan Area, member of the Ukrainian Youth's League of North America, announces that contributions to the amount of \$175.00 have thus far been received, to aid as many needy and deserving American-Ukrainian students as the amount permits to take the new course in Advanced Ukrainian which is now being offered at Columbia University on Friday evenings. A detailed report of contributors and distribution of funds will be published in the near future. Contributions should be sent in care of Mr. Stephen Kurlak, 236 E. 25th St., New York, N. Y.

UKRAINIAN CHEMISTS DEVELOP SUBSTITUTE FOR BLOOD

MOSCOW, Sept. 6.—Artificial blood, containing all the salts in human blood, has been developed and put to use as a substitute for professional donors, chemists in the Ukrainian Institute of Pathology, announced today.

The blood substitute, called "Ukrinfusin," is claimed to be far better than any previous preparations of the kind. Chief among its advantages is that it can be preserved for long periods of time, the chemists reported.

In a classic experiment, Prof. Serge Bruhanenko recently emptied a dog's veins of its blood and filled them with the substitute. The animal lived for some time. Through the discovery, the necessity for blood donors will be done away with, it is declared. The artificial blood will last in good condition for upwards of 45 days, the chemists said.

(Universal Service)

TRANSPLANTING OURSELVES

One could expect naught else from an authority on plant life, Dr. Nellie M. C. Payne—formerly of University of Minnesota, than to use the gardener's term "transplanting" in referring to the transition and adjustment of immigrants to their American environment. Yet her choice of the word is a particularly fortunate one, as it best describes the process. Writing in the pamphlet "Signal Fires," published by the Department of Education, ERA, St. Paul, Minn., she touches upon an acute "second generation" problem that has been treated so often upon these pages:—

"If there was but one generation to be considered the problem of transplanting ourselves (older generation) would not be as difficult as it is. The children of the immigrant are in a sense worse uprooted than he. At least, to use the figure of the gardener, he has a good round ball of soil from the old country about his roots. The second generation has never felt the beauties of the old country, often has never even seen them. This generation thinks that part of being a good American is in the forgetting the language, the poetry, music, and pictures of the old world. If the new world culture could be taken on before the old world culture was entirely cast off the net result might be a little crude, but would not present either a problem for society or an unhappy and ill-adjusted bewilderment for the individual. We all have known young Germans, or Italians, or Norwegians (and Ukrainians!) who try to despise the language and customs of their parents, and yet never to acquire any new culture worth the name."

OUR DUTY TO CORRECT

In today's issue of the Svboda there is reprinted from the "Hartford Courant" an account of a Ukrainian song and dance exhibition which was held in Hartford, Conn., before a crowd of about 4,000 persons. It is entitled "Ukrainians Win Ovation With Show," and reports also that the local young people of Ukrainian descent played a prominent role in the show. On the whole the account is an excellent bit of reporting. Yet its writer falls, innocently enough—no doubt, into one serious error. In commenting on the Ukrainian songs sung there he declares:

"All of the songs were marked by the simplicity and freshness of folk music. Their special coloring however, seemed decidedly on the Russian side. The performance by the choirs, too, added to the Russian atmosphere, stressing as they did the bass voices."

This, of course, is not the first instance of an American reporter falling into the common error of linking Ukrainian songs with those of Russia. It has happened many times before, even in music journals, where there is no excuse for it. Yet it is our constant duty and that of our youth to seek to correct all such errors by tactfully bringing them to the attention of those who make them.

Only last week in an article on The Ukrainian Folk Song, by Michael Hayvoronsky, we quoted the following pertinent excerpt from the Swiss press:—"Speaking generally, it can be said that Ukrainian songs are entirely different from the Russian songs and their nostalgic tendencies. Ukrainian songs reflect in their energetic rhythms and in the nature of their melodies flowering health and decided optimism. In them can be heard the will of a people who desire to be free and who believe in a fine future." (Journal De Geneve, July 15, 1921, Geneva). And we quoted further from a French source that the Ukrainian song "has not even a trace of that grief and that 'gout de cendre' (ashy taste) which Russian music has." (La Depeche, Sept. 23, 1919, Paris).

The confusion in the minds of many people regarding the national and cultural differences that exist between the Ukrainians and the Russians has its origin in the efforts of Czarist Russia to denationalize the Ukrainian nation, upon which, by force and treachery, it had imposed its rule. Even the Ukrainian language was banned, while the ancient name Ukraine (dating back to the 11th century) was erased from the map of Europe and "Little Russia" substituted in its place. Every means was used, brutal force not excepted, to stamp out the Ukrainian nationality and convince the outside world that there never was nor ever will be a Ukrainian nation, culture, language and song.

No wonder, therefore, that lovers of freedom and justice hailed the collapse of Czarist Russia and the arising of an independent (but short-lived) Ukrainian state on the site of Ukraine. "To musicians, especially singers," wrote Andre Tridon in "Musical America" (March 2, 1918, New York), commenting on the differences between Ukrainian and Russian songs, "the independence of Ukraine means a great deal. It will mean the letting loose of a stream of melody which has been arbitrarily dammed up, forced into subterranean channels, but fortunately not dried up." And how true were these words was swiftly and strikingly illustrated by the triumphal world tour of the famous Ukrainian National Chorus under Prof. Alexander Koshetz and by the appearances of other Ukrainian choruses since.

Nevertheless, efforts upon the part of Russian chauvinists to decloud the differences between Ukrainian and Russian culture, including songs, have not ceased. All these efforts have one common origin—Pan-Russianism. Scratch the surface of Communism in the Soviet Union today and you will uncover the features of the old Czarist, chauvinistic and imperialistic Russian Bear.

Our youth, however, must help keep this bear where he belongs—in his own cage.

YOUTH TODAY

WHOM THEY PREFER

Whom do children between the ages of 5 and 9 prefer, their fathers or their mothers? Such was the question propounded by Dr. Margaret Simpson, research assistant at Teachers College, Columbia University.

The question has often weighed upon the minds of each of the parent, but Dr. Simpson can claim to be the first to have made the question an object of inquiry. So far it was accepted to be the duty of the child to love the parents equally well, and once that was his duty it was considered wise to inquire how the child breaks the injunction.

Well, now the parents may know that young children like their mothers better than their fathers. Some of them do not like fathers because fathers use a strap. Others because their fathers pass too little time with them.

FEDERAL RELIEF FOR STUDENTS

Thirty-five thousand needy students in high schools and colleges throughout the state of New York will receive \$400,000 this month from the National Youth Administration.

With registration totals incomplete, 22,000 high school students and 13,000 others in colleges and universities have been selected by the heads of their institutions to receive the subsidy, which means the difference between continued study and futile job-seeking for most of the students. All of them come from families on relief.

"HEADWORKERS" VS. "HANDWORKERS"

Special high school curricula for the "headworker" and the "handworker" to prevent continuance of secondary education in "bewilderment" was advocated by Dr. Dixon Ryan, Union College president, at Saranac Lake, New York.

"Segregation among young intellectuals is called cruel," he told the annual convocation of the New York State Council of School Superintendents. "Yet no one speaks of the cruelty of putting the head-minded boy and the hand-minded boy in the same high school class, and the incidental cruelty to society, which in paying for their education with school taxes and for a time foregoing their productive labor, is entitled at the end to have each at his trained best."

"Fitting the high school curricula to the needs of the students has many revolutionary implications," Dr. Ryan said. "It means we shall classify American youth at the age of 14, into prospective headworkers and handworkers. That we shall admit the latter are bound to be vastly more numerous than the former and that we shall suit education to destiny. Europeans have always done this, but we have prided ourselves that the Declaration of Independence vetoes all classification of society for America and believed that we would lead the world to adopt our benevolent doctrine."

"The chief difficulty in adopting the scheme of selection would be the dread of neighborhood opinion on the part of many parents who fear that fate—they will say the elementary school principal will classify their progeny as handworkers."

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH
(A free translation by S. S.)

(83)

Trokhym Zinkivsky

Trokhym Zinkivsky (1861-1891), friend of Hrinchenko, from the very outset of his literary career was an ardent Ukrainian, as can readily be perceived in his publicist works: *Moloda Ukraina* (Young Ukraine), *Natsionalne Petanya v Rosiyi* (The Nationalist Question in Russia), *Shevchenko v Svitli Evropeyskoyi Kritik* (Shevchenko in the light of European literary criticism—f. t.). His poems and novels are of lesser importance. Some good portraits of village life, drawn mainly along satirical lines, are his *Monsh-Kozache* (O, Monsieur-Cossack), *Son* (Dream), *Kudoyu Yti* (Which road to take), and others.

Ivan Manzhuza

Ivan Manzhuza (1851-1893), ethnographer and singer of peasant origin, is best known in the

field of literature by the following works: *Divchacha Duma O Pokrovi* (The Maiden's thought about the feast of the Intercession of the Holy Virgin), *Burlaka* (Vagabond), *Nechesnaya* (Dis-honorable), *Lilyi* (Lillies), *No Khreschatym Barvinkom* (With a Non-Crossed Periwinkle), which outstand by their fine prose.

Peter Nischynsky

Peter Nischynsky (1832-1896) left behind him some very valuable translations of ancient classics into the Ukrainian tongue, such as the *Odyssey* (translated under the pseudonym of Petro Bayda). He also won considerable fame for himself as a composer with his divertissement of *Vechernitsi* (Evening Gambols).

Osyp Makovey

Osyp Makovey (1867-) was a talented poet, novelist and liter-

ary critic. His short stories *Klopoti Savchikhi* (Savka's Troubles), *Vuyko Dorko* (Uncle Dorko), *Oferma* (Clumsy Soldier), *Novi Chasi* (New Times), *Vesnyani Buri* (Spring Storms), *Nashi Znakomi* (Our Acquaintances) are infused with light humor. Some of his humorous poems are *Podorozhi Do Kleva* (On the Road to Kiev), and *Revun* (Roarer). More serious and broader in scope are his novels: *Zalysye* (Name of a village in Galicia), and *Yaroshenko*. He also published a fine work—*Zhytyeyps O. Y. Fedkovicha* (Biography of Osyp Yuri Fedkovich). Besides, Makovey is also known as the author of satirical serials that appeared in the *Zorya* (Star) as well as of critical scientific works that appeared in the *Literaturno-Naukovy Vistnyk* (Literary Scientific Herald). A post-war collection of his writings, *Krovave Pole* (Bloody Field) is a delight to a lover of the Ukrainian language, yet it bears too strong a tinge of pessimism

arising, no doubt, from the war. However, his later work, *Pryzhmurenym Okom* (Through half-closed eyes) is free of all pessimism and bitterness. After V. Stefanyk and M. Cheremshyna, Makovey is the third ranking novelist of Galicia.

Timothy Bordulyak

Timothy Bordulyak (1863-), a priest from the Ternopil district, wrote under the pseudonym of Vetlyna. His stories are of a usual pattern filled with humor and yet portraying with pathos the sad fate of the peasants and workers. Among the more important of his works are *Dal Bozhe Zdorovlya Korovi* (God grant health to the cow), *Did Makar* (Elder Makar), *Dlya Kho-roho Fedya* (For the Sick Fedir), *Pershey Raz* (First Time), *Bidney Zhydok Ratuya* (The Poor Jew Ratuya), *Osh Kudi Me Pidemo* (This way we shall go), *Buzhki* (Storks), *Ivan Brazilyets* (Ivan from Brazil). In all his works, Bordulyak is a realist.

(To be continued)

THE UKRAINIAN LANGUAGE IN AMERICA

(Address delivered at the Third Ukrainian Youth's Congress of America (Detroit, 1935) by Joseph D. Stetkewicz)

The majority of those assembled here today have come from locations which have a large enough Ukrainian population to justify the existence of a Ukrainian school. The absence of such institution is without doubt on the increase, and such a condition should not be too severely criticized. It is only natural for the trend to be away from the Ukrainian language to the English. The causes for such a state include human inertia (a large part), lack of parental encouragement, and lack of adequate facilities for the teaching of the Ukrainian language in classes. Nevertheless, the Ukrainian spirit persists.

But let us concentrate, not on the causes, except in contemplation of their elimination, but rather upon the situation as it actually exists. The Ukrainian-American who fails to profit by any opportunity to learn the Ukrainian language now, will probably regret his near-sightedness at a later date. In the case of adults, it is only themselves they can blame, but in the case of our youth, the part played by the parents is of prime significance. Those whose parents have come from the other side are in the most favorable position as regards opportunities for learning the language. The youth is taught the English language in the American schools, and the home should serve as a school for our mother tongue, especially since in many instances the establishment of a community school has met with failure.

In some cases, however, the desire of the parents to learn the English language eliminates the home as such a school. In this event, the parents should consider it their loyal duty, not only as Ukrainians, but as parents who wish to benefit their children, to send them to a Ukrainian school. In nine cases out of ten, upon the youth's reaching the age of self-support, the parents are sincerely thanked for the strong hand which may have been necessary to force proper attendance.

If such a school is non-existent in the locality, then surely there must be some local Ukrainian organization which could point out the usefulness of the Ukrainian language and arouse an interest in its study, either indirectly, by offering various sorts of competition with prize offers (which constitute a goal for the achievement of which both youth and adults are naturally inclined), or directly, in the home, by demanding that the Ukrainian lan-

guage be spoken when addressing the parents.

Such a program cannot, at the present time, be fostered by this national group, but the above, or a substitute method, can be established in the locality represented by the ambitious delegates assembled here.

Now let us examine the status of the high school and college student. From the second generation on, is the period during which the Ukrainian language can be taught and learned with the greatest success. In several locations this class of student may now obtain credit for such course towards his diploma or degree. This statement is substantiated by the fact that several high schools now offer Ukrainian as an elective language, and that one of the largest eastern universities* is offering a course in Advanced Ukrainian this fall, with the prospect of future courses in elementary Ukrainian, and the history, literature, and culture of Ukraine, provided sufficient interest is shown.

With such available opportunities there is little reason for ignorance of our language, except complete failure to visualize the material advantages derived therefrom. What are these advantages? Each of you can answer that question according to your position. The outstanding benefits derived include the ability to understand any other Slavic languages, and the use of such in research work in college courses in all fields. An employment application which states that more than one language is spoken is always given preference, other things being equal.

In general, the study of the Ukrainian language seems to tend towards individual ambition, which is somewhat evidenced in the primary group, much more in the high school and college group, and increasingly among American students of Slavic languages, literature, history, and culture. The individuals of the last class mentioned are coming to the realization that the Ukrainian language does differ from the other Slavic tongues, and that only with a knowledge of Ukrainian can they obtain a true picture and explanation of anything Ukrainian.

Spelling

The second topic is curtly entitled "Spelling," curt because a more appropriate title would demand a paragraph. The word "spelling" is in itself a simple word and the meaning is known to all.

* Columbia University—Editor.

But how often does one pause to reflect upon the significance of the meaning? How important is spelling in the field of education, knowledge, and history? What part does spelling play in the legal profession? In attempting to answer such questions one inevitably arrives at the conclusion that the role is indeed great.

The significance is more apparent when one realizes that ideas, history, and the sciences are relayed from person to person, from one group to another, and from one nationality to another, by means of a standard system of spelling.

And so for us, for all Ukrainians, it is essential that each one of us reflect upon the question "How important is it for us to adopt a standard American spelling for the names of our famous poets, painters, musicians, and scientists?" When an American student encounters the name 'Ivan Franko' and finds three different spellings, he is led to the belief that either three distinct Frankos exist, or that the person is not known well enough to rate an established spelling. Such a state of affairs should not be tolerated. We ourselves use the same spelling at each signature, and correct him who misspells our name.

In the American universities, at the present time, there is a decided increase in the amount of research work being done in the fields of Ukrainian literature, history, and sciences. The students naturally resort to Russian, Polish, German or French translations and sources for their information, with the result that a Ukrainian name can be distorted beyond recognition. For example, the Ukrainian writer, Mikola Hohol, is known to the world only as Nikolai Gogol, merely because the Ukrainian equivalent of 'h' is read as a 'g' in Russian. Another commonly met difference is the Russian ending 'ov', as distinguished from the Ukrainian 'iw'. With these differences in mind, it is readily apparent that such famous Ukrainian personalities and figures as Hohol, Hrushevsky, Kostomariw, Ihor, Holovatsky, and Drahomaniw, are not known as such to an American student of Ukrainian literature.

The American public, through the medium of the press and radio, is daily being confronted with the name 'Ukraine,' not only in connection with the communist experiment, but with the accomplishments of students of Ukrainian descent in American schools. The American people are becoming more interested in Ukraine and are beginning to realize that we indeed have a distinct culture and language. Here I might add that the Russian tsarist regime

acknowledged the fact that Ukrainian is a distinct language by a ruling of the Scientific Academy of St. Petersburg in 1905, as well as the present Russian regime which has made Ukrainian one of the seven official languages in which all government orders are printed.

In America there is a marked increase in the number of Ukrainian literary works which are being translated into the English language, among which the outstanding examples are Osyp Turiansky's 'Lost Shadows,' and Shevchenko's 'Haydamaki' (the latter will appear in print in the very near future). A standard spelling is obviously essential in the indexing of such works in public and university libraries.

With the above points in mind, repeat the question "How important is it for us to adopt a standard American spelling for the names of our famous poets, painters, musicians, and scientists?"

Probably the most efficient method or procedure in obtaining the desired result is for this Congress to authorize the selection of a committee of prominent university faculty members, preferably from the same locality for greater conference ease. This committee should authoritatively act in the issuance of a list of names, as previously mentioned, using such spelling as is deemed most logical and convenient by such committee. The adopted spelling might then be published in pamphlet form, at the expense of some local branch of this organization, and distributed among the public and university libraries throughout the United States.

I am positive that research students and professional translators will appreciate the availability of such a list. This entire proposition should become a reality before the research of university students advances to such a stage that foreign spellings are adopted as standard. Success is guaranteed if the Ukrainian-American leaders of each locality will themselves agree to adopt the committee's rulings, and then promote the dissemination of these adaptations along the proper channels. Disagreements or suggestions should be referred to the committee, instead of the popular method of front-page bally-hoo for personal publicity.

It is my sincere ambition to attend next year's Youth Congress with a report of a successful achievement of some of the suggestions which were mentioned, and I do hope that when the time comes, every Ukrainian-American will forget petty squabbles and cooperate in convincing the Americans that Ukraine rightly deserves a place on the map of the world.

WONDERING AND WANDERING

(The Ukrainian Youth and the Ukrainian Cause)

By WALDIMIR SEMENYNA

The theme assigned to me is a problem to which there is no mathematical approach, and therefore no exact deduction as to its solution is possible. On the other hand, if Newton had been lying on the other side of the tree he might not have become the Newton that he did.

To study the possible approaches to this problem of the Ukrainian Youth we ought to have a fair picture of the Ukrainian immigration.

Ukrainian Immigration

First of all, we generally like to compare our immigration with that of other nationalities and criticize accordingly. This is especially true with the American born generation. The comparison is erroneous in that we are not comparing similarities. The fact that our immigration is practically the youngest that came to this continent does not allow comparison with such immigrations as the Irish and German, which occurred much earlier. Whereas the others through various generations have been ingraining themselves in this country, the Ukrainians have come to see the first American born generation entering the threshold of maturity. Whereas the others came at a time when the country was undeveloped, the Ukrainians came at the time when industry was reaching its peak of production; and that itself was to some extent a calamity.

Kid ourselves as much as we will about equal opportunities, we cannot help but realize that the "first come, first served" rule applies to life as well as it does to movie seats. The older the immigration the larger percentage of those immigrants that create a well-to-do class with its appendages of social, economic and political influences. The fact that the older immigrations came at a time when this nation welcomed them only improved the real opportunities thrust upon them, whereas the arrival of the Ukrainians at the time of industry's broadest development enticed them into the factory and its affiliates and thus stunted their natural development which would have come had they settled on the soil. This is the fundamental difference between the Ukrainian settlers of Canada and the Ukrainian industrial workers of the U. S. A.; the Canadian was transferred from soil to soil which he knew and loved and the American was transferred from the soil to the factory and mine which were strange to him and where he was lost. The new surroundings and conditions awed him and in the hum of industrial life and activity the immigrant was charmed and set to wondering. He began to question himself about how soon he'll be able to save \$500, \$1,000, \$5,000, etc., and go back to the old country, buy lots of land, and be a first-class "hospodar." As the years rolled by, he kept on wondering, and the children kept on wandering.

Children Wandering Away

Now that children are wandering away, the fathers are beginning to take notice of their children's presence, and their interest is aroused. What is the trouble? It is not that the fathers were not patriotic, in their sense. They always seemed to respond to different appeals to support the Ukrainian cause. The simple trouble is that the appeals were always one-sided. The constant calls were for material help to the other side. One thing was forgotten and that was the true aim of the Ukrainian cause: perpetuation. Even the free Ukraine would not be of

any great mutual benefit if that freedom was to be short-lived. We have had a taste of that. We are striving for a lasting freedom of a nation and consequently should prepare a lasting army of its supporters who may have to wage a lasting battle to the finish. We need perpetuating generations of nationally conscious Ukrainians. Unfortunately, all that was taken for granted as the immigration went.

True enough, the older generation has built some fine Ukrainian institutions; but now that the time is approaching when the fathers will pass away, the problem of these institutions looms up to the front—are the young folks ready for it? To say the least, the problem that the fathers are facing is not a simple one.

Types of Parents

In dealing with the children we must first consider the parents who have their greatest influence over them. These folks may be divided into two types. There is the indifferent parent, and we may be certain that the children of such are practically bound to be the same. Then we have the second type, and that is the serious or trying type that deserves all the consideration. According to the old country tradition, the father's word should be "law" whether it is logical or not. Not knowing much about the American life the parents expect the child to obey. The child on the other hand, confronted with a strange request made without an explanation, rebels and refuses to obey. Whatever may follow, one may be sure that the child will be constantly on guard and suspecting that all "old country" notions must be just as ridiculous. Very often this first encounter is the cause of a lasting and an irreparable breach. The above cites the stern father.

Now we have another type of a parent whose inferiority complex results in a similar breach between parent and child and that is the "divining parent." How often have we heard, "It must be so because Johnny said so." Whether Johnny knows that he is alive or not is another question but because he finished elementary school and possibly is floating through high school, the mother sees in him the incarnation of all wisdom, even though her plain common sense must have told her more than once that his requests were unreasonable. But then this is America; everything is different. Results: parents always wrong, parents looked down upon as ignorant, all the Ukrainians judged in the same light, and the Ukrainian cause is given the same consideration.

The Young Folks

Coming to the topic of the young folks themselves we must divide them into two groups, also. (Please bear in mind that throughout I'm speaking in generalities; there are exceptions to all rules). In the first group belong the grown ups. If these are not nationally conscious they are lost. "You can't teach an old dog new tricks." In exceptional cases you might arouse interest but hardly a fervor or devotion to a cause—not even money can do that. That takes up to the second group which consists of a growing up youth. Their life is a detached life; detached because the elders have been constantly detaching them from their own circle. This alienation process has been worked in different ways. I have mentioned the stern father and the divining mother. I must mention the foolish laughter of

OUR MISSION

(Opening address delivered at the Third Ukrainian Youth's Congress of America by Stephen Shumeyko, President of the Ukrainian Youth's League of North America)

(Condensed)

Young American-Ukrainians! Here is our choice:

To be or not to be—to live or not to live; to live richly and abundantly or to live dully and meanly and scarcely.

If we are content to merely earn our bread and butter, if we are satisfied to spend our mortal days in vain pursuit of riches, then we shall have to be content to live dully and meanly and scarcely. But, if we desire to know the real meaning of happiness, if we want to really live and not merely exist, if we want to justify our claim to civilization, then we must fulfill our obligations to human progress. We must dedicate our lives to higher ideals. Then indeed our life shall be rich and abundant!

We, the younger generation of American-Ukrainians, by the very nature of our background and environment, have two great ideals that we can serve, ideals that can help us attain this rich and abundant life. And they are: (1) the building of American civilization; and (2) helping Ukraine gain its freedom.

At first glance these two ideals seem as widely divergent as the poles yet in reality both are but the opposite edges of a double-edged sword, which if wielded by our youth in the cause of human progress can help bring about better, finer and more equitable human life.

Let us examine these ideals.

America today is at the dawn of a new age. As a young nation founded upon a virgin soil, America had to go through a period of stress and turmoil, necessarily involved in the conquering and mastering of its physical environment. It was a period of frank exploitation of its abundant natural resources, with lip-service being paid to the higher values in life. As a result, America within a brief space of time has become the most prosperous nation on this earth, even in spite of the present-day so-called depression. And yet—as America is beginning to realize—prosperity alone is not a mark of a nation's greatness. Other values are involved. Posterity will pay but little attention to America's present economic dominance, but will judge America's contribution to human progress strictly upon the basis of American political and social organization and order, America's advancement in knowledge, refinement, and in the arts, and in American progress in general—for they are the true criteria of a nation's greatness. Yet for a long time, America, giddy with success, refused to face this fact. The present-day de-

pression, however, has rudely but effectively thrust this reality before its mind, and as a result America is now beginning to devote more time and effort towards the development of those elements which lead to a nation's greatness. And chief among these elements are the cultural values.

the elders at the children who in all earnest endeavor to learn, mispronounce Ukrainian words. Then we have the unnecessary long church hours which turns away so many boys and girls, and that is quite an important factor because our churches are our oldest institutions here, they are our oldest gathering places, social centers. While the fathers live they may be able to force the children to attend church, but what is going to happen to the churches later? The other alienating influences are our plays, entertainments and lack of inducements.

It is exactly here that American youth of foreign parentage can be of the greatest service to America. For, as it is generally realized, American culture is more than anything else a combination of European traditions and American environment. And who else other than American youth of foreign parentage, therefore, can best serve as a medium for the transmission of these traditions to America and their adaptation to American life.

Here then is your opportunity, young American-Ukrainians, to perform a real service to America and help build its life and civilization.—Study your Ukrainian background, life, language, and culture thoroughly and introduce their finest elements into the stream of American culture.

Furthermore, by serving America in this manner you will also serve Ukraine, for by studying your Ukrainian background you will sooner understand and better serve those ideals for which the Ukrainian nation has been fighting all these centuries. The plight of Ukraine today, torn asunder by foreign oppressors, denied even rudimentary rights, should awaken the finest instincts in us. Every day brings news of additional abuses wreaked upon Ukraine by the merciless oppressors. And these abuses will continue as long as Ukraine remains under the domination of these foreign powers, as long as Ukraine remains enslaved. Therefore, let us all firmly resolve never to rest until Ukraine becomes free and independent, until it attains its rightful place in the society of nations. And the way to approach this task is by first obtaining a good knowledge of Ukrainian life, language, culture and ideals.

This is the manner, then, in which we can best serve these two ideals: the building of American life and civilization; the helping of Ukraine to attain its freedom. Together they form one entity, that double-edged sword that we can wield in the cause of a better, finer and more equitable human life upon this earth.

And yet, before we can wield this sword effectively, we must first consolidate our position here in America. We must reach a satisfactory solution of those problems that arise from our Ukrainian background and our American environment. We must emerge from those airy clouds of adolescent blissfulness and become conscious of and master all those factors that have and will condition our lives.

That is the main purpose of the Ukrainian Youth's League of North America and of this Third Ukrainian Youth's Congress of America held under its auspices—to give an opportunity to our youth to meet and together attack the problems that beset American-Ukrainian youth progress and development, and give them a better knowledge of their Ukrainian background.

(To be concluded)

THE ANGLO-UKRAINIAN COMMITTEE

The Anglo-Ukrainian Committee has been formed in England because it is felt that the position of the Ukrainians in Eastern Europe requires the urgent attention of the British public.

The ethnographically Ukrainian peoples occupy a more or less contiguous block of territory (greater than France or Great Britain) now divided between the U.S.S.R., Poland, Czechoslovakia and Rumania. (See Map.)

The rights of the Ukrainians in these territories are well defined by international treaties and agreements, to many of which this country is a signatory, and this alone makes it necessary for the British people to interest themselves in this question, apart from the fact that conditions in that part of Europe are extremely critical and moreover that there are about 430,000 Ukrainians (British subjects) in Canada.

The Ukrainians are the largest submerged nationality in Europe. Their history is the history of a people, formerly the creators of a great empire and a fine early civilization; a people who, though split up, have yet through the centuries preserved a language, culture and a religion of their own, entirely distinct from that of their rulers, and a passionate spirit of independence.

Ukraine recovered her independence for a short period after the Great War. The independence of Ukraine was proclaimed by its Parliament, the Central Rada, on January 22nd, 1918, and it received de facto recognition by Great Britain by the sending of a British Mission under Mr. Picton Bagge.

SUMMARY OF PRESENT POSITION

Ukrainians in the U.S.S.R.
Technically, according to the Soviet Constitution, Ukraine is permitted to secede. The Constitution of the U.S.S.R. explicitly states that: "each United Republic retains the right to free withdrawal from the Union."

The Treaty of Riga of March 18th, 1921, between Poland on the one hand and Russia—acting on behalf of the White Ruthenian and Ukrainian governments—on the other, contained clauses for the reciprocal protection of their minorities.

The position of the Ukrainians in the U.S.S.R. has received special notice during the few years owing to the famine in those areas.

In the U.S.S.R., despite nominal autonomy granted to the 'Ukrainian Soviet Republic,' expressions of national consciousness have recently been ruthlessly repressed. Moscow has carried out successive 'purges' designed to suppress the separatist movement which has not only existed in that region ever since the Red Armies overthrew the independent government at Kiev, but which is still gaining strength.

Ukrainian Territory in Poland

Poland was allowed by the Conference of Ambassadors on March 15th, 1923, to remain in occupation of the Ukrainian territory, provided autonomy was granted to that region. Thus the Ukrainians in Poland are legally supposed to be protected by the double guarantee of autonomy and the provisions of the Polish Minority Treaty of 1919.

Various incidents, which have occurred and certain representations which have been made to the League of Nations indicate that these safeguards have not been applied and that the present situation is far from satisfactory. Hundreds have been imprisoned for no other 'crime' than a determination to remain true to Ukrainian traditions, language and culture. Their children are deprived of facilities for higher education, and all are denied posts in the government of the country. Ukrainian members of the Sejm have been thrown into jail, and

the Constitution amended to deprive the Ukrainian people of adequate representation in the Polish Parliament.

Ukrainian Territory in Czechoslovakia

The position of the Ukrainians in Czechoslovakia is laid down in the Treaty of Saint-Germain-En-Laye of September 10th, 1919. This Treaty provided for autonomy, the appointment of Ukrainian officials, etc. These conditions have not yet been carried out, but M. Benes on May 3rd, 1934, in an important speech, said that Czechoslovakia had not forgotten her obligations and was going to carry them out. (The condition of the Ukrainians in Czechoslovakia is probably more satisfactory than elsewhere.)

Ukrainian Territory in Rumania

The Ukrainians in Rumania are supposed to be safeguarded by the Minorities Treaty between the United States of America, the British Empire, France, Italy, Japan and Rumania, signed at Paris on December 9th, 1919, which contained the usual safeguards for racial, religious and linguistic minorities. The Ukrainians, however, have been treated as a despised minority, Ukrainian schools closed and the performance of traditional Ukrainian plays forbidden. Even the use of the Ukrainian language is sufficient to make a peasant a suspect and place his name on the police-lists of 'subversives.'

There has been a great increase of interest in the Ukrainian question in the British Press during the last four years as illustrated by the following figures which show the number of references which have appeared in the British Press to the Ukrainian question and Ukrainian matters:

1934	200
1932	360
1933	627
1934	750

The position of Ukraine has frequently been mentioned in recent months as an important subject of international discussion, and has been referred to in the centre page and leading articles of prominent London daily papers. Until justice is conceded to this peasant race—more numerous than Poles or Czechs, more industrious than Rumanians or Russians, more instinctively democratic and advanced in their culture than any of the peasant peoples occupying neighbouring territories, not only will there be no settled peace over a wide stretch of Eastern Europe but the temptation will remain for any Power, contemplating Imperialist expansion, to make their plight a pretext for precipitating a crisis which might well involve all Europe.

The Anglo-Ukrainian Committee has therefore been formed to watch the situation and to keep the public informed of events in these areas.

It is because justice and interest alike demand that consideration be given to the claims advanced by the Ukrainian people, that the Anglo-Ukrainian Committee desires to call the attention of all those concerned with the maintenance of peace and the prosperity and well-being of Europe to the dangers inherent in the present position.

The Committee includes: The Rt. Hon. Lord Dickinson, P. C.; Mrs. Dugdale; Dr. G. P. Gooch, M. A.; The Rt. Hon. John W. Hills, P. C., M. P.; Mr. Lancelot Lawton; Mr. F. Ashe Lincoln; Mr. C. A. Macartney; Lt. Col. C. L'Estrange Malone; Mr. Geoffrey le M. Mander, M. P.; Sir Walter Napier; The Rt. Hon. Lord Noel-Buxton, P. C.; Professor R. W. Seton-Watson, D. Litt.; Miss Mary Spaethanks; Col. The Rt. Hon. J. C. Wedgwood, D. S. O., M. P. (Ukrainian Bureau, London).

TALK ON UKRAINIANS AND CUSTOMS

Also Part They Play In Canada

John Yatchew, prominent Windsor lawyer and outstanding Ukrainian, was the speaker at the regular meeting of the Amherstburg Rotary Club, held in the Lake View Hotel on Tuesday evening. Mr. Yatchew gave a very interesting talk on Ukraine and the Ukrainians who had come to the United States and Canada from the Old Country.

At the outset of his talk, the speaker said that owing to limited time he could not go fully into the history of Ukraine but could only give an outline. He said that he had written a thesis on this subject which he hoped to have published at a later date. Briefly this thesis dealt with the character of the country, its history, its music and literature. He explained that that part of Ukraine comprising Eastern Galicia had been awarded to Poland over ten years ago by the League of Nations. The other part of Ukraine was in Russia and although it was supposed to be an independent state, is being nationalized by the Russians.

Those Ukrainians who came to Canada some 43 years ago," Mr. Yatchew said, "were poor peasants who came here because of an economic need. Most of these people were illiterate as they never had a chance to go to school. I believe," he said, "that my own grandfather was virtually a slave, working six days for his lord and the seventh day for himself. Ukrainian immigration to the United States dates back 50 years, and at the present time there are more than 600,000 in that country. Immigration of the Ukrainians to Canada was about six years later. My father," he said, "headed the sixth or seventh Ukrainian family to come to this country." He said that these people from Central Europe for the most part went to Western Canada as laborers, helping to build railways, roads and cutting down forests, and at the present time there are some 400,000 in this country. "I think," he said, "your Club and other Service Clubs do well when they want to learn something about these people in our midst because of their large number and their activity in Western Canada. If these people can offer anything in culture and music, it is well for Canadians to take what they have and to use it. These people have something to offer," he continued, "besides muscle and industry." Mr. Yatchew told of a large number of Ukrainians who had entered the professions both in Canada and the United States, and said that in Western Canada alone some 400 of them were in the teaching pro-

fession. Speaking of Ukrainian literature and its growth, the speaker read a very fine poem written by the Ukrainian poet Taras Shevchenko.

Political Life

"I know," Mr. Yatchew told the members of the Rotary Club, "that you will be interested in the political life of the Ukrainians in this country. They are said to be hasty, to fall prey to certain leaders and to start new forms of government or parties. I am referring particularly to the radical element. Ukrainians could not by any reason be radical. You would readily agree with me on this point if you read Ukrainian history. Since 1812 nationalism has grown among these people and they enjoy the freedom which is offered to them in Canada and they are anxious to show Canadians that they appreciate these privileges." He pointed out that any radicalism among the Ukrainians was directly traceable to the influence put upon them by the English leaders. "Ukrainians, as a whole," he said, "are law abiding citizens." Speaking of his own education and the literacy of the older Ukrainians in Canada, Mr. Yatchew said that he felt his own education should bring him down closer, rather than away from his people. "I know the suffering which they have undergone and I know the sufferings which I myself have endured to get my education."

Mr. Yatchew was introduced by A. H. Stevenson, and a vote of appreciation for his address was moved by Gordon Duffin.

(The Amherstburg Echo,

Sept. 6, 1935, Amherstburg, Ontario, Canada.)

[Mr. John Yatchew, according to the "With the Tide" column conducted in The Amherstburg Echo by John A. Marsh, calls himself the hobo student, as he holds degrees from universities in Manitoba, Saskatchewan, Alberta, and Michigan, through which he worked his way.—Editor.]

UKRAINIAN SOCIETY LITERARY GROUP

A Ukrainian Literary Society was formed last night at the Ukrainian American National Home, Fourth and Ward streets. The purpose of this society is to teach the members Ukrainian and American literature, and at the same time act as an instrument of higher learning to the students of Ukrainian descent now attending high school. Here in the library of the society they will be able to get reference and tutoring required in their daily studies. The society has already received a new shipment of books valued over a hundred dollars; which they will put into circulation in a short time.

The society will from time to time have debates on various subjects of interest.

The following were elected as officers of the society: Rev. O. Mycyk, president; James Martkowski, secretary; Peter Bronecke, librarian; Michael Tershawsky, treasurer, and Mrs. P. Pechuch, organizer. The meeting was brought to a close with the singing of the Ukrainian and American national anthems.

(Chester-Times, Chester, Pa., September 9, 1935)

WHAT PRICE CHOCOLATE!

A woman worker in the Lenin grad (USSR) Chocolate Factory, according to an Associated Press despatch, was sentenced to death last Monday for stealing chocolate to sell in the open market. Her husband received ten years as an accomplice. Three watchmen in the factory who were convicted of accepting chocolate bars as bribes were sentenced from one to two years at forced labor.

NEW YORK, N. Y.

GRAND BALL sponsored by the "ODWU", Branch 11th of New York, **SATURDAY, SEPTEMBER 28th, 1935**, at Ukrainian Hall, 247 E. 6th St., New York City, at 7:30 P. M. Admission 40 cts. 225

NEW YORK CITY.

Friday, October 4, 1935 is **OPEN HOUSE NIGHT** at the International Institute, 347 E. 17th St. The Ukrainian Civic Center will hold their annual **HOBBY EXHIBIT** in classroom No. 3, in addition to an exhibit of Ukrainian handicrafts. The members will entertain with folk songs and dances. No admission charge. Come and get acquainted. 225

NEW YORK, N. Y.

The Ukrainian Civic Center of New York City invites you to attend its **FOURTH ANNUAL DANCE** to be held on Saturday, November 9, 1935 at The Westover, 253 W. 72nd St., New York City. Commencement at 9:00 P. M. 219-