



# UKRAINIAN WEEKLY



Supplement to the SVOBODA, Ukrainian Daily

Published by the Junior Department of the Ukrainian National Association

No. 1

JERSEY CITY, N. J., SATURDAY, JANUARY 4, 1936

VOL. IV

## YOUTH TODAY

### AN OVERCROWDED PROFESSION?

It is reported by the State Board of Law Examiners, at Albany, New York, that of the 1,592 law students who took the examination in October for admission to the bar, 748 passed.

Is there enough of legal business in the state to accommodate so many newcomers to the profession?

Will they "eat an easier bread," as many of them were promised by their parents?

### WHAT IS THE POWER OF THE PRESS?

Members of the American Sociological Society, meeting on Sunday in the Hotel Commodore, New York City, planned to form an organization with headquarters at the University of Kansas that will collect and correlate research work dealing with the character and influence of newspapers.

Having heard so much of the influence of the press, it is quite appropriate that some one should investigate authoritatively just what exactly is that power?

### HURRAH FOR THE EMANCIPATED YOUTH

Boys have been emancipated at last from tyranny.

From the tyranny of spinach. By the joint efforts of the Department of Public Markets of the City of New York and a group of WPA research workers various tasty substitutes are being introduced for the healthful but much-hated vegetable.

Some of these substitutes have already been imported for many years by various religious and racial groups.

### A SCARCITY OF GOOD HUSBANDS?

Is there a scarcity of good husbands?—such a question posits himself (in the New York Times, of Sunday, December 29, 1935) Dr. Paul Popenoe, director of the Institute of Family Relations in Los Angeles, California.

Yes, there is, he answers, and he shows that the scarcity is not only biological, but social as well, and this especially as far as girls who graduated from colleges are concerned. He gives some interesting advice to girls who are anxious to marry:

"If young women of the educated part of the population want to have homes there is only one way to get them. They must take the problem more practically, prepare themselves for marriage and parenthood, associate with somewhat older men as well as with their own contemporaries, and plan to marry in their early twenties."

That emphasis upon "the only way to get them" is striking. He evidently excludes completely the benignant efforts of some parents to get husbands for their daughters. Is there really nothing to be expected out of the efforts of the old generation in that line?

### WHAT OF IT?

The Cardinal, University of Wisconsin student publication, estimates that co-eds at that institution require enough lipstick annually to paint four good-sized barns.

The editors explain the ingenious method which was used to arrive at the figures, but did they really mean that those four good-sized barns should be painted?

## FOR MORE HARMONY AND PROGRESS

With New Year's Day already behind us and the Ukrainian Christmas Holidays approaching, our thoughts involuntarily stray into the future. What will the new year bring us?

It is human nature to meet the New Year optimistically. We of Ukrainian descent are especially prone to erect beautiful dream castles at this time, paying but little heed to the hard experiences of the past. We are confirmed optimists—and perhaps that is the secret of our nation's longevity and endurance.

Nevertheless, optimism alone is not enough. We American-Ukrainians of the second generation must face facts squarely. Instead of building air castles let us build sound, practical structures, based solidly on experience and on the unconquerable belief in our destiny in both American and Ukrainian life. And if defects appear in this structure, let us repair them now.

Examining the structure of our American-Ukrainian youth life for the past year we find that it still has many defects. Organized life among our young people has fallen considerably short of our aspirations. To no little degree this is due to the failure of our youth to make some truly appreciable progress along two other main lines of endeavor, namely: the gaining of a better knowledge of their Ukrainian background and inherent possibilities, and secondly, the acquainting of America with the Ukrainian nation, its culture and aspirations. True, there has been some progress, but not at all what it should have been.

In the orbit of organized life, for example, we find that although more of our youth have entered it than in previous years, yet, generally speaking, this organized life is quite superficial. Social events in club life are still overemphasized, to the decided detriment of those other forms of activity that place the organization upon a sound and enduring basis.

But a far more serious canker that threatens all organized American-Ukrainian youth life consists of the attempts being made to segregate our youth into religious and partisan camps.

In a well knit society there is always room for many types of organizations. But in the case of American-Ukrainian youth, in the throes of adolescent growth and threatened by total assimilation and extinction, such attempted segregation is not merely unwise but fraught with dangerous consequences. Those who are responsible for it should realize this. If ever the fullest possible cooperation of all American-Ukrainian youth was needed, it is right now!

There is very little doubt but that had the organization of our youth for the past few years been allowed to proceed unimpeded by any such attempted segregations, we today would have witnessed the youth advanced far more than it actually is now. There would have been far greater unity among our youth, unity of effort and unity of aim. There would not have been the confusion among them as to what youth organization to join. There would not have been the outcropping among them of mutual distrust and jealousies, as is the case in some sections. All this could have been avoided if a little foresight and hindsight had been exercised.

However, it is not too late to remedy the harm done in this respect. It is still possible to bring about closer union among all young American-Ukrainians, to improve their organized life, to make their local club life more worthwhile, to give them a better conception of the importance of knowing their Ukrainian background, to help them sooner realize their inherent possibilities as Americans of Ukrainian descent, and finally, to help them create a much finer and more harmonious American-Ukrainian life. And, naturally, all this will help to make of us a far more effective force in the struggle of Ukraine to gain her national freedom.

All this can be done—by the youth itself. Will it? The year 1936 holds the answer.

## ВЕСЕЛИХ СВЯТ

I

### ЩАСЛИВОГО НОВОГО РОКУ

The Ukrainian National Association, "Svoboda," and the "Ukrainian Weekly," join in wishing all their friends

**A MERRY CHRISTMAS**  
and  
**A HAPPY NEW YEAR**

### "CHRISTMAS IN UKRAINE" AT N. Y. U.

A portrayal of the manner in which Christmas Eve is observed in Ukraine will be presented next Wednesday evening (January 8) at 8 P. M. at New York University—West 4th Street, near Washington Square Park—by the Ukrainian Club of the N.Y.U. Educational Sociology Club. The presentation will include scenes of the interior and exterior of a typical Ukrainian village home at Christmas Eve and will also include the singing of the Ukrainian Christmas carols—"kolyadi." Traditional Ukrainian Christmas Eve dishes will be served at the performance (for the players). A talk in English will also be given during the program explaining the meaning of the various Ukrainian Christmas customs. Admission is free.

We especially urge our young people to attend this program at New York University and see for themselves how their ancestors and parents observed Christmas Eve in Ukraine.

### "MAZEPPA" IN PROGRAM OF CHICAGO SYMPHONY ORCHESTRA

Of interest to Ukrainian music lovers in Chicago and vicinity will be the coming program of the Chicago Symphony Orchestra at the Orchestra Hall under the direction of Dr. Frederick Stock. Thursday evening, January 9, and Friday afternoon, January 10, one of the symphonies on the program will be Franz Liszt's Symphonic Poem No. 6, "Mazeppa," while Tuesday afternoon, January 14th, the orchestra under the baton of Eric De Lamarter will play Tschalkowsky's Danse Cosaque, from "Mazeppa."

Tschalkowsky's composition is well known to those who witnessed the opera "Mazeppa." Liszt's symphonic poem, however, is less known among us. In it Liszt applied himself to illustrate Victor Hugo's poem describing how the wild horse, with Mazeppa bound tightly to its side, starts on its terrible ride, careening wildly across the steppe until after three days it drops dead, with the hero, torn and bleeding, tied to its corpse, and then finally—the rescue. The music starts with an effect describing the swish of the whip, then immediately goes on with a tune representing a furious ride and the mental and bodily anguish. A new melody describing distance and still another the horizon, horses hoofs, and then a theme depicting Mazeppa's heroism, the neighing of a horse, the flight. A distinct melody describes the birds of prey, flapping of wings and a special effect to tell of the tiring of the horse. Then comes the trumpeting to denote Mazeppa's triumph and an ending with a warlike march of the Cossacks.

John H. Barabak



## SOME CHRISTMAS EVE BELIEFS

The act of prognosticating or foretelling from signs and symptoms is an inseparable part in the observance of practically every Ukrainian holiday, but most of all that of Christmas Eve. In some sections of Ukraine this foretelling is known as "guessing." Everyone tells his or her own fortune, the boys about their future, the girls about their fate, the husbandsman about his farm, crops, cattle, horses, his wife about the household, the chickens, milk, etc. Volumes could and have been written about these Ukrainian Christmas Eve beliefs and auguries, and our young folks here in America will find considerable pleasure in reading them and learning in what picturesque manner their parents and ancestors observed the holiday. The Ukrainian press also contains many articles on this subject and we urge our young people to save the copies containing such material as well as all Christmas issues of the Ukrainian Weekly, including the last two.

In this issue we present but the tiniest fragment of Christmas Eve beliefs and auguries, as practiced by the Ukrainian mountaineers, the so-called Hutzuls. It must be remembered that each section of Ukraine has its own customs in this respect, and very often great differences exist among them.

Among those who are most careful in carrying each act of Christmas Eve prognostication to the very letter is the Hutzul. He calls this foretelling "guessing." Every act that he does that evening is charged with meaning, and he is most careful that this meaning be of a favorable nature.

When his wife, for example, is preparing the traditional twelve dishes, she takes a bit from each dish and bakes it into a small loaflike "kyshyk," which she dries and hides until the Day of St. George. When that holiday ar-

rives she takes the "kyshyk," crumbles it, adds flour and water to it and then bakes it again. This larger loaf she crumbles again, adds some fine ashes to it from the previous night's oven fire, some "Yurochka" flowers, ground shells from Easter eggs, and then serves it with some skimmed milk to the cattle, "as a result of which the cattle gives manna and is protected from all manner of danger."

On Christmas Eve no chopping of kindling wood is permitted, "for otherwise the birds will 'chop' up the corn." When the Hutzul brings in some sweet-smelling after-grass to spread on the table under its cover then he "lows like a cow, bleats like a sheep, and neighs like a horse, so that that the cattle will grow and be healthy." Then he ties the scissor blades together with string, "so that all trouble will be tied up too." The holes in the benches alongside the walls next engage his attention. He caulks them, saying "not the holes do I close but the mouths of my enemies." If perchance he happens to have a case pending in court, he takes a rope and ties knots into it, saying, "not knots do I tie but the mouths of my enemies who would bear false witness against me, not knots do I tie but the mouth of the magistrate so that he will not do me injustice," etc.

When dusk has fallen over the mountains, the Hutzul goes outside and fires his pistols as an indication that the time has arrived "to begin eating a warm supper." Then after having changed into his best clothes he takes a potsherd of burning incense and encircles the house three times with it in order to ward off evil spirits. In the meanwhile his wife has taken a bit from each dish (in some sections only out of nine), places it in a special bowl, and then a pleated roll of

## RAMBLINGS OF A WORD-HUNTER

### ENGLISH WORDS IN THE UKRAINIAN LANGUAGE

#### III

#### English sporting terms in Ukrainian

Ukrainian writers and journalists have adopted a great many English words from the sphere of sports. This is quite natural why this should be so if we take into consideration the fact that so many games and sports have been originated, or reached first a high state of development, in England.

With particular games came to Ukraine their names and various terms: спорт, спортсмен, теніс, футбол, скварт, сквартинг, льон-теніс, рекорд, бокс, старт, меч (мач), фініш, чемпіон, нокаут, пікнік, покер, робер, сетер, пойнттер, трик, are self-explanatory (sport, sportman, tennis, football, scout, scouting, lawn-tennis, record, box, ring, start, match, finish, champion, knockout, picnic, poker, robber, setter, pointer, trick).

bread on top, a small glass of water and another of honey, as well as some nuts and apples. When the husband returns he takes this bowl outside as the supper for all manner of spirits, and wolves, bears, foxes, etc. Three times he loudly invites them to come and partake of the supper, and at the end he says: "If you do not appear at this secret supper, if you do not will to come to me either on Christmas or Easter, then be sure not to visit my household with evil intent for the rest of the year." He leaves the bowl on the ground, returns into the house, locks the door after him, incenses all rooms to drive out any evil spirit that might have stolen in, and then the whole family sits down to the "Holy Supper."

## A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(Continued from Nov. 15th, 1935 issue)

### UKRAINIAN WORLD WAR LITERATURE

The truth of the old saying—Inter arma silent musae—was perhaps never better illustrated than during the World War, particularly for the Ukrainians. The Muses grew silent, poetry became cramped, knowledge inaccessible, and the entire Ukrainian literary movement came to an abrupt stop.

#### War conditions

No sooner did the war break out than the occupants' of Ukraine slapped a rigid system of censorship upon everything written in Ukrainian. The only Ukrainian daily in Greater Ukraine, Rada, was quickly suppressed by the authorities, and immediately afterwards all other periodicals, including the two largest—Literaturno-Naukovy Vistnik and Ukrainska Khata. Kiev suffered worst. Every Ukrainian publication, no matter how small, was banned. Only the Ukrainian students in Kiev University and the Polytechnic School managed somehow to gain permission to publish in 1916 Ivan Franko's (who had died that year) "Moses." Later, they also founded the publishing firm Vernihora.

#### Revival of Ukrainian Publications

Such were the general conditions up to the fall of the Russian Empire. With the birth and blos-

soming of an independent Ukrainian state the Ukrainian literary movement quickly revived and progressed with leaps and bounds. In a very brief space of time practically all of the old editions of various Ukrainian works were exhausted. New works appeared to replace them, chiefly of the belles lettres type but including many dictionaries as well. Of the latter, Boris Hrinchenko's four volume Ukrainian-Russian dictionary enjoyed unprecedented sale, advancing in price within the space of one year from 8 karbovintsi to 120. The Vernihora published the "Catechism of a Ukrainian," a political brochure. An important work that appeared then was I. Sviennitsky's Osnovi nauki pro movu ukrainsku (Bases of study of the Ukrainian language), being especially valuable for school and home. The Literaturno-Naukovy Vistnik reappeared, as well as a number of newspapers, chief among which were Nova Rada, Robitnicha Gazetta and Narodna Volya.

#### 1918—the peak year

The year 1918 marked the peak attained by the revived Ukrainian literary movement. The complete works of various Ukrainian writers began to appear. The new crop of Ukrainian school's found new textbooks ready for

their use. In August the largest and strongest financially Ukrainian Vidavnichy Kooperativny Soyuz (Knihospilka) began to operate. Smaller companies too did their share, such as the previously mentioned Vernihora, Serp i Molot, Chas, Dzvin, Vseuvito (Vse-Ukrainske vidavniche tovaristvo vchetelyiv), Dniprosoyuz, Drukar, Krinitsya, and some lesser provincial publishing concerns, such as Soyuz, Siyachi, Promin. Of the dailies, perhaps the most popular was Vidrodzhenya, while of the monthlies—Nashe Minule and Zapiski Ukrainskoyi Akademiyi Nauk. And since during that time there was close contact with Galicia, many works from the latter enjoyed wide circulation in Greater Ukraine.

#### The coming of the Bolsheviks

This splendid revival of Ukrainian literature, in the midst of war on all fronts and confusion in the interior, came to a sudden stop when the Bolsheviks overran Ukraine for the second time, beginning with February, 1919.

No sooner had the Bolsheviks established themselves, then they immediately founded a publishing company of their own, Vseizdat, and invited leading Ukrainian writers to cooperate with them. Despite the grandiose plans laid down for it, the new venture proved to be very sluggish in operation, confining itself to the issuance of small booklets and sundry dull writings of a propaganda character.

(To be continued)

After a moment's consideration you will also recognize: тандем, терф, трек, тренер, тринг, to be: tandem, turf, track, trainer, training. Some coaching will be necessary to recognize in шлем and штон—slam and stone.

#### Religion and press

Education has contributed to the Ukrainian language the term—коледж; religion—методизм, квейкер, методист, пуританин, пуританство (Methodism, Quaker, Methodist, Puritan, Puritanism); press and literature: пен-клуб, репортер, репортаж, лінотайп, Таймс, інтервю (pen club, reporter, reporting, linotype, Times, interview).

#### Food, dress and shelter

In the sphere of building the English language gave the Ukrainian: ватерклозет and клозет (watercloset, closet).

English cuisine contributed to the Ukrainian language the words: пікулі, плумпудинг, пудинг, пунш, пунч, ростбїф, рум, сенд-вич, честер (pickles, plumb-pudding, pudding, punch, roastbeef, rum, sandwich, Chester).

English fashion terms came with the various vestments that came to be adopted in Ukraine. Naturally, they are mostly terms of masculine vestments or materials for them: реглян, свєтер, смокінг, ульстер, френч, хакі, манчестер, шертинг, джерзі, каліко, кльот, джет (raglan, sweater, smoking, ulster, French, khaki, Manchester, shirting, velvet, jersey, calico, cloth, jet).

A number of terms of mechanics found their way into the Ukrainian language together with the novelties of mechanics, such as: блок, болт, кран, дріль (block, bolt, crane, drill). Out of the word "drill," the Ukrainians formed the verb дрїлювати, to make holes by means of a drill, and even the word дрїля, to denote a hole made with a drill.

To complete the list of Anglicanism in the Ukrainian language I have to enumerate yet the following words taken from various spheres not classified above: скєч, скроб, сплїн, стоп, трузїзм, шрапнель, гумбуг, ловєляс (sketch, scrub, spleen, stop, truisim, shrapnel, and humbug, love-lace).

A special group among these words could be formed out of the words which came to Ukraine from England and which were formed there out of proper names. Some of them were already noted above, and to them may be added: оранжїсти, бравнїнг, Робїнсон, ремїнґтон, Памєля, О-тельо, ліліпут. (Orangemen, Browning, Robinson, Remington, Pamela, Otello, Liliput).

#### Ukrainian Americanisms

Another special group, of course, should be formed out of Americanisms, that is those English words which were originated in America, among the Indians or settlers, and from America were introduced to England: секвоя, опосум, скунк, скво, томагавк, скальп, моґіканин, Янкї, фільма, яц, джєз, бостон, чарльстон (sequoia, opossum, skunk, squaw, tomahawk, scalp, Mohican, Yankee, film, jazz, Boston, Charleston). Among them there is one word whose American origin is often forgotten. Mr. Branch says in his SENTIMENTAL YEARS:

"When Pierre Lorillard, landholder, banker, and tobaccoist, died in 1843, his fortune of one million dollars was so notable

(Concluded p. 3)



# YOUTH FINDING ITSELF

[Address delivered by John Panchuk at the Third Ukrainian Youth's Congress of America (Detroit, 1935) held under the auspices of the Ukrainian Youth's League of North America.]

## The Lodestone of Common Interest

For three consecutive years now the Ukrainian young people have met in a general congress in the United States. The lodestone of common interest that draws us together, and keeps the Melting Pot of America effervescent with indissoluble racial ingredients, is our Ukrainian heritage of struggle to preserve our national identity. We have found that in the process of assimilation, we can no more successfully renounce our Ukrainian heritage, than we can disclaim our Ukrainian origin. But do not make the mistake, as many do, of believing that on that account we are any less American. The keynote of my talk, "Ukrainian Youth Finding Itself," may be restated as a thesis that the first generation of Ukrainian youth in the United States is essentially American, and should therefore guard itself against the snares of unprofitable Ukrainian activity, and should pattern its life on the American ideal of fullest personal development and individual accomplishment.

## Who Is "American"?

Before we go any further in this discussion, let us examine what the term "American" really means, so that we may be able to understand better that descriptively dual personality, the sometime bewildered Ukrainian-American. It is now generally recognized that one does not have to trace his ancestry to the passenger list of the Mayflower to establish a genuine American identity. The gates of Ellis Island have furnished entrance for pure American stock no less than the ledge of Plymouth Rock or the tidewater of Jamestown. Of course, the early settlers grafted the English stock on the American continent and gave it language and form of government. The

Dutch, the French and Spanish each settled portions of the new continent.

In the conflict for colonies the true American was born, and the American dream emerged. The creative force of Americanism was a strong desire for political, economical, and religious freedom. To be an American meant to be politically and economically free in the Jeffersonian sense. It meant to cherish the American dream, as James Trueslow Adams put it,—that dream of a land in which life should be better, richer, and fuller for every man, with opportunity for each according to his ability or achievement. In the development of this predominant trend in American history, the succeeding tides of immigrants and settlers have shared continuously.

## Effects of Assimilation

The assimilation of the various racial groups has been natural and voluntary, and consequently comparatively speedy. But in the process of assimilation, the English, the French, the Dutch, the German, and the Spanish, and the Slav have impressed their particular culture upon the arts, and impregnated the institutions of our political and economical structure with their distinct national heritage, thus making complex and unique our American democracy. The Ukrainian stock with its enduring capacity for the perpetuation of the democratic principle in government, and its unsurpassed heritage of popular musical talent and personal gaiety, is a welcome alloy in the Melting Pot of America.

## The Poly-Racial Quality

Inevitably the process of assimilation involves fusion of inherited traits through intermarriage, which fusion is a desirable social adjustment insofar as the process tends to promote a homogeneous population. But neither intermarriage nor intramarriage of itself is the basis for the development of the American type. For Americanism is a democratic philosophy of government, and con-

cerns itself less with who you are than what you are, and what you can do. Racial antecedents have never been a bar to success either in public or private life. Our Roosevelts proudly trace their lineage to the early Dutch settlers. The versatility of La Guardia is one-hundred per cent American, animated in no small degree by Latin pride and ambition. Our Lehmans, Horners, and Morgenthau are Americans, deeply conscious, however, of their Jewish origin. The examples of personal achievement and triumph are legion, illustrating the fact that to become a real or distinguished American does not mean a complete obliteration of one's racial identity. The political quality of this nation is what gives color and zest to the American.

## The Yardstick of Your Influence

What you as individuals do and accomplish in your chosen profession or walk of life will be the yardstick of your influence. The cause of Ukrainian state and nationality will not be enhanced in America to a worthwhile degree by a policy of building up Ukrainian political parties and fostering Ukrainian party programs. All energy devoted in that direction is wasted. A great name, a great deed will accomplish more for the cause of Ukraine than a hundred conflicting organizations alien to the soil and institutions in which they literally fester. What happens to our kinsmen in Europe will little affect our individual lives. But to be great Americans of Ukrainian descent may make a great difference in the destiny of Ukraine.

## Importance of Individuals

The new nations on the political map of Europe emerged in their historical contours because each had produced a contemporary figure of world renown and influence. The Annals of the World, Peace Conference show that Paderewski did more than the Polish armies to establish Poland's claim to disputed territories. Thomas Masaryk found world re-

cognition as champion of the Czecho-Slovak claims. The names of Pupin, Tesla, and Mestrovich assured the world powers, greedily dividing the spoils of war, that Serbia was a civilized country and its claims in the Balkans merit recognition. It would be difficult to overemphasize the weight and influence of a Ukrainian Colonel Lindbergh upon Ukrainian claim and the course of Ukrainian history.

## Ukrainian Youth's Duties

With that principle in mind, the Ukrainian youth should preserve and foster those arts and qualities which distinguish the Ukrainian spark in his American make-up. But he must remember that he is an American and that there is no place in the scheme of his life for dissipation of his energy on purely Ukrainian activity and Ukrainian party movements. The programs of various Ukrainian party groups here in America, insofar as they seek to make him an adjunct of European party action are alien to the pattern of our American life and merely serve to isolate our activity and disintegrate our social and political usefulness. Those so called politically nationalistic programs are the ghosts of the dead past that we must shun and avoid lest they disintegrate us as they did many of our parents. The Ukrainian youth can only find itself when it recognizes the fact that it is American—of Ukrainian descent. When it realizes that to be an esteemed and useful Ukrainian-American, his personal accomplishment and individual development are the principal factors to be considered in every undertaking. So long as the Ukrainian-American youth remains tolerant and democratic in its relations with each other and stresses the cultural and educational activity that has distinguished the Congresses of the Ukrainian Youth's League of North America, then only we may rest assured that the bright star of our Ukrainian heritage will add luster to the America in the making.

# INTERVENTION AT WHAT COST?

Recent articles have brought out several interesting points in reference to the freeing of Ukraine from foreign rule.

It is pointed out by one writer that Ukraine must receive aid from foreign sources to free herself. Alone it seems impossible for her to attain this objective. The article goes on to state that land must not be given as a reward for aid rendered but as a palliative Ukraine "to her ally for help received grant nothing more than special privileges"—and then asks, "in what way would Ukraine be playing 'The Pawn'?"

If we look into the recent history, primarily, and the distant past as well, how do we find independent nations become subjugated provinces?

We see invasions—open warfare, as the present Italo-Ethiopian strife well illustrates. We find grants of land. England's ventures into Central and Southern Africa are examples. Finally, we encroach upon the field of special privileges. (These, of course, are arbitrary divisions but they serve the purpose of convenience).

How are these special privileges significant to us?

England entered Egypt by the harmless procedure of buying Suez Canal bonds. France intruded her way into Morocco through economic concessions. The recent history of China illustrates the various types of procedure.

The method or means by which a powerful nation establishes its grip does not matter. Whether it be through invasion, grants of

land, or special privileges or concessions, all of these are immaterial. If the purpose of the more powerful nation is to compensate itself for its trouble where are the boundaries of its encroachment? Will protests from the weak grantor be of effect? Will the grateful nation refuse concessions to its helper?

The history of Ukraine is replete with such concessions. True, they were grants of land many times. Modern conditions, however, render economic exploitation more profitable than grants of land.

Russia and Poland have been excoriated as treacherous helpers. Would a Germany, for example, be any different?

Will the present German government risk its men, supplies and all—for the sake of restoring freedom for the helpless Ukrainians?

What does Hitler think of the idea of helping Ukraine? In Mein Kampf he states that Germany needs foodstuffs, raw materials, minerals. Ukraine has them. Why cannot Germany get these indispensable materials for herself instead of Red Russia?

If Hitler would aid Ukraine gain her freedom, would special privileges serve his purpose. Certainly. Dr. Rosenberg, his right hand man in the venture into Ukraine, would be contented to have Ukraine's treasures, her minerals and other natural resources remain under nominal Ukrainian ownership as long as he could dictate the terms. Germany

would send in capital and its best brains—for the good of whom—Ukraine or Germany?

Special privileges should only be granted and nothing more—such statement is meaningless unless qualified. We should and can not accept such statements at face value because of their vagueness and ambiguity.

We must ask ourselves: What price are we willing to pay for Ukrainian freedom? If we would give special privileges, what are they?

From whom can we expect the best treatment in light of past experience?

What must we give in exchange? Will the exchange involve dangerous possibilities for us? How can we devise a means to avoid, if not all, then most of the exchanges which will imperil Ukrainian independence?

This is the way the problem must be posed. Concrete problems must be discussed. We must analyze the pros and cons of situations expressed by such queries.

Life itself is never final in terms of static solutions. Constant emergence of new factors into all types of situations make it necessary for us open mindedly to examine, to analyze and criticize as is needed. Our actions, depending to what conclusions we may come, will be more intelligent than passive acceptance of some of the old slogans.

JOHN ROMANION.

To Esther J.

Dark languid eyes  
Hair of ebon hue  
Lips rare scarlet wine  
Love?—She never knew.

Art jealous fool?  
What meant she to thee?  
Fragrance of sweet bliss,  
Ephemeral ecstasy.

Lament no longer  
Laugh in mockery!  
Forget and rejoice!—  
Elaine still loves thee.

M. M.

## RAMBLINGS OF A WORD-HUNTER

(Concluded from p. 2)

that the newspapers coined a word to describe the new breed of capitalist - MILLIONAIRE. With-in less than five years the novelty had worn off, and the word was being printed without italics."

Concluding this article on English words in the Ukrainian language, I would like to add a request to the readers not to consider the above list exhaustive. There are undoubtedly many more English words in correct usage in the Ukrainian language, which the readers who read Ukrainian will come across from time to time. I hope that they will not keep those words to themselves, but will publicize them, by writing to this column.



## UKRAINIAN ALL-AMERICAN FOOTBALL TEAM

Well folks, the team is here at last! The first genuine "Ukrainian All-American Football Team," made possible by the fine response and cooperation of our youth. A most careful check-up and verification on the nationality of these players was made, to avert any possible disputes or counter-claims, which is responsible for this rather belated publication. Anyway, here is the team for which you have been waiting (Player and School, Position, Hometown, Class):—

- 1 Frank Souchak, Pittsburgh  
Left end—Berwick, Pa.—Sophomore
- 2 John Kabaelo, Ohio State  
Left tackle—Loraine, Ohio—Senior
- 3 John Kawchak, Carnegie Tech.  
Left guard—Johnstown, Pa.—Sophomore
- 4 John Konopka, Temple Univ.  
Centre—Shamokin, Pa.—Senior
- 5 Joseph Hlista, Geneva College  
Right guard—Ambridge, Pa.—Senior
- 6 Joe Superka, Gettysburg  
Right tackle—Catasauqua, Pa.—Senior
- 7 Joe Yuhas, St. Bonaventure's  
Right end—Wilkes-Barre, Pa.—Senior
- 8 Stanley Pincura, Ohio State  
Quarterback—Cleveland, Ohio—Senior
- 9 Nicholas Kotys, Villanova  
Left halfback—Monessen, Pa.—Senior
- 10 Michael Stelmach, N. Y. Univ.  
Right halfback—Jersey City, N. J.—Senior
- 11 John Michelosen, Pittsburgh  
Fullback—Ambridge, Pa.—Sophomore

The above line-up is obviously strong in all departments, particularly in the backfield, which is synonymous with speed, power, deception and versatility.

In Pincura of Ohio State, co-champions with unbeaten Minnesota in the Big Ten Conference, and Stelmach of New York University, we have two of the leading veteran passers in collegiate ranks. Pincura was recently adjudged 1935's best forward passer, with a perfection percentage rating of .555, surpassing even the heralded Baugh of Texas Christian. Likewise, many a strategic advance and direct touchdown pass for N. Y. U. resulted from Stelmach's flips.

Michelosen, Pitt's brilliant sophomore quarterback, who must here be shifted to the fullback post in respect to Pincura, in recent games piloted Pitt to impressive victories over Nebraska and Southern California. Kotys, elusive Villanova back, was the big-gun in the Wildcat attack, and quite proficient at place-kicking. Kabaelo and Superka, alternate backs, are put at tackle, to fill the open gaps. Altogether, these four backs performed on four great teams, whose aggregate season's record is 28 wins, 2 ties and 5 losses! This is one backfield any coach would be glad to possess.

In the Line, excluding Kabaelo, we have all Pennsylvania boys, all of whom played important roles on their respective school teams. Souchak of Pitt, and Kawchak of Carnegie, although but sophomores, won a first-team berth on powerful teams, so they must be good! Many a Michelosen pass was found in Souchak's arms, and many an enemy running play was stopped by Kawchak in its tracks.

Hlista was one of Geneva's best for three years, but unfortunately on a small college team. Yuhas, hardy Catholic wingman, proved a demon at his post. Konopka, Warner's agile and dependable centre, was often found in the path of opposing backs. These men, together with the burly Kabaelo and Superka at tackle, form a cast worthy of the backs, and no doubt would make any coach smile with satisfaction. Each player is a full-blooded Ukrainian, with only Superka and Konopka of mixed stock.

From the above resume, it is quite evident that good Ukrainian football players are found sprinkled among many college teams, but for some reason or other are unheralded as are other nationality stars. As a first step to alleviate this obscure condition, permission is granted to the Weekly readers to reprint this Ukrainian All-American team in their local newspapers! All you have to do is copy the lineup and send it to the sport editor for publication. Do so at once, and we hope you're proud of the team!

### How Compiled

But you may ask; how was this team compiled, and how do we know they are Ukrainians? Here is the story behind the news, tersely presented, which should prove of interest to the curious! Altogether thirty-eight letters were received and even more sent out. Letters of inquiry and requests for verifications were transacted between the following institutions of learning: University of Pennsylvania, University of Pittsburgh, Notre Dame University, U. S. Military Academy, Penn State College, Temple University, Penna. Military College, Carnegie Institute of Technology, University of Illinois, New York University, Columbia University, Princeton University, Villanova College, Ohio State University, Northwestern University, College University, Syracuse University, St. Bonaventure's, Rutgers College and the University of Chicago. It was thereby revealed that Kusko, Kopezak, Kovateh, Cuminsky, Winika, Kornick, and others are not Ukrainians but of other Slav extraction. In addition, the following luminaries wrote to me, revealing their identity: Paul of Princeton, Kurlish of Pennsylvania, Michelosen, Konopka and Kawchak, as well as Coach Lou Little of Columbia University. Paul and Barabas are not our kind, so perish such hopes. Kurlish claims he's Russian (?), while Michelosen and Kawchak emphatically say, "I am a Ukrainian!"

### Contributors

In addition to the above personal efforts, the following readers of the Ukrainian Weekly have contributed data in the form of clippings, addresses, verifications and references. The numbers in parentheses refer to the number of the player referred:

- John Dyrkacz of Arnold, Pa. (11 and 8)  
Ted Lutwiniak of Jersey City (10 and Barabas)  
Anastasia Halaban of Ambridge, Pa. (11 and 5)  
Michael Basarab of CCC-S-65; Swanton, Md. (1)  
Charles Kredenser of Philadelphia (9 and Kurlish)  
"M. B." of Nanticoke, Pa. (7 and 1)  
Michael Lewush of Elmira, N. Y. (10 and 3)  
Wallace Sheshka of Northampton, Pa. (6)  
John Billy of Cleveland (8 and 2)

Sincere thanks are extended to the above for their efforts. Similar or even better cooperation in future sport undertakings will always produce gratifying results.

For the Sport Division,  
Ukrainian Youth's League of  
North America

ALEXANDER YAREMKO.

### ON YOUR BIRTHDAY

May the sunrise on your birthday  
Touch a small spot in your heart  
And warm it up with happiness  
As a birthday wish in part.  
May the sunrise on your birthday  
Be a sign that through the years  
The happiness I wish you  
Has no room for cares nor tears.  
May the sunrise on your birthday  
Be a symbol from the start.  
That the happiness I wish you  
Comes directly from my heart.  
MARY SARABUN.

## THE PLIGHT OF THE SCOTS

There has been a good deal of controversy about the Ukrainian language and youth here in America. Assimilation has to follow its natural trend, but there is no excuse for youth of Ukrainian parentage not to know the language of its fathers. To those who desire to see the youth assimilated and not to know a word of the Ukrainian language this article may serve as a bit of enlightenment. The passage that I am about to quote was written by Seumus Mac Garaidh in "The Weekly Scotsman" of August 31, 1935. In the article we note the plight of the Scotch in losing their traditional language, Gaelic. Mr. Mac Garaidh's article runs thus:

"The national language of Scotland is the Gaelic. There is nothing so distinctive or characteristic of Scotland as the Gaelic. It is a language that has nothing in common with the English. The modern Scot fails to understand himself, and the whole world wonders and laughs at him. He wants to be as unlike himself as possible. With a nationality behind him of which any race might well be proud, he strives to be as English as possible. Not content with neglecting his own language or speaking the foreign language with his own accent, he continues to ape the Englishman in accent, idiom, and expression. Not content with being unfaithful to his language, he apes the Englishman in everything else—in dress, in manners, in views, in interests, in opinions, in politics, and in general outlook on life.

"The Scot knows that he has been untrue to the traditions of his race, and he knows that he is paying the penalty of his faithlessness, but he will not come out and admit it. He fears the consequences. He will rather go down in history as a subject of England, or an imitation of Englishman rather than stand up and declare himself, and probably go down in history as one who died fighting for reclamation of his own nationality and all that was best in it."

Reading this article one clearly sees the plight of the Scot to preserve the old language. Perhaps we may do likewise when most of our youth will give up the Ukrainian language. But how can we preserve it? Perhaps we may learn something in this respect by reading the suggestions offered to the Scotch by an Englishman named S. E. Longland. He states:

"In these days no language, however attractive it may be, will have a chance to survive unless it is more than a spoken language. It must appear in publications which are of interest to modern readers, and can be bought without special effort." ("The Weekly Scotsman," Sept. 7th, 1935).

Evidently the Scotch have given up their language. There are hardly any publications in Gaelic. With us, however, the situation is infinitely better, for we have publications in the Ukrainian language galore; but the trouble is that our American Ukrainian youth does not read them nor does it try very hard to speak the Ukrainian language. We should take steps, therefore, to remedy this situation before it will be entirely too late.

M. EWANCHUK.

### AMBRIDGE ISSUES CHALLENGE

The Ukrainian Basketball Team of Ambridge, Pa. is ready to book games with all Ukrainian clubs in Western Pennsylvania and Eastern Ohio. With the addition of several new players, the Ambridge Ukes will be considerably strengthened and hope to win the Western Pennsylvania title this season, now held by Arnold.

All Ukrainian clubs wishing to book games with the Ambridge Ukes, please write to—Chas. Kood-

## THE MOON

While on the river bank one night,  
The moon kept shining yellow and bright.  
It seemed to look me straight in the eye,  
And it looked so lovely in the sky.

It not only shone on rivers, hills,  
But also on factories and mills,  
On every country and mountain side,  
And on every stream, as so smoothly they glide.

Then on way home, being tired of day,  
The moon seemed to follow me all the way,  
I watched it closely until tucked in bed.

I know the moon is old and wise,  
So he gave the sun a chance to rise.

But I waited long for the day to go by  
Just to see the moon once more in the sky.

MARY DNISTRAN, age 12.

### UKRAINIAN EXHIBIT AT HUNTER COLLEGE

A Ukrainian Exhibition was presented at Hunter College (N.Y. C.) last December 11th and 12th under the auspices of the Culture Committee. Through the cooperated efforts of Mary Shust, Alexandra Lyktye, Rose Oleksyn, and Marie Marinick, it proved to be a very successful event. Although it was scheduled to take place only on December 11th yet due to the great interest shown by the majority of the student body Dean Anthony requested the above named students to extend the display to the following day.

There were innumerable articles representing typical Ukrainian life of the past and the present. In this collection was also included the notable "bread box" which was made in prison from dry rye bread. This and other beautiful pieces were loaned by the Soyuz Ukrainok and various people.

In addition to this colorful exhibit, the your students, who were dressed in Ukrainian costumes, added their bit by acting as hostesses. Mary Shust also explained the various customs, traditions, and history of our people, while Rose Oleksyn gave the enthusiastic audience a glimpse of our beautiful Ukrainian songs and dances.

All four "students" worked very hard to further the knowledge of Ukrainian Culture but to quote them "it was worth it."

A SPECTATOR.

### WHY?

Why don't we see Ukrainian youth at Ukrainian plays? Aren't they educational and interesting? Or doesn't the youth understand the Ukrainian language? Which ever it may be, a good Ukrainian should attend plays whenever possible. They acquaint one with the life and customs of our people abroad, and help him become familiar with the Ukrainian tongue.

During fall, winter and coming spring the Young Ukrainian Nationalists of New York City are presenting a series of plays, the proceeds of which will go toward a Ukrainian Theatre which we hope to have here. Let's help our brothers and sisters in this worthy project by attending these plays, instead of some movies.

M. A. P.

rich, 2024 Beaver Road, Ambridge, Pa. A challenge is issued to the following clubs: Monessen, Ford City, Arnold, Butler, North Side Pittsburgh, Carnegie, Aliquippa, from Penna., and Youngstown, Campbell, Akron and Cleveland from Ohio.

Hoping to hear from each and every Ukrainian Club, I remain, Your for better Ukrainian Sports,  
CHAS. KOODRICH.