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YOUTH TODAY

YOUTH'S ADVICE SOUGHT

A plan to seek the advice of young men and women is discussed in some quarters, the newspapers report.

No, this is not parents who are seeking the advice of young men and women how to spend the money earned by the young men and women. It is the President of the United States who is furthering a plan to place partial supervision of the National Youth Administration in the hands of young men and women.

HOW TO CONTROL YOUTH?

In her survey of the methods used by teachers to meet behavior problems in the class room, D. Nellie M. Campbell of Teachers College, Columbia University, discusses the problem, which is a better method to maintain discipline, punishment or reasoning?

The survey covered behavior problems among 2,762 children from the first to the sixth grade in 83 Southern New Jersey elementary schools.

On the ground of this investigation, Dr. Campbell arrives at the conclusion that the successful elementary school teacher does not resort to punishment but obtains a cooperative response by reasoning. "Children who are punished often lose their self-control and refuse to recognize the teacher's leadership," she says.

DOES "EMERGENCY EDUCATION" EDUCATE?

At the annual convention of the department of superintendence of the National Education Association held recently in St. Louis the question arose of the value of the "relief education," which is the education furnished by the Relief Administration.

This education was condemned as "an unfortunate hybrid." In its resolutions the convention favored "that sort of academic freedom which permits the teacher the complete liberty of conduct and thought to which he is entitled as an American citizen, at the same time obligates the teacher to present all available facts in controversial issues so that a realistic and accurate picture of American life and problems may be presented to the students, without forcing upon them the personal opinion or bias of any individual or group."

ARE THEY SURE?

There is a movement afoot to reorganize and expand the Bureau of Reference, Research and Statistics of the Board of Education in New York City to include a "laboratory" to analyze teaching methods and curricula.

The sum of \$156,000 was appropriated for the board to finance the plan.

WHAT TO LEARN, THE LANGUAGE OR THE GRAMMAR?

Writing in a New York paper, Grant D. Morse, the superintendent of Schools, Saugerties, New York, says:

"In the field of modern languages, emphasis should be placed on learning to read and to speak the language. This could be done if our language departments were staffed by teachers who had a mastery of the language instead of bowing acquaintance with its grammar."

KIEV

Kiev has always been the Mecca of the Ukrainian people. All the longings, hopes and aspirations of the Ukrainian people have centered about this ancient capital. And even today it is regarded by many as the natural center for the arising of a new and independent state of Ukraine.

It is no wonder, therefore, that our American-Ukrainian youth has come to regard Kiev in the same light as do millions of others of the Ukrainian race.

Yet there is a danger that this youth, separated by natural and artificial barriers from the land of its ancestors, may unwittingly distort this light: it may interpret Kiev's position and importance in a manner inconsistent with facts.

We have in mind in this connection a letter recently received by us, which closes as follows: "Think of Ukraine's bitter past and present struggles; think also of her future, then choose the right road of attaining our ideals, not by way of Rome, but by way of glorious Kiev."

Obviously, the writer of this letter is laboring under the impression that Kiev has an enemy in Rome, that the latter threatens in some unexplained manner the aspirations of the Ukrainian people, and therefore, he exhorts all of us to remain true to Kiev.

Such an interpretation of Kiev's relationship with Rome would be amazing to us, did we not realize that it is but the expression of a delusion common to many of us. Yet it is a delusion which, because of its character and the general harm it has brought to our people, must be prevented from entering the minds of our youth.

As we know, there was a strong rivalry between the two leading spiritual centers of the Christian world centuries ago, Rome and Byzantium. Ukraine, as a country which received its Christianity from Byzantium, was more or less involved in this rivalry, and at times its westernmost part, by reason of its geographical location, was the very cockpit of it. Gradually, however, Byzantium lost a great deal of its former power. Yet let it not be supposed that as a result the whole of Ukraine fell under the spiritual guidance of Rome, for such was not the case. Only the westernmost part, Western Ukraine, became spiritually united with Rome. The rest of Ukraine, Pravoslavny in faith, continued to enjoy complete autonomy with sort of loose subordination to the Patriarch of Byzantium. Subsequently, however, this church was made subject to the Patriarch of Moscow (later to the Holy Synod) and became completely Russified. This loss of religious freedom of the Ukrainian people to Moscow took place concurrently with their loss of political freedom, also to Moscow.

And thus, as we see, if we are to look for the villain in this tragedy of Ukraine's loss of her religious and political freedom, we should look not towards Rome, which even in the heyday of its political power did not menace Ukrainian aspirations, but to Moscow—the very center of all those forces that down through the centuries have constantly warred upon and enslaved the Ukrainian people. And closely allied with Moscow in this respect was Warsaw, which too has done its best to enslave the Ukrainians. Using religion as a political weapon, Warsaw has made its force felt on both the Catholic as well as Pravoslavny Ukrainians.

These two cities, then, Moscow and Warsaw, are the ones that should stir us to anger, but certainly not Rome. Even though there may have been times when Rome, due to Polish influences, may not have regarded Ukrainian aspirations eye to eye with the Ukrainians, still we cannot regard the Eternal City as an enemy of our people. For that matter it would be well for us to realize that no spiritual center today can be of much hindrance to our national aspirations. Only political ones, such as Moscow and Warsaw, can effect them. Let us, therefore, concentrate our attention upon the means of ridding Kiev of these two cities' baneful influence.

Taras Shevchenko

EACH DAY GOES BY

Each day goes by, the nights are passing,
Summers wane, the golden leaves
Are rustling low; the eyes are fading,
Thoughts are drowsing, heart's asleep.
And all's asleep—and I know not
If I am living, holding on,
Or merely waandering on this earth,
For now I'm void of tears and mirth.

Fate, where are you? Fate, where are you?
None is there in vision!
God, if good fate you begrudge us
Then grant evil, evil!

Don't let a walking being sleep,
His heart to drowse inert,
And like a rotting loggerhead
To wallow in the dirt;
But let him live and with his heart
Love those of which he's part.
If not—then let him curse with ire
And set the world afire.

'Tis frightful to be shackle-bound
To die a slave is drear,
But worse, much worse is slumber, sleep:
To sleep when you are free.
To fall asleep forever on
And not to leave a thread
Or any trace: it's all the same—
One may as well be dead.

Fate, where are you? Fate, where are you?
None is there in vision!
God, if good fate you begrudge us
Then grant evil, evil!

THERE WAS A TIME

There was a time when cannon
roar
Reechoed through Ukraine,
When Zaporozhian lads knew how
To rule their own domain.
They reigned and during life
Gained liberty and glory
All that has passed and what is left
Are graves to tell the story.

THE MAIDEN'S PLIGHT

Oh, Fates! I might as well go
drown
And finish in the sea
Since love, the thing I always
need,
You have denied to me.
When girls embrace with boys,
and kiss,
And whispers charm the ear,
And what they live through at
the time—
I'll never know, I fear.
And never will know. Oh, mother!
It's frightful ev'n to think
That one must spend her life
alone
Upon a loveless brink.

A LONESOME HEART

Though wealthy I may be,
Though pretty I may be,
But having no one for a mate—
What good is life for me!
It is so hard to live apart—
No one to love; and how one
loathes
To dress in silks and fancy
clothes
And yet be just a lonesome heart.
Translated by Waldimir Semenyina.
Read your Kobzar!
(Today's Ukrainian Weekly con-
cluded in the Svboda)

TARAS SHEVCHENKO

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(Concluded)

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Shevchenko—representative of Ukrainian aspirations

The writings of the next years are really a continuation of this style. Shevchenko represented the conscious aspirations of the Ukrainian sections of Russia and Austria-Hungary. He felt himself a national spokesman and in every way he never failed to strike out, directly, or by symbolism, at the enemies of his land. Thus in the Great *Мох* he pictures under the guise of three lost souls of three girls the great moments when some compromise had stopped the path of Ukraine to freedom. Under the guise of three crows he shows the reaction of the Ukrainians and their neighbors to the cause of national independence. The symbolism may seem strange but the beauty of the poetry and the great imagination which Shevchenko shows have made the poem one of those which are most widely known.

Sympathizer of Slavdom

Shevchenko, however, was not merely a poet. Like the very liberals who persisted in despising him, he insisted upon working for his people and he was more or less connected with the Society of Saints Cyril and Methodius which was formed to develop the Ukrainian people, to educate them, and to inculcate in them republican principles. Yet this Society was not only for Ukraine; it was the Ukrainian wing of that great wave of struggle for Slavonic liberty that culminated in the Slavonic Congress in Prague in 1848 and which was bitterly contested by the Hapsburgs throughout their entire history. It was in this spirit of Slavonic brotherhood that Shevchenko brought out his poem, *The Heretic or John Hus*, in which he showed the nobility of the character of the Czech religious leader and bewailed his murder at the Council of Constance. Furthermore, despite his aversion to the Poles as the old enemy of the Cossacks, Shevchenko never allowed himself to forget completely that they too were Slavs and that they were suffering like the Ukrainians from the Moskali (The Muscovites), as he always called them.

His arrest

With the approaching end of the reign of Nicholas I, however, that monarch sought more and more to standardize his empire. With each successive year, he issued more and more bureaucratic regulations to establish order as he saw it and to restrict any ideas which were at variance with his own. This applied to scholars as well as to poets and in such an atmosphere which in 1848 arrested Dostoyevsky and sent him to Siberia, the Society of Saints Cyril and Methodius could expect little or no mercy. In fact in 1847 the government turned its attention to this Society and arrested all the members on which it could lay its hands. Shevchenko who was not thinking of revolution but making arrangements for a trip to Italy to study art, was seized on April 5, 1847, about nine years after he had been liberated from serfdom.

Imprisoned and forbidden to write and draw

The unfortunate poet was taken to Petersburg under arrest and

there tried. Among the accusations which were made were charges that he was endeavoring to restore the old hetmans, that he idealized Mazepa, the foe of Peter the Great, and that he had written and read Ukrainian poems directed against the present order. Although it was not proved that he had definitely belonged to the Society, yet his poems were regarded as unsalutary, and on May 26, 1847, it was ordered that he be sent as a private to the Orenburg separate corps and that the command should take especial care that he produce no revolutionary and insulting works. This General-Adjutant Count Arlov interpreted in the brief phrase which was incorporated in the records "Under the strictest supervision with the prohibition of writing and sketching."

Thus at the age of 33, Shevchenko found himself under a discipline and a rule more humiliating and exacting than that which he had known under serfdom. He was sent to the extreme southeast of European Russia, far from his beloved Ukraine, to serve as a private soldier in a disciplinary unit. It is to the credit of many of his commanding officers that they endeavored to mitigate the harsh sentence of Count Arlov, and during the first years of his stay he was allowed to write quite freely. More than that he was taken on an expedition to the sea of Aral in Western Asia and he was there employed more or less openly as an artist for the expedition of Captain-Lieutenant Butakov. It was a difficult trip and there were many hardships to be undergone, but the officers treated Shevchenko kindly and there was no greater inconvenience than were inherent in any such service.

Fate changed again in 1850 when one of the lesser officers, apparently out of personal spite, informed the authorities that the sentence imposed upon Shevchenko was not being carried out and that he was allowed to write and to draw despite the governmental orders forbidding it. This led to another trial of the unfortunate private. This ended with a renewal of the order and the punishment also of many of his more kindly superiors and he was then transferred to the fortress of Novo Petrovsk on the Caspian Sea, where he remained for seven years and apparently without writing.

Pardoned

Finally in 1857 he was pardoned and allowed to return after several more difficulties to Petersburg. On his way he met in Moscow such representatives of the Slavophiles as Semen Aksakov and many of the more important thinkers, but he was avoided as ever by the more liberal elements who did not see in him a martyr for Western civilization and so refused to notice the value of his work. He resumed his painting in the Academy of Arts at Petersburg and made several trips to Ukraine where he hoped to secure a small home on the banks of the Dnieper and there pass much of his time. He sought also to marry and to liberate his family from serfdom, but his hopes were frustrated and he died on February 26, 1861.

He had continued writing almost until the end, despite the police supervision that he was compelled to undergo after his return from the Army.

The Neophytes

He had commenced to write almost as soon as he was released and his first long poem, the *Neophytes*, was written at Nizhny-Novgorod, while he was waiting for permission to travel further toward the capitals. It was a story of the sufferings of the early Christians during the Roman persecutions and it has like the *Quo Vadis* of Sinkiewicz in its regard for Poland, a definite application to the fate of Ukraine.

Influence of the Bible

The writings of the last period of Shevchenko's life show clearly the effects of his long service in the army. On the one hand they are far more Biblical in tone. During the long years in the southeast Shevchenko had been shut away from all literature except the Bible. He had always known this and he had been fond of quoting and adapting from it, but now in the last years the adaptations from the Bible, the paraphrasing of sections that either openly or symbolically expressed the fate of Ukraine, became one of his styles of writing. Even the poem *Maria* which won him condemnation as a free thinker was not so thoroughly irreverent as it was an attempt to read a symbol of Ukraine in the life of the Blessed Virgin.

His lyrics

On the other hand many of the finest lyrics of Shevchenko belong to this period. His own personal life, his interests in his sister and her fate have now tended to take precedence over the heroic and epic tales of the past. Besides that, his own experiences in the Army must have shown him that the old raiding of the Cossacks was more or less a thing of the past. We know that he disliked much of the drill and the routine that he was compelled to undergo during his term of service. Of course this was rendered more repellent because of the circumstances under which he met it. There was none of that patriotic thrill that he would have in a struggle for national independence, but he seems to have felt to some degree that conditions had changed. There was no longer that free and easy gathering around the *Sitch*, that had taken place in the good old days of the *Haydamaki* and of *Khmelnitsky*. The world was becoming more drab and Shevchenko wished to be at rest. When *Likeria*, the last of his loves, refused to marry him in the autumn of 1860, he seems to have taken it as the end and in one of his last lyrics written less than six months before he died, he admitted that his dreams of happiness were but dreams and that he was now facing a solitary paradise.

A sad life

Yes, it was a sad life that Shevchenko lived. He died at the age of 47 and out of those years there were only nine which were full of hope and satisfaction. There were only nine years when he was not under some kind of restraint, whether as a serf, a soldier, or a special object of police supervision. Yet despite all that, despite the hardships and the need of his early life, despite the sternness and the cruelty of his military internment, Shevchenko was not a pessimist.

LITERARY COMPOSITION

It's great to see your stuff in print.

Although your rhythm limps along on crutches and a splint,

You feel fine

To be able to point out a poem, and, with a haughty look of pride, say, "That's mine."

Although to the illustrious editor of this proud paper, I wish to hint

That nothing burns me up like a misprint;

And an omission /

Sends my thoughts straying to reprisals with the methods employed by the Spanish inquisition;

While this idea of waiting days and months before they find a spot

To put your poem, is not so hot.

But, in spite of all these petty annoyances and many more that I haven't got the time or patience or room to mention,

This is the fact I wish to bring to your attention—

Although you have to work for days and weeks without stint,

It's great to see your stuff in print.

MIKE MALLON, age 12.

A great Ukrainian

He believed sincerely in the cause of his people. He admired their language and in turn he elevated that language to the realm of poetry and he made it far more poetical and literary than it had ever been before. In the *Haydamaki* he produced the greatest heroic epic of the Ukrainians. He adapted the language of the old bards to express the content of a literary and a popular epic. In his lyrics he sounded all the notes that the great lyric poets of the world have struck. He breathed into everything that he touched the breath of life and of genius. He had acquired the culture and the knowledge of the classical past that had been the moving inspiration of his master Bryulov. He acquired something of that taste for literature that had so richly marked Zhukovsky. Even before that, during his stay in Warsaw and in Wilno, he had learned about the beginnings of the Polish romantic school. He had had opportunities to read the masterpieces of several literatures in Russian and Polish translation. Above all he had absorbed the language and the imagery of the Bible.

So out of a poor serf developed the great poet of Ukraine. He won the leading place in the hearts and minds of his own people and he prepared for himself a prominent place among the leading poets of the world. Life was unkind to him and did not give him that recognition abroad to which he was entitled but neither did it permit him to be downhearted and to lose his belief in the past and in the future of his own people. He may be relatively unknown outside of Ukraine but there and wherever Ukrainian is known, Taras Shevchenko is accepted as the great poet of his country and a man who deserves recognition and comparison with the great poets of other lands. He is assured of an appreciative future and the name of Shevchenko will remain in honor so long as the Ukrainian language endures and an appreciation of a poet and a patriot can be found anywhere in the world.

RAMBLINGS OF A WORD-HUNTER

The undergrown horse

I suppose that the readers have already had time enough to have their fling at deciphering the Russian words which I quoted, two weeks ago, from the statement of the Russian Imperial Academy of Sciences, at St. Petersburg, in March 1905, on the limitations imposed upon the Ukrainian printed word.

I would like today to take a fling at one of those words myself, and I take as an example the very first on the list, лошадь, lo-shad'.

Those of the readers who know the Ukrainian language will find in this word something familiar. The Ukrainian language in fact has not one, but several words that remind us of this Russian word. Thus лоша, lo-sha, denotes a young horse, a colt. It has several variants: лошина, лошак, and it forms several diminutives: лошатко, лошаточко; лошачок, лошиняtko.

Another word of the same origin, лошиця, lo-shy-tsa, means a female horse, a mare, more properly; perhaps, a mare-mother. It forms the diminutive лошичка, lo-shyuch-ka, a young female horse, a filly.

Against these two sets of meanings attached to this word, the Russian лошадь means a horse, which is just what the Ukrainian calls кiнь, kin'. You may note that the Ukrainian word for the horse is of the masculine gender, while the Russian is of the feminine gender. Hence, having been used to call the horse by a masculine name, the Ukrainian, on hearing a Russian word somewhat similar to some words of his own language, but in the feminine gender, quite naturally imagines a female animal, or else a young animal, a colt, a foal, perhaps a filly. Just imagine what a strange confusion arises in his imagination when he hears a Russian sentence about Cossacks "на лошадах"! In his imagination rises a group of tall men sitting on undersized ponies.

That is why the Russian Academy of Sciences spoke of the difficulty of the Ukrainian to comprehend Russian books even about the most simple matters. It is no use denying that, Russian and Ukrainian being two Slavic languages, the Ukrainian can get some idea about many Russian words out of the Ukrainian language, but that idea is very general, vague, and often confusing.

We can judge from this if the Ukrainian can wield the Russian language with such an ease and proficiency as it should be used by those who want to make the readers think deeply and feel profoundly.

As to the origin of the word кiнь, it is known to other Slavic languages and even to the Lithuanian language as KUINAS (perhaps akin to the Latin EQUUS), while the Ukrainian word лоша and the Russian лошадь have been acquired by Eastern Slavs from their south-eastern neighbors of Turkic origin who once lived in the steppes (vide: I. Свєтлицький: НАРИСИ З ІСТОРИЇ УКРАЇНСЬКОЇ МОВИ. Львів, 1920).

Some more negations

In the article on ніщо I mentioned passingly several other negations. It might be useful to give the complete set of them.

NOBODY means in Ukrainian ніхто, ni-khto, (E. g. Ніхто з Богом контракту не брав. Nobody has made a contract with God.). Being a compound of

the negative prefix не- and the interrogative pronoun хто, khto, who?, it is declined just as khto: нікого, ni-ko-ho (Ще нікого за довг не повісили.); нікому, (Хто нікому не вірить, сам віри не має.); ніким, ni-kim; and нікім, ni-kim.

NOWHERE means in Ukrainian ніде, ni-de.

NEVER means ніколи, ni-ko-ly.

NOWHITHER means нікуди, ni-ku-dy; it is used regularly, in differentiation from ніде, and is not confused with it, as is the case with the English NOWHERE, which serves also to displace NOWHITHER.

The rule about the multiplicity of negations, which I stated negatively, Mr. Vasyl Simovych in his Grammar of the Ukrainian Language states positively: When a thought is negated, then in the Ukrainian language the pronoun, too, should be negated.

The rambings of canvasses

An article in a great New York daily on the wanderings of a famous canvass by the Italian painter Tizian reminded me of the Ukrainian word канва, kan-va, and sent me on what proved to be another interesting word-hunt.

The Ukrainian word канва means SCRIM. It is used by Ukrainian girls to direct them in embroidering. The connection between this word and the English word CANVAS is evident.

CANVAS comes from the Old French word CANEVAS, which comes from Low Latin CANEVASIUM, this again from Latin CANNABIS, meaning hemp.

HEMP means in Ukrainian конопля, ko-no-pla. Ivan Franko, the well-known Ukrainian poet, novelist, and equally great linguist, has an interesting note on this word in his quotation of the magic formula used by Ukrainian girls on St. Andrew's Day (November 30), when they pretend to sow hemp-seeds and forecast whom each of them is going to marry. The formula says, „Андрію, Андрію, на тобі колонні сію. Дай ми, Боже знати, з ким буду шлюб брати!" Ivan Franko remarks about it: "As to the word 'колонні' I will remark, that it is a vernacular form of 'коноплі', from Latin CANABIS, which comes from the Babylonian KU-NI-BU,—as we see, one of the oldest cultural plants."

Mr. Darion, Svyentsitsky in his SKETCHES OUT OF THE HISTORY OF THE UKRAINIAN LANGUAGE, quoted above, gives the German word HANF, Old Iranian SANAS, and Persian KANAB as words of the same origin.

BUFFALO UKRAINIAN DANCERS WIN FIRST PRIZE

A group of Buffalo (N. Y.) Dancers won first prize, a silver cup, for the best group dancing at the Mardi Gras of Nations held at the Broadway Auditorium on February 25. An audience of about 5,000 people that witnessed the event enjoyed the picturesque presentations of various nations. The large audience was more thrilled and fascinated by the Ukrainian Dancers than by any others for they frequently applauded the Ukrainians as they danced the Ukrainian folk dances. Congratulations to the following dancers who won first prize: Walter Kinal, Mary Rydzuk, Olga Berezuk, Stephen Lestition, Mary Swec, Ann Haraus, Joseph Kokolus, and Stephen Swec. We also compliment the following participants: Alice Dzygun, Helen Wydysh, Olga Slotiuk and Pearl Haraus. WALTER CIOPYK.

ADJUSTING OURSELVES TO AMERICAN LIFE

It is generally recognized that many of our young people, born in America of foreign parents (especially those from non-English speaking countries) have difficulty in the problem of adjusting themselves to the manners, modes and customs of American life.

The reason for this is apparent. Immigrants from abroad, arriving in America, usually, with few exceptions, settle down in cities like New York, Chicago, Philadelphia or Baltimore. The natural tendency for the newcomer, unable to speak English, is to go to live in a community largely populated by persons of his own nationality.

Such communities are known as "Little Italy," "Little Hungary" and other names indicating the race of people that live in that neighborhood. Sad to say most of these sections are nothing more than cross-sections of the countries from which the residents in the neighborhood came from. Endless thousands of those who abroad live out their lives in these communities without learning the English language nor absorbing one whit of the manners, customs or traditions pertaining to American life.

This might all be very well were these people never to marry or have children. But when children come, problems then arise. Reared in an atmosphere almost entirely foreign the child is subjected to an environment in which he hears nothing but stories of how things are done in the old country.

When the child reaches school-age he enters class seriously handicapped in his efforts to absorb teaching which, of course, is entirely American. The English language itself is often quite difficult for him to master, so ill-prepared has been the early formative period of his young life.

Very often he soon develops a backwardness and a timidity which seriously retards him in getting ahead in his class-work. Often he becomes shy and reticent and feels incapable of competing with other children born of American parents.

Far be it for me to lead anyone to think that I should prefer to have the immigrant from Ukraine to drop all remembrances of his native land. This idea is far from my intention. But I do feel that he should exert every effort to educate himself and his children as thoroughly as possible in American ideals, traditions, modes of life and methods of thinking.

To do this is merely to do one's duty because the child will have to make his living in America and no one doubts but that it will take all that the child can absorb in education and training, both at home and at school, to prepare him to take his proper place in American business and social life. And yet, of course, the child must at the same time obtain a good knowledge of its Ukrainian background, including the language, for without this the child will not be able to find its proper place in American life.

The responsibility for the preparation required to effect this adjustment to American life of children born of foreign-parent is, however, not entirely that of the parents.

In high-schools and colleges and in many business institutions throughout the country are young Ukrainian-Americans who, because of superior mentality, are looked up to and admired by all who know them.

It seems to me that these young people could render invaluable

assistance in this meritorious project if they would dedicate themselves to the task of helping those less fortunate than themselves.

In this connection a word might be mentioned with respect to membership in one or more of the many Ukrainian-American clubs throughout the country. Membership in one of these clubs affords an opportunity to meet those of the younger generation who are forced to wrestle with the problems of adjusting themselves to American life. Unlimited opportunity to be of service to others is thus offered through contacts that might be made in club work.

In conclusion I might effectively summarize the foregoing by urging upon all persons of Ukrainian ancestry a closer cooperation in developing plans to the end so that our young people may find their problems of adjustment to American life somewhat more easy to solve.

MARGARET D. SEMENKIW,
Baltimore, Md.

UKRAINIAN EVENING AT COLUMBIA UNIVERSITY

The Ukrainian Music Evening, sponsored by the Columbia University Ukrainian Club, last Friday evening in Philosophy Hall, was enthusiastically received by an appreciative audience. Mr. Stephen Shumeyko, chairman, introduced the guest of honor, Hon. John Dwyneley Prince, head of the Department of East European Languages.

Miss Vera Stetkewicz, daughter of the instructor in Ukrainian at Columbia University, played several Ukrainian folk songs and showed how they were used by such composers as Moussorgsky, Strawinsky, von Weber, and others.

Miss Mary Ann Bodnar described her exhibit of Ukrainian handicrafts, including a beautifully embroidered costume and several fine articles of inlaid wood.

A group of dancers, members of the Ukrainian Dancers' Club, pupils of Avramenko, in colorful native costume performed some of the spirited folk dances, among which were a Kolomeyka and the Zaporozec, a fiery Kozak sword dance. The dancers were: Miss Mary Wintoniak, Miss Mary Skrodynska, Simon Wintoniak, Michael Cherewatiuk, Peter Zyhala, and Eugene Patryk.

From his wide experience in the folk ways of Europe, Professor Prince climaxed the evening's program by drawing very interesting and instructive comparisons between the Ukrainian and both Czechoslovak and Serbian folk songs and customs.

Other members of the Department present were Prof. Clarence A. Manning and Dr. Arthur P. Coleman.

J. S.

UKRAINIAN YOUTH WINS PUZZLE PRIZE

At the National Puzzlers' League's 105th semi-annual convention held at the Walt Whitman Hotel in Camden, N. J., on February 22-23, 1936, William Lutwiniak, 16, won the prize in a special cryptogram-solving contest in which many veteran cryptographers were participants. William, a Jersey City Ukrainian, was the only person to represent the Ukrainians at the convention... which, by the way, was his first. The incident was mentioned in The New York Times.

T. L.

OUR UKRAINIAN CHRISTMAS

Well... here goes! I never expected to be drawn into this silly discussion about changing the date of our Ukrainian Christmas from the seventh of January to the twenty-fifth of December. Goodness knows it is silly, for in my opinion there is no need for such a discussion.

We are all Ukrainians.—When I say "we" I mean "we." Ukrainians, both young and old—and not just "American" Ukrainians. We are all Ukrainians and as a whole have a Ukrainian Christmas which happens to fall on January seventh. It is then that we have always celebrated the birth of Christ, and it is then when we shall continue to celebrate that holy event. If there is found to be need of a change then change there will be.

But no, oh no, my friends—as vital a question as this is it cannot and will not be answered by school children who try to experiment in these discussions. You cannot experiment here. No, no children! Don't worry your pretty little heads with something you can't know the depth and meaning of. You just keep on having an extra couple of holidays around the twenty-fifth of December (and be thankful for it)—and a very merry "Ukrainian" Christmas on the seventh of January. I'm sure that will be enough for you to tackle at one time without having to stay out of school, thereby missing a few good high school debates which you really do know something about.

Seems to me Mr. Alexander Yaremko (unfortunate man) is attacked on all sides by women (concerning the changing of the Christmas date I mean). Well—Mr. Yaremko, I've always been led to believe that I too am a woman, yet something must be radically wrong with me 'cause I most emphatically do agree with your stand in the matter.

For a man, some of your points are sort of weak—but I'll remedy that in a few minutes! I, fortunately, happen to be acquainted with you personally and so believe that being the gentleman you are you will do nothing rash about these attacks on you. I'm taking the whip out of your hands and believe me I'll give it to my Ukrainian sisters good and hard.

Shame on you Ukrainian girls! What's gotten into you? Here you have been getting along so splendidly as the most sensible and active sex of the Ukrainian Youth in America, and to think that you could let yourself take such a terrific flop. Too much damage hasn't been done yet, so run along quickly and hide your head in the sand someplace (girls living in sandless sections can conveniently use their aprons or handkerchiefs). Gosh! After all—now we girls will have to make a stronger effort to retain our foothold by flooding the editor's desk with tons of letters favoring our good old January seventh Christmas before the aspiring males beat us to the top once and for all.

Miss Mudrey you have written that Mr. Yaremko, must be a "Ukrainian" Ukrainian. Yes mam, he is. All the way through. Believe me, Miss Mary, I know. Yet—he was not born in Ukraine! Nope! He's a product of dear old U. S. A. and, oh yes, Miss Mary, here's a secret (everybody else knows it already) there are loads and loads of good looking American born Ukrainian fellows just like him. I just wonder, though, if they like Pennsylvania just a little better than your Michigan since, from your article, I gather they must have all deserted Detroit and your vicinity. Well—no, maybe I am wrong... maybe they're hiding out on you (it's leap year you know). Just you go ahead... snoop around a little and see for yourself the joke they played on you.

Why Miss Mary... you surely must have passed by now the chapter in history which deals with "Americanism"! America is the "melting-pot of the nations." Ever hear that phrase before? Good old American history book phrase which your teacher made you learn by heart, isn't it?

What really and truly is the United States? What one religion is the religion? What one custom is the custom? What one race is the race? Not one. It is a conglomeration of all peoples of all races. Immigrants are taught to retain all of their native customs and culture. Our Christmas is one custom and a part of our culture. It is in this way that we enrich our adopted country. Such things are encouraged. It is in this manner that the United States retains her pre-eminent position.

Why here in Pennsylvania employers are more than glad to give Ukrainians an off day on their Christmas without having to be asked for it. They feel proud to know that they remember such an important day in the life of their employees. Cards are often exchanged. Practically all stores here keep a display of Christmas cards on counters until after the seventh of January. Christmas trees are sold too. Superintendents of public schools allow all Ukrainian children the privilege of being absent and they speed them on their way with a sincere and hearty "Merry Christmas" too.

Of course, we all go to church on the twenty-fifth of December. Of course we pack it to the limit too. Why shouldn't we? No one feels that he should stay at home, doing nothing when there is nothing to be done. When mass is being said then all go. That's just natural. It's not an experiment! I'm sure that everyone has just a good-a-time on the twenty-fifth of December as they do on the seventh of January. But there is something lacking. The Ukrainian part of their spirit which they reserve for the seventh of January, the inborn spirit which is our true Christmas spirit—a Ukrainian spirit.

Hurrah for Miss Anne Gawlichynsky! Miss G., if the majority of Chicago's Ukrainians are like you, then hurrah for Chicago too! We Ukrainians are immensely proud of our Youth whose every breath is for Ukraine. It is of this genuine stock that the future of Ukraine will be built. After all—why try to be something you are not? That just leads to hypocrisy. If you are Ukrainian, be Ukrainian. If you are American (who truly is) then by all means be American. But if you happen to be an American born Ukrainian then why trouble yourself by changing that fact?

If you happened to have been born in Ethiopia would you insist that you were Ethiopian? Would you really? What difference is there between being born in America or in Ethiopia? None whatsoever! No matter what corner of the earth you may have been born in, you still remain "Ukrainian."

I have wandered a long way to expose to Miss Mudrey the points which she evidently overlooked when she wrote her article. I sure also that she is as patriotic a Ukrainian as I am. My excuse for her is that she is eighteen years of age. Live and learn Mary. At least we are glad to know that you think about our current Ukrainian problems and are interested enough to offer your viewpoints. Everybody makes mistakes.

Thanks a lot everybody for reading this. You probably won't hear from me again until January seventh of nineteen hundred and thirty seven, when I'll wish everybody a "Merry Ukrainian Christmas"!

MARY SARABUN
Bridgeport, Pa.

FOR THE "7th"

After reading an article in defense of the Ukrainian Christmas on the 7th of January by Mr. Alexander Yaremko, with whom I agree, and two articles in defense of Ukrainian Christmas on the 25th of December by Miss Anna Chopek and Miss Mary Mudrey, with whom I disagree, I would like to make a few remarks in regards them.

Miss Chopek states that while the changing of the date of Christmas may have some slight bearing on the situation in Europe, it hardly can have any such effect in America. In my opinion the change may have a great effect, because we will set an example to the Ukrainians in Europe. And through religion Poland will have more power in her attempt to Polonize the Ukrainians.

We are not the only ones who celebrate Christmas on the 7th of January, Miss Chopek. There are some other nationalities that do also. You mention that the Italians, Germans, French, and other nationalities celebrate on December 25th, but that it cannot be said that because of this reason they have submerged their national consciousness. We must remember, however, that their change was made centuries ago and that the political situation then was different from that of today. The adoption of the Gregorian Calendar was due to entirely different reasons, which do not coincide with those stated by yourself in defense of the contemplated present change. Ireland may be compared with Ukraine politically, true, but not religiously.

I wonder, Miss Chopek, whether you really sang more carols on the 24th of December than you would have on the 6th of January, for on the 24th there are such fine carol programs on the radio that one cannot resist the desire to listen to them. I am sure you would not have time to sing more carols than ordinarily. I must admit that, although I enjoy singing American carols and listening to them, I just could not develop enough enthusiasm and spirit to sing Ukrainian carols on the American Christmas. It reminds me of the Ukrainian proverb: "Добрий кожух, але не на нас шитий".

Our church is filled to capacity on the 7th of January. We do not have to hold a very early mass for the convenience of those who might have to go to work. It may be in your vicinity, Miss Chopek, that the Ukrainian people attend services in an American or Polish church, because they feel they probably will be unable to attend services on the 7th of January; but in our community, they do not attend such services for that reason.—If they ever do, it is only for visitation purposes. People who cannot afford to take off are generally the ones who do not work on Christmas.

How can the employer be psychologically minded, if the employee isn't? As it happened in my case so I'm sure it happened to many more Ukrainians: Even before our Christmas holiday arrived I was told by the supervisor that I would not have to work that day.

I have always known the Ukrainian Christmas as a religious holiday and none other. What reason can you give, Miss Chopek, that it will be a more truly religious holiday if celebrated on the 25th of December? In my opinion, I do not believe that there is a nationality that celebrates its holiday more religiously than the Ukrainians.

By observing the Ukrainian customs, Miss Mudrey, we do not remain as foreign as you think we do. Have not the English brought any customs to America? Do not the Hebrews adhere strongly to their religion? And yet, the Hebrews make fine

Americans. Then, too, how can the Ukrainian people have a nation if they do not have enough national consciousness to preserve their traditions? Would that we'd have many more like Mr. Yaremko, more of these "Ukrainian" Ukrainians. We would then become strongly cemented and be able to attain the goal that for centuries the Ukrainians have been striving for.

You ask, "Why stick so wholeheartedly to the 7th if the exact date of the birth of Christ is unknown?" Since you are aware of the fact that the exact date is unknown, why do point out arguments in favor of a change?

On the 7th of January we in our locality did not listen for the blowing of the whistles, but we did listen to the joyful singing and the ringing of the bells that let the world know that the Ukrainians are still living and observing the customs of their fathers and mothers on American soil. Because a peddler hollered out, "Potatoes, fresh fish, etc.," in your city is no reason for the changing of the date of Christmas.

I most sincerely hope that all of the Ukrainians will continue to preserve their language, religion, tradition, and culture, and that in the near future we may live to see the rebirth of the Ukrainian nation.

MARY TURCZYN
Allentown, Pa.

BUFFALO CRITICS PRAISE
"MAZEPPA"

The Ukrainian opera "Mazeppa" presented in Buffalo, February 15 and 16, was declared by Buffalo music critics to be "the most colorful and interesting musical event of the winter season." Beautiful singing by Alexis Tscherkasky, Elena Bussinger, Nicholas Karlash, Anna Sussanina, Andrew Daniliw and the Ukrainian National Chorus thrilled the Buffalo audiences. The orchestra under the direction of Michael Fiveisky fascinated the audiences as did the artistic stage settings by Yasha Anchutin. Congratulations are in order to Dimitri Chutro, opera director, and the Rev. John Zuck, sponsor, for presenting to Buffalo such an outstanding musical event. The Buffalonians who took part in the opera as Cossacks are as follows: Joseph Persian, Stephen Lestition, Dmytro Mydzian, Stephen Zawiski, Victor Zuck, Theodore Scarby, Michael Kostecki, Stephen Zwec, Dmytro Zenzan, Luck Brychinski, Nicholas Hnatyk, John Kotelec, John Zwec, Alexander Kowalchuk, Michael Harawus, Paul Digeor, Michael Kotelec, John Brosko, Michael Kulek, Stephen Szafran, Michael Zawiski, George Geriak, Henry Mochanak, John Wirosko, Michael Byrwa.

WALTER CIOPYK.

BOSTON UKRAINIANS WIN
SINGING HONORS

At the 13th annual International Music Festival held in Boston in the Symphony Hall, Sunday, February 23rd, 1936, the Ukrainian chorus of M. Lysenko under the leadership of Rev. Joseph Zelechivsky won honors for itself by its colorful and artistic singing, for which it received a special letter of thanks from Russel Ames Cook, director of the festival. Taking part in the program were other nationality groups as well.

THE SONG OF YOUTH

The song of youth and courage
And all youth's artless grace;
The song of man assailing
The bonds of time and space;
Youth hears, and vows anew
Men's common kinship rallies
And joy and pride undo
God send, at need, the voices
To sing for us the song of youth.
ESTELLE GURAL.