



# UKRAINIAN WEEKLY



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## YOUTH TODAY

### BY WHAT RIGHT SUCH GENERALIZATION?

The Associated Press reports from Buffalo, New York, that Theodore Q. Wedel, national secretary for college work of the Protestant Episcopal Church, told the Episcopal Synod of New York and New Jersey, on November 10, that "Christian standards no longer play a part in the life of our American people."

"Christian culture as such," he said, "is vanishing from the educational process in the United States. Indeed, I might venture upon a generalization that never in the history of the world has religious culture played so small a role in the training of the young as it does today in America."

### STUDENTS STRIKE IN WPA SCHOOL

Twenty-four pupils of the New York School of Industrial Art, 257 West Fortieth Street, were arrested on November 10. Sixteen students of the WPA adult educational project had been arrested there on November 9.

They are charged with disturbance of class schedules involved in the introduction into the building of the School on Industrial Arts, a Board of Education school for boys and girls. The WPA students feel that their classes are going to be moved out of the building and they have been holding sit-down strikes.

In the magistrate court, they were paroled in custody of their attorneys for hearing on December 7.

### CRITICISM OF SCHOOL? YES, BUT—

Addressing a gathering of 800 parents and educators in the Hotel Astor, on November 7, Mayor La Guardia of New York City spoke of the function of the parents' associations.

The function of the parents' associations, the Mayor declared, was to cooperate with the school in problems affecting the children, and in this activity there was "a great deal of good." He regretted, however, that some parents' groups found it necessary to stage demonstrations and protest publicly on matters connected with the schools.

"I don't think," the Mayor said, "it serves any useful purpose to the city, the schools or to yourselves for groups of parents to resort to misrepresentation and exaggeration in public statements regarding school problems, whether written or before the Mayor or the Board of Estimate."

The United Parents Association, for instance, demanded last Summer an appropriation of \$50,000 to provide soap and towels in the schools. "I used to get a good washing at home before I went to school," the Mayor said. "If we do give you soap and towels eventually, you've got to promise you will not come and ask me for mancrists. I can see it coming. I can imagine a delegation coming to visit me on the particular tints we should use."

## Lost Souls

Although not exactly new, being published several years ago, the one-volume work on "Immigration and Assimilation," by Professor Hannibal Gerald Duncan of the University of Colorado, (D. C. Heath & Company), should prove to be of interest to our young Ukrainian-Americans, especially that section of it which contains the life histories of second generation Americans revealing the process of assimilation.

Prefaced by the statement that the hardships endured by immigrants have often been pictured, but the mental agonies undergone by the American-born children of immigrants are ten times more poignant—this section strives to give a picture of the difficulties and changes that children of immigrants meet and undergo in adjusting themselves to American life.

Although this attempt on the part of the author is indeed commendable, yet we feel far greater success would have attended it had he not sought to encompass so much within the limits of this one volume. Nevertheless, the section devoted to second generation Americans does give a series of clear flashes into the workings of the mind of these children of immigrant parents.

Of special interest to us, however, is the life history of a "Ukrainian" in it, who calls himself a Russian but who, as the author explains in a footnote, does not know just where his parents were born in Austria-Hungary, or to what branch of the Slavs he belongs; "but he thinks he is of Ukrainian descent because of language similarities."

It is a life history that is bound to have a depressing effect upon anyone who reads it, for it is a tragic account of a person whose childhood was spent in one of the poorest sections of a city in New Hampshire, whose father had left him and his mother to go back to Europe, and whose upbringing and conditions surrounding it were such that although he knows next to nothing about the land of his parents, yet he is filled only with disgust and hatred for it, and although he repeatedly emphasizes that he is thoroughly an American, "pro-American and anti-European," yet in the same breath he expresses a violent dislike of things American and admits at the same time his inability to adjust himself to American life and society.

It is indeed an interesting parallel he draws: his deliberate suppression within or outside himself of anything that links him with the land of his parents; and his complete failure to become a part of American society. It is a parallel that is also to be found in the other life histories contained in this book, especially of those individuals who belong to groups which culturally are farthest removed from the Anglo-Saxon.

And yet, hardly any of these individuals seem to catch the significance of this parallel. All of them admit suffering an inferiority complex of race-consciousness, but none seem to realize that this is mainly a result of their ignorance of their respective Ukrainian, Russian, Polish, Jewish, etc. backgrounds which gives them this feeling of inferiority, and which causes them to live outside the main stream of America's national life.

There is indeed a tragic position, of being neither this nor that, of being like that man without a country. Had they participated from their early childhood in the organized social, cultural and religious life of their parents, had they thus and through other mediums obtained a better knowledge of their background, then all this frustration and agony of spirit could have been averted.

Our young Ukrainian-Americans should profit by the experience of these lost souls, by taking a greater interest in Ukrainian-American life and by studying their Ukrainian background. Only then will they be able to gain that self-respect and confidence that will enable them to become an integral part of American life and society. Only then will they be true Americans—of Ukrainian descent.

### U. N. A. YOUTH BRANCH FORMED IN CHESTER, PA.

Close upon the heels of Ambbridge, Pa. (reported last week) Chester, Pa. is the latest to join that expanding group of localities that contain a youth branch of the Ukrainian National Association. The latest arrival, "Ukrainian American Youth of Chester," Branch 222 of the U.N.A., was founded at a meeting held on October 13, 1936. The temporary officers elected then are: Peter W. Tracz, President; Olga Saedlo, Secretary; and Jessie E. Miller, Treasurer. Assisting in the formation of this new youth branch was Mr. N. Miller, President of the local adult branch 156.

The next meeting of the Ukrainian American Youth of Chester will be held this Sunday, November 15, at 620 Morton Avenue, beginning at 1 P. M., at which Mr. Dmytro Halychyn, Supreme Recording Secretary of the U.N.A. will address the youth upon the relation of the U.N.A. to them and the necessity of their joining the ranks of its members.

Members and non-members are cordially invited.

### UKRAINIAN SONGS IN FOLK MUSIC BOOK

A handsomely bound, illustrated and well selected collection of folk songs gathered from the world over is the "Music Highways and Byways" (252 pages, \$1.50) recently published by Silver Burdett Company and edited by Osborne McConathy, John W. Beattie, both of Northwestern University, and Russel V. Morgan of the Western Reserve University, and with dance directions as indicated throughout the book by a young Ukrainian American, Michael Herman, consultant on folk dancing for the Folk Festival Council of New York City.

Of special interest to our readers is the Ukrainian section in this book (arranged by M. Herman), prefaced by a note on Ukraine, containing four songs: In My Garden Is a Hazel Tree; My Friend; Anna's Rosy Cheeks; and Hopak, all bearing explanatory notes as well as dance directions.

This interesting book, which is likely to be used in schools, can be obtained at the SvoBoda Bookstore.

### NEW YOUTH PUBLICATION

A newcomer among our Ukrainian-American youth publications in the English language that has made a fine debut with its initial two issues is the 12 page printed and illustrated "Ukrainian Chronicle," published by the Ukrainian Cultural Centre of Philadelphia, and edited by Alexander Yaremko, Mary Rose Sarabun, and John Kucharsky, with Michael Elko in charge of circulation. The second issue, October-November, consists of interesting local and national items drawn from Ukrainian-American youth life, with many illustrations, and is a credit to its youthful publishers. The one discordant note to its otherwise fair treatment of material in it is a column devoted to "Facts on the Olympiad," wherein its writer appears to be relieving himself of some personal pique.



# IVAN FRANKO

By S. S.

(26)

Of the three parts into which Franko's lyric drama *Ziviale Lestya* (Withered Leaves) is divided, the first is a cry of anguish of a soul suffering the torments of unrequited love.

Apparently the poet is not sure himself what draws him so irresistibly towards the object of his affections, for, as he writes in one of the first poems:

Не знаю, що мене до тебе тягне,  
Чим вчарувала ти мене, що все,  
Коли погляну на твоє лице,  
Чогось мов щастя й волі серце прагне...

Nevertheless, the very sight of her is enough to stir within him a great love for her, and such is the power of this love that even one word from her would lift him to the very pinnacle of happiness. But that word does not come. She scorns him and his love. So bitterly he asks, for what reason does he love her:

За що, красавице, я так тебе люблю,  
Що серце треплеться в грудях не-самовито,  
Коли проходиш ти повз мене гор-довито?  
За що я тужу так, і мучусь, і терплю?...

It is this indifference, verging on outright rudeness, that hurts his so. He strives to make her realize what this conduct of hers means to him, by recalling to her the time when both of them accidentally met one day, and how in his confusion he said everything except that which lay nearest his heart, while she remained so cool and distant, and when they parted she did not even give him her hand, but just nodded

to him, leaving him there standing like a fool, his stricken gaze following her as she disappeared, and his heart yearning for those unuttered two or three warm words from her that would have forever crystallized within him that great happiness that for a fleeting moment their meeting had awakened within him, or—as the poet puts it:

...А мені ти на прощанні  
І руки не подала.  
Ти кивнула головою,  
В снігах скрилася як-стія;  
Як, мов одурілий, стою  
І безсильний за тобою  
Шлю в погною погляд свій.  
Чує серце, що в тій хвилі  
Весь мій рай був тут-отсе!  
Два-три слова ширі, милі  
І гарячі булиб в силі  
Задержать його на все.  
Чує серце, що програна  
Ставка вже не верне знов...  
Щось щемить в душі, мов рана:  
Се блідая, горем пня,  
Безнадійная любов.

But, cries he, despite all this, you are still my true love, even though fates have willed it ne'er to be returned:

Так, ти одна моя правдивая любов,  
Та — що не суджено в життю їй  
вдоложитися;  
Ти найтайніший порив той, що бурить кров,  
Підносиць груди, та ба — ніколи не сповниться...

And yet he cannot refrain from reproaching her.

In tones of such pathos that the lyric poem seems very much akin to a dramatic monologue, he asks her—how could she ever so evenly, so quietly, and in such

hard tones tell him, "Do not hope for anything from me." How could she bring herself to utter such terrible words! Doesn't she realize that they constitute a terrible crime, that they kill the heart, the spirit, and the thoughts of both the living and the unborn? Did not her conscience prick her when she spoke these words?—

Як ти могла сказати це так рівно,  
Спокійно, твердо? Як не задрожав  
Твій голос в горлі, серце в твоїй  
груді

Биттям тривожним не зглушило ті  
Слова страшні: „Не надійся нічого!“

Не надійся нічого! Чи ти знаєш,  
Що ті слова — найтяжча провина,  
Убивство серця, духа і думок  
Живих і ненароджених? Чи в тебе  
При тих словах не ворухнулася со-  
вість?

Не надійся нічого! Земле-мамо!  
Ти світе ясний! Темното нічна!  
Зірки і люди! Чим ви всі тепер?  
Чим я тепер? О, чом не лід бездуш-  
ний?

Чом не той камінь, не вода, не лід  
Тодіб не чув я пекла в своїй груді,  
І в мізку моїм не вертів би нор  
Червяк неситий, кров моя кипуча  
В гарячі люті не дзвонилаб вічно  
Тих слів страшних: „Не надійся ні-  
чого!“...

But he cannot bring himself to believe that she meant these terrible words. He cheers himself with the thought that she is too fine and good to deliberately hurt him so. And now from the depths of despair his tortured soul soars to high hopes again,

...І в серці своїм знов я чую силу  
Розсіяти туман той, теплотою  
Чуття і жаром думки поеднати  
Тебе з життям — і в відповідь тобі  
Я кличу: „Надійся і кріпись в борні!“

These high hopes, however, do not last very long, for again she shows him she does not care for

him. But so great is his love for her that even though she avoids him, yet there is nothing he would not do for her. And so he tells her, that she should go her way and he will go his way, and thus they will never meet, like two drops of water in the deep. And if on his road he encounters misfortune on its way to her, he will seize it and shoulder its burden; and if good fortune visits him, he will tell it to fly to her. For, what is misfortune or good fortune to him without her.

...Що мені без тебе щастя?  
Звук порожній і мана!  
Що мені без тебе горе?  
Щезла і йому ціна.

Наче крапля в океані  
Розпливусь я, потону;  
Ти гуляй на сонці, пані,  
Як спадати ми кі дну.

Such is the despair and anguish of his soul that the above and further poems of the first part of *Ziviale Lestya* portray. They come to a close in a poignantly beautiful epilogue, bidding the withered leaves of his love to fly away with the wind, for who can recognize in them the beauty of the green forest, who can understand what a wealth of emotion the poet has woven into these humble verses:

Розвійтеся з вітром, листочки зівялі,  
Розвійтеся, як тихе зітхання!  
Незгоєні рани, невтишені жалі,  
Завмерле в серці кохання.

В зівялих листочках хто може вгадати  
Красу всю зеленого гаю?  
Хто визнає, який я чуття скарб ба-  
гатий

В ті вбогі вірші вкладаю?

Ті скарби найкращі душі молоді  
Розтративши марно, без тями,  
Жебрак одинокий на зустріч недолі  
Піду я сумними стежками.

(To be continued)

## SHADOWS OF FORGOTTEN ANCESTORS

By MICHAEL KOTSIUBINSKY

(Translated by S. S.)

(16)

Unmindful of the thickets that scratched his face Ivan plunged blindly through the dense forest in search of Marichka. In some places the spruces grew so closely together that it was with extreme difficulty that he managed to squirm through. Nothing deterred him, however. Not even the heavy fog through which he had to blindly ford his way. Stumbling over stumps, climbing over fallen trees, gasping for breath, his scratched face bleeding, he continued on. At times it seemed to him that he heard her voice calling to him. Then he would stop, hold his breath, and listen intently. But the forest was so flooded with stillness that even the rustle of the dry branches against which his shoulders brushed sounded like the crackling of a falling tree. So he continued onward through the night, his hands outstretched before him like those of a blind man.

Suddenly his ear caught the sound of a very faint voice:  
"Ivan!..."

The voice came from the rear, from out of the depths of that sea of woods.

That meant that Marichka was not ahead of him, and that he would have to retrace his footsteps.

Ivan hurried back as fast as he could, bumping his knees against the trees, parting the overhanging branches with his hands,

and closing his eyes to prevent them from being torn out. He felt as if the very night herself was clinging to his feet, holding him back, and that he was dragging her along with him and trampling over her.

For a long time he wandered thus, and could not find the clearing which he had left. The ground beneath his feet was beginning to slope downwards. Huge boulders reared over him, and he was forced to go around them, slipping on the moss, stumbling over exposed roots, and seizing hold of the grass to keep himself from falling.

Suddenly again he heard that faint voice of Marichka calling to him:

"Ivan-ne!..."

He wanted to call back to her, but dared not for fear the Chuhayster might hear him and thus discover the presence of Marichka.

But now he knew where to search for her. Turning to the right he began to descend. Here the slope was so steep that he wondered how Marichka had managed to pass through here. Small stones and pebbles loosened by his feet rolled down before him, to fall with dull plunking sound at the bottom of some deep ravine in front of him. The going was indeed dangerous now. Yet Ivan, mountaineer that he was, seemingly by instinct managed to avoid plunging over the unseen

cliff. Cautiously feeling his way and gripping tightly the underbrush he climbed back to safer ground and from there descended again, around the ravine. At times the slope grew so steep that he had to descend on all fours. Once he slipped and began falling into a gorge, but his hand caught hold of an exposed root just in time, and for a moment he hung there, conscious of the deepness beneath him, and then slowly pulled himself back to safety.

"Ivan-ne!..." again came the faint voice as if from some bottomless pit, and he detected in it a note of love mingled with suffering.

"I'm coming, Marichka!" the answer beat against his chest, seeking release.

He forgot all caution. Leaping from rock to rock, like a wild goat, his breath whistling, his hands catching hold of anything in their path, scratching and tearing himself against bushes and jagged rocks, at times falling, then rising, he plunged down the slope, towards that voice filled with love and longing for him, towards that voice that seemed filled with suffering too:

"Ivan-ne!..."

"I am here!" his voice roared out at last, and in the same instant he felt himself falling through space. His arms and legs flailed wildly to catch hold of something. He was conscious of the coolness of the depths into which he was plunging. The black mountain towering over him seemed suddenly to have taken wings and swooped far into the sky. A sharp curiosity jabbed into his brain: against what will my

head hit? The next he felt was a terrible impact, the crackling of bones, an excruciating unendurable pain—and then everything was inundated by a red flame, which began devouring his life...

The next day a shepherd found Ivan with hardly any life left in him.

(To be concluded).

### WHAT USE PHYSICAL RESEARCH?

About 1,000 of the country's leading physicists from universities and industrial research laboratories, who attended the anniversary meeting of the American Institute of Physics at the Hotel Pennsylvania, on October 30, were taken to task for concentrating their energies on atoms and on 200-inch telescopes while leaving unsolved such problems within their realm as how to provide decent shelter for the millions deprived of it.

Describing research on the construction of homes as the forgotten child of physics, John Ely Burchard, Boston industrialist, found much of research to be just "brilliantly useless."

### THOSE FRENCH HUNTERS

The prowess of French hunters is defended in an article in *Excelsior* with the title "Chasseurs, Sachez Chasser."

The above French phrases invites a quick pronunciation like "Peter Piper," or "she sells sea-shells on the sea-shore," or "Sister Susie sewing shirts for soldiers," in English; like "Лебрыку, цебрыку, чому ся не переподунебрыши?" in Ukrainian; or like "Nie przepierzaj, Pietrze, wieprza pieprzem!" in Polish.



## RAMBLINGS OF A WORD HUNTER

### "COUGHLIN QUITS AIR,"

—announces The New York Times, of November 8.

Some twenty years ago, such a title might have, perhaps, evoked the query, "What kind of bird is that coughlin'?"

### A FLOOD OF NEW WORDS

Speaking before the visitors of The New York Times National Book Fair, in the International Building, Rockefeller Center, in New York City, on November 9, Dr. Frank A. Vizetelly, the well-known American lexicographer, said that more than 200,000 new terms and meanings have come into existence in the American vernacular in recent years.

"Ignorance masquerading as superior knowledge," he said, "has wrought some havoc with many of our common words.

"Our first grammarians, having a profound knowledge of Latin, restored the original Latin forms wherever it seemed to them that we had departed from the purity of the older tongue. Hence today we still insert a wholly intrusive 'b' in debt and doubt, though we make no attempt to pronounce it, and for the good old, English 'parfit' we have the undesirable alien 'perfect'."

"But some words changes are due to neither confusion nor ignorance. When the two words 'educational' and 'telegram' were first introduced into English use there was 'hell to pay' in Great Britain. Archbishop Trench and Bulwer Lytton raised that particular quality of hell sanctioned by the Church of England under Queen Victoria.

"Well, we didn't need any constitutional amendment to bring the words 'vocational' and 'radiogram' into being in the United States. They just slipped into The New York Times with 'All the news that's fit to print' and they came to stay."

### ANTI-ALIEN CAMPAIGN

The Associated Press reports from Berlin, Germany, that thousands of alien words are being dropped by the Nazis to make room for German words. Even the words "import" and "export" are to be replaced by "Einfuhr" and "Ausfuhr."

Dr. Albert Einstein's "Relativitaetstheorie" becomes "Bezuglichkeitsanschauungsgesetz." The foreign word "automobile" becomes now "kraftwagen" (power wagon), and "opernglas" (opera glasses) "nahglas" (near-glass).

"Some of the 'foreign-type' words are being thrown out of their jobs without notice," the report says; "others will be allowed to remain until the new word can get used to the job. Others, which for one reason or another cannot adequately be replaced by a German word, come under the quota of words allowed to remain indefinitely.

"English-speaking foreigners in particular may discover German much more difficult to learn after the elimination of such words as 'absorption,' 'amortisation,' 'aqueduct,' 'basis,' 'boiler,' 'chassis,' 'chauffeur,' 'diagramm,' 'erosion,' 'expansion,' 'experiment,' 'fusion,' 'horizontal,' 'garage,' 'instrument,' 'korrosion,' 'manuskript,' 'methode,' 'parallel,' 'photo,' 'propeller,' 'radio,' 'radiator' and 'seismograph.'"

## RUSSIAN... RUTHENIAN.. UKRAINIAN...?

By Dr. LONGIN CEHEL'SKY

(1)

My attention was called to the fact that some of our young people in the more remote communities of Pennsylvania do not like to be called "Ukrainian." They say they are "Russian" or "Ruthenian." Others prefer to be called "Russin" or "Rusnak."

The fault with them is that they do not realize to what race they belong, neither do they understand what actually all these terms mean. From their elders they heard that they are "Rusins" or "Rusnaks." Misled by the similarity of words they mistook it for "Russian." They gathered this and that, just a few distorted bits, about Russia and Ukraine from occasional talks with similarly ignorant persons. They read equally confusing remarks of some misinformed American in an American book or paper. And in their naive ignorance they pass judgments about a matter which long ago was solved by science and by life itself.

Our advice to such persons would be to study the matter, which means to read some serious books about it. Naturally—that is a tedious procedure, the more that it is not at all easy to obtain the needed literature. It was written in Ukrainian, Russian and German three decades ago or more. There are no English books on this subject. A far easier and shorter way would be to listen to people who know these things better and to accept their opinion. But this is a question of confidence.

I have been told about a girl-teacher in a backyard Pennsylvania town who hardly spoke the idiom of her "Rusnak" parents and still less read anything serious on this subject. Yet she heatedly argued with an elderly and highly educated Ukrainian priest that she and he were "Russians." She had more confidence in some obscure local informants than in this cultured clergyman. That's a question of... taste. You can not prevent a certain kind of people from persevering in ignorance...

But let us come to the matter itself.

**What mean these terms: Russian, Ruthenian, Russin, Rusnak, Carpatho-Russian, Little-Russian, etc?...**

Let us start with the remark that all these terms are derived from a common root: Rus (Русь)—similarly as from the same root—Roma—originated the words: Roman, Romagna (a province in Italy), Romagnol (Provençal), Rumania, Rumelia (a province in Balkans), Rumili (Turkish name for Greeks), Romaic (meaning: the modern vernacular of Greece), Romany (Gypsy), Arumini (a tribe in Balkans), Romansh (a Latin dialect in Switzerland), romance, romantic, romanesque, etc. The spell of the Roman name was so strong that even the German Empire of Ottos, Hohenstauffens and Hapsburgs up to 1804. A. D. was officially called "The Holy Roman Empire of the German Nation," although there was very little, if anything, Roman about it.

As however the Romanies (Gypsies) or the Romagnols (Provençals), the Rumelians (who speak chiefly Bulgarian), the Rumanians or the Germans of the "Holy Roman Empire" are not at all Romans, so analogically Russians are not Ruthenians and Carpatho-Russians or Little-Russians are not Russians at all...

There is a plenitude of similar analogies in Europe. Take only such a known case as Britain

and Brettony (a province of France), as well as Brittons or British and Bretonians or Bretons, who speak a Celtic (Gaelic) language. All these words come from the same root: Bretania (in Latin). In a similar way we have: Normans (in Scandinavia) and Normandy (in France); Dutch (in Holland) and Deutsch (means German); Longobards, Vandals, Burgunds, Franks (German tribes) and Lombardy, Lombardians (in Italy), Andalusia (in Spain), Burgundy (in France) and France besides Frankony (province in Germany) and Farangi (Oriental form for all West-Europeans). From the root "Galli" (Gauls) originated the names Gallia (now: France), Galicia (province in Spain), Gallego (native of this province), Galicia (a portion of Ukraine, now under Poland and Halich (a town in this province), Gallatia (a province in Asia Minor, mentioned in St. Paul's Epistles), Gallata (a borough of Constantinople), Galatz (a town on Danube delta), Gaelic (designation of Celtic tongues), etc. In spite of their common root, however, all these terms designate quite different countries, races, languages, towns, etc.

Exactly the same is the case with the root "Rus" (Русь) and its derivatives. As the old Rus-Empire of Volodimir the Great and his dynasty (9—14 centuries A. D.) played a great part in the history of Eastern Europe and its races, this name (Rus) was accepted in many languages for designation of quite different territories and nationalities which in this or other ways were connected with the old "Rus" (Русь). The etymology (origin) of the word "Rus" (Русь) is not clear. Our oldest Chronicle (Nestor's Chronicle from the 11th century) relates that "Rus" was the name of a Scandinavian clan from which the Norman conquerors of Kiev and the organizers of the old Rus-State hailed.

But—

**What actually mean the terms "Russia" and "Russian" in English?**

According to all English lexicons and encyclopaedias these terms have two meanings: historical, scientific one and a political meaning of present day.

In English historiographic terminology "Russia" means a State in Eastern Europe which existed since about 850 A. D. up to the invasion of Tartars and the occupation of this "Russia" by Lithuania and later by Poland in the 14th century. Geographically this "Russia" of old comprised the lands in the basins of rivers Dnieper, Dniester and of Vistula's tributaries Bug and San—just what today is called "Ukraina." In our old Chronicles however, written in Kiev and Halich about 1100—1200 A. D. this state was called "Rus" (Русь)—not Russia nor Rossia. The inhabitant of this state was called "Russyn" (Русин)—not Russian nor Rossian.

On the other hand, in political usage of the present day the English term "Russia" and "Russian" mean a state and a nationality in the upper and middle basin of river Volga with the centre at Moscow. In a broader meaning also, other lands in Europe and Asia included in that state are called "Russia." Russians themselves call their state "Rossia," and for their nationality they seldom use the term "Russki," only "Rossianin" or "Ve-

## POLISH-UKRAINIAN RELATIONS

From our Warsaw Correspondent

A significant reply to the question whether Polish-Ukrainian relations have improved or not has been given in an important resolution adopted at a conference in Lwow by the Central Committee of the Ukrainian Nationalists' Democratic Organisation. After hearing a report from Mr. Wasyl Mudryj, the Parliamentary leader of the U.N.D.O., the committee declared that the Ukrainian understanding with the Polish authorities of last year "has not brought the expected results. The normalisation of Polish-Ukrainian relations can only be of service to both parties, the Ukrainian minority and the Polish State, if it gives back to the Ukrainians all the rights lost since 1919. But although the Ukrainian party has shown the utmost goodwill the normalisation has not produced the results expected. Of the Ukrainian demands laid before the Polish Diet (of which Mr. Mudryj is vice-chairman) extremely little has been conceded."

The resolution expresses keen dissatisfaction with the situation in regard to agrarian reform. The Ukrainians have always demanded that when large estates in Southern Poland are broken up the land should be distributed amongst Ukrainians and not given to Polish peasants, brought in from other parts of the country. In this regard the situation is "worse than ever." The resolution goes so far as to appeal to "all Ukrainians," and particularly the peasants, to fight for the "natural right of the Ukrainian peasant to land."

The resolution throws on the insignificant results of the understanding the blame for the spread of Communism amongst Ukrainians. So alarmed are the Ukrainian leaders over the spread of Communism that recently a warning against Communism was issued by the head of the Ukrainian Church in Lwow. The resolution calls on the Ukrainian members of Parliament to "intensify the fight" for the Ukrainian demands and to use the "proper tactics" in the Diet to achieve the desired aims.

What the Ukrainian demands are now, after the understanding has been in existence for a year, is not stated. They are known, however, to include a Ukrainian university, the admittance of Ukrainians into the Polish Civil Service, more representation in local government bodies, and a whole series of other political and cultural demands.

The resolution has provoked great resentment in the Polish press. The "Kurjer Poranny" denounces it as menacing in tone. It admits that the Polish-Ukrainian understanding has not yet produced the desired results—"but all beginnings are difficult." As regards the land demands, "the Polish State is absolute sovereign over its territories and cannot accept Ukrainian demands put forward in such a manner.

Under the pressure from the countryside it is expected that the Ukrainian leaders will start a vigorous drive for more definite concessions from the Government. They are to press the demands energetically in the coming Parliamentary session.

(The Manchester Guardian Weekly, Manchester, England, October 23, 1936.)

likoross." Slavonic neighbors of Russians call them "Moskale" (Moscovites) and their land "Moskovschyna" (Moscovy).

(To be continued)



# RECOGNITION

In this period of uncertain political and economic situations, European rulers and diplomats find the question of Ukraine and its future a somewhat difficult one to settle. Mention has been made of this fact quite frequently in the press both here and abroad. Interest in this nation, which we call Ukraine, has been aroused to the point where the public seeks more information about it. Now is the time therefore for all nationally-minded Ukrainians to disseminate such information through organized effort both in the western and eastern hemispheres.

What has been, and is being done by Ukrainians to enlighten the world about themselves? In this respect we shall limit ourselves here to recounting the activities of the Ukrainian-American youth in America. Through the medium of concerts, both instrumental and choral, Americans have had the beauty of Ukrainian music illustrated to them. The spirit and highly expressive dances of Ukraine have been admirably interpreted by well trained dance groups. The dress and costumes of the native land of our fathers and mothers have been successfully exhibited by other active societies. In all instances these efforts have been very well received by Americans in this country and, it seems, they are eager for more.

There is one field of Ukrainian culture, however, which also has been exhibited, but in a somewhat different manner, namely Ukrainian literature. It is needless to point out to Ukrainians how rich and expressive their literature is. Every young boy or girl of Ukrainian descent who studies the language in the elementary grades can tell you about Taras Shevchenko or Ivan Franko. The question at hand is, "How has the world been informed about this great national heritage of ours?"

The Ukrainian University Society of New York, an organization of young college men and women having as one of its aims "the preservation, advancement, and dissemination of Ukrainian culture, history and traditions among its members and the general public" has taken steps in this direction. At the "Evening of Ukrainian Literature" which was held on November 22, 1935 in Columbia University in the City of New York, at which the principal speakers were Professor Clarence A. Manning and Dr. Arthur P. Coleman, both of the Department of East European Languages, an address entitled, "A Brief Survey of Ukrainian Literature" was presented by Dr. Coleman to a large gathering of Ukrainians and Americans. The lecture received such enthusiastic response, and the material presented covered the subject so thoroughly, although briefly, that the advisability of putting it in printed form for distribution became apparent to the Ukrainian University Society. As was mentioned at the Philadelphia Convention of the Ukrainian Youth's League of North America, several hundred copies of the "Survey" were printed and plans were completed for the distribution of the booklets to many of the public libraries, universities, and colleges of the United States, Canada, Europe, and even Asia and Australia. Up to the present writing, more than five hundred copies of the lecture have been mailed out, and more are being sent as fast as time permits.

A logical question to ask now would be, "What has been the

attitude of these various libraries all over the world toward this fund of information about the literature of a long-oppressed nation?" The answer will be found in the numerous communications received by the Society, in which is expressed appreciation by these libraries for the "Brief Survey of Ukrainian Literature." Consider for a moment the reply from the University of Illinois, Urbana, Ill., in which, after duly acknowledging receipt, they say, "We are glad to have this publication in our Library and it will soon be catalogued and made available to those interested... If at any time you may have other publications dealing with Ukrainian culture, we shall be glad to receive them and to place them in our collection." Many others run in a similar vein, among them being, Yale University, Harvard College, the University of North Carolina, Washington, Nebraska, and Minnesota. Letters of thanks from foreign universities and public libraries bear the names of Cambridge University, Cambridge, England, Birmingham Public Libraries, Birmingham, England, Preussische Staatsbibliothek, Berlin, and the Universitäts-Bibliothek in Marburg, Berlin, Jena in Germany, and in Basle, Switzerland. Others too numerous to mention here have also been received.

That there is not an abundance of material on Ukrainian literature available to the various institutions of higher learning here in the United States, and that it is eagerly accepted when presented, may be inferred by noting an excerpt from a letter received from Central College in Fayette, Missouri. They write, "This is the only material we have on this subject and we shall be glad to make it available to the students and faculty." A letter from the University of North Carolina states, "We are indeed grateful for this material which is not readily accessible in other forms."

Coming closer to home, let us call your attention to a letter received from the New York Public Library, which amply illustrates how literature pertaining to Ukraine and Ukrainians is welcomed today. After expressing their appreciation for receiving the "Brief Survey of Ukrainian Literature," they write, "Will it be possible for you to present to the New York Public Library copies of any other publications of your organization which have appeared to date, and to have our name placed upon your complimentary mailing list so that future issues will be forwarded to us as printed? Reports, bulletins, monographs, in fact anything relating to your activities will be most welcome. As material of this character is always of service in our reference collection, we shall appreciate any further courtesy you may extend to us."

The names mentioned and the excerpts quoted above were selected at random from an ever-growing letter file in which replies range from ordinary postcard acknowledgments to individually written letters of thanks. It would be putting it mildly to say that the results of our labors are gratifying. Indeed here we have definite proof of the interest among other nationalities in matters Ukrainian. It must be obvious to the reader that opportunities to acquaint the world at large with the art, culture and history of Ukrainians are ever-present. We Ukrainians, especi-

## A SURVEY OF YOUTH ORGANIZATIONS

The Ukrainian University Club of New Jersey is attempting a preliminary survey of the extent of organization of the Ukrainian-American youth.

Our purpose is to get a yardstick by which we can measure the strength of our youth community organization as against others. If we receive full reports from every community which we contact, we will know approximately the Ukrainian population of the locality, of the various youth clubs, their number and membership, their activities, and their ideas which may aid other Ukrainian-American clubs throughout the country.

We urge everyone, who is connected with any Ukrainian-American group and who reads this article of hope, to write to us, and we will be ever so willing to co-operate with you. Here is our first chance for you to do something constructive — something worthwhile. It is all so simple. You will get a questionnaire with additional information personally written to you from us. We furnish the questionnaire, the return envelope with address thereon and a stamp besides, all for nothing. Won't you help us and the Ukrainian-American movement?

Just write to either of the following:

Walter Michaelson, 414 Hamilton Street, Harrison, N. J.

George Prokipchak, 291 Broad Street, Bloomfield, N. J.

JOHN ROMANITION,

711 Grove St., Irvington, N. J.

## CHAMPIONS WANT BOOKINGS

The St. Josaphat's Ukrainians of Rochester, holders of the UYLANA Eastern Ukrainian basketball title, are ready to play games with any Ukrainian team in the country. Their first game will be either with Elizabeth (N. J.) or Chester (Pa.), or both, during Thanksgiving week-end, away from home. The management desires to book games with Ukrainian teams during December, regardless of the distance. Rochester would particularly like to play such teams as Newark, Yonkers, Ansonia, Passaic, Johnson City, Syracuse, Auburn and Sayre. Any team ready to arrange games as early as Thanksgiving, please communicate with Mgr. Vincent Kowba, 469 Ormond Street, Rochester, N. Y. Rochester is ready! Are you?

AL YAREMKO.

ally the youth with an educational background, are in an advantageous position at the present time to successfully disseminate first-hand information about ourselves and our Motherland. Our thoughts and ambitions can be truthfully expressed only by ourselves, rather than by those who would minimize our achievements. There is much that can be done by the many Ukrainian youth groups in the United States and Canada similar to the work described here, and it would be to the best interests of the Ukrainian cause if it were done by the many and not just by the few.

The Ukrainian University Society gratefully acknowledges the generous assistance given by those interested individuals and groups, including Columbia University and the Ukrainian National Association, who made it possible for it to carry on this work, which it is hoped will add to the prestige of the Ukrainian nationality.

JOHN MUDRY, Secretary,  
Ukrainian University  
Society.

## PROGRESS OF UKRAINIAN CO-OPERATIVE MOVEMENT IN POLAND.

"In the Polish Ukraine the Co-operative Women's Organization has now 1,720 members. During the past year it has held thirty-five big meetings, and twenty-six lectures were given in 181 rural districts. One happy way of advertising Co-operative goods, which three Guilds adopted, was to hold a children's fair. Four other Guilds concentrated on a special drive for the sale in the Co-operative Stores of embroidered goods made by the country members, and seven branches between them have gained 1,702 new members for their societies. The "Soyuz Ukrainok," which holds a four months' course of lessons for teachers of domestic economy, included special lectures on the Co-operative Movement calling particular attention to the Movement's marketing of milk, poultry and eggs. The Guild President has addressed twenty-two meetings, and also attended the school arranged by the Co-operative Union. Mrs. Selezinka has unfortunately had to resign the presidency, and Mrs. Rubleva has been elected in her place."

(Review of International Co-operation, August, 1936.)

## BOOKINGS WANTED

The Ukrainian Stars of New York City would like to arrange games with any Ukrainian team in or out of the city whose players range in age from 17 to 21 years. Having no court of its own just now the team would like to play on its opponents' courts. Write to: Peter Evans, 75 4th Avenue, New York City.

## NEWARK, N. J.

AUTUMN DANCE sponsored by the Ukrainian Social Club of Newark, N. J., SATURDAY, NOVEMBER 21st, 1936, at the Ukrainian Sitch Hall, 229 Springfield Ave., Newark, N. J. Commencement at 8 P. M. Music by the Royal Regis Orchestra. Admission 40 cents. — Come and have a good time!

## NEW YORK CITY.

FALL DANCE sponsored by Young Ukrainian Democratic Club at International Institute, 341 East 17th St., New York, NOVEMBER 14th 1936. Commencement at 8:30 P. M. Admission 50 ¢. Everybody invited to an evening of fun. 261,7

## NEW YORK CITY.

THURSDAY evening DANCES to be held NOVEMBER 19 & 26, 1936, by the St. Vladimir's Ukrainian Club, at Ukrainian Hall, 217-219 E. 6th St. Music by the ever-popular orchestra of Myron Baron and his Royal Arcadians. Commencement at 8:00 P. M. Admission 35 ¢. Come down and enjoy a very pleasant evening. 266

## CARTERET, N. J.

SEVENTH ANNIVERSARY DANCE given by the Ukrainian Social Club to be held SUNDAY evening, NOV. 22nd at the German Lutheran Hall, Roosevelt Avenue. Ukrainian-American dance music to the tunes of Maik's Orchestra of Passaic. Admission Gents 35 ¢, Ladies 25 ¢. An enjoyable evening is promised to all. 267,73

DID YOU ever see a dream walking? Did you ever hear a dream talking? Did you see the greatest little Ukrainian-American newspaper — THE UKRAINIAN CHRONICLE. Contains national news, gossip, timely articles, illustrations, but — sorry to say — no love stories! Subscription 60 ¢ per year. Write for sample copy to Circulation Manager, 536 N. 15th St., Philadelphia, Pa. 267,73