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YOUTH TODAY

NEW AIMS FOR SCOUTS PROMISED

Receiving the congratulations of leading executives of the nations and his associates upon the completion of twenty-five years of service as the chief Scout executive of the Boy Scouts of America, Dr. James E. West expressed the hope of making the ideals of Scouting "a more vigorous and militant force" in meeting the problems facing the country.

YOUTH—THEIR HOPE, TOO

Lack of sympathy for disowned pets and continued cruelty on the part of owners were noted at the last annual meeting of the American Society for the Prevention of Cruelty to Animals, held recently in New York City.

Many speakers found cruelty as prevalent today as a year ago, but pinned their hope on educating youth.

"Several investigations by our officers of cases involving animals," the president of the organization said in his report, "uncovered such neglect of children that S. P. C. C. organizations were called in to remove the children or rehabilitate the home."

LIFE AND LITERATURE

Writing about two stories of childhoods, published lately in England, namely: "Vivians," by M. Vivian Hughes, and "A Nursery in the Nineties," by Eleanor Farjeon, Mr. Humbert Wolfe writes in the London weekly "Observer":

"An autobiography of childhood exacts a relentless severity in the writer. An unconditional objectivity is the only safeguard against sentimental distortion. Without this the writer is unable to distinguish between the significant and the unimportant."

He criticizes Mrs. Hughes for writing without skill, but praises her for being consistently unsentimental. He criticizes Miss Farjeon for writing as if things which are exciting in retrospect were equally exciting when presented for the first time to a new mind. "There is too much of everything—too much of love, too many brilliant names, too much gaiety and beauty, too much tenderness in the nursery."

He sums up by saying that "A Nursery in the Nineties" is incomparably more like literature than "Vivians"—but it is much less like life.

WHO SHOULD LEAD YOUTH?

Otto D. Tolischus, the European correspondent of the New York Times, writes from Berlin that in an impassioned address delivered at Koenigsberg, Baldur von Schirach, Reich Youth leader, proclaimed youth's right to lead itself and dramatically repudiated the claims of those who believed that the Hitler Youth and especially the coming compulsory Reich Youth League, which is to include all German boys and girls between the ages of 10 and 18, should be put under maturer guidance than that of youths between 14 and 25.

"The idea of self-leadership on the part of youth," he said, "is the most revolutionary event in the history of education."

The American would not be able to reconcile the idea of self-leadership with the compulsory character of the youth organization."

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HOW THEY REGARD US

It is a curious anomaly that although the Svboda and the Ukrainian Weekly reach such distant places as Australia, Brazil, Argentine, Chile, Japan, China, Manchoukuo, as well as many European countries, yet they are not permitted to freely enter Soviet Ukraine where dwell over 30 million Ukrainian people, nor Western Ukraine under Poland with its 7 million Ukrainian population, nor Rumania of a one-half million Ukrainian population—and all because, in the opinion of these misrulers of Ukraine, our organs are entirely too free-spoken on the subject of Ukrainian freedom and its abuse by them.

One direct consequence of this is that the old country has but an imperfect knowledge of American-Ukrainian life, especially that of the younger generation. What little news about us does reach there is mainly through indirect channels.

Yet it must not be supposed that the old country little interests itself in our life here in America. On the contrary, every scrap of news about us that reaches there is avidly pounced upon; especially when it comes from the lips of some Ukrainian traveller who had visited us here.

A good illustration of the latter is the series of lectures given in Eastern Galicia (W. Ukraine) by Mother Severina (Order of St. Basilus the Great), who recently toured American-Ukrainian communities with her exhibit of beautiful Ukrainian embroidery and impressed those who met her as a woman of fine intelligence, warm nature and tolerant spirit.

These lectures were reported in the January 10th issue of Svboda in form of two letters from the old country written by two young Ukrainian girl students.

Reading them one is struck by their tone of surprise and gladness upon hearing that Ukrainian folk-art and song are making such rapid strides here in public estimation, that our American-Ukrainians are permitted to live and develop unhindered by oppressive fetters, that there is no servility here, no slavish kissing of hands, that our younger generation is not held back by the elders but given full rein to exercise its initiative and talents, and finally, that our American-Ukrainian youth as a whole have not forgotten the land of their parents and ancestors nor their traditions and cultural heritage, but in every possible manner seek to help the land regain its independence and assume its rightful place in the society of nations.

It is the last that excites most gladness in the old country Ukrainian youth, judging by the letters. It is really a heart-warming feeling for them to know that separated by thousands of miles of land and water there live in a great and freedom-loving country hosts upon hosts of young people in whose veins courses the same Ukrainian blood as in them and who keenly feel the intolerable position of their mother country and aspire for her freedom.

Such a feeling cannot help but bring about some most beneficial results, both there and here. It helps to draw Ukrainian youth scattered throughout the world closer together in kinship and understanding. It helps to give courage to old country youth in their undaunted struggle to rid their life of all oppressive features and to live it as it was meant to be lived. And lastly, it helps to awaken us here in America to a greater appreciation of the many opportunities facing us to be of help to both Ukraine and America.

The joy of our youthful kinsmen across the seas in the old country is only equalled by ours here in America that they have not forgotten us and still think of us. And even though our "Weekly" may not reach them, we extend to them our greetings, and bid them to be of good cheer and of high hope for the realization of their and our mutual ideals.

UKRAINIANS FOUND GUILTY IN WARSAW TRIAL

Three Sentenced to Death for Slaying Interior Minister Get Life Terms Under Amnesty

WARSAW, Jan. 13.—Death sentences were passed today in the Warsaw District Court on three of the twelve Ukrainian terrorists who were tried for participation in the assassination of Interior Minister Bronislaw Pieracki in June, 1934. Under the recent general amnesty the sentence were commuted to life imprisonment.

The three are Stefan Bandera, district leader of the Ukrainian nationalist organization in East Galicia; Nicholas Lebed, organizer of the murder of Mr. Pieracki; and Jaroslaw Karpynic, chemist and manager of the terrorists' Krakow bomb factory.

Of the others, Nikolas Klymyszyn and Bohdan Pidhajny were sentenced to life imprisonment; Miss Darja Hnatiwiska, Lebed's fiancée, to fifteen years in prison, and three others to twelve years in prison. These did not benefit under the Amnesty Act.

Miss Katharyn Zarzycka was sentenced to eight years in prison and the other defendants, all men, were sentenced to seven years imprisonment.

It was emphasized in the verdict that the Ukrainians were sentenced both for participation in the murder and for membership in the Ukrainian nationalist organization.

The defendants listened quietly to the reading of the verdict by the presiding judge. When it was over Lebed and Bandera shouted in Ukrainian, "Long live Ukraine!" They were removed at the judge's order.

On leaving the court room Lebed smiled at Miss Hnatiwiska. The trial, one of the longest in Poland, began Nov. 18. There were frequent clashes between the defendants and the judges. All but two defendants refused to speak Polish and thereby lost an opportunity to testify.

The two who testified in Polish, Malusa and Myhal, made confessions that supplied valuable evidence against the other defendants.

Because of the various exclamations in the Ukrainian language, which is permitted only in the provinces with mixed populations, the defendants were frequently removed from the court room. Their lawyers were fined six times—200 or 300 zlotys each time—for questions regarded as inadmissible, and for arguments with the presiding judge.

The Polish public followed the trial with great interest. There is much admiration of the defendants' courage and sacrifice in their fight for the freedom of their country.

Alexander Zelwerowicz, a leading actor and a prominent member of the Government party, appeared in the court room a week ago on the Greek Catholic Christmas Eve and shook hands with some of the prisoners. But Mr. Zelwerowicz and most Poles believe the terrorists deserved severe sentences. The leaders of the Ukrainian party publicly condemned terrorism and murder as political weapons.

The New York Times (January 14, 1936)

(Today's Ukrainian Weekly concluded in the Svboda)

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(Continued from Nov. 15th, 1935 issue)

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Volodimir Vinnichenko

The second of the two outstanding Ukrainian literary lights of the 20th century is Volodimir Vinnichenko, leading Ukrainian novelist and a prominent public figure up to within recent times. He was born in 1880 of peasant parents in the Kherson district, Greater Ukraine. His very first few stories, written at an early age, immediately marked him as a writer of distinction, with a penetrating knowledge of life and typical Ukrainian humor. From the very founding of the now defunct Ukrainian Revolutionary Organization (RUP) he played a leading part in it, and consequently suffered jailings and even exile. Most of his stories portray the life of the poor peasant and workingman. Others deal with the radical political conceptions among the intelligentsia. One of his best short stories is *Krasa i sila* (Beauty and Strength). Of

his novels the following are best known: *Chesnisch z soboyu* (Being True To Oneself), *Rivnovaha* (Equilibrium), *Bozhki* (Idols), *Khochu* (I want), *Zapiski kirpatoho Mefistofelya* (Notes of the Pug-Nosed Mephistopheles), and *Sonashna mashina* (Sun Machine). Of his plays (presented in foreign countries too) the following are best known: *Brekhnya* (Falsehood), *Chorna Pantera i Billy Wedmid* (The Black Panther and the White Bear), *Hrikh* (Sin), and *Zakon* (Law). His plays although based upon Ukrainian social life are characterized by their tendencies towards the European psychological and realistic school of drama. Besides writing Vinnichenko, as already mentioned, was a prominent Ukrainian public figure. He played a great role in the recent struggle of Greater Ukraine to gain its freedom of Russia, being a premier in the Ukrainian Central Rada, and head of the Directory (1918-1919).

He has written a history of this turbulent period, entitled *Vidrodzhenya Natsiyi* (Rebirth of a Nation). Of recent years, however, he has lost a great deal of respect among the Ukrainian people due to his embracing of Communist ideology, which finds reflection in his postwar writings, so that today he is really regarded as a Soviet writer. His present writings are characterized by the fantastic problems they pose and their unreal characters. Consequently the historical importance of his works is on the wane.

Vyacheslav Budzinovsky

A popular writer, publicist, prominent Ukrainian political figure and also a member of the pre-war Austrian Parliament was Vyacheslav Budzinovsky (born 1868), who died only last year—1935. Although mainly known for his popular writings, he also wrote on economic subjects, of which the following works are best known: *Khlopska posilisch* (Peasant's Estate), *Agrarni vidnosini v Halichyni* (Agrarian Conditions in Galicia). His stories are streaked with satire, such as *Strimholow* (Recklessly), and *Ser-*

tse (Heart). Historical novels too engaged his attention, among them being *Krow za Krow* (Blood For Blood), and *Osaul Pidkova*. And finally, he also wrote popular historical works, including *History of Ukraine*, *Hetman Mazepa*, and *Nashl Hetmani* (Our Hetmans).

Dmitro Dontsov

A prominent contemporary Ukrainian publicist and political figure is Dmitro Dontsov (born 1883). He became the first head, in 1914, of *Soyuz Vizvolenyi Ukraini* (Organization for the Freeing of Ukraine). Since 1922 he has been the editor of the *Literary-Scientific Herald* in L'viv and also of the *Zahrava* (Distant Glow). The more important of his writings are "Modern Muscophilism," "The Present Situation of Our Nation and Our Duties," "Ukrainian National thought and Europe," "Bases of Our Politics," "Nationalism," "The Poetess of Ukrainian Revival" (about Lesya Ukrainka), and "The Crisis of Ukrainian Literature." He is regarded as the theoretician of Ukrainian nationalism.

(To be continued)

THE UKRAINIAN STRUGGLE THROUGH CHAMBERLIN'S EYES

The Russian Revolution

Of the many accounts in the English language of the Russian Revolution (including Trotzky's three weighty tomes) it has been our lot to read, William Henry Chamberlin's "The Russian Revolution" (2 vol. The Macmillan Company, New York City, 1935) contains the best account thus far of the Ukrainian phase of it.

The adjective "best," however, must be taken with a grain of salt, for even at its best this account of the Ukrainian struggle for freedom at the close of the World War is but a skimpy one. Chamberlin in his attempt to compress within two volumes the entire gigantic historical whirlpool of the revolution quite naturally falls into the error of dwarfing the Ukrainian part of it. He has also relied too much upon Soviet sources to make possible a clear and unprejudiced portrayal of the extent and significance of the Ukrainian movement for independence at that time.

Despite these deficiencies and the somewhat disjointedness of the narrative, the author has produced a work which for a clearcut and vivid portrayal of those turbulent times and for its general readability is superior to any of its predecessors.

Because of this and of its treatment of the events in Ukraine, Chamberlin's work should prove to be of interest to Ukrainians; particularly because of its probing character into the defects that weakened the Ukrainian efforts to free themselves of Russian rule, whether it be czarist, liberal, or communist.

Generally speaking, Chamberlin displays greater respect for the Ukrainian masses, their desire for freedom, the militant character of their opposition to the Soviets and White Russians, than for the measures they took to attain their objectives or for their leaders. The Ukrainian peasantry especially caught his eyes.

Ukrainian Peasantry

"The Ukrainian peasantry," writes he, "showed itself far more conscious of its interests, far more ready to fight for them effectively than did the peasants of Russia. There was perhaps something of nationalist temperament here; it was in Ukraine that the an-

archial Zaporozhian Cossack Republic, which for many decades acknowledged no authority except that of its roughly elected ataman, had existed; serfdom did not have such a long tradition behind it in Ukraine as in European Russia. Moreover, the average standard of living among the peasants was higher in Ukraine than in Northern or Central Russia. There was, consequently, a larger class of peasants with a sense of property, who were ready to form guerrilla bands and fight the Soviet requisitioning detachments to a finish.

"Questions of race and nationality also played a great role in stimulating the Ukrainian peasant anarchism. The village population of the northern and western provinces was almost solidly Ukrainian. In the towns, on the other hand, there were a great many Russians and Jews. Native Ukrainians were a minority in the Communist Party of Ukraine, which recruited its members very largely from the towns. Consequently, when Soviet measures were unpopular, it was easy to arouse agitation against them on racial lines, to stir up the peasants against the 'katzapi' and the 'zhidi,' to use two derogatory Ukrainian words for Great Russians and Jews."

As can be seen, Chamberlin has fallen into a mannerism of the eventual victors of this struggle, i. e. Bolsheviks, when he speaks of the peasant upheavals as "anarchism." This he explains as follows:

"Many factors marked out Ukraine for a regime of anarchy such as no European country had experienced for centuries. In the first place, Ukraine, much more than any other part of Russia, witnessed a continual rapid shifting of governments. Immediately after the Bolshevik Revolution the nationalist (Ukrainian) Rada established itself as the state authority in Ukraine. Then there was a short-lived period of Bolshevik rule, followed by the German occupation and the puppet regime of Hetman Skoropadsky. After the fall of Skoropadsky the Ukrainian Nationalists again stepped in for a short time, only to be pushed out again by the Bolsheviks, who, in turn, were driven out of Ukraine by Denikin during the

summer of 1919, returning and reestablishing their rule in the winter. The Ukrainian Nationalists continued to struggle in the western part of the country; and in 1920 two new claimants for power appeared in the Poles, who occupied Kiev for a short time, and Denikin's successor, General Baron Wrangel, who occupied part of southern Ukraine.

"Each change of regime brought with it new slogans, new decrees, a new brand of worthless paper money and, as a general rule, an opening of the prisons and a release of their inmates. Small wonder if all conception of respect for state authority tended to disappear."

Elsewhere, Chamberlin states in this connection that:

Petlura

"Of the three governments that fought for power in Ukraine in 1919, the Soviets, Denikin's regime, and Petlura's, the last was apparently the least objectionable to the peasants. This is the judgement of a Communist Popov, who went on a mission to Petlura's temporary headquarters in Kamenetz-Podolsk in the autumn of 1919 and stated in his report that, while the peasants were opposed to all governments, since they all took without giving anything in return, the least of the three evils, in the eyes of the peasants, was Petlura."

Petlura, however, was quite unable to make any military headway against either Reds or Whites, writes Chamberlin, if only because his army lacked any adequate source of supply with munitions. Consequently the Ukrainian nationalist movement took the form of guerrilla band activity, headed by a host of big and little "atamans," which activity proved to be far more destructive to the Reds and Whites than regular military movements of Petlura. In this respect the author remarks elsewhere that "only the Galician (Western Ukrainian) troops had some degree of stability and discipline." Elsewhere again, he mentions in connection with the general weaknesses of peasant partisan forces that: "The Galicians, who were Ukrainian in language and who made common cause with Petlura, seem to have been an exception and to have maintained fairly good discipline."

Directory

The Directory, which arose from the popular revolt throughout Ukraine against the Skoropadsky regime following the evacuation of the Germans, receives brusque treatment at the hands of Chamberlin. He declares it to have been but "a feeble improvisation of a Government" and its army a "disorderly horde." The radical and socialist ideas of some of the members of the Directory clashed, he declares, with the conservative militarist practice of some of the atamans, who showed a tendency to suppress trade-unions on the suspicion of Bolshevism.

Skoropadsky

Skoropadsky's regime, however, receives the roughest treatment from Chamberlin. He compares him with all other figures in the anti-Bolshevik movement and finds him "surely one of the palest and most colorless. Whereas most of the other White leaders attracted some kind of military following," he continues, "Skoropadsky's papier-mache dictatorship rested on nothing but the bayonets of the German troops. Although Skoropadsky was in no sense an Ukrainian nationalist he imparted to his regime a skin-deep Ukrainian coloring, using the Ukrainian language in official documents and reviving old Ukrainian names and titles, in order to please the Germans, who desired to detach Ukraine from Russia and dreamed of creating a long chain of vassal states, from Finland to the Caucasus, if they could win the War, or at least secure a draw on the Western front.

"Skoropadsky's regime appealed only to those members of the richer classes in town and country who were willing to welcome anyone who would give them back their property. Russian nationalists looked with askance at the Hetman for his play-acting in Ukrainian costume; Ukrainian nationalists disliked the puppet ruler who had been installed by the Germans after the dissolution of the Rada. With the poorer classes in the cities and with practically all the peasants (the congress of 'khleborobi' which had proclaimed him Hetman was decidedly a handpicked body) Skoropadsky's Government was intensely unpopular because of the socially reactionary policies which it pursued."

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RAMBLINGS OF A WORD-HUNTER

The Annoying "Up"

A correspondent to the "Manchester Guardian," the world-known English daily, inveighs against some modern extensions of the old use of "up" with a verb.

He dislikes such expressions as: please to meet up with you socially; writing up the other Protestant churches to the Church of England; I had a good opportunity of speaking him up.

This reminds me of the colloquial use of "up" as a verb intended, strange to say, to add vivacity to the statement. Dictionaries of the English language quote the statement, "then he ups and goes," which really is within the rule. However, I also heard a statement, "But she ups and dies," which probably hardly adds to the vivacity of action.

Now this use of "up" reminds me of a similar use of a verb in Ukrainian. With the same object in view, that is to increase the vivacity of his statement, the Ukrainian is wont to say, "Взяв і пішов." As if to make the similarity between the two languages in this respect complete, the Ukrainian, too, is capable of saying, "Взяла й вмерла," though he, too, does not mean to imply any intentional speed.

The Ukrainian Meals

As a doctor recently came out with a public statement that the man should eat more than three meals daily, since this is wholesome not only for his body but also for his mind, it might be of interest to remind the readers that this seems to coincide with the Ukrainian cultural experience.

The Ukrainians namely try generally to have at least four meals a day. The breakfast is called снідання, or сніданок, the

first of which emphasizes the act of eating, the second the meal itself. It comes from an old word "сніди," which meant simply "eatables." The сніданок was usually taken early in the morning, on rising from bed, often at 5 o'clock in the morning.

Before going to the fields, the Ukrainian farmer would take another meal, обід. This would be about 8 o'clock. The name of this repast is perhaps connected with the verb обідатися, "to eat one's fill." Evidently it was heavier than сніданок.

At noon the Ukrainian takes the principal meal of the day: полуденок, which simply means the meal taken at noon.

In the evening he eats вечеря, which means "evening meal."

In winter, when the sun rises late, when the farmer has little to do around the house, and he sleeps longer, the first meal of the day is eaten about 8 o'clock, which means that one meal is omitted. On the other hand, in the summer, when days are long, a special light meal might be added about 4 o'clock in the afternoon. It is called підвечірок, which is "a meal before the evening." It corresponds to "five-o'clock-tea."

Of course, the verbs for each of these meals are not merely the nouns used verbally, as in English. The root must be redressed accordingly. Thus we obtain the verbs: снідати, обідати, поділувати, вечерати, вечеряти, підвечіркувати.

It is superfluous to add that each name of a Ukrainian meal lends itself to the formation of diminutives: снідання-сніданячко, сніданенько; обід-обідець, обіденько; вечера-вечеронька, вечерочка.

Philology and Astronomy

The Director of the astronomical observatory of the University of Pennsylvania spoke the other day before the meeting of the American Astronomical Society in New York City of a real "messenger" from space outside the solar system, reaching the earth in the form of a brilliant meteor that was seen in broad daylight in the afternoon of October 22, 1935, flying across Connecticut at a speed of possibly 100 miles a second.

This is an interesting event from the astronomical point of view, and the name of this "messenger" is interesting from the standpoint of a word-hunter. METEOR, as the dictionary tells us, comes from the Greek language, in which it denotes something in the air, something that rose up. Of course, it means this, perhaps, to a Greek. To others it means simply nothing in particular. It is simply a name which says nothing. One can truly say, "It is Greek to me!"

The Ukrainians call the meteor мигунець. The word comes from the verb мигнути, which means TO FLASH BY. I could now call the word beautiful, if I did not suspect that this word "beautiful" has been used so often by those who feel the appeal of a word, but don't know the sources of its appeal, that it has become quite trite, as have the words "awful" and "terribly." It seems to me that the Ukrainian word for "meteor" carries a greater appeal to imagination as it suggests the light, the short duration, and the motion, all at once. It is like a complete picture in one word.

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tentious advances are made by the Soviet Union at granting Ukraine autonomy; nor do the Ukrainians have a word to say about the government's policies. Native troops are trained en masse in all those countries, but the Ukrainians are segregated for fear of their banding under arms to fight for justice. It is much easier... and yet how difficult... for the others to shake off the interference which is directed from a distant source. Far easier than for Ukraine whose borders are encircled by the oppressors. It is quite ironic that a semi-barbarous state, like Ethiopia, is blessed with home rule and Ukraine, with civilization supposedly exuding on all sides, should be at the mercy of these civilized... yet barbarous-like nations.

Our fear that something worse awaits Ukraine, therefore, exists only in the imagination of an old crony. Can a worse fate than the complete subjugation by Russia and Poland really exist? Perhaps a distant benefactor might be desirous but not if it means further dissection. And the analysis of the pros and cons of problems Ukrainians are not permitted to solve will not deter any nation from forcing liberty upon them... at its price. They would not lose much more than already has been lost, for only a new piper, who would succeed the old, would have to be paid. To be actually free to think and act for themselves, the Ukrainians will have to overcome the overwhelming odds virtually against them single-handed.

No brave gallant who comes galloping on his trusty pure-white steed will ride to rescue the woe-begotten maiden from the clutches of a villainous cur... and then depart unrewarded with as much as Mr. Horbaychuk would have us believe; nor can the same distressed maiden dictate the manner and terms of her rescue—as Mr. Romanion would have us believe.

—But we must say, altho' Mr. Horbaychuk's veridancy at construing a true projection is in excess, it does not impair his embellished passage on an age-old political drama—"Mother Love—Russian Style." It cannot pass unpraised... even from our quarter.

J. W. KOSBIN,
New York City.

THEY, TOO, ARE CHILDREN AFTER ALL

Walter Duranty reports from Moscow to the New York Times that though the Christmas tree is barred in Russia, it has been decided to go in for the "New Year's tree" in a big way this year.

And we took at its face value the recent report that children under the Soviet regime are so serious minded that from the cradle up they think of nothing less significant than Karl Marx and the world-revolution.

WHERE IS REAL HUMILIATION?

"Men are humbled by young spellers,"—thunders a leader in the "New York Times," over the news that the Men's Club of Pelham, New York, which, its members contend, is intellectually superior, was considerably humbled by the senior class of Pelham Memorial High School, who defeated club members in a "childish" spelling contest.

If the members of the Club contend that they were humbled, it is no use arguing with them. It seems, however, as if the humbling of their intellectual superiority lay not in the defeat in the spelling bee, but in assuming the attitude of intellectual superiority and basing it upon the ability to spell. Is spelling proficiency the earmark of intellectual superiority?

CLOSING THE BREACH

A fellow malcontent, Dimitri Horbaychuk, expressed his concern over our "fear" that Ukraine would gain very little from an alliance. Then along came a steadfast Ukrainian who in like manner revealed his fear as to the price that would have to be paid for such a venture. We who started this series of exposed fears, shall attempt to complete the circle by closing the breach between the varying and disagreeing ideas.

In the first place, we cannot see how our endeared cohort, Mr. Horbaychuk, of all people, could have suffered under a misconception of the theme of our simple item. We stated in so many words that in the past all alliances, no matter how petty or involved and with whomsoever they were, proved unprofitable. But—we did not say that in any future alliances Ukraine would become the pawn, as he would make us believe we stated. His criticism of us is based upon the assumption that we did make the statement. Mr. Horbaychuk twists ideas to suit his own point of view, nobly, and then constructs a criticism, even though there need not be. Secondly, can he or anyone else explain how Ukraine, in the present state, can make an alliance. We must face the facts. Ukraine has no government other than the one provided, so conveniently, by the USSR. Nor is there any known faction recognized as claimant of the dispossessed power to rule Ukraine. An ally can be sought, but only by representatives, self-appointed or otherwise, working

in behalf of the mass of Ukrainians... or otherwise. Our "virtual trembling in our boots" for fear that Ukraine will again become the pawn if a bond is made with Germany is nothing but a virtual image in the imaginative mind of Mr. Horbaychuk. He goes on to say, unwittingly, that any future alliances made by Ukraine with Russia or Poland "would not only be unprofitable—but a total detriment to Ukraine's struggle for emancipation." Again this statement (as is the article "Nothing Ventured—Nothing Gained" on the whole) is based upon the assumption that Ukraine is able to make an alliance. Now, "common sense tells us" that not only will Russia show no eagerness to make an alliance with a nation she conquered and subjected to complete domination but she will also render no aid in any attempt at emancipation... Most certainly!... And the same goes for the other dear member of the benevolent duo ruling Ukraine today. Imagine the Poles giving the Ukrainians, if an alliance were made, all the help they needed as well as a free hand in all acts for freedom. Yes, the left hand will aid the opposition defeat the right. We would not ask Mr. Horbaychuk to hold his breath until such an occasion come to pass.

Now... we shall work upon an assumption. What if Ukraine were able to ally herself with a power? It would be very heartening to obtain the aid of one not too close to the borders of Ukraine. But... should the one who openly admits "to divide

Ukraine with Poland some day," be sought? We wonder where is that "common sense that tells us" of which Mr. Horbaychuk makes mention. Does he think a being like Hitler would be doing favors for anyone for the sheer thrill it might afford? If Hitler ever engages Russia for Ukraine it will not be for "sake of an oppressed nation" but, as we all know, to relieve Russia of the economic riches which Ukraine possesses for the bolstering of the rapidly fading German supplies. We agree with the second writer that we must try to foresee the price to be paid for intervention; but the uneasiness and the uncertainty of the world affairs cannot give us a clear picture. Neither analyses nor criticisms will aid the befogged vision.

The contents of the second contribution "Intervention at what cost," are based upon the same contention, that Ukraine is able to make an alliance. Furthermore, by comparing the incidents in Egypt, Morocco, Ethiopia and China, with those in Ukraine, a true analogy will not be drawn. Egypt and Morocco with various others belong to one group; Ethiopia and China to another, (perhaps it is only a matter of time before they too join the first group). The former, in the finished state of subjugation, authorize state acts with the influence of the dominating foreign power; whereas the latter is recognized as a duo of free nations whose rights are in the process of being attacked and abused. Ukraine... well... no pre-

THE TRIALS AND TRIBULATIONS OF A SOUFFLEUR

By "souffleur," I am not referring to an accomplishment in the art of cookery, but rather to that backbone of Ukrainian drama, the prompter. I do not mean to imply by this that the prompter is an innovation found only on the Ukrainian stage, nor is he a recent creation. If I remember correctly, the first prompter was a creature by the name of Satan. He played a dual role, both as actor and prompter, in a play entitled, "The Garden of Eden." However, he was an ideal prompter. He prompted so well that Adam never realized that Eve's speeches were not her own.

Before we go much farther from the sublime to the ridiculous, let us return to the humble life of our Ukrainian souffleur.

Early Recollections of Ukrainian Theatre

I remember in my early youth, a typical play presented at Passaic, N. J. The souffleur, a rather portly gentleman, lowered himself laboriously into his coop in front of the stage, lit a candle, opened his book, and the play was on. All went along swimmingly during the first act. The second act opened with a group of villagers doing a folk dance. Before long, clouds of dust were billowing directly at the poor souffleur. He had no way of avoiding it, so he had to swallow it, bacteria and all. In the meantime, the villagers had dispersed, and the hero and heroine appeared for a rendezvous on a bench beside her father's thatched cottage. The audience, in breathless anticipation, was waiting to hear the endearing speeches of the lovers, but all they heard was an impassioned paroxysm of coughing emanating from the souffleur's booth. He coughed so hard, that he blew the candle out. To top it all, he didn't have another match, so they had to lower the curtain to relight the candle.

The hero, in the interim, dashed back-stage to fortify his courage at the community jug. Finally the curtain went up again. The lover began saying his lines, but before long the spirits that he had imbibed beclouded his sense of hearing. The souffleur had to prompt in a louder, and louder tone so that the audience was listening to two lovers pleading their cause, with but one lover in view. It went on in that manner right through to the end of the play; the souffleur just forgot to lower his voice.

Since then, times have changed. The stages are swept more often; an electric light has replaced the candle, but the unseen actor, the souffleur remains, for he is indispensable. Assuming such to be the case, why not elevate the poor souffleur to his rightful position. Why not include him in the cast of characters, give him a costume, and a place on the stage. We have been listening to him through the years; why not let us see him as well.

Some enterprising playwright may even go so far as to build a play around the souffleur. Anyone is welcome to the idea for all that it is worth. Incidentally, this is not my idea originally, as it was suggested to me, but I believe that I am the first to make the suggestion publicly; put the souffleur on the stage where he belongs.

I was prompted to offer this lament in support of the poor souffleur because of two incidents that occurred in the past fortnight.

Why Youth Doesn't Attend Our Plays

On January 4th, Miss M. A. P. raised a question in the Ukrainian Weekly, as to, "Why Ukrainian Youth does not attend Ukrainian plays?" I do not profess to know the answer in its entirety to that question, but I shall endeavor to give some of the reasons that go to make the reply. Before I cite a few examples, may I say that an amateur show is rarely a good form of entertainment. We laugh at the actors more often than we do at their speeches, and the novelty usually wears off very rapidly.

Ukrainian plays as a whole make for very fine entertainment. Unfortunately, a group sponsoring one play or another, is very careless in its preparations. The cast that is chosen is usually a makeshift one. The rehearsals, few and far between, are more often than not, attended by only some of the players. I have witnessed some plays in which the actors were hearing their own lines for the first time... from the souffleur's booth. The settings are bare and drab, and are the same, with few variations. The cast, with few exceptions, fails to memorize its lines, trusting to get, not its cues, but its entire speeches from the poor souffleur during the very presentation of the play. The prompter has to take the entire burden of the play on his shoulders, straining his eyes and voice, and sweating in the narrow confines of his booth. Usually he is paid a dollar, but quite often a pony or two of whisky is his sole recompense.

If we were to rate our plays, how many of them would receive a four star rating? We don't need elaborate settings, or bejeweled costumes. A group of well-conditioned actors can fire the imagination of an audience, even though the stage be adorned with but three canvas walls. If you keep these thoughts in mind when preparing future plays, it is inevitable that the S.R.O. sign will soon appear at the box office, and at least half of the audience will be composed of Ukrainian youth.

A Recent Example

On January 8th, I attended a dramatization of a Ukrainian Christmas Eve, presented by a Ukrainian group at a leading university. The idea in the main was splendid, but the presentation made me blush from the time the curtains were first drawn apart until their final close.

Had the audience been Ukrainian, the play would have drawn forth no comment from me, but fully sixty percent of it was American.

The souffleur was present in all his glory, heard to all from back-stage. Later, he even came out and gave a prolonged discourse on politics, international in scope, which had absolutely nothing to do with a Ukrainian Christmas Eve. The stuttering and stammering of the actors; the hurrying on and off stage showed, all too plainly, lack of preparation. It didn't need the explanation that there had been but one and a half rehearsals. The one redeeming feature, the splendid singing of the combined choirs, saved the presentation from being a failure.

I really felt bad to see a wonderful idea, so poorly carried out in an American University auditorium. If we had been accustomed to careful preparation in our own Ukrainian halls, the affair

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

A portrayal of the manner in which Christmas Eve is observed in Ukraine was presented on Wednesday evening, January 8, 1936 by the Ukrainian Club of the New York University Educational Sociology Club before an audience of students estimated to number close to 800.

The program was opened by Miss Anna Maxymciw, president of the Educational Sociology Club, who presented Dr. Francis Brown, faculty advisor of the Club. Next to be presented was Miss Julia Kusy, the guest speaker. She gave a talk in English explaining the meaning of the various Ukrainian Christmas customs. Miss Kusy then opened the first scene which showed the interior of a typical Ukrainian home with the family busily preparing the feast for Christmas Eve. All participants spoke in Ukrainian and judging from the applause it was well done. Miss Kusy then continued her speech explaining the various happenings that took place in the first scene.

The second scene took place outside of the home. The Jersey City Choir under the direction of Mr. William Gela, sang several beautiful Ukrainian Christmas Carols—"Kolyadi." Dark blue lights and the heavy woolen shawls wrapped around the carollers' shoulders gave the effect of a cold wintry night. It was indeed a very beautiful scene, and the audience applauded so tremendously that the Choir sang again. Following this, Dr. Czelensky gave a talk on Ukraine. He also directed the performers in the play.

The third scene took place again in the interior of the home where the carollers feasted with the family, and had a jolly time together. The feast was interrupted by the visit of the Three Wise Men from the East. They were invited to join, and participate in the food.

Carolling began once more, and thus "Christmas Eve in Ukraine" ended.

EVA SAWCZUK

HAS YOUR CLUB RECEIVED ITS FREE COPY OF "THE UKRAINIAN QUESTION"?

Through its Cultural Center, the Ukrainian Youth's League of North America mailed last Saturday to its member clubs copies of "THE UKRAINIAN QUESTION" by Lancelot Lawton, one copy per club, free of cost, as announced in December 27th, 1935 issue of Ukrainian Weekly.

In most cases the booklet was sent in care of the club's delegate to the Third Ukrainian Youth's Congress. The copy, however, is club property. It is to be read and discussed at meetings during January and a report of the same sent to the Secretary of the Cultural Center, Miss Mary Ann Bodnar, 341 East 17th Street, New York City.

Any club that has inadvertently been left out of the mailing list should notify us immediately.

Next month, February, another booklet about Ukraine, its culture and aspirations, will be sent out.

Stephen Shumeyko
Pres. UYL-NA.

would have been much better. However, we learn by our mistakes.

If we are going to uphold our Ukrainian traditions, let us not forget that our Ukrainian plays embody many of them. Do not let us become the object of ridicule amongst our American friends. Let us work towards the goal of eliminating the souffleur entirely from our plays. Can we do it???

J. M. U.

THE NEW YEAR

E'er with his venerable scythe
Time mows each year,
But in Eternity's depths a new
one is born;
And may it drown all woes and
wipe each limpid tear
And bloom the bud of happiness
at the first morn.

MYRON RUZYLA
Providence, R. I.

THE UKRAINIAN STRUGGLE THROUGH CHAMBERLIN'S EYES.

(Continued from p. 2)

German "Aid"

When the Germans withdrew from Ukraine, the Hetman was quite helpless. "The few Ukrainian troops which were enrolled under his banner not infrequently proved highly unreliable in the political sense... The Hetman changed his political orientation with chameleonlike rapidity. He dropped the play with 'Independent Ukraine' and organized a Cabinet of conservative Russians..." Then followed his regime's complete collapse and his flight out of Kiev disguised as a wounded German officer.

While on the subject of German troops in Ukraine, we recommend the reading of the author's account of the negotiations at Brest-Litovsk which led to the German occupation. It was precisely on the day of German recognition of an independent Ukraine that the chief representative of the former's ally Austria-Hungary, Count Czernin, wrote in his diary: "My design is to play the Petersburgers and the Ukrainians against each other and to come to a peace with at least one or the other of them." This, then, plus Ukrainian foodstuffs so much needed by Germany and Austria, proved to be the *raison d'être* for German solicitude for Ukraine.

Despite the fact that Chamberlin's account is somewhat unfair to the efforts of the Ukrainians to regain their ancient liberties, due no doubt to the author's apparent main reliance upon Russian sources, still it should prove of interest to Ukrainians and perhaps expose some of the defects that weakened their struggle for national freedom. At any rate, the account should be interesting to us as the view of an American journalist well acquainted with—Russia.

The bibliographical notes at the end of each chapter, including some Ukrainian sources, a chronological table of events, and English translations of some of the more important documents relating to the Ukrainians, including the Ukrainian Universale of November 20th, 1917 (curiously enough, the Fourth Universale declaring the complete independence of Ukraine is not reproduced) should prove of value to the student of the Ukrainian struggle for independence and the Russian Revolution.

S. S.

NEW YORK CITY.

FIRST ANNUAL DANCE sponsored by Ukrainian University Society SATURDAY, JANUARY 25, 1936 at the International Institute, 341 East 17th St. Commencement at 8:00 P. M. Featuring John Mudry and his Lido Club Orchestra. 8,14,20

NEW YORK CITY.

Ukrainian Catholic Youth League (9 Stagg St., Jersey City, N. J.) will present a program for Ukrainian Youth during the N. Y. District MASS YOUTH RALLY to be held on Sunday, Febr. 2nd, 1936, at Empire Hotel, 63rd St. & Broadway, N. Y. C., at 3 P. M. General discussion. Admission free. After Mass Rally — GRAND BALL at 6:30 P. M. Admission: \$1.00. Gypsy orchestra. 14