



UKRAINIAN WEEKLY



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WHAT ARE YOUR EXPERIENCES, THOUGHTS, AND OPINIONS?

More and more of our young people are beginning to realize that no matter where they live in this far-flung land they are confronted with well-nigh the selfsame problems, springing from their Ukrainian background and American environment. Whether it be at home, with its many misunderstandings between the children and the parents, or within the boundaries of Ukrainian-American group activities, with their myriads of perplexing issues and clashes between the old and the young, or within any other sphere of Ukrainian-American life, these problems that face our youth are fundamentally the same.

The need arises, therefore, for our youth to strive to exchange their thoughts, opinions and experiences concerning these problems as much and as often as possible, in order that every one of us be given the fullest opportunity of understanding them. For only through such a common understanding can any united and appreciable effort be made to solve them.

To do this properly, however, some agency must be found which can serve as a medium to our youth in this matter, of communicating to each other their contribution to the understanding and ultimate solution of their problems. To an extent, of course, the various Ukrainian youth congresses, conventions and rallies can be considered as such a medium. Yet their evident shortcomings, such as that they occur but once a year and attract only a very small percentage of our youth, make them very inadequate in this respect, even though, to be sure, they are quite indispensable to our youth progress in general. And by reason of their localized character, the many Ukrainian youth clubs existing in our communities are also inadequate. A medium is needed that will contact the largest number of our young people and as often as possible.

And such a medium, we say in all modesty, is the Ukrainian Weekly, which, as the English supplement to the Ukrainian daily Svboda, has the largest circulation of its kind in America, and which, Marie Chase Cole, writing in the December issue of the magazine "The Womens Press," has characterized as "a newspaper which is very articulate on adjustment problems of the second generation."

Here on these pages can be threshed out practically anything that affects, troubles or perplexes our youth. Here the youth can gain at least a little of that very necessary knowledge of their Ukrainian background and heritage—without which they can never fully orient themselves in relation to their background and environment here in America. And here, too, the youth can chart the course of the progress they are making in their endeavors to make better Americans and better Ukrainians of themselves.

But all this can be accomplished only if the young people write in to the Ukrainian Weekly, telling of their activities, experiences, worries, desires and aspirations. For only by imprinting upon these pages all these thoughts and emotions of their personal and group lives can they bring them to the attention of others of their kind, who are in a similar position, and thereby set the stage for the proper treatment of their common problems and issues.

The matter is not at all as difficult as perhaps some of our young people imagine it to be. Every day a young person of Ukrainian descent encounters either at home, or in a Ukrainian club, school, church, chorus, etc., some aspect of Ukrainian-American life that stirs within him either admiration, approbation, doubt, perplexity, criticism, wrath, impotency, or a combination of any of these feelings. Instead of ignoring or mulling over them, such a person should sit down, take a paper and pencil or pen, collect and arrange his thoughts and impressions, write them down in an orderly and readable fashion, and

"THE HARRIET BEECHER STOWE OF UKRAINE"

(Born December, 1834.—Died August, 1907.)

Among the creators of the Ukrainian prose one of the honorary places is occupied by a woman, who wrote under the penname of Marko Vovchok.

Her very first collection of short stories, "Popular Stories," published in 1858, at once produced a profound impression not only in Ukraine but in Russia as well. Taras Shevchenko, then already the recognized leader of Ukrainian poets, greeted the collection as a "holy morning star." She was made at once the center of the Ukrainian literary movement. Outside of Ukraine the collection met with general and undivided recognition in Russia: the well-known Russian literary critic Dobroluboff devoted to it one of his greater critical works. The world-famous Russian novelist Turgenieff translated "The Popular Stories" into Russian.

And it was quite natural that "The Popular Stories" created such a furor in the literary world. The stories were characterized both by purity of the language, a perfect technique and deep emotion. Before all, however, the stories appeared at the right moment: they all portrayed the life of the Ukrainian serf, and they were published at the time when the question of the emancipation of serfs was coming to the fore of public attention in the empire of the Russian tsar. "The Popular Stories," with their broad humanitarian interest for the serfs, sounded like one powerful protest against that particular form of social oppression. They were like a cry of abomination at the wrongs of slavery. In this respect it was a literary event not unlike the world-renowned novel "Uncle Tom's Cabin" by Harriet Beecher Stowe.

Three years after the publication of the "Popular Stories," the serfdom of Russia was a phantom of the past. The author, who had delivered it so many powerful blows, passed to other forms of oppression, many of whom were the outcroppings of serfdom just abolished. These stories have never attained the glory of the first collection, though they were written in the same masterful idiom.

(Today's Ukrainian Weekly is concluded in the Svboda.)

YOUTH TODAY

REALLY, NO JAZZ?

Lehigh University students, at Bethlehem, Pa., in a poll conducted by the Student Concerts group, chose as their favorite form of music that by symphony orchestra. More than half of the 900 students who returned ballots voted for this type of music.

Band concerts rated second with 343 votes. Choral singing received 301 votes, piano recitals 202, baritone recitals 122, string quartets 118, and violin recitals 96.

A NEW TREND IN MEDICINE, TOO?

The purpose of medical training is no longer to prepare a doctor who is merely a technician, but one who is "a cultured gentleman," conversant with social trends, says Dr. Williard C. Rappleye, dean of the Columbia University School of Medicine, in his annual report issued recently.

The medical education in the United States is thus entering upon a wholly new phase. Medical education will no longer be considered as independent of general education on the one hand and of the professional needs on the other.

"The medical student should not only be prepared in the necessary technical training and scientific critique," Dr. Rappleye says, "but he should also be imbued with a proper attitude toward his professional and public responsibilities, which of necessity requires that his professional training be based on a broad and sound foundation."

WHAT'S NEW IN EDUCATION?

Mrs. Franklin D. Roosevelt, speaking a fortnight ago at a luncheon in her honor at the Jewish Center School, in Far Rockaway, New York, declared that one of the achievements in education in this generation has been the growth of the idea that "young people are expected to think for themselves."

A system of education which thus entrusts to youth the task of self-discipline should achieve results superior to the older "discipline from above," although the mistakes made by youth in the learning process may be discouraging to older persons at the time, Mrs. Roosevelt said.

send the result to the Ukrainian Weekly,—if not for publication then at least for editorial attention.

What will happen then? Well, the writer of such an article will benefit by having penetrated a little deeper than he ordinarily would into the core of the issue involved, while the reader will also benefit in having learned of the writer's thoughts and experiences in regards an issue or matter that concerns him too. In this manner a most beneficial circle will be established, embracing and drawing closer all our readers and contributors; the problems besetting them will approach closer to their solution; and the Ukrainian Weekly will be of greater service to all concerned.

Isn't a little effort worth the result? So—begin writing to the Ukrainian Weekly right now!

IVAN FRANKO

By S. S.

(30)

Third Cluster of "Withered Leaves" (Concl'd)

Although in this third and last cluster of "Withered Leaves" (Ziviale Lystya) the poet's feelings bordering on a state of complete apathy give way before a resurgence of the poetic spirit within him, which, as said last week, rebels against the destruction of the ideals of life and love, against the death of all emotion, hopes, and sufferings, against an indifference to life's manifestations,—yet, this resurgence of spirit is but fleeting, and the poet once more plunges back into blackest misery. In his despair he even calls out to Satan himself to come to his aid and give him a little solace, in form of at least one kiss from this maiden who is so coldly indifferent to him and his love for her. But when no help comes from that quarter, when he begins to perceive that even his poetry, his closest friend, is of no solace to him, for it does not ease his agony, but grows weaker with each stanza,

the poet finally makes his bow before the spirit of Buddha.

Даремно, пісню! Шез твій чар —
Втишати серця білі!
Не вирне сонце вже зза хмар!
Пропала я! Пропала я!
На душу впала цвіль.

Даремно, пісню! Тихо будь!
Не сні ще мук до мук!
Без тебе туга тисне груди, —
Та ти в туж путь, та ти в туж путь
Несеш жалібний згук.

Даремний спів! В акордах слів
Не виллю своїх скрут.
Як мовчки я терпів, болів,
Так мовчки впаду без жалів
В Нірвани темний кут.

Yet it must be borne in mind that this bow to Buddha is in no sense the cult or worship of Buddha. It is rather the last resort of a soul pursued by infinite sorrow and misfortune.

З пристрастів пекла
Ти (Буддо) вивів людей,
Не тьмив їх туманом
Заробних ідей.

Безсмертне лиш тіло,
Бо жаден атом
Його не пропаде
На віки віком.

Та те, що в нас плаче,
Горить і терпить,
Що творить, що знає,
Що рвесь і летить —

Те згасне, мов огник,
Мов хвиля пройде,
В безодні Нірвани
Спокій віднаде.

And that is why the poet bows before Buddha and aspires to emerge from the turmoil and torment of Samsara to the shores of that quietude and freedom of all conditions of existence—Nirvana.

And yet it cannot be said that where formerly the poet was such an incomparable singer and interpreter of Samsara, of life in all its manifestations, that now he has become the same to Nirvana; for such is not the case, even though his poems based upon this second motif are among the very pearls of his creative spirit. And the reason for this is, that despite his faltering of spirit, despite his desire to surrender himself to the arms of Nirvana, he is nevertheless too much of a lover of life and all its turmoil to do so willingly. In other words, he is not the true disciple of Nirvana that he is of Samsara.

(To be Continued)

LIMERIVNA

By Marko Vovchok

Translated by R. L. Wissotsky-Kuntz

(1)

He gazed into the water absently, absorbed in his gloomy thoughts. The deep, clear water of the rivulet reflected a pale, emaciated face with deep-set, dark, suffering eyes and lips pressed tightly together. On the opposite shore lay the village with its gardens, orchards, streets, houses, wells, and a tall church. Situated so near the water, the village was bright and fresh with flowers, plants and trees, which grew richer, bloomed and ripened sooner, than in other places. In no other village were roses so fragrant, red poppies and carnations so fascinating, lilies, peonies, sweet-peas and black-eyed susans so abundant. Fruit trees brought rich crops; the linden trees gave cool refreshing shade in the hottest summer days; birch trees looked curly and jolly; poplars grew tall and straight. The streets were covered with soft green grass. When two neighbors failed to visit each other for a few days, the path between the two houses disappeared under a velvety cover of grass. Even the straw roofs of some houses had grass and flowers on them.

But it was not the village that drew the attention of the young, handsome, wealthy cossack Shkandibenko. He came from a village near-by, where he owned a fine house, fruitful fields, green forest and vast steppes. But notwithstanding his wealth, the cossack was not happy. His heart was crushed by pain and suffering. There, in the beautiful village across the the brook, lived a girl, the thought of whom took possession of his entire being. He thought of her every moment of his life since the day, when care-free and happy Shkandibenko came to visit a friend and saw the girl at the well. His heart beat faster, when he asked his friend about her.

"She is a poor girl, a widow's daughter. Her name is Limerivna. She is not of our class," answered the friend.

The day went on, they talked of many things, but there was just one sweet thought in the

mind of the young cossack:—to see Limerivna once more. Shkandibenko went home.

But his life seemed to be, entirely changed. He had lost interest in everything. His mind was occupied by one image, the thought of which made his heart ache. What became of his usual pride and dignity? One day the wealthy cossack stood trembling under a willow-tree, waiting for the girl to come to the well for water, and when she came, he humbly asked her:

"Will you marry me, Limerivna?"

"No," answered the girl. "I will not marry you, cossack!"

This first failure hurt and embittered the cossack. He went far away from the place Limerivna lived, spent his nights and days drinking and feasting with beautiful women, but the image of the poor quiet girl remained with him forever. He always seemed to hear her calm, clear voice, so dear to him; he never could forget her cruel answer, which lashed and bruised his heart.

The second time the cossack waited for the girl, full of fear and desire. Again, he whispered to her:

"Will you marry me? I can not live without you."

And again the girl refused him. Life lost his value to the young cossack. Possessed by desire for Limerivna the once strong, proud man went to the girl the third time and begged, and pleaded with her like a beggar, like a slave, laying his life, riches and power at her feet. And again the girl answered:

"I will not marry you, cossack."

It would have been far less cruel, had she strangled him with her white hands. How can a person live without sleep, peace, desire to live, with his heart full of anguish and pain? She was to him life and happiness, death and misfortune.

There was a wedding in the village, and Shkandibenko came there, hoping to see Limerivna. She sat there among other girls,

singing with them in her clear high voice. Her fresh lips smiled, her cheeks were aglow, her eyes as bright as stars. The young, rich and handsome cossack stood among the merry wedding guests like a poor humble orphan, not able to remove his eyes from the beautiful girl.

Limerivna's mother took notice of it all. The old woman was possessed by a mad passion for money. Her only desire was to get rich, and she thought of gold day and night. Her face was as yellow as the gold she loved, her lips were as white as silver... Her house and income never satisfied her, life was fading away without riches... And when she happened to overtake the longing look in the eyes of the young cossack fixed on her daughter, she guessed and understood everything. She managed to find herself near the cossack, and talked to him in a pleasant way. The shrewd woman asked no questions, but in a few words found out from the young man all that had passed between him and her daughter. She flattered and complimented him and the cossack felt new hopes entering his heart. He decided to follow the custom and send an official proposal to Limerivna, notwithstanding her former refusals. Limerivna did not say a word to him, but he came from the wedding full of hopes, plans and impatience.

"Since when does Shkandibenko love you?" asked mother on the way home from the wedding.

"Since we first met," answered Limerivna.

"He is going to propose to you," said the old woman.

"I do not want to marry him, mother," answered the girl.

"You do not want to?" laughed mother, and repeated again, "You do not want to?"

It seemed as though she laughed at the childish ways of her daughter.

"Then he loves you for quite a time," said she a little later.

"I will not marry him, mother," was Limerivna's reply.

"You're off your mind," laughed mother.

"I can not marry him, mother," said the girl. "I do not love him!"

"Do not tell me such ridiculous things," shouted mother. "I shall send you to him tied hand and

foot, if you refuse to marry him. I shall call God's wrath upon your head! Do you know how rich he is? He owns forests, plains, fields..."

"I want nothing of his riches." "I remember his father. He suddenly got rich as though he found a treasure. I remember, how he once brought home a handful of gold coins... What wonderful corals his mother had! And all was inherited by the son!"

The old woman was very restless in her sleep that night, disturbed by the tempting vision. Limerivna sat at the window all through the quiet moonlit night.

The cossack Shkandibenko could not rest until the day he sent men with his official proposal to Limerivna. The men returned gloomy faces and unsteady eyes. They told the cossack that his proposal was accepted, but it seems that mother is forcing the girl to this marriage.

"Take care, Shkandibenko," said the oldest of the men. "Limerivna does not seem willing to marry you. Do not bring misfortune upon your home!"

"It is true," added the younger one, "the girl did not utter a sound. She stood there, pale and silent, like a ghost."

The young cossack did not answer. He stood on the threshold of his door, heavy hearted and dejected, like a person always hunted by misfortune. "I shall have her after all!" said he at last, with a strange smile on his lips and a light in his eyes.

Shkandibenko started to prepare for his wedding. He bought an estate, which was fit for a nobleman; spent money lavishly on decorating the new home, and brought valuable gifts to his future wife. Limerivna's mother always accepted the gifts, admired them, flattered the cossack, entertained him and showered attention upon him. As for the girl... "I do not love you, cossack, let me alone!" were the only words he heard from her. Neither her mother's pleas and threats, nor his kindness, humbleness, love and suffering—nothing, could move the girl's heart.

And the cossack stood on the bank of the rivulet, staring into the water, absorbed in painful meditations. He spent a torturous sleepless night, and early in the morning started out to see his loved one. "Today! Today!" whispered a feeble voice within him. His bruised, bleeding heart ached with anxiety and faint hope... He came in. The old woman welcomed him as warmly as ever, called him "her son," and asked about his household and business. Shkandibenko heard little of her talk. He sat gloomily, still hoping for a miracle, looking at the girl's charming face, which was so cold and unfriendly to him, who loved her with every drop of his blood. The old woman, wondering whether the insolent indifference of her daughter offends, the cossack, shot threatening glances at the girl.

"We are overwhelmed by the beauty of your gift," said the mother: "Where did you get such wonderful cloth?"

This reminded the cossack of the gift he brought to-day. It was a string of costly corals. The mother grabbed the corals, looked at them with admiration, and praised them without an end. Not a word was uttered by young Limerivna. When her mother fastened the necklace around the girl's neck, she shuddered, as though a snake had touched her white skin.

(To be Concluded)

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

(Continued)

(5)

"Rossia Makra" and "Rossia Mikra"

For the practical reasons, however, the patriarchal chancery made a distinction between both "Rossias," calling the Northern one (Moscovitia) "Rossia Makra" (makra—large, big), whereas the Southern (Rus—Ukraina) was named "Rossia Mikra" (mikra—small, little). This distinction had nothing to do with the cultural, religious or political importance of both "Rossias" and referred to their respective territorial sizes only—for as far as cultural or religious life was concerned the Southern "Rossia" (Rus—Ukraina) was far ahead of the semi-barbaric Muscovy.

This Greek-Byzantine distinction, however, was not at all accepted by the Metropolitan See at Kiev. The metropolitans of Kiev continued to call themselves just "metropolitans of Rus'", whereas to the metropolitans of Muscovy they applied the title of the "metropolitans of Moscow." But the metropolitan and granducal chanceries at Moscow were more eager to accept the Greek-Byzantine terminology ("Rossia Makra" and "Rossia Mikra"), as this terminology suggested some kind of superiority of Moscow over Kiev—the more when after the conquest of Constantinople by Turks, the metropolitans of Moscow accepted the title of the Patriarch.

As long as Kiev with the old "Rus'" (proper) were out of the reach of Muscovite rule, it did not matter what terminology was in use at Moscow. With the moment, however, when the Tsars of Moscow succeeded in submitting the Ukraine to their supremacy (after the battle at Poltava, 1709), these Greek terms became a political weapon in the hands of Muscovite policy against the Ukraine. The metropolitans of Kiev were placed under the supremacy of the Patriarchs of Moscow and the term "Malorossia" (Little Rossia—Rossia Mikra) became the official term of Moscow chanceries for Ukraine. Thus old Rus' nilly-willy became "Little Rossia" (Malorossia) and her inhabitants—Russyny—"Little Rossians" (Malorossy).

The Old Terms "Rus'" and "Russyn" Recede from Use

Is there any wonder then, that the proud and by far more cultured descendants of old Rus' proper resented this humiliating name of "Malorossians" tried to avoid any mix up with "Great Russians" (Velikorossy), and consequently preferred to use the clear term "Ukraina" and "Ukrainetz"...? These last terms, at any rate, did not suggest any double meaning of any submission to Moscow. Thus in the course of 18th century the old names "Rus'" and "Russyn" receded from use in the entire territory of the Rus—Ukraina, which was under the rule of the Tsars. It was fully replaced by the terms "Ukraina" and "Ukrainetz." Only these portions of our country, which (toward the end of the 18th century) came under Austrian rule—Galicia, Bukovina and Transcarpathia—for some time retained the ancient terms "Rus'" and "Russyn," as in these lands there was no misunderstanding as to the meaning of the terms. For the same reasons in these provinces of Galicia, Bukovina and Transcarpathia the terms "Moskali" and

"Moskovschyna" persisted in use for designation of present day "Russians" and present day "Russia."

750,000 "Russyns" as Against 43 Millions "Ukrainians"

However, with the development of the consciousness of the national unity of Galicia, Bukovina and Transcarpathia, and in Ukraina on Dnieper's banks, these old terms gradually went out of use. They linger now only in Transcarpathia (500,000 people), in remote sections of the Carpathians (about 100,000 "Lemkos") and in some backward communities in Pennsylvania (about 150,000 souls). It means—not more than 750,000 people still are using these old terms.

On the other hand, the name "Ukraina" and "Ukrainetz" are used by all the other people of our race; by the 7 million in Poland, 1 million in Rumania, 28 million in Soviet Ukraine, 6 million in other portions of the Soviet Union, and 1 million in Canada, United States, Brazil and Argentina. In all, at least 43 million people call themselves "Ukrainetz" and their country "Ukraina." The ratio between "Russyns" and "Ukrainians" will be 1 to 57. Out of every 100 persons of our race over 98 call themselves Ukrainians, only 1.077% remaining for the "Russyns."

Is not already this only fact sufficient to convince our American "Russians" of Galician or Transcarpathian origin, that there is something wrong with their "Russiandom" and that they make themselves ridiculous in their effort to be counted as Russians?...
(To be Continued)

TRAVELING THROUGH UKRAINE (As Interviewed by Michael Elko)

A most receptive audience of the Ukrainian Youth's League of North America fourth annual Congress was held spellbound by the talk given by Miss Maria Nahirna, concerning her trip among the European Ukrainians. Garbed in a colorful Ukrainian costume, Miss Nahirna's talk proved both interesting and surprising. She spoke in a friendly, care-free manner, that immediately captivated the interest and attention of the youth delegates, who readily noticed that the speaker's intentions were not to impress or persuade, but only to relate what she, as a traveler, came across this past summer.

She visited Germany, Austria, Czechoslovakia, Poland and the U. S. S. R. In Berlin she visited the Ukrainian Library, and met some of our students there. They introduced her to many Ukrainians, among them the famous artist, Wasyl Mashutin. In Praha (Prague) she had difficulty in locating the Ukrainians, as the telephone directory was devoid of Ukrainian names. This surprised her. She learned that in Czechoslovakia the Ukrainians are not considered as citizens, and therefore are living under difficult circumstances. Ukrainian Dance exhibitions are given in the parks there which attract wide attention.

Upon entering Poland she had much difficulty in getting information, as all the Poles spoke only the Polish language and refused to speak Ukrainian. Poland is a most inhospitable country, with little consideration given the traveler, especially the Ukrainian. The Poles were suspicious of

her and very discourteous. The Ukrainians that she met in Lwiv, Warsaw and other cities and towns gave her a warm reception.

After checking her camera at the Soviet border, Nahirna experienced a more welcome atmosphere, for the people there were very polite. The transportation in the Soviet Union is very slow, the filthy cars being crowded with passengers. The land in Ukraine was deserted, the fields neglected and overgrown. While traveling through Ukraine, she was surprised in not seeing the wheat fields for which Ukraine was once famous. In all her travels she came across but one wheat field and saw but one tractor, although she was told that the Kharkov Tractor Factory puts 200 of them out very day. These, she learned, were being exported to Persia, China and other Asiatic countries.

As for farming conditions, they were very poor. The living quarters were terribly overcrowded, with several families sharing a one-room apartment. "I never saw such poor people in all my life as I did in the Soviet Union," said Miss Nahirna. "And as for the food, it is very expensive." For example: "A tomato cost one dollar; poor leather shoes forty dollars; a chocolate bar cost \$1.25; and meat is very scarce."

The station platforms were very crowded with poorly-clad neglected beings, who wander from city to city in the hope of finding better fortune, screaming and hysterical when boarding the trains. The collective farms have nothing progressive to show. The hospitals are unsanitary, and people pay high prices for amusement. Nothing at all is free!

Of all the cities she visited in U. S. S. R., Kiev, the capital of Ukraine, impressed her the most. It is a modern and up-to-date city, crowded with people garbed in white linen and beautifully-embroidered shirts. On her first day in Kiev, she was greeted by the Ukrainian Committee which gave her an individual tour of the city, introduced her to Ukrainian artists, directors, etc., and feted her with a banquet when she left. Kharkiv is also an inviting city, with large industrial plants.

Odessa was unimpressive, being deserted and sandy. Finding a store was difficult, as they are all little shops. Crimea is a beautiful land, all mountainous, and a popular vacation resort for those who can afford it. Tourists have difficulty in acquiring a room there. The Black Sea is indeed black, and the moon over it appears only two weeks a month.

Moscow, a city of mixed breeds of people, appears cold and deserted, with large public squares, with Lenin's Tomb, Russia's modern 'God', as the great attraction. There is no religious worship. The churches are used for warehouses, apartment houses, stores or restaurants, or as anti-religious museums.

The language spoken everywhere is Russian, but the Ukrainians are permitted to speak their own. Stealing is considered a great crime against the State, and severe punishment is meted out to those found guilty.

From what she saw and the hardships that she endured in the U. S. S. R., Miss Nahirna decided not to study art there as she had hoped, but to return to America and continue her syndicate and fashion art work at Bonwit Teller's. Of her entire trip she had her most delightful time among the Ukrainian Hutuls in the Carpathian Mountains, where color, costume, art, music and life of fresh air and contentment is abundant.

RAMBLINGS OF A WORD-HUNTER

THE FORGOTTEN WORD

"Caleb came up to Vincent McHugh one day," writes Ralph Thompson in "Books of the Times" of The New York Times, on Mr. McHugh's "Caleb Catlum's America," "when Mr. McHugh was leaning over the well-curb gazing down into the water."

The word "well-curb" is defined by the dictionary as "the frame of stone ring about the mouth of a well." It is a good word, but it seems to me that in those regions where the people draw water from a well, and not from a faucet in the sink, they will prefer to speak of a "brandreth" (or "brandrith" also "brandrette"), which the dictionary defines as "a fence around a well-mouth."

The Ukrainian calls such a frame "цебрина," or "диль" (коло керниц) "dyl." The word "цебрина" comes from the word "цебер," tseber, and this from the German word "Zober," or "Zuber," which is really "zwiebar" (i. e. two-handed) scilicet, tub. The word "диль" is also German origin: "Diele" is the relation of the English word "deal," a board or plank.

A DOUBTFUL DESIGNATION

"Schumann-Heink, Great Singer, Dead," reports The New York Times. "Native of Bohemia, She Won World-Wide Acclaim in Opera and Concerts."

The word "Bohemia" has a double meaning: first, it means a state in the Czechoslovakian Republic, and, secondly, the place where one may, or does, lead

"Bohemian" life, which is a life free from conventionalities.

It comes from Medieval Latin word "Boiohaemum," which in turn was formed out of the name of a Celtic tribe, Boii, and the Old Germanic word "Heim," which is affiliated with the English word "home."

As to how Gypsies came to be called Bohemians, Trench in his "Study of Words" has this to say:

"BOHEMIANS, the French appellation of gypsies, involves an error similar to ours: they were taken at first by the common people in France to be the expelled Hussites of Bohemia, and hence this name."

"BASIC ENGLISH"

Bernard Shaw has given recently his version of "Basic English."

Basic English is a "system for saying things simply and clearly, and at the same getting free from the unnecessarily complex rules of the old 'Grammar'."

Of the 850 words only 18 are verbs, whereas 600 are nouns, and as many as 150 are adjectives. To a critic of this system it seems that some words, especially nouns, are grossly overworked, and the verb "get" may die of exhaustion.

Whether the system was already adopted in America, or not, I cannot say, but I see that a New York paper overworks the verb "get." It says: "BRITISH ANATOMIST GETS CHAIR AT N. Y. U.," this "getting chair" being quite different from "getting the chair" in the report on Hauptman trial.

er.

THE DANCE: ANCIENT AND MODERN

(4)

The only modulation of the Samoan dance is one of time, with a crescendo movement which is well-known in the modern ball-room.

The Javans are perhaps unique in their distinct and graceful gestures of the hands and fingers.

Among the popular amusements of the Greeks, dancing holds a prominent place. The dances are of various kinds, as the "round" dance in which a number of persons, usually of the same sex, take part holding hands. It seems quite identical with the Slavonic "Kolo" (circle). The more lively "Albanian Fling" is generally danced by three or four persons, one of whom executes a series of leaps and pirouettes. The national music is primitive, and monotonous.

At a Mexican feast called "Huizlopochtli" the noblemen and women dance tied together at the hands and embracing one another, the arms being flung over the neck. This resembles the dance known as the Greek "Brazolet" or "Brawl."

On fete days in the rural communities of Ukraine, the peasants, arrayed in the very best finery, assemble to blend their voices in songs befitting the festive mood. Generally too, there are gay folk dances executed by merry laughing peasants. The unmarried girls place wreaths of flowers about their heads, called "Vinki," from which, to the waist, hang vari-colored ribbons. The girls and women wear white, heavily-embroidered blouses, on which are suspended numerous strings of beads tied at the neck, voluminous skirts, and high leather boots. The men wear embroidered shirts, and full, vividly colored trousers which are gathered loosely in high soft leather boots.

It is interesting to know, that the peasants of various villages have composed their own folk tunes. Hence, their songs as well as their dances differ from those of other villages, and thus remain individual.

The Basques, a people inhabiting the three Basque provinces, Biscay, Alana and Guysuzcoa and Navarre in Spain, the arondissement of Biscayne, and the Mauleon in France—are alone the peoples in western Europe who have preserved the specimens of almost every class of dance of the primitive races. These are: (1) animal or totem dances, in which men impersonate animals; (2) dances to represent agricultural and vintage labors, performed with wine skins; (3) the simple arts such as weaving, where the dancers, each holding a long colored ribbon, dance around a pole on which is gradually formed a pattern like a Scotch tartan; (4) war dances, as the sword dance, etc.; (5) religious dances, performed before the Host and before the Altar; and (6) ceremonial dances, in which both sexes take part at the beginning and end of a festival. How large a part these dances played in the life of the people, may be seen in the vehement defense of the religious dances by Father Laramendi S. J. D. in his "Corografis de Guipuzcoa," and by the large sums paid for the privilege of dancing the first Saut Basque on the stage at the close of a Pastoral.

(To be continued)

NEW YORK CITY.

YOU ARE INVITED to attend a TEA to be given at the International Institute, 341 East 17th Street on SUNDAY, DECEMBER 13th, from 4:00 P. M. until 6:00 P. M. Refreshments and fine entertainment will be provided by the Ukrainian University Society of New York, gratis.

NOVEMBER DAY HOLIDAY PROGRAM IN PITTSBURGH

It was indeed a pleasure to be among the vast crowd at the November Concert held Sunday, November 22, 1936 at the Little Theatre at Woods Run, N. S. Pittsburgh, Pa. The concert was held to celebrate the eighteenth anniversary of the freedom (temporary) of our beloved country, Western Ukraine.

The triumphant event was opened by a welcoming address by the Reverend Kozoris followed by the melodious strains of the St. George's Ukrainian Greek Catholic Choir of N. S. Pittsburgh under the direction of Prof. J. Korbeteki. Their songs of the Cossacks were many and varied. The Choir never for a moment faltered in its gallant task of providing pure and worthy entertainment. To me, the rare good taste that impelled Prof. J. Korbeteki to bring out the refreshing talents of his soloists—the charming soprano, the clear tenor, and the deep baritone—indicated that I could expect more distinctive accomplishments from this group of young Ukrainians. The girls chorus song directly after this. Their songs were beautiful soothing lullabies. They were followed by the boys chorus of adventurous Cossack tunes.

Then came the glorious voices of the future Ukrainians or the children of to-day. Certainly, there is no one who possesses the sunny warmth and magnetism that these little Ukrainians create. Their songs were genuine heart to heart tunes. The vast audience scarcely "dared" to stir as the little ones repeated the verses they had so well learned. They left thoughts and tunes that will long be cherished by their listeners.

Last but not least, came the speakers, the spice of the program. Dr. Myshuha gave an inspiring speech, tracing the freedom of Ukraine from the liberation in 1918 up to the present time. He was followed by the High School teacher, Mr. John M. Kiscilicia. His distinguished words were to the American-born Ukrainians. He, too, deeply impressed the audience.

To add to this fine entertainment, came the banquet which the Choir gave in honor of their guests. Mr. John M. Kiscilicia presided as toastmaster. Mr. Malevich, an honorable guest, delivered a speech at the banquet. The whole affair was truly magnificent and those who attended were very fortunate.

OLGA M. SHOSTACZKO.

PHILADELPHIA YOUTH ORGANIZATIONS ELECTION

After all the accounts had been settled and all the excitement of U. Y. L. N. A. Congress had waned, the United Ukrainian Youth Organizations of Philadelphia (the group which so successfully ran the UYL-NA Congress and Olympiad in Philadelphia) settled down to tackle affairs of local importance.

Early in November a meeting was held in which officers were elected. It is of interest to note that Peter J. Zaharchuk, the chairman of the already twice mentioned Congress local committee, was elected president; Mary Stabelsky, vice-president; Walter Bukata, treasurer; Marie Zinent and Helen Sywulak, elected secretaries, were active members of Mr. Zaharchuk's committee now chosen to lead the Philadelphia Youth Clubs through a full program.

The plans for the immediate

ATTENTION BASKETBALL PLAYERS

The Basketball Division of the Ukrainian Youth's League of North America, this season, is going to pick and name an All Star American-Ukrainian Basketball Team from the Eastern and Western Areas. A game between the Eastern and Western All Star Team will be arranged to determine the National All American-Ukrainian Team. The players will be chosen for their ability and character from teams entered this season with the Basketball Division. The names and pictures of the American Ukrainian Stars, also the National Stars will be published in the Ukrainian newspapers. I would like all Clubs and Managers, who are entering a team this season, to send me a sheet containing photographs of the players with the names, age, and addresses attached. The pictures may be small and inexpensive.

All teams who have not registered with the Basketball Division please do so immediately. Forward, to me, the information listed below.

1. Club officers' names.
2. Name of organization.
3. Inscription on suits, also the color of suits.
4. Name of Club and Team.

Don't forget that a trophy is being awarded to each District Champion. The Eastern and Western National Champions will also receive a trophy. In order to be eligible for a trophy four competing teams will be entered in your District. Remember, above all, the players must be of Ukrainian descent.

Let's have some action so that we may choose these All American-Ukrainian Stars. Enter your team, at once, with the Basketball Division. Maybe one of your players will be given the honor of being named a member of an All American-Ukrainian Team.

Write to me immediately. If any persons are still interested in any of the seven positions listed in the article "ATTENTION BASKETBALL FANS" of the Ukrainian Weekly and Narodna Wola of November 7th, let me know which position you would like to undertake. Select the position which is most suited for you.

Let's everyone get into the fight so that we can make Basketball an outstanding sport among the Ukrainian Youth.

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

CAN DEPRESSION BE MEASURED BY TOPICS OF INTEREST?

Some of the leaders of the New School of Social Research, in New York City, are inclined to think that the interests of students in subject matter is a barometer of economic conditions.

During the depression economics, psychiatry and psycho-analysis were the favored subjects, now the interests of the students have changed to music, art and current affairs.

future include an inter club basketball tournament.

One of the aims of the organization is to send a group of delegates and athletes to the Fifth Congress of the U. Y. L. N. A. and its Second Olympiad, to be held at Cleveland in 1937. Best wishes are extended to the Philadelphia group and—on to Cleveland!

N. S.

CHRISTMAS SHOPPING LIST

The "Svoboda Bookshop" is out to help you do your Christmas shopping. All purchases made in our Bookshop will be mailed to the recipient of the gift, all wrapped up in gay Christmas paper and trimmings, with a Christmas card from you to your friend enclosed. The packages will be mailed in time to reach their destination the day before Christmas. Be different this year and give an unusual and thoughtful gift. Here is our list of suggestions:

FOR FATHER: Buy him a Kobzar by Taras Shevchenko for \$1.75. Or if he has a special liking for Shevchenko, buy him the three volume set for \$5.00, or the five volume set for \$10.00. "Z Verzhyn i Nyzyn" a collection of Ivan Franko's works at \$2.50 will also add to his delight. Of course, if you really want to splurge, you can buy the three volume Ukrainian Encyclopaedia for \$30.00 (and there can be no better gift than this). Or you can get him a number of little volumes (50c) of fiction, historical epics, adventure, mysteries (we even have Sherlock Holmes and Edgar Wallace in Ukrainian). Send for our catalog and make your own selections.

FOR MOTHER: She will probably like the same books as Dad, but we heartily recommend "Maria" by Ulas Samozuk, which costs only 50¢ and is a paper covered book, but which we are sure she will read over and over again. And so will you! Or you can buy her some Ukrainian-American Cook Books that range from 75¢ to 1.00. Olga Kobylanska's two novels "Tsariwna" (\$2.00) and "Zemlia" (\$2.00) will make enjoyable reading for her too. Or perhaps she may like a prayer book. (They range in price from \$1.25 to \$2.50)

FOR LITTLE SISTER or BROTHER: Teach them to get the reading habit early by giving them books for Xmas. We have "Robinson Crusoe" @.85¢; "Stories About Animals", illustrated @ \$1.00; "Odaraka" at 35¢; "Rokolianna" @.40¢—all in Ukrainian. Or you can give a small prayer book @.80¢.

FOR YOUR FRIENDS, RELATIVES and SUCH OTHERS: Any of the above books will make good gifts for this group, but here are some more: "Syn Ukrainy" (Son of Ukraine) with colorful illustrations at \$2.00 is sure to be enjoyed. And for good songs books, give either "201 Ukrainian Folk Songs" @ \$2.00, or "Striletski Pisi" by Yaroslavenko, @ \$2.00, or both (arranged for piano). Hayvoronsky's collection "Sichovy Striltsi Songs" in 3 parts for \$2.00, has songs arranged for solos, mixed chorus, and male or female choruses. Books about Ukraine in the English language are useful gifts. We have "Spirit of Ukraine" for \$1.00; "The Ukrainian Question" for 50¢; "Taras Shevchenko" for 35¢. Buy the three of them together and give them to your American friends or teachers. And speaking of teachers you can give them the song books also. In addition, your Glee Club teacher or your choir director would surely appreciate a set of the Koshetz Arrangements of Ukrainian Folk Songs for chorus, with English words, and explanations in English too.

If you can't see what you want in this list send for our catalog and select some other books. We have Christmas Cards at .05¢, wall calendars at .25¢ and then there are always the book calendars which sell at .60¢. We have six different book calendars and any one of them or all six will be very much appreciated by your parents. Write to the "Svoboda Bookshop", 84-83 Grand St., Jersey City, N. J., today and get your Christmas shopping done early and satisfactorily.

CHILDREN AID WOMEN

The eighty-eight Works Progress Administration seamstresses, who seized the council chamber of Pleasantville, New Jersey, on December 1, because the city had abandoned two sewing projects for want of funds, were aided in their activities by their children.

NEW YORK CITY.

The St. Vladimir's Ukrainian Club will present a 5-act Ukrainian comedy "CLUB SUFFRAGETTES" on DECEMBER 13, 1936 at the Church Hall, 334 E. 14th St. Commencement at 7:30 P. M. Admission .40¢—You are all welcome.