



# UKRAINIAN WEEKLY



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## YOUTH TODAY

### MARRIAGE AND CAREER, DO THEY MIX?

Senior women students at the Pennsylvania State College were recently given a questionnaire on various problems of primary practical importance. Asked if marriage and a career can be combined successfully the majority replied that a young woman cannot continue her business career after her wedding. Against the typical feminist stand they assert that after her wedding bells have rung, the woman cannot give the necessary attention to both her home and office duties.

### CURRICULUM OF STUDENT?

Speaking before meeting of the New York Schoolmaster's Club at the Aldine Club, in New York City, Chancellor Harry Woodburn Chase of New York University, took up the contention that the important item in higher education is the curriculum and not the individual student, a contention which Dr. Robert M. Hutchins, president of the University of Chicago, presented in his book "Higher Learning in America."

Dr. Chase said, "I believe in the value of external principles, but I cannot bring myself to believe that the general education good for the Englishman in the 18th century is the best kind of education for young men and women in the New York City in the 20th century." Chancellor Chase said that President Hutchins' plan does not concern itself with "character formation or social activities." "I am frank in saying that this seems to me a retreat from reality."

### HOW TO TEACH RESPECT FOR OTHER COUNTRIES?

At the closing session of the Eastern States regional conference of little Progressive Education Association, recently held in the Hotel Pennsylvania, New York City, the question was raised by Hendrik Willem van Loon, the well-known author and historian, how to bring about a better understanding among nations.

Mr. van Loon pleaded for some "approximation of the truth" in the teaching of history. "History has always been taught from one definite angle," he said. "The Catholics have never tried to teach history from the point of Martin Luther and the Protestant do not invoke the memory of Ignatius Loyola when it comes to the Inquisition and such like matters. Every nation in Europe has taught its national history from its own particular little angle and I do not think that we can ever expect conditions within the historical field to be entirely different. The search for the truth sounds well on commencement day, but on the other 364 days of the year it is conveniently forgotten."

"But there is something we can do and should do. The truth itself may be unfindable, but there is an approximation of the truth

## GROWING INTEREST IN UKRAINE

Although England has long interested herself in the Ukrainian cause yet it seems that of late this interest is engaging more of her attention than usual, if newspaper reports and magazine articles are any indication. Of course, there is no doubt but that this growing interest is dictated far more by considerations of the British Empire's welfare than by the oft-manifested British sympathy for the plight of the Ukrainian people. This is only natural, and it would be naive to suppose otherwise.

Nevertheless, the fact remains that whatever motives may prompt it, this interest of England in Ukraine is of considerable importance to the Ukrainian people, if only because it will help to clear away in England some of that confusion regarding the situation in East Europe which pan-Russians of both the pre-war and present-day variety have been so assiduously fostering, in an attempt to create the illusion that there is no such separate nation as Ukraine but that it is only a section of the "one and indivisible Russia."

That these attempts today bear very little fruit, is beside the point. The fact remains that they are still being continued today, even by those Red Russian "internationalists" who while striving to undermine and destroy nationalism in every civilized country, promote within their own boundaries a nationalistic spirit that in many respects is becoming even more chauvinistic than that of Tsarist Russia, and who, furthermore, take great pains that the U. S. S. R. be known not by its proper but by its pan-Russian and all-embracing designation—"Russia."

In this connection we quote an excerpt from an interesting editorial that appeared in the initial issue (October, 1936) of the magazine "Contemporary Russia," published in London:

"The rigid censorship which originated in tsarist times, and which has been continued with increased severity by the Bolsheviks, has concealed from general knowledge the mosaic pattern of the vast territory, now known as the U. S. S. R., with its multitude of races and tongues, from Finns in the North to Ukrainians in the South, from White Ruthenians, sometimes mistakenly called White Russians, in the West to Turkömen and other Asiatic tribes in the East."

The same issue contains an article concerning the 33 million Ukrainians under Soviet rule, wherein it is stated:

"We see that the old, rapacious Russian nationalist spirit, re-born under the guise of internationalism, is making desperate attempts to master the various national independence movements and to maintain Russia's predominant position in the East. In support of this objective, Stalin has already changed the old Tsarist slogan of 'one and indivisible Russian Empire' into 'a one and indivisible Socialistic Motherland.'"

And now let us turn to another journal published in England, "The National," which has already treated the subject of the Ukrainian cause several times in the past. Here, in its September last issue, under the title "The Ukraine—Hitler's Admission," the editors after emphasizing that:

"A dominating question which must test European Diplomacy in the Council Chambers of Europe at no distant date, is the subject of the Ukraine. . . ."

reprint an article by Sir Warden Chilcott from their May, 1935 issue (reprinted in the Ukrainian Weekly, June 14, 1935), wherein he states:

"... The Ukrainians are a people who for centuries have struggled for independence against overwhelming odds. They will not give up everything and quietly accept a regime that is in every way inimical to their traditions, aims and aspirations. Their conceptions of independence and of culture are wholly opposed to the policy of their Soviet rulers. They aspire to a Democracy such as we know."

In closing Sir Chilcott has this to say to the Ukrainians:

"To the Ukrainians I should say: You have a perfect right to your inheritance. If you can secure it and keep it in your possession you will render a useful service to mankind, and to the cause of World Peace and Civilization."

## UKRAINIANS ENTER STATE LEGISLATURES

### Elected to Indiana Legislature

John S. Gonas, Ukrainian-American attorney of South Bend, Ind., a native of Olyphant, Pa., was elected to the Indiana State Legislature on the Democratic ticket during the recent elections with a majority of 14,664 votes. He polled 41,527 to his opponent's 26,863.

A former assistant district attorney in South Bend, he graduated the Olyphant High School, St. Thomas College and the University of Notre Dame, and has degrees of bachelor of science in civil engineering and bachelor of laws.

### Re-elected to New York Assembly

Stephen J. Jarema, Ukrainian-American attorney of New York City, was re-elected to represent his (8th) district in the New York State Assembly on the Democratic ticket, receiving 15,726 votes to his rival's 3,277. This is his second term.

## COLLECTION OF SITCHOWI

### STRIETSI SONGS

Born in the trenches, on the march, or in battle itself, when Ukraine was waging a valiant but losing fight on all fronts against overwhelming forces to preserve her newly-won independence, the Ukrainian Sichowi Striltsi songs of the recent war, with their catching melodies, verve, and poignancy, have found great popularity among lovers of Ukrainian music. It is to be expected, therefore, that the recently-published edition of them by Michael Hayvoronsky, a former Sichowiy Striltsi who has won fame as a composer of this and other types of songs, should meet with welcome.

This edition, "Songs of the Ukrainian Sichowiy Striltsi" (Pisni U. S. S.—Ukrainian Music Edition, New York-Lviv, 1936) is divided into three groups, each one separately and attractively bound. The first group is for one voice, the second for a chorus of mixed voices, and the third is for either a male or female chorus. Most of them are Hayvoronsky's own compositions, with the remaining few products of his arrangement; the words of some of these songs are by him also. In all of them the beauty of his composition is evident.

The entire collection is priced at \$2.50. Individually they are priced as follows: Group I—75 cents; II—\$1.00; III—75 cents. They can be obtained at the Svboda Bookstore.

which all of us can discover for ourselves if we care to do so."

Benjamin Stolper of the Lincoln School felt that international goodwill understanding could be furthered by providing youth with the best of foreign literatures in translation. Through such a program, he said, educators could eradicate suspicion and create respect for foreign countries.

# IVAN FRANKO

By S. S.

(27)

## Second Cluster of "Withered Leaves"

Where the first cluster of poems in Franko's lyric drama "Withered Leaves" (Zivnyale Lestya) is mainly a cry of anguish of a soul suffering the torments of unrequited love, the second cluster, however, is characterized by more restrained feelings, for the poet has begun to temper his passionate outpourings of love and anguish with a little reflection upon them.

Such reflection appears in the poem "It is not you that I love, oh, no . . ." (Ya ne tebe lublu, o, ni . . .), wherein he tells her that it is not her charms that he loves but in reality it is the dream that he has woven around her:

...Я не тебе люблю, о, ні,  
Люблю я власну мрію,  
Що там у серденьку на дні  
Вид-малечку леню.

Все, що дало мені життя,  
В красу перетодляв я,  
І всю красу, весь жар чуття  
На неї перелав я.

Вона — мій спів, вона — мій хліб!  
Душа моя — аж дивно —  
До неї наче той поліп  
Присядалась невдиривно.

Усім нервами приляг  
Мій дух до неї, мила, —  
І тут вона — аж страх, аж страх!  
Твій вид мені явила.

Неначе блискавка ярка,  
Що зразу сліпить очі,  
Що: враз і тишнтя, і ляка,  
Ніч робить з дня, день з ночі —

Отак для мене був твій вид  
І роскішню й ударом;  
Я чув: тут смерть моя сидить,  
Краси вповита чаром.

Я чув, і з жаху ввесь тремтів,  
І роскішню вживався;  
Від тебе геть тікати хотів,  
Круг тебе все снувався...

...Ні, не тебе я так люблю,  
Люблю я власну мрію!  
За неї смерть собі зробилю,  
Від неї одурию.

This reflection at times changes to bitter irony as in the sharply chiseled and strongly dramatic "Fantastic Thoughts"

(Fantastichni dumy). Here in the first verse the poet says that if only he knew those magic powers that could two hearts bring together he would visit them upon her, so that every mortal feeling within her would perish, leaving only a great love for him, possessing her whole soul and being; but, he adds bitterly, these are nothing but fantastic thought and fantastic dreams! Along similar lines runs the second verse, wherein he wishes he were a knight, so that he could fight his way through obstacles and difficulties to lay at her feet all the treasures of the seas; but then, again he realizes all this is nothing but fantastic thoughts and fantastic dreams! In the third verse, however, he reaches the depths of his bitter irony by telling himself that if only he were not such a fool—who pickles within his own thoughts, who forsees the future of humanity but blunders along himself in the present, who captures the very stars in heaven but does not even know how to approach a maiden, who sees ideals far beyond distant mountains and yet unknowingly permits

good fortune to escape him; but, he again adds, these are nothing but fantastic thoughts and fantastic dreams!

Як би знав я чари, що спляють  
хмари,  
Що два серця можуть ізвести до  
парі,

Що ламають пута, де душа закута,  
Що в поживу ними зміниться отру-  
та, —

То тебе би, мила, обдала їх сила,  
Всі би в твоїм серці іскри погасила,  
Всі думки й бажання за одним уда-  
ром,

Лиш одна любов би вибухла пожа-  
ром,

Обнялоб достоту всю твою істоту,  
Мислиб всі пожерла, всю твою тур-  
боту, —

Тільки мій там образ і ясніє в тріє...  
Фантастичні думи! Фантастичні мрії!

Як би я не дурень, що лиш в думках  
кисне,

Що співа і плаче, як біль серце тисне,  
Що будуще бачить людське і народне,  
А в сучаснім блудить як дитя голод-  
не, —

Що із неба ловить зорі золотії,  
Але до дівчини приступити не вміє, —  
Ідеали бачить геть десь за горами,  
А живеє шастя з рук пустив без тямн,  
І тепер, запізно, плаче і дуріє —  
Фантастичні думи! Фантастичні мрії!

(To be concluded).

## SHADOWS OF FORGOTTEN ANCESTORS

By MICHAEL KOTSIUBINSKY

(Concluded)

(Translated by S. S.)

(17)

Woefully the long trembita wailed the sad tidings of Ivan's death.

Its mournful notes reached even the highest mountaintops, and during that night the sound of hoofs thudding against earth and clashing against stone could be heard as from distant, half-forgotten villages and settlements neighbors rode in to attend the wake. They knelt before the dead body, laid copper coins on its chest, to pay for the transporting of the soul into the next world, and silently took their seats on the benches. Snow-white heads nodded over flame colored shawls; fresh young faces gleamed beside those old, withered and yellow.

The flickering corpse-candles weaved a pattern or shifting shadows over the dead as well as the living faces; goitres upon well-to-do wives quivered rhythmically; aged eyes shone quietly in the solemnity of death; a hushed stillness seemed unite both the living and the dead; and thick labor-gnarled hands rested heavily on their owners' knees.

Palahna was busy arranging the sheet covering the dead body of her husband, her roving fingers sensitive to its coldness, and her nostrils breathing in the sweetish odor of burning wax that seemed to make larger the lump of sorrow in her throat.

Outside by the window the trembita was wailing the presence of death within.

Ivan's yellowed face lay peacefully on its white sheet, seemingly locking within itself a secret known only to him. His right eye was slightly open and looking directly at the pile of copper-coins lying on his chest and on his foiled hands, which clasped within their stony grasp a lighted candle.

In the eyes of the mourners, however, the soul still remained hovering about the body, loath to leave it and fly to another world. To it Palahna turned with the lament:

"Oh, you poor lonely soul, why don't you speak to me? Why don't you look upon me? Why don't you bandage up these blisters on my fingers that worked so hard for you? What road

are you preparing to take, o my dear husband? Where shall I look for you?" she wailed, her heavy voice breaking upon the more sorrowful notes.

"She wails very nicely," approved old friends, nodding their heads, their deep sighs mingling with the hushed babel of voices.

"We pastured together in the downs . . . Once we happened to be pasturing sheep, when suddenly a cold high wind arose, just like in winter . . . Everything began to whirl about, so that you could hardly see a few feet in front of you, and Ivan, may God bless his soul . . ." a heavy set mountaineer was telling those around him. And soon they were wagging their lips too, as they recalled their experiences with the deceased, striving, as was customary at such an occasion, to cheer the saddened soul separated from the dead body.

"You have gone, and left me all alone. Who shall help me now take care of this home?" Palahna was continuing her lament.

From the outer darkness through the open doors fresh arrivals, were constantly coming in, kneeling down before the dead body, laying coins on its chest, while the others seated on the benches moved over to make room for them.

The thick candles melted quietly, their sides running with melted wax drops, that resembled tears themselves, while their bluish fumes mingling with the odor of wax and the sweat of heated bodies hung heavily upon the dull hubbub.

It was growing quite oppressive in the house. Faces dripped with sweat that gleamed in the corpse-candle lights. Meanwhile more newcomers kept arriving, crowding in the doorway.

The body seemed to change as whitish spots, like lichen growths, began to appear over it.

"Oh, my husband, my dearest husband, why have you left me alone to face this cruel world . . ." Palahna continued her wailing. "Now I shall have no one to send to the city, to bring me what I

need, nor to give me what I need . . ."

While outside by the window the trembita continued its own wailing, making Palahna's sorrow all the greater.

But weren't they adding too much sorrow to the poor soul of Ivan?

Evidently this thought was becoming uppermost in the minds of some of those present, for the movement by the crowded doorway appeared to be taking on a new character. The air of solemnity there was beginning to be broken at times by a stamping of feet, the nudgings of elbows, the scraping of the benches, and the sudden mounting of voices over the general hubbub. Suddenly a high shrill laugh of a woman cleaved through the heavy gloom, and in a flash the pent-up hubbub broke out into a glad-some uproar that welled up to the ceiling like a tongue of flame bursting out of a black billow of smoke.

"Hey, you,—the long-nosed one, buy a rabbit from me!" a deep bass roared, opening up a game usually played at funerals among the Hutzuls, and the answer came back to him on gales of suppressed laughter:

"Ha-ha! The long-nosed one!"

"I won't."

With that the lid was off.

Those who sat nearest to the body turned their backs to it, anxious to join in the merry-making. Happy smiles lit up their faces, that a moment ago were wrapped in gloom, while the stuffed rabbit, a part of the game, began to be passed from hand to hand, around in a circle, getting closer and closer to the corpse.

"Ha-ha! the hunchbacked! . . . ha-ha, the crooked one! . . ."

The corpse-candle lights flickered wildly from the waves of laughter and smoked all the more.

One after another the guests rose and made their way to the happy, laughing groups that converged in the various corners of the house.

Meanwhile more spots were appearing on the face of the dead body. It seemed as if secret thoughts were coursing through it, constantly changing its expression. A slightly up-curved corner of the lips seemed to be asking rather bitterly: What is life? Like a flash in the sky,

like cherry blossoms . . .

Already they were kissing in the doorway.

"On whom are you hanging?"

"On black-eyed Annie."

Anna was making a great show of repulsing her admirer's ardent advances, but many hands were pushing her to him and hot lips urging her on:

"Go ahead, lass, go ahead . . ."

And so Anna returned his embraces and warmly kissed his lips to the accompaniment of the rollicking laughter of the on-lookers.

The dead body was already forgotten. Only three old women remained seated by it, gazing with glassy eyes at its yellowish face over which a fly was crawling.

The younger women entered into the merrymaking with gusto. With eyes that still reflected their watch over the dead body they ardently kissed the men around them, ignoring their husbands, who were doing likewise, embracing and kissing other men's wives.

The smacking of the kisses resounded all over the house, and merged with the weeping of the trembita outside, that still kept on wailing the tidings of death to the distant hills and mountaintops.

Palahna had ceased her lamentation by now. It was getting late and she had to take care of the guests.

The merriment grew livelier, as the air in the house grew closer from heat of the packed human bodies, the burning candles, and the smell of the already rotting corpse. Everyone was talking out loud, as if they had forgotten why they were here, telling of their various experiences, laughing uproariously, waving their arms to give emphasis, slapping each other over the back, and winking at the young women.

Those who could not find room inside made bonfires outside the house and played around them. Someone had put out the light in the hallway leading from the outer door to the room, and from it now could be heard the squeals of girls and the suppressed laughter of young men. At times the waves of the boisterous merriment fairly shook the walls of the house.

Meanwhile, the yellow flames of the burning corpse-candles were beginning to falter and weaken in the oppressive air.

(Concluded on page 4)

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

(2)

## THE TWO "RUSSIAN NATIONS"

It is evident that the "Russia" (Rus) of IX—XIV centuries A. D. and the present day "Russia" (Rossia) are two entirely different and distinct conceptions—historically as well as racially and geographically. The "Russians" (Rusyny) of old days were the direct ancestors of the present day Ukrainians (Ruthenians or Little Russians of the "Encyclopaedia Britannica"). They lived in the same territory and spoke the same language, only in a more archaic form, as the present day Ukrainians.

On the other hand, the present day "Russia" (Rossia) is a northern country on the banks of Volga and her tributaries, inhabited by a mongrel race of Finns, Tartars and other Mongolians mixed with Slavs, who immigrated there from South-West before and about 1,000 A. D., imposed their rule, speech and religion upon the native finno-mongolian stock and gradually assimilated them. This process of assimilation of small tribes in Northern Russia, Urals and Siberia is continuing right now, adding still more of yellow race blood into Russian veins. It suffices to look at the portraits of Tolstoy, Gorki or Lenin in order to realize that the Asiatic strain is prevailing with the present day Russians—in spite of their Slavonic language.

This Asiatic strain manifests itself still more in culture, customs, ideas and political institutions of the Russians (Muscovites). The very Bolshevism is not Marxism or Western-European Socialism but a mongolized distortion of the doctrines. The methods of Lenin, Stalin or Karakhan are the same as those of Chenghis-Khan of Batu-Khan. And the psychology of the submissive masses of Russia proper is a counterpart to the psychology of the Central-Asiatic hordes lead and whipped by those barbarian autocrats. Quite different is the attitude of the Ukrainian peasantry, which only after a prolonged and bloody struggle against Russian Bolshevism (1918—1923) succumbed to the force major and up to day represents a constant danger to the Bolshevik rule!

Ukrainians (Ruthenians) are pure Arians and European by culture, traditions, customs and political ideas. They are individualistic (sometimes even too much, up to quarrelsomeness!) freedom loving and democratic in their community life. The chivalrous traditions of the old "Rus" of Volodimir the Great and his sons and grandsons as well as of the Ukrainian Cossackdom are strange to Muscovites (present day Russians)—as repulsive and barbaric to every Ukrainian (Ruthenian) are the Muscovite traditions of Ivan the Terrible, Peter the Great and Lenin. The difference between Muscovites and Ukrainians is chiefly not so much in language, or religion, as in blood, psychology, culture and ideas. The first belong to Asia, the second to Europe.

About those differences and their meaning a treatise was written by the renowned historian, the late Mikola Kostomariw, professor of Russian history at the Imperial University at Petrograd. Its title is "Dvye Russkiya Narodnosti" (The Two Russian Nationalities). Everyone who wants to argue about these matters, ought to get acquainted with that book.

How did it happen, however, that the English term "Russia," which at first meant a Black Sea

nation, shifted toward the North and became a name for a Volga river country and for a different, Eurasian\* race? For the explanation of this phenomenon we have to look into the history of Eastern Europe.

## THE OLD "RUS" OF THE SOUTH AND HER COLONY IN THE NORTH

Up into the 13th century A. D. there existed a blossoming Empire—Rus—with a centre at Kiev, later in Halitch (in Galicia). About 1,000 A. D. it conquered, colonized and converted to Christian faith the forest clad Finnish lands on the upper Volga and her tributary, Oka. Some junior princelings of the dynasty from Kiev established new principalities in these newly acquired domains (during 11th century A. D.). After one century they became strong enough to renounce the suzerainty of the kings of Kiev. Among them the princes of Moscow grew the strongest. They waged wars on the old "Rus" in the South and destroyed Kiev (1156 A. D.).

Thus a new race and a new state originated on colonial territories in the North. English writers up to the times of Peter the Great consistently called them "Muscovites" and "Muscovy" (or Moscovites and Moscovitia). It did not occur to any Englishman of those centuries to mix "Muscovy" with "Russia." They discerned both very distinctly. "Muscovy" was in the North, around Moscow; "Russia" was in the South, from the Carpathians in West to river Don in East.

### The Parting Points

The Tartar invasion (in 13th century) accelerated this process of the crystallization of a separate Muscovite state and race. The "Rus" in the South met the Tartars with sword in hand and was devastated. Moscow, however, surrendered to the Tartar yoke and was spared. Two different racial spirits thus manifested themselves in different attitudes of both centers toward the Asiatic horde. The ancient "Rus" of the South looked now toward the West for help and joined Lithuania (in the 14th century). The thus organized "Grandduchy of Lithuania and Russia" (Velyke Kniazistvo Lytvy i Rusy), extending from the Baltic to the Black Sea, repulsed the Tartars.

At the same time in the North the "Grandduchy of Moskow" (Velykoye Kniazhestvo Moskovskoye) accommodated itself to the Asiatic supremacy. It became a vassal state of the Golden Horde. Gradually Moscow absorbed all the smaller principalities in the North and finally—in 15th century—threw off the Tartar suzerainty. Subsequently (in the 16th century) the Grand dukes of Muscovy conquered the disintegrating Tartar khanates (principalities) of Kazan and Astrakhan and accepted the title of "Tsars" (emperors).

By the conquest of Tartar lands Muscovy became still more Asiatic. Tartar princes (Khans) and nobility (beys) embraced Christianity and accepted Muscovite speech, merging with Muscovite "boyars" (nobles). Hence so many family names of Tartar origin among the present "Russian" nobility (Bakhmetieff, Ak-

\* "Eurasian" is a scientific term, composed of the first three letters of the word Europe and of Asia. It means man (or woman) of mixed blood.

# RAMBLINGS OF A WORD-HUNTER

## THAT HORRIBLE "SHCH"

Some Americans have now a great deal of trouble with the pronunciation of the Russian word "tovarishch," which happens to be the title of a popular play on Broadway.

"Enough correction and elucidations have already reached this desk," says the Topics of the Times, in The New York Times. "to indicate that the case of 'ish' versus 'itch' in 'Tovarich,' as developed here yesterday, needs to be reformulated. It has been pointed out that in the original Russian the word has both 'sh' and 'tch' in sequence. Pedants would insist on pronouncing it 'tovarishch,' or rather on trying to pronounce it. It remains true that our American reporters in Russia, whenever they have gone in for a bit of

local color, have spelled it 'to-varish,' and that is near enough for export use in English-speaking lands."

And this perhaps explains why on the menus of American restaurants the well-known Ukrainian beet-soup figures as "borsh." A name for export!

## THE PROBLEM OF TRANSLITERATION

The management of the Slavonic Division of the New York Public Library has posted in the room of the Division a chart TRANSLITERATION OF SLAVONIC (CYRILIC) ALPHABETS. The chart gives first Slavonic characters, and then their English equivalents, and constitutes a contribution to the involved problem of transliteration.

The chart follows the following scheme:

Slavonic character	English equivalents		
	Russian	Ukrainian	White Russian
а	a	a	a
б	b	b	b
в	v	v	v
г	g	h	h
д	d	g	d
е	e	e	e
	(At beginning of word or syllable: ye.)		
ж	zh	zh	zh
з	z	z	z
и	i	y	—
і	—	yi	i
й	i	i	i
к	k	k	k
л	l	l	l
м	m	m	m
н	n	n	n
о	o	o	o
п	p	p	p
р	r	r	r
с	s	s	s
т	t	t	t
у	u	u	u
ф	f	f	f
х	kh	kh	kh
ц	tz	tz	tz
ч	ch	ch	ch
ш	sh	sh	sh
щ	shch	shch	—
ю	yu	yu	yu
я	ya	ya	ya

The management of the division has already tried to attain certain uniformity in the transliteration of the Slavonic character. Its list takes also into consideration the Bulgarian and Serbian letters.

The management does not pretend to be authoritative about its suggestion. It aims at the practical usefulness of its suggestion in its own division.

sakoff, Bassmanoff, Bashkirtzeff, Korsakoff, prince Yussupoff, prince Grey-Khan, Audoff, Mamontoff, Karakhan, etc.). Tartar influence asserted itself not only in blood (race) but also in language, customs, social structure, political ideas, etc. Hundreds of Tartar words came into the Slavonic speech of the Muscovites (Kazna—execution; palach—executioner; kazna—state treasury; Kaznachey—treasurer; sara y—barn; bumaga—paper; khlopok—cotton; khalat—coat; karandash—pencil; loshad—horse; ayda!—forward; etc. The tsars of Moscow imitated Tartar khans in their policy and state institutions. With the end of the 15th century a semi-Asiatic, Muscovite nation became an accomplished fact.

(To be continued)

## CONGRESS OF EUROPEAN NATIONALITIES

The Twelfth Annual Congress of European Nationalities was held at Geneva on September 16 and 17, 1936. About forty delegates, representing various Minorities and Nationalities, were present. The Ukrainian Minority, which is the largest in Europe, was represented by two delegates. It has been suggested that the 1937 Congress should be held in London. This

Y. U. N. BRANCH 11 IN NEW YORK shall hold a THANKSGIVING MASQUERADE PARTY on Thanksgiving Eve, WEDNESDAY, NOVEMBER 25, in Ukrainian National Home, 217 E. 6th St., N. Y. C. Prizes for most beautiful costumes, most comical and most odd. Hockey games for girls. Contests. Apple ducking, etc. Come all and don't forget. Commencement 8:30. Admission only 25¢.

**BRILLIANT SASKATOON  
STUDENT APPOINTED  
SOCIOLOGY HEAD AT  
MINNESOTA COLLEGE**  
(Saskatoon Newspaper Report)

Stephen W. Mamchur, native of Krydor, Saskatchewan, student successively at Bedford Road Collegiate, Saskatoon; the University of Saskatchewan, McGill University, and Yale University, now at the age of 26 heads the Sociology Department at St. Thomas College, St. Paul, Minnesota. His promotion follows a notable scholastic career.

Professor Mamchur is the son of Wasyi and Mrs. Mamchur and was born on their farm near Krydor. His elementary education at Grant School only totalled 36 months attendance, as the school system in that rural area was rather disorganized at that time. The school however, had a literary society of which he was president.

In 1924 he entered Bedford Road Collegiate. His special interest there was in history. He won the John L. McKinnon medal for Senior History in 1928 and the Literary Society Prize in 1927 for boys' oratory, speaking on the subject of the League of Nations.

While at the university he was secretary of the Newman Club, secretary and president of the Historical Society and reporter and managing editor of The Sheaf. He took a prominent part in pageants arranged by the Historical Society.

His activities were not limited to the campus as he took an active part in the work of the Young Liberals Association.

Appointed, in June, 1932, principal of the Conway School at Lydden, he resigned to accept a two-year research assistantship in sociology at McGill University. While there his research work on unemployment formed a part of this field, and the results are in process of publication. While at McGill he was president of the Sociological Society. He received the degree of master of arts in 1934.

Accepting the position of assistant in sociology at the Yale Institute of Human Relations, he spent the past two years there.

While continuing to make sociology his special field, he also studied ethnology and psychiatry. Carrying off the highest honors in all his courses, he completed the residential requirements for the doctorate of philosophy in June last.

His research work, begun at Yale, regarding the culture change of immigrants and the ecology of cities, promises significant contributions to sociological theory. It shows some accepted hypotheses to be wanting in factual evidence.

At Yale he was awarded a graduate school scholarship. He also acted as consultant to Neighborhood House, New Haven, a social service agency, and collaborated with Dr. M. R. Davies in editing several social surveys.

He was reappointed at Yale for the term of 1936-1937 and also secured a lectureship at the A. M. College for Women, New Haven, but obtained release from these posts to accept the position of chairman of the department of sociology at St. Thomas College, St. Paul, where he has been lecturing since the beginning of September.

Professor Mamchur is giving courses in introductory sociology, social pathology, criminology and penology, labor problems, labor legislation and organization, sociological systems, and marriage and the family.

**A CHANCE TO LEARN**

**U K R A I N I A N**

Being a constant reader of the Weekly and believing in its contributors' sincere ambitions for Ukraine, I naturally assumed that definite steps were being taken to acquire a knowledge of Ukrainian.

Can you, therefore, possibly visualize my utter disappointment when I went to the Ukrainian class at the International Institute in New York City and found instead of the large crowd I expected, a mere handful of students. Yes, some people work late while others attend evening school, but where are the rest? There are no fees attached, not even homework.

Flowery speeches are made at conventions as to how our youth will acquire a more thorough knowledge of Ukrainian. What happens to these resolutions? Are they being carefully stored in camphor for the next convention; or what?

Our brothers and sisters on the other side face long prison terms and even death because they refuse to defend themselves in a foreign tongue at trials. Are we here in America going to sit back and let it be said that we are not even interested enough to learn the language thoroughly? If I may be permitted to judge others by the knowledge of Ukrainian I and my friends display, I can only say there is room for plenty improvement. Perhaps you are a bit bashful because your Ukrainian isn't so good. Well, you need not be. Our instructor is very patient and you really will be surprised at how much you will be able to learn in a very short time if only you put your mind on it.

Lovely plans are being formulated for this class, but nothing definite can be accomplished unless we get more students. The class as you know meets on Monday and Wednesday at the International Institute, 341 East 17th Street, New York City. Why don't you come down once and be pleasantly surprised? I'm sure you'll come back for more!

KATHERINE BELOUS.

**AUBURN CHALLENGE**

The Ukrainian National Club Team of Auburn, N. Y., a fast-stepping semi-pro club, wants to fill its schedule with Ukrainian teams within a radius of one hundred miles of Auburn. It is also anxious to participate in the tournament being conducted at present by the Ukrainian Youth's League of North America. For games write to:

FRANK TARBY,  
4 Englewood Ave.,  
Auburn, N. Y.

**NEWARK STRILCI CHALLENGE**

The Ukrainian Sitchovi Strilci, Branch No. 4, of Newark, N. J., a heavy junior basketball team, challenge any team having a home court in New Jersey.

Mike Dola, Ted Sokolowsky, Mike Humeniuk, Joe Worbetz, and Sam Sosnicky will do most of the playing this season.

An incentive to play better ball this year is the official basketball donated to the Strilci by the Commissioner of Public Parks and Properties of Newark, the Honorable Reginald Parnell.

For games write to:  
SAM SOSNICKY, Mgr.  
541 South 11th Street,  
Newark, N. J.

**BASKETBALL NEWS**

The Basketball Division of the U. Y. L.—N. A. wishes to inform teams in the various districts that in order to be eligible for a trophy each team must play at least four Ukrainian teams in their respective areas. Regarding eligibility of players—they must be of Ukrainian descent.

The Basketball Division has received numerous responses to the first article. From all indications it appears that a great active part will be taken by the Ukrainian teams this season. The number of teams at present is inadequate and more volunteers are needed to make the season a success.

As soon as all the positions are filled the announcements concerning the District Leaders will appear in the newspapers.

Will the teams get in touch with their respective District Leaders as soon as possible.

Don't hesitate but write to me immediately. The season will soon be under swing.

**GLADSTONBURY  
CHALLENGES**

The Gladstonbury Ukrainians are starting their 1936-1937 basketball season. They are challenging the Ansonia Ukrainians Junior team to a game on their own home floor.

Challenges from Terryville, New Britain and other Ukrainian teams in Central Connecticut will be appreciated.

Let's go, you Ukrainians in Connecticut, and get into the fight in your district for the trophy.

For games with the Gladstonbury Ukrainians write to Wallace Solarz, 28 Hebron Ave., Gladstonbury, Conn.

JOHN S. BILLY,  
Basketball Director,  
110 W. 7 St., N. W.  
U. Y. L. of N. A.

**NATIONAL CHAMPS  
WANT BOOKING**

The national Ukrainians basketball champions, the Monessen Literary and Beneficial Association (formerly the St. Nicholas) are ready to book games with all Ukrainian clubs in Western Pennsylvania and Eastern Ohio, especially with the following: Ford City, Butler, South Side Pittsburgh, Arnold, Ambridge, Alliquippa, Carnegie, of Pennsylvania, and Akron, Cleveland, Rossford and Youngstown of Ohio.

PAUL MALINCHAK.

**OUR LITTLE GIRL**

(To Betty Jane)

Two little eyes of deepest blue,  
Set over round cheeks of ruddy hue,  
Framed by lashes that upward curl,  
Laughing with joy—our little girl.  
Soft, silky hair like tiny waves,  
Foams roguishly and light en-slaves,  
Catching, holding, each darling curl,  
Beauty unknown! Our little girl.  
Two tiny hands that touch and play,  
One little mouth with hints of pearl,  
Glorious smile, our little girl.  
Cute little nose, so sweet and small,  
The first thing hit whenever she falls.  
God's gift to us, from heaven above,  
Wond'rous joy of a child to love!  
JUSTINE SMARSH,  
Boston, Mass.

**SHADOWS OF FORGOTTEN  
ANCESTORS**

(Concluded from p. 2.)

Even the oldsters were now taking part in the merriment. Their hoary heads shook with carefree laughter that parted their lips to disclose rotting yellowed teeth. They even helped the younger men to catch the laughing maidens, thrusting out their gnarled hands that shook with age. The jingling of the coin beads on the breasts of the women, their high pitched voices and laughter, the scraping and banging of benches, the loud guffaws of the men, could be heard far out over the mountain-side.

"Ha-ha! . . . ha-ha! . . ." laughter rolled from the corners to the threshold and whole rows of people bent double from it, holding on to their sides. Even the corpse of Ivan seemed to smile with them, but rather ironically it seemed.

Upon its chest shone the heap of copper coins, given by the good people to transport his orphan soul in peace to the next world . . .

Outside by the window the trembita woefully wailed its sorrow.

(END.)

**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.**

The International Institute, 341 E. 17th St., offers the following courses: Ukrainian Language, every Monday & Wednesday Eve. Dramatics, every Monday evening. Voice Diction, every Tuesday evening. Arts and Crafts, every Monday evening. Spend your leisure time profitably and join one of the above classes. 273

**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 Malk's Orchestra of Passaic. Admission Gents 35 c., Ladies 25 c. An enjoyable evening is promised to all. 267,73

**NEW YORK CITY.**

Ukrainian Glee Club meets every Friday at 8:00 P. M. at the International Institute, 341 E. 17th St. All boys and girls who are interested in group singing are invited to join.

**BAYONNE, N. J.**

**THANKSGIVING EVE DANCE** sponsored by Ukrainian Athletic Club at the Ukrainian Hall, 35 West 19th St., Bayonne, N. J., WEDNESDAY Evening, NOVEMBER 25, 1936. Music by Neil Budd and his Buddies. Tickets 25 c. 273

**ROCHESTER, N. Y.**

**THANKSGIVING EVE DANCE** sponsored by the St. Joseph's Youth Society, branch No. 226 of the U. N. A., at the Ukrainian Hall, WEDNESDAY, NOVEMBER 25, 1936. Music, entertainment, refreshments. See advertisement in today's "Svoboda" for further details. 273

**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 c per year. Write for sample copy to Circulation Manager, 536 N. 15th St., Philadelphia, Pa. 267,73

— Чи тишилися би ви, найно-Олю, колиб я попросив вашу мамцю, щоб схотіла бути, мою тещю?  
— Певно! Колиб я мала сестру, то навіть дужє!