



# UKRAINIAN WEEKLY



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## YOUTH TODAY

### TODAY AND YESTERDAY

Speaking before the National Council meeting of the American Youth Congress held in Washington, D. C., last month, Francis Gorman of the United Textile Workers of America, said,

"I have a personal experience of what has happened to the youth of our nation in the past twenty-five years. When I left school and went into the mill my employment opportunities were always there. I could leave one place and go to another, never out of work.

"But now I have witnessed a gradual displacement and lack of opportunity of those who came into the world later than I."

### THE OLD AND THE NEW GENERATION

"I don't like to speak in terms of Youth vs. Age," writes Roger E. Chase, editor, Columbia Spectator, in a new youth publication, still unnamed, "but I have a bone or two to pick with our elders in general and our high-and-mighty elders in particular. During the days of Flaming Youth there was a good deal of fuss and feathers among the greybeards about youth's smug indifference to social and political problems. The complaint was that young people were so obsessed with Sex and Gin that when the Titans of industry passed on to the world beyond there would be no one coming out of the ranks capable of taking over the reins they had operated with such wisdom, such vision, such grand and glorious humanitarianism.

"We are conscious today of the burning issues of our time. But some people, I am sure, are praying for the day when we go back to the gin bottle. The gin bottle kept us under the table; now we are under the foot and that is a lot worse."

### SCHOOL, PUBLIC AID AND YOUTH

"The policy of 'made work,' financed by Federal borrowing, offered no solution for the problems of youth," contended Mr. Charles J. Hendley, president of the teachers union, when speaking at a conference called by the city council of the American Youth Congress in the auditorium of the Union Methodist Episcopal Church, in New York City, last Saturday.

"It just shifts the burden to the future," he declared, adding that "the real solution" was to be found in giving young people an opportunity to do productive work. The schools must play their part in furnishing such opportunity, he said, by providing "realistic education about the economic and social forces that shape our destinies," by teaching youth better means of utilizing leisure, by providing an avenue through which youth might contribute directly to political and social life and by equipping pupils with technical skills.

### CHILD LABOR AMENDMENT SUPPORTED BY CATHOLIC GROUP

Frank P. Walsh, lawyer and chairman of the Power Authority of the State of New York, announced the formation of a Catholic Committee for Ratification of the Federal Child Labor Amendment.

(Concluded last column)

## THE SPIRIT WE NEED

February 22nd will always be known to us as the birthday of the Father of this country, George Washington. But we must also remember that February 22nd is the birthday of the Father of Ukrainian immigration in America, the Ukrainian National Association.

It was singularly appropriate that organized Ukrainian life in America made its entrance on the birthday of the man who in the eyes of the Ukrainian people has always been the reincarnation of all that is fine and noble in American life. Even today the Ukrainians are wont to speak of America as the Land of Washington. Every Ukrainian schoolboy in the old country knows of him and seeks to emulate him. The great Ukrainian poet and patriot, Taras Shevchenko, was a great admirer of George Washington and even made a special study of his life, for he perceived in him the ideal leader of an oppressed people and longed for the day when such a leader would arise among the Ukrainian people and lead them out of slavery to freedom. The two, one a man of action and the other a poet, were truly kindred souls and idealists.

Today, as we look back over the 42 years of existence of the Ukrainian National Association, we find that the spirit of Washington, his indomitable courage in the face of the gravest of difficulties, his high sense of duty to his fellow-men, his idealism, has been the guiding torch of this oldest, largest and most progressive Ukrainian organization in America. The Association has suffered more than its share of the slings and arrows of misfortune, yet this torch has burned ever bright, ever attracting to itself new hosts of American-Ukrainians and ever leading them towards the attainment of their mutually cherished dreams and desires.

And today, too, as we face the future, we find that we are in greater need of this torch, this spirit of Washington, than ever. New times have arisen. Conditions have greatly changed and are still changing. They have brought with them many new problems for the Association as well as for all American-Ukrainians. "Bungling-through" is no longer possible without disaster. New, well-planned, and scientific methods must be used. And yet, without the courage to carry them through even new methods will be of no avail.

We, of the younger generation of American-Ukrainians, have an especially good reason to bear this in mind. We are faced with tremendous opportunities of making something of ourselves and of advancing the principles for which we stand. The ground has been broken for us by our parents. They have even built for us such a splendid foundation as the Ukrainian National Association. They have helped us to obtain that which they found closed to them—education. By their example they have taught us what steadfast courage can accomplish in the face of even the most discouraging circumstances. And finally, they have given us an insight into how useful human life can be when it dedicates itself to the attainment of something more than a mere livelihood.

Such is the heritage that we are inheriting today from them, our parents. Equipped with it we can indeed make something worthwhile of ourselves, especially now when America is in the process of reconstruction, when old forms are being broken to make room for the new, when new values are arising. Furthermore, over there, in the old country, anxious eyes are turned towards us, mutely beseeching us for help in their struggle to gain the freedom that Washington wrested for us. There too we can be of aid. At every turn, as we see, opportunities confront us to make our life useful to both ourselves and others.

And yet, all these opportunities will be but illusions if we fail to hold sacred those ideals and principles which February 22nd represents. Let us, therefore, on this day firmly resolve to uphold them to the best of our ability.

## UKRAINIAN DISCOVERS NEW FORM OF ENCAUSTIC PAINTING

LVIW, (Western Ukraine under Poland).—The Ukrainian daily Dilo reports from Soviet sources that the Ukrainian artist Khvoszenko has invented a new method of encaustic painting. His colors are especially clear and vivid, and can be used successfully on marble, granite, walls, limestone, brick, wood, cloth, iron, tile, etc.

Encaustic is the art or method of painting where the hues are fixed or determined by the agency of heat. Specifically, it means painted in wax and afterwards burned in. The ancients especially used it in architectural decoration and statue-painting. Sometimes color mixed in melted beeswax kept hot during the process of painting were used. Sometimes colored wax was first applied to surfaces as a paste, in mosaic or enamel form, and then this was melted with hot irons, small lines of different tints being inserted as needed. This method of painting was known to the Greeks in the 5th century B. C. It is believed that they got it from the Egyptians. Later the Romans used it also.

## UKRAINIAN'S WORK ON PAINTING COLORS

From Lviw also comes the report that a work entitled "Study of Painter's Colors" has recently appeared in Kharkiv. Its author is the well known Ukrainian artist and authority on the technique of painting, Peter Omelchenko. Dilo declares the work to be one of the finest of its kind, and the first of its kind to appear in a Slavonic language.

The Brooklyn Tablet, official news organ of the Roman Catholic Diocese of Brooklyn, attacked in its editorial comments the reported formation of such a committee.

Mr. Walsh said there is nothing in the amendment which Catholics need fear. "Selfish interests," he said, "seeking to maintain the right of industry to exploit children, are persistently spreading the idea that the amendment is poorly drawn in an effort to enroll among its opponents individuals and groups who ordinarily would strongly support protective legislation for the children of the country."

## ON TWO POLES

As a sled loaded with five youths and led by Proctor Sidwell, 15, was starting down the incline of Cemetery Hill, a popular sledding grade in Baltimore, some one in a mood for pranks pulled the boy's cap down over his eyes. This sent the sled crashing into a ditch near the Maryland-Pennsylvania line. When spectators reached the party, one girl was dying and four other persons had fractured legs, ankles and pelvis injuries.

Tommy Gant, of Wichita Falls, wrote to the University of Oklahoma medical authorities that reports of meningitis in Oklahoma moved him to make an offer. "I've never done much to help the human race, so if you are tired of experimenting with animals, I will submit to a test," the letter said. The young Texan asserts that he is "single, white, and my own boss, and I know what I am doing."

## A SHORT HISTORY OF UKRAINIAN LITERATURE

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

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### Ivan Rakovsky

The first newspaper to appear in Sub-Carpathian Ukraine was that of Ivan Rakovsky. It was called *Tserkovna Gazetta* (Church Gazette).

### Ivan Dulishkovich

Ivan Dulishkovich, another prominent writer of this region during that period, was the author of the "History of the Uhro-Rus People."

### Vasile Popovich

One of the very first to use the Ukrainian language as the official tongue in his eparchy was Vasile Popovich.

### Other Writers

Besides the above there were many other writers and poets, such as Alexander Pavlovich, Ivan Honichkow, Eugene Fencyk, Antin Chohey, Peter Yanovich, and Stephen Mustianovich. Most of their literary output appeared in the various and short-lived newspapers of Sub-Carpathian Ukraine.

Two cultural societies, the Pryaschiw Literary Society (founded in Pryaschiw, 1851) and the Society of St. Basil (founded in

Uzhorod, 1866) were especially active in spreading enlightenment throughout the region.

### Trend toward the national tongue

The 80's of the last century witnessed the beginning of a trend in Sub-Carpathian Ukraine towards the use of the popular spoken tongue as the literary language. School text books were the first to appear in this new form. Following closely on their heels was the officially published gazette. *Nedilya* (Sunday, 1897-1914).

### Laslow Chohey

One of the pioneers in this new movement in Sub-Carpathian literature was Laslow Chohey. In 1881 he published his Reader for public schools in this new form, and in 1883 the *Rus-Magyar Dictionary*. He considered the Ukrainian (it was then known as Rus) language, spoken by the masses, as being independent and not merely a dialect of the Russian language.

This stand of Chohey was greatly in variance to the majority of Sub-Carpathian writers of that time. Their Muscophile tendencies

caused them to scornfully ignore the popular speech of the people as a literary medium and to use the jargon based on the Russian tongue. Among such Muscophiles there were such as: Ivan Silvay, who under the pen-name of Uriel Meteor wrote poetry that caused him to become very well known in this region; and Eugene Sadow, who prepared the *Chrystmathy* of Church-Slavonic and Uhro-Rus Literary Landmarks.

### Julius Stavrosky

One who strove earnestly to awaken the intelligentsia to a feeling of national consciousness and to persuade them to use the native tongue in both their speech and writing was Julius Stavrosky (1850-1899), a priest in the Pryaschiw eparchy. Although he wrote many articles in Hungarian to various newspapers, still he wrote many more articles in Ukrainian, under the pseudonym of "Popradow." In his poetry we can perceive an ardent love for his native country and sorrow at the indifference of both the secular and ecclesiastic intelligentsia to the fate and aspirations of the common people. At times his sorrow turned into Jovian wrath and he mercilessly flayed these intellectual classes for their shortcomings in this respect.

(To be continued)

## The Way of a Transgressor -- in Galicia

A saga of a fast, rapidly-shifting and adventurous life is Negley Farson's autobiography "The Way of a Transgressor" (Harcourt, Brace & Co.). Unlike the autobiographical work of Vincent Sheean (which, in the opinion of this writer, looms head and shoulders above them all), Lockhart, Walter Duranty, or Harold Stearns, this book is not one to cause the reader to stop and think long and hard over some particularly thought-provoking passage; nevertheless, it is in no whit less entertaining and exciting.

Of special interest to our readers is the section near the close of the book concerning Mr. Farson's well-known experiences while reporting the "pacification" of Ukrainian peasants in Galicia in 1930.

Farson had just returned from Egypt and was spending the winter in Berlin and Poland. It was then that he, as he says, "got into trouble with the polite Poles over having stuck my nose too far into their alleged massacres in the Ukrainian revolt."

As we remember, the Ukrainian peasants that year were burning the wheatlands and farms of the Polish landlords, as a protest against the intolerable oppression they suffered. The Poles sent two regiments of soldiers to quell the Ukrainians, and their method of quelling shocked the world. To counteract the aroused world opinion the Polish Ambassador in Washington issued a denial and invited American correspondents to come to Poland and see for themselves. Reading this invitation, Farson decided to take it at its face value. And, as he says, "The Poles were kind, too kind, to me; and it was all that I could do to prevent some friendly Poles from accompanying me or meeting me in Lwow." He was urged to call on the Voivode in Lwow as soon as he got there, and he did attempt to do this, but the Voivode, to Farson's relief, was sleeping when he arrived that cold morning. And it was that day that Farson was arrested in Gaje, "the village I specially

wanted to get into without Polish help."

To get to Gaje, which was about twenty miles outside of Lwiv, he took a taxi, and during the trip there the driver managed to telephone the Polish police and notify them of Farson's intentions. "The Poles," explained Farson, "in handling people who came down to investigate the revolt, never interfered with one's person—you could go anywhere you liked—but a Polish official or police officer insisted upon acting as your guide. Once the peasants saw the Pole with you they shut up. Or else they did worse—they talked volubly to convince you that nothing untoward had happened in their village." He cites as an instance of this the experience of Voight, of the *Manchester Guardian*, who visited two hundred villages and had never seen one authentic case of the alleged beatings or killings. He tells how Voight and he stood in Lwiv itself one day after his arrest, "and in the sanctuary of the Uniate Church, Archbishop Shyptitsky had the nuns remove the bandages from ten peasants of whose wounds both Voight and I now had photographs. There was no mistaking of their character—some of the great, raw gangrened patches would probably never heal again, even with skin grafts."

But to go back to Farson's visit to Gaje. Being forced to abandon the taxi he approached the village on foot. Walking through a light snow storm he came on a peasant putting some winter reeds like a belt around his house. He asked him had the Polish cavalry been in that village. He replied yes. "Did they kill anyone?"

"Yes," he said, "now what soldiers are."

"What was his name?"

"Tiutku."

"Who was Tiutku?"

"Tiutku was a peasant boy."

"What had he done?"

"Nothing."

"Soldiers don't kill people for

nothing—Tiutku must have done something?"

"Well, when the soldiers came—the boys ran off and tried to hide in the woods. The soldiers caught them. Tiutku told the soldiers he knew where some rifles were hidden in the thatch of the cottage in the next village. When the soldiers took him there Tiutku said there were no rifles."

"Why did you lie to us?" asked the officer. "Because I hate you," said Tiutku. And then the soldiers beat him to death."

Farson then tells how this beating to death of the Ukrainian boy was verified when after his arrest, and when the Poles knew he had the first authentic case of a killing without trial, the authorities in Lwiv actually handed him Tiutku's dossier. But, they said, Tiutku died of heart failure—as well he might!

"They beat him," said the young man from Tiutku's village, who at the risk of his life sneaked into Lwow and up the back stairs of the hotel to my bedroom in Lwow, until Tiutku was as black as that."

"He picked up my small black pocket comb from my bedside table."

Farson then recounts some further incidents that happened during his visit to Gaje. It was here that he was arrested and taken to Secret Police headquarters in Lwiv. He was taken into a room full of photographs of gory corpses, bloodstained walls and bomb-wrecked buildings, which, he was informed, were specimens of the work of the U.W.O., the Ukrainian terrorist organization. Then they tried to get him to divulge to them what he had written in his notebook. He refused. They then threatened to take it away from him by force. He buttoned up his coat and defied them to do so, threatening in turn to report this to the Polish Foreign Office in Warsaw and to his American Minister.

"Now be a good fellow," they said. "Come on, now, just give us a look..."

## VERSATILITY OF ARCHIPENKO

In a special article about the versatility of artists, the *Los Angeles Times Sunday Magazine*, January 19th, 1936, had the following to say about Alexander Archipenko, world famous sculptor and painter:—

Alexander Archipenko, famous Ukrainian modernist sculptor and painter, has done the unusual feat of combining art with an intense enthusiasm for mathematics. He is said to be one of that very small and select group who understand the Einstein theory of relativity.

"I believe there is a close kinship between art and Einstein's mathematical genius," he declares. "They both require creative imagination. Einstein needed this creative imagination to conceive his theory; he needed it to open for him the door to infinity. And then, once he had attained his conception of relativity, he used mathematics to prove it to the world."

"Creative imagination is essential in so many fields. The inventor uses it to work out new combinations of old materials. Even the business man must work out new combinations of methods if he does not wish to stagnate."

Archipenko has used his mathematics and his interest in relativity to develop the new type of "animated painting" which he calls "archipentura." He starts with a painted theme and, by means of mechanical roller device, various sections of his painting shift and change slowly in color and line, thus developing his desired expression.

"Archipentura," explains its creator, "differs from ordinary painting in that it is dynamic, not static. It is the concrete union of painting with time and space."

This versatile genius also created "sculpto-painting," in which he uses bits of wood, bent metal and other materials to express his theme. He works in bronze and marble; he does ceramics. And in spare moments he is writing a book which, he says, will treat of sculpture, religion, social activity, and everything else which touches art.

*Los Angeles Times Sunday Magazine*

"At eleven o'clock, after about a half-hour's talk over the telephone with Warsaw, they released me. As I went into the hotel I saw newsboys running about with placards, and I read:

NEW PROVOCATION  
AMERICAN JOURNALIST—  
NEGLEY FARSON

etc., etc., etc., etc." which occupied the whole first page of the evening's newspaper.

Farson then tells how he and Voight covered the Polish elections.

"For what they were like I recommend people to read the *Manchester Guardian* files. Freddy Voight's account was so frank and fearless that the Polish Government had a 'case' against the *Manchester Guardian*. I think that Voight's cables on those elections were some of the finest journalism I have read. Freddy Voight would be burned at stake, rather than be frightened off a story. He was the most inspiring person to be with."

Farson's account of this and myriad other happenings in his exciting career as an athlete, engineer, salesman, wanderer, and newspaper correspondent, is certainly well worth reading, and we recommend it to our readers.

S. S.

## RAMBLINGS OF A WORD-HUNTER

### The Wrangle About the Leisure Class

The wrangle about the meaning, and the social service of, the leisure class reminds me of the fact that the Ukrainians, too, could fight not only about the meaning, but also about the name of this class.

"Leisure" means in Ukrainian безробітний час, вільний час, гулящий час, дозвільний час, дозвілля. The phrase "leisure class" could be translated in Ukrainian: дозвільна класа, вільна (від праці) класа, гуляща класа, but any of these terms would still appear to be newly made.

For that matter, however, this would be also the case in any of the Slavic languages. Among them the conception of the leisure class is something completely new. The Russians, by the way, call "leisure" свободное время, or досу́г (which they pronounce: svobodnoye vremya, dosug), which is completely different from the Ukrainian. The Ukrainians have a word досу́гий, but it means: superannuated, ancient, very old.

It might be of interest to see that the word дозвілля comes from the noun дозвіл, permission, and the verb дозволити, to permit, and that the English word LEISURE comes from the French LOISIR, and that from the Old French LEISIR, be permitted, and that in turn from the Latin LICET, it is lawful.

### A Reader Adds

A reader of the column on the origin of the name Bohdan tells me that a friend of his, on hearing him tell her of the meaning of the word THEODORE, remarked at once, "Just wait. If THEODORE means God-given, because 'theos' means in Greek God, and 'doros' means 'gift,' then what else could mean my name which is DOROTHEA, if not also God's gift?"

And she is right, and she ought to be congratulated on her quick philologic sense.

### Dam

The report of the Supreme Court's decision on Wilson Dam controversy reminds me that the English word DAM is related to the German DAMM, and probably to the Ukrainian word ТАМА.

There are in the Ukrainian language several synonyms of this word, such as: гат, гать, гата, гатка, гатонька, гаточка, гребля, гребелька.

The Ukrainian proverb: "Тиха вода греблю рве," expresses the thought similar to the one expressed by the English proverb: Still water runs deep.

**Ukrainian Terms of Bookkeeping**  
I hear that several girls employed in a Ukrainian institution, having decided to try to use the Ukrainian language even in their "shop talk," were baffled by their ignorance of the technical terms of bookkeeping. Are there Ukrainian terms of bookkeeping?—they ask.

Of course, there are. There are books on bookkeeping, and, of course, each English term of bookkeeping has a Ukrainian equivalent. I may not know them in Ukrainian, as I don't know them in English, but they do exist.

BOOKKEEPING, for instance, is called not книгодержання but книговодство, книговедення, or from German: бухгалтерія. I read in the Ukrainian Encyclopaedia (Українська Загальна Енциклопедія) that SINGLE-ENTRY BOOKKEEPING is called

просте книговодство, DOUBLE-ENTRY BOOKKEEPING is called подвійне книговодство, and that the system of presenting data on one folio sheet is known in Ukraine as американська система, the American system.

### Print Dresses

Gertrude Bailey writes in NEW YORK WORLD-TELEGRAM, of Saturday, February 15, an article on print dresses.

"Mother and daughter both want print dresses,"—she writes.

"That's normal when prints are a promise of spring and they look just as sprightly under a fur coat as in a warm apartment."

Of course, the article is how to buy material for print dresses, how to select patterns, etc.

Some older Ukrainian immigrant could tell you interesting facts about print dresses in Ukraine. The PRINT DRESS in Ukraine is called дямка.

The printing of dresses was done by vagrant dress-printers, called димкарі (in singular—димкар). Their craft is called димкарство.

er.

## YOUTH ON THE MARCH

Intellectual dreamers of the long ago used to prophesy that so-remarkable day when the mighty lightning and the animating winds would be harnessed to lonely man's machines. Many years have passed since our forefathers witnessed that long-awaited, never-to-be-forgotten day. Too, they have borne witness to a more memorable day—the day of the Youth's awakening to the everybody realities from a too-lengthy futile sleep.

A few years ago when erudition was so highly considered, the chap who knew more and longer words, and delivered them with greater ease than any of the rest of his classmates, was considered, by far, the most scholarly one in his school. The old graduates admired him. The public applauded him. But that was as far as he ever got. The older generation had no more use for him. They believed that all Youth in general, being mere Youth, could offer nothing substantial but a lot of unnecessary book-learning. At the same time, they pitied the so-called headstrong Youth because they knew it was headed directly for a headlong fall. Upon graduation, from any scholastic regime, Youth in all its genius, in all its energy, entered, of its own accord, absolutely unrecommended, into a world of age-old science, industry and craftiness, backed solely by the amount of developed and cultivated learning it was able to accumulate during the years given over to scholastic study.

Then suddenly, after scores of failures, the Youth of many words, and hopes, and dreams, schooled in that which was based on little, stable reality, came to its senses, found itself. It found it must march on to a battlefield and begin warring for its rights. It cried out against this aged, decade upon decade of practised stupidity... and grew.

Scarcely two years after the planting of the Youth movement, an efficacious young man, just out of college, invented a now so-popular radio tube. Another, a mere lad in years, on the verge of dismissal from school because the life laid out for him by his too doting parents bored him, invented the most accurate electric meter known. Both, young men and young women, geniuses in their early twenties, sprang up almost over night, so to speak, began to write with distinction, questioning the meaningless sentences and perpetual "don'ts" of their fathers. Youth began to live anew, and conformed with the world around it.

Unforseen, but with rapid suddenness, the stock market crashed. The Youth went into unsubdued action. It was met with hostility on all sides. The Youth, together with its illusions, was shattered.

All phases of industry rapidly closed their doors, and the Youth, as rapidly, began to further fight for itself.

Amid bewilderment and confusion the Youth sent out their inquiring cries, "What's wrong with the world? What's wrong with the political situation?" Classically inclined student Youth turned to economics. Youngsters who talked of truth, beauty, ambition, entered politics. Boys and girls in their teens, men and women in their twenties, shrewdly but delicately, won important positions from their national government, and took uncompromisingly the prominent front in the new deal at desks formerly occupied by white-haired, stuffed shirt elders, and made good. The nations got what they needed—new energy, bright minds, renewed hope, sincere enthusiasm and stalwart honesty.

Youth should serve? Youth shall serve! Youth does serve! Throughout the land, Youth is steadily challenging the older generation's existing order. Thousands and thousands of young men and women are banding together in battle against the barricades of social injustice. They are battling, not with the former inhibition of mere words, but with action, organization, labor and courage. The modern Youth has a great deal of imagination and culture, but it is mainly using the transformer of good, ordinary, common sense, for the time being, to keep it down to everyday actualities.

The new Youth is honest, and in time the elders will see it. Already, the Youth has proved by its accomplishments that it can think effectively, sometimes even more so, than those whose minds are cluttered with aged, much practised customs, or those whose minds have remained closed against all improbability. Already, the Youth has shown that it has reciprocal hope, undaunted energy, immortal courage, and gratuitous honesty. Must it offer further proof to establish the fact that it is the World of Tomorrow?

You, too, Youth of famed Ukrainian parentage, unite yourself, demonstrate your action, foretell your courage, strive for an independent Ukraine, live your honesty, and... BE NOT AFRAID!

ROSALIE N. HATALA (n)

### UKRAINIAN NURSE ELECTED DIRECTOR OF MT. SINAI ALUMNAE

Miss Evelyn Boyuka (Registered Nurse) of New York City, member of the Ukrainian National Association, was recently elected to the Board of Directors of the Mt. Sinai Alumnae Association. Miss Boyuka, who is the daughter of Mrs. Anna Boyuka, director of the U.N.A., was also one of the representatives to the Tri-State Nurses Convention held last October in Syracuse, N. Y.

## WE WANT CHRISTMAS THE 25TH!

Your writer, Alexander Yaremko, stated in his very interesting article of February 8th that, "Environmentally we are Americans, but hereditarily, Ukrainians." One moment, please, Mr. Yaremko—who do you mean when you say, "we"? We of the younger generation (and I am 18) are highly proud of our Ukrainian heritage, and we admit to all that we are Ukrainians, but do not forget that we are American born. You, Mr. Yaremko, I gather, must have been born in Ukraine. You sound so much like a "Ukrainian" Ukrainian. I am an "American" Ukrainian. Must we remain as foreign as we possibly can—or shall we become at least a little Americanized? Did you ever hear of, "When in Rome do as the Romans do."

Of course, I attend the Ukrainian Church weekly, speak, read, and write the Ukrainian language, am a member of Ukrainian clubs, but still when the rest of the world, (except those of the Greek Rite), celebrates Christmas on the 25th, I feel that that is where Americanism comes in. The Americanized-Ukrainian will, anyway, attend the same Ukrainian Mass, greet the same Ukrainian friends, eat the same Ukrainian twelve-course meal, and participate in the same Ukrainian festivity on the 25th as he would on the 7th. Since you yourself state that the exact date of the birth of Christ is unknown, why stick so wholeheartedly to the 7th? Does it really make a huge difference—why must we be so stubborn?

No doubt, we could discuss the changing of dates until Doomsday.—Let us try a little experimenting. We of Detroit already have:

A little before December 25th, last, our Rev. Father made an announcement that a Ukrainian Christmas Mass would be had in our own Ukrainian Church on the 25th. Hurray! Everyone was pleased—the response was great. Of course, some of the "very real Ukrainians" made a meek protest, but that was to be expected. Who has ever said anything that was accepted by all? December 25th saw our Ukrainian church filled with young as well as older Ukrainians who did not seem to think that they were "drifting away from their brethren." They certainly were not causing any "religious commotion," and they were not committing a sin. The Church Choir sang Ukrainian Christmas carols over the air (how modernized we have become). All of us enjoyed, both inwardly and outwardly, a real American-Ukrainian Christmas. How I wish you were there Mr. Yaremko. You certainly would have taken part in the bigger than ever festivity. Why? Because none of us had to dash off to the factories, none of us heard peddlers hollering, "Potatoes, fresh fish, etc.," none of us sat home brooding over, "We have to wait another two weeks." All was stiff on December 25th. All were enjoying a real religious American-Ukrainian Christmas.

The experiment was a huge success!

MARY MUDREY  
Detroit, Mich.

### TO MARY B.

(The M. M. influence in poetry.)

When I saw you last, hon,  
Your hair was like gold;  
Why, it rivalled the sun!

Now you've changed it to dun,  
It's brown and not gold;  
Did the first color run?

MIKE MALLON, age 12.

## DEFENDING THE 25TH

Perhaps the most important obstacle which stands in the way of changing the celebration of Christmas from January 7th to December 25th is a political one. Many people feel that should we change the date, it would mean the submerging of our nationalism into that of the Poles. However, while that may have some slight bearing on the situation in Europe, it hardly can have any such effect in America. The Poles aren't the only ones who celebrate Christmas on December 25th. On the other hand, we are probably the only ones who celebrate it on January 7th. The Italians, Germans, French, Americans and other nationalities celebrate on December 25th, but it cannot be said that because they all celebrate on that date that they have submerged their nationalism. Christmas is purely a religious holiday and should in no way be connected with politics.

Let us compare our political situation with the one which existed in England for a great many years. Ireland was under English control, but the fact that the Irish people celebrated Christmas on the same day as the English people did not make them lose any of their national consciousness, nor did it prevent them from getting their liberty when the time for it had come. Why should we, therefore, believe that by changing the date of the celebration of Christmas, we would lose our Ukrainian nationalism and become Polonized?

Mr. Alexander Yaremko, in his article "IN DEFENSE OF UKRAINIAN CHRISTMAS" published in the Ukrainian Weekly on Saturday, February 8th, brought out several points on which I would like to comment.

He claims that the singing of Ukrainian Christmas carols on December 25th would not harmonize with the ones heard on the air, and that for this reason we should celebrate both without interference from either, rather than celebrate them simultaneously. Should we celebrate our Ukrainian Christmas Eve on December 24th, we certainly would have no need of listening to the American carols on the radio. We would sing our own beautiful carols, and listen to the "kolyadnyky" who would be coming to our homes, caroling. We probably would sing more on December 24th than on January 6th, for we would not have to think of going to work the next day.

As far as the temptation to attend a midnight show is concerned, rather than going to church, it is certainly a poor reason for our not changing the date from the 7th to the 25th. You will find that the American churches are overcrowded at midnight mass despite the fact that midnight shows are open. Those people who wish to go to church will probably go regardless of how many midnight shows there are in town. In fact, probably more will go on December 24th than on January 6th, knowing that they will not have to work the next morning.

In Boston, due to the fact that the people are scattered throughout the suburbs it is not practicable to have a midnight mass on January 6th. Instead, we have a mass at 5 o'clock in the morning to take care of the people who have to work. Even then, the church is not crowded. It seems unfortunate not only from the religious standpoint, but also from the financial standpoint. We realize, of course, that the existence of our churches depends in a large measure upon

## REASON OPEN-MINDEDLY

The need of "an open discussion" of the anomalous situation of several youth leagues is one of the most vital importance to our American-Ukrainian life, of which we are a part at the present time.

The talk entitled "Let Us Be Frank" provoked much discussion at the UYL-NA congress at Detroit last summer. Now the recent article under the same heading in the Ukrainian Weekly has once more focused attention upon this vital problem of several youth leagues.

As a matter of opinion, it would seem that the theoretical desirability of one league unifying the entire American-Ukrainian youth on this continent is unquestionable. However, as it is evident, the fact is that the American-Ukrainian youth, at least that which is displaying its awareness of the part which youth can play in both American and Ukrainian life, has split into several segments.

Significantly enough, the fissure has occurred along the same lines as in the case of our parents—religion. When one raises the religious question in connection with Ukrainian life in America one invariably lets loose a flood of prejudices and hotheadedness, which, although not open, nevertheless contributes to most of our internal bickerings and discord.

We, the youth, must decide for ourselves whether the religious issue will be the dominant factor in our lives in America or whether we shall let it play its proper part in making our youth conscious of its importance in bringing out the best qualities in us, in contrast to the worst qualities—which has been characteristic of some elements in our national life.

The need of an open and frank approach to this question is best resolved by laying the cards on the table, showing the situation and direction which our youth has already taken, showing the possibilities for good and the bad results if certain of these trends will continue. An impartial and open-minded attitude should be taken as much as possible in discussing this question in our clubs and other available forums, such

the money that is collected in the churches. Wouldn't it be far better to see our Ukrainian churches filled to overflowing on December 24th and 25th, than have the people fill the American or even in some cases the Polish churches on that date? Many people go to these churches on the 24th or 25th, because they feel they probably will be unable to attend services on January 7th.

It is unfortunate that all employers are not psychologically minded. In these days of the depression, people cannot afford to take any chance of losing their work.

It is because I agree with you, Mr. Yaremko, that our Christmas should be a truly religious holiday, that I believe we should observe it on December 25th. How truly wonderful it would be, if on December 24th, we could set our table in Ukrainian fashion, sing our carols, go to church, and hold family reunions without any thought of having to go to work, marring our day. It would not be any the less Ukrainian just because it was celebrated on December 25th.

ANNA CHOPEK  
117 Greenfield Rd.  
Mattapan, Mass.



as the Ukrainian Weekly. The constant presentation through these forums of this problem will catch the full attention of our youth, help create its definite opinion, and lead to action.

At present, we are definitely witnessing the same incipient conflicts according to reports of the Weekly, and other sources, as those of our older people except for the all important fact that the Ukrainian Youth's League of North America is composed of all elements, Catholic, Pravoslavny, and others, which is the glory and supreme achievement of satisfactory national life in America. Inclined to regard our immediate history as decisive, it is my opinion that it is practically impossible to get away from the attitudes which have proved so destructive in the lives of our predecessors if we build upon mutually exclusive grounds.

However actions of the Leagues themselves will be decisive. If the Leagues show themselves to be worthy sponsors of definite constructive ideas, such as the sports and cultural program which is in its initial stages made by UYL-NA, and if attention upon destructive criticism will be torn from the focus of internal dissension, then we can be confident that the really worthwhile ventures will succeed in their aims.

Our attitudes and actions will be most fruitful if we listen to all points of view involved, reason through our own individual experiences in home communities, and courageously decide not upon prejudices and emotion but in the spirit of idealistic hopefulness that what is the best that is in ourselves cannot but succeed in uniting us. Let us reason—open-mindedly.

JOHN ROMANITION.

## IN THE SHADOW OF A TEAR

Sad and lonely are the days here.  
Alone without you.  
Not a single beam of sunshine do I see,  
nor the sky so blue.

Heart and mind are far away  
Roaming in the dark;  
Eyes keep wandering always—  
Not reaching their mark.

Voices gay surround me  
But I do not hear.  
For the one voice I love so  
Is nowhere near.

The great expanse of green grass;  
and flowers;  
Birds; and scented air;  
Magic! Beauty! All are lost  
In the shadow of a tear.

MARY SARABUN.

## ELEANOR MORTON

A Column Given Over to Correspondents, Who Reveal Charmingly Their Various Moods in Respect to Sundry Themes

Let our correspondents have the column today, beginning with a trio who take us harshly to task because we called Archipenko a Russian artist. Maria Nahirna begins: "I am calling your attention to the mistake you made in your recent article. Alexander Archipenko is a Ukrainian by birth and absolutely not a Russian. Give us Ukrainians our deserving credit! There is a great difference between the two, Ukrainians and Russians. You write you wish you knew Russian to read about him, and that you cannot even read French. You give yourself away. I have the biography in Ukrainian and translations in English and German. It states in plain English that "Alexander Archipenko was born in Kiev in 1887." It hurts me, hurts me very much to read further and answer. If you would only be kind enough to consider the above thoughtfully and seriously... I would appreciate another article on the Ukrainian artist and art."

Candidly, and unafraid, I admit that I have always thought Kiev was a part of Russia. But then, what do you expect of a woman who never knows the direction in which to drive, and who must depend on every motor policeman and passerby to inform her which way to turn to get to the place she has in mind? I am not intense about geography!

A second letter continues in the same strain as the first, and a third informs me that he has been much "embittered" by the slight to a whole people, the Ukrainians. Michael Elko explains that, "being a student of Ukrainian language for five years, has taught me a great deal about prominent Ukrainian men; I am afraid the French you read gave you a misconception of Archipenko. Archipenko is a Ukrainian, as may be verified by referring to the book, composed of his masterpieces; by Prof. Dr. Hans Hildebrandt."

Our reply is that Russian artists have discussed Archipenko, and the column on him, with us; and that never was it intimated that he was anything other than Russian, fully and utterly. However, it is right to mend an injustice and to find that Archipenko is a famous Ukrainian and that Ukrainians are proud of him.

(Philadelphia Inquirer,  
Jan. 29, 1936.)

## NEWARK, N. J.

SECOND ANNUAL DANCE of the Ukrainian Social Club, to be held at Ukrainian Sitch Hall, 229 Springfield Ave., Newark, SATURDAY evening, FEB. 22, 1936, commencing 8:30 p. m. Admission 40 cts. Music by Cap Mitchel & His Orchestra.