UKRAINIAN WEEKLY

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WRITE TO THE AMERICAN PRESS.

The current wave of persecution of the Jews in Poland has caused a good portion of the American press to become considerably agitated, and rightly so.

Yet it is interesting, to say the least, to note that not even one of the many press reports and editorials concerning it contains the barest mention of the far worse plight of the Ukrainians, who live on the selfsame territory and who suffer as a result of well-nigh the selfsame Polish chauvinistic policies.

This complete ignoring of the Ukrainians becomes all the more glaring when viewed in the light of the fact that great numbers of these Polish oppressed and persecuted Jews have for a long time been living off these Ukrainians, and, furthermore, that the sore straits in which they now find themselves are greatly an outgrowth of the plight of these Ukrainians.

For, as we know, the Jews in Polish Ukraine, as most everywhere, are practically all tradesmen, and the degree of their economic welfare depends a great deal upon the bulk of the population living there, which consists mostly of the Ukrainian peasantry. As long as this peasantry managed to make both ends nearly meet, the lot of the Jewish tradesmen was not so bad, and in many instances very good. But when Poland seized these Ukrainian territories and subjected their inhabitants to a relentless program of economic exploitation and denationalization, the Jew as a consequence began to suffer too, for the impoverished and browbeaten peasantry could no longer give him the trade which he so vitally needed and upon which his whole life depended.

Thus, indirectly, but just as effectively, the Polish policy towards the Ukrainians wreaked itself upon the Jews as well, with the result that the latter were rendered less able to take care of themselves when certain extremist Polish factions, with the tacit approval of the government, began to attack and persecute them as being responsible for the dire social and economic straits in which Poland finds itself today.

And yet, there is not the slightest mention of all this in the American press reports dealing with the persecution of the Jews in Poland. Nothing at all about the much worse and much longer protracted persecution of the Ukrainians, dating from that time, some eighteen years ago, when Poland with the help of the Allies overthrew the young Western Ukrainian Republic and imposed her despotic rule over it to this day. Nothing at all about the destruction of Ukrainian cooperatives, the parcelling of Ukrainian lands among the Poles, the great hindrances placed in the way of Ukrainian youth striving to learn their mother tongue, the shockingly flagrant discriminations practiced against Ukrainian students and professionals, the banning of even the most ordinary Ukrainian manifestations, and the jailings, torturing, and hangings of Ukrainian patriots. About all such things, the American press remains mum, even when reporting the current persecution of the Jews by the Poles.

Even the very plans that American Jews themselves propose to help alleviate the sufferings of their kinsmen there, absolutely ignore the existence of the Ukrainians. One such proposal (reported in the "New York World-Telegram") would have the world Jewry lend or give (we are not sure) the sum of $100,000,000 to Poland for internal reconstruction purposes, as a token of Jewish loyalty to her, in return for which, of course, she would repay the Jews accordingly. Yet nothing at all is mentioned in this proposal, fantastic though it be, about the Ukrainian peasantry and other classes who are the chief means of livelihood for these Jews in Polish Ukraine. It would seem from this, therefore, that at a time when the Ukrainians wage an unceasing struggle against Polish chauvinism and oppression, some Jews would endeavor to preserve it.

And even those Jews who threaten Poland with retaliation also ignore the Ukrainian element, in seeming ignorance of the fact that ultimately the well-being of the Jews in Polish Ukraine will rest not with the Polish Government but with the Ukrainians themselves.

Now, what connection has all this with us, young Americans of Ukrainian descent?

To this we say:

It should be the bounden duty of everyone of us to write to American newspapers, demanding to know why even in such reports and comments as deal with the persecution of the Jews in Poland nothing is said of the far greater persecution of the seven million Ukrainians living there, in their enslaved land.

YOUTH TODAY

YOUTHS "SIT-DOWN" AT WHITE HOUSE

Representatives of youth organizations from all over the country staged a sudden „sit-down" near the White House, in Washington, D. C., on February 20th, as a part of their demonstration in favor of the Lundeen Youth Bill. Two of the leaders of the movement were arrested on charges of violating their parade permit and obstructing traffic.

This parade was to be the high point of the gathering of the members of the "pilgrimage" arranged by the American Youth Congress, and was to proceed from the Capitol to the White House.

There were 2,500 marchers in the parade, of whom at least 700 took part in the sit-down. The paraders chanted "Pass the National Youth Act—We want jobs!" "Scholarships, not battleships!" "Homes, not barracks!" and sang songs to the same effect.

When the parade arrived at its dispersal place on the road drive which bounds the south side of the White House grounds, the leader gave the signal to sit down, and hundreds of the paraders dropped to the ground.

Late in the day, after the sit-down, a seven-man delegation went to the White House. The leader of the delegation quoted later the President as saying that the youth's demands were too advanced for him to accept, but that he was in favor of their activity as enabling him to get greater aid for needy youths.

WHAT ARE YOUTH'S DRINKING HABITS?

The Bureau of Economic Research of Brooklyn College has begun its work for the new semester by conducting a survey among the students on their drinking habits.

The questions ask general information about the student, but no signature or identification is asked. The drinking habits of the family and friends of the answerer are inquired into with special emphasis on differences in consumption of hard liquor, beer and wine since repeal.

The students are asked to tell whether they like the taste of liquor, whether they drink because others drink, to become more entertaining, or to forget their troubles.

POLES BAN KRUTI HOLIDAY EXERCISES

Reports filtering into Lviw from all parts of Western Ukraine under Poland indicate that anniversary celebrations of the memorable January 22, 1919 when Western and Eastern Ukraine became united into the Ukrainian National Republic, and of anniversary of the Battle of Kruti (January 29, 1918), the Ukrainian Thermopylae, have been banned in many villages by the local Polish authorities.

The ban on commemorative exercises of the Battle of Kruti is all the more amazing in the light of the fact that this battle had no connection with the Poles.

It took place when a Red Army menaced Kiev, ancient capitol of Ukraine. It so happened then that the Ukrainian Government of the Ukrainian National Republic found itself absolutely powerless to defend itself, for fortunes of war had placed the Ukrainian forces elsewhere. In this critical moment the government issued a call for help.

Their call did not go unheeded. Three hundred young Ukrainian students threw down their schoolbooks and decided to save their mother Ukraine. Hardly any of them had ever wielded a gun before. The Red Army, well-equipped and armed, advanced upon them near the Kruti junction. A fierce battle followed. Had not the world been so busy then, it would have undoubtedly stopped in awe before this heroic sight: three hundred boys fighting against an army!... The result was foregone. The heroic defense was wiped out. A few escaped, 27 were taken prisoners and immediately shot, and the rest—died in battle!... This took place on January 29, 1918.

Later, when the Bolsheviks had been driven away, the bodies of most of these young heroes were recovered. They were taken to Kiev and buried on Askold Hill, overlooking the scene of their heroic exploit—Kruti, the Ukrainian Thermopylae.

WHO ARE BETTER SPELLERS, MEN OR WOMEN?

In a radio spelling bee between fifteen Columbia University men and fifteen Bucknell University women, men defeated women and won a $50 prize.

Many spellers stumbled on "furze," "dhow," and especially "mantelleta."

(Today's "Ukrainian Weekly" is concluded in the „Svoboda.")

A NOVEL INCIDENT

BY VASILE STEFANIK

Trans. by S. Shumeyko

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A novel incident took place in the village: Hrytz Letuchy drowned his daughter. He wanted to drown the older one too, but she beseeched him not to, and so he didn't. From the time when his wife had died, his lot had been a very hard one. It was very difficult to raise the children without her. Nor would anyone marry him either, for if it were only the children, but there was his poverty and troubles as well. For three years Hrytz suffered thus with his little girls. No one knew how he was faring, what he was doing, except perhaps his neighbors. They told of how he and his tots spent practically a whole winter without fuel to warm their hut.

But now the whole village talked about him.

One evening he came home and found his children seated, as usual, on the oventop.

"Daddy, we want to eat," said Handzya, the older one.

"Then eat me, what else can I give you? Here's some bread, take it and fill yourself up with it."

He gave them a piece of bread, and they fell to gnawing upon it like pups would a bone.

"Everywhere the plague stalks, may it break its neck, yet you it leaves untouched. Even a plague fears this house!"

The girls, however, did not pay any attention to their father, for they were accustomed to such talk, every day and every hour. They continued munching their bread on the oventop, and were a sight terrible and pitiful to see. God knows how these tiny little bones managed to stick together! Only four dark eyes, that was all that appeared to have any life and weight. If it were not for these eyes, it seemed, the rest of their bodies would fly away like feathers in the wind. Even now, when they were struggling with the hard bread, it seemed as if the bones of their faces would crack and break.

Hrytz glanced at them from the bench and could not help but think that they were—skeletons! The though frightened him so that sweat broke out over his body. He felt as if someone had suddenly placed a heavy stone on his chest. While his little girls kept gnawing on the bread, he fell to the earthen floor and prayed, yet something constantly drew his eyes towards them and made him say—"skeletons!"

For several days Hrytz feared to sit around in his hut, but always went visiting his neighbors, who commented on his harassed appearance. His face had darkened, and his eyes had sunk deeply in, so deep that they hardly looked out on the world, only upon that stone on his chest that so weighed him down.

One evening Hrytz came home, boiled some potatoes, salted them, and threw them on the oventop for the children to eat.

When they had eaten, he said:

"Get down off the oven, we shall go visiting."

The two little girls climbed down. He pulled over them their torn and threadbare dresses, took the younger Dotska by one hand and Handzya by the other, and led them out. They walked a long while until they reached the top of a hill. Bathed in the moonlight a river stretched out down below them, like a stream of living silver. Hrytz shuddered, for that glittering stream chilled him, while that stone on his chest grew heavier than before. He found it difficult to breathe, and barely able to carry tiny Dotska.

They descended downhill towards the river. Hrytz ground his teeth, so hard that the forest seemed to resound with it. He felt a burning sensation within him. The river was now but a short distance away. He could no longer hold himself down to a walk. Lunging forward he ran ahead, leaving Handzya behind. She ran after him. Reaching the bank, Hrytzko swung Dotska with all his might and threw her into the water.

He felt better, and began speaking very rapidly:

"I shall tell the judge that there was nothing else that I could do; nothing to eat, nothing to warm the house with, nothing even to wash in, nothing, nothing! And so I accept my punishment, sir, for I am guilty, so to the gallows with me!"

Beside him now stood Handzya, and she too spoke rapidly:

"Daddy, daddy, don't drown me, don't drown me, don't drown me!"

"Well, since you beg me, then I won't, but it would have been better for you; and it's all the same for me whether I have to hang for one or for two. You'll keep on suffering as a child, and when you grow up you'll have to hire yourself out to some Jews, and there you will suffer too. It's entirely up to you."

"Don't drown me, don't drown me!..."

"All right, all right, I won't. I tell you that Dotska is better off than you. Go back to the village, while I go to give myself up. See that path? Follow it uphill until you come to the first house. Go inside and tell them that so and so happened, that father wanted to drown me but that I begged myself off, and won't you please keep me overnight. And the next morning ask them maybe they would like to hire you to take care of their children. Go, now, for it's night."

And Handzya went.

"Handzya, Handzya, here take this stick, for if a dog sees you he might tear you to pieces, but with this stick you'll be safer."

Handzya took the stick and went up the path.

Hrytz rolled up his trousers, in order to ford the river, for in that direction lay the road to the city. He stepped into the water up to his ankles and then stopped stock still.

"In the name of our Lord, His Son, the Holy Ghost, Amen. Our Father, who art in heaven, hallowed be my name; Thy kingdom come..."

When he finished praying, he went on his way to give himself up.

The Ukrainian National Republic

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Bolshevik Advance

The Bolshevik hordes, however, having on their side such decided advantages as unity and discipline, unusually well developed propaganda, and finally a well armed and equipped Red Army, drew nearer, and nearer to Kiev. January 10, found them before its very walls. For ten days a bloody battle raged between the Ukrainian defenders and the Russian Bolsheviki for the possession of this ancient and and famous capital. Both sides suffered severe losses, the Ukrainians especially among their youth, the students who had forsaken their school benches to fight, and sacrifice their lives for their fatherland.

To stem the mounting list of casualities among the civilians and to prevent the further destruction of Kiev by the Bolshevik bombardment, the Ukrainian Government and Army evacuated the city during the night of February 8th, 1918. The following morning the enemy entered the city and immediately inaugurated a reign of terror so barbaric as to defy description. In the first two days of their occupation more civilians were slain by the Bolsheviks than during the whole ten days of desperate fighting preceeding the evacuation.

Ukraine's Alliance With Germany

As a result of these serious reverses, Ukraine was forced to seek foreign aid. Germany, then at the height of her power, with the Allies seemingly losing the war, seemed to be the best ally, and to her Ukraine turned for help, which was readily granted. With the aid of German and Austrian troops, the Ukrainians retook Kiev in short order and drove the Bolsheviki flying out of Ukraine. Once more, March 2, 1918, Kiev became the seat of the Ukrainian Government.

Germany Discloses Her Hand

Coming ostensibly as supporters of the Ukrainian Republic, the Germans soon showed their real intentions. And these were:—to make Ukraine their granary and source of much- needed supplies.

This policy, naturally enough, aroused the antagonism of the Ukrainian peasant, who found his crops being forcibly requisitioned by the German troops. The Ukrainian Government, too, resented the efforts of the Germans to override its authority. And so, a fast-widening breach appeared between the Ukrainians and the German military command.

The Skoropadsky Regime

Seeing this, and that their exploitation policy was not meeting with the anticipated success, the Germans, with the aid of some reactionary elements, overthrew the Ukrainian democratic government. In its stead they established a military dictatorship, headed by General Skoropadsky, a Ukrainian born ex-Russian general, upon whom they conferred the old historic title of "Hetman." By this coup d'etat, which was made possible by extremely unsettled conditions prevalent then and by her superior military forces, Germany embarked upon her contemplated policy of reconstructing the shattered Russian Empire, with Ukraine as its center and nucleus, the whole to be controlled by Germany.

A storm of opposition arose in Ukraine against this dictatorship. It became further intensified with the revelation that this new government was composed of many pro-Russian elements, including some leading monarchists of the former Czarist Russia who advocated the restoration of Russia to the status quo ante. The opposition took organized form with the formation of the Ukrainian National Union (July, 1918), a coalition of the various Ukrainian nationalist parties. When, following the Armistice (November 11), Skoropadsky concluded an alliance with General Denniken, the leader of the White Russian forces who sought to restore Czarist Russia, the Ukrainian National Union proclaimed this union traitorous and against the principles of Ukrainian freedom. It then created the Directory, headed by Vinnichenko and Petlura, whose aim was to overthrow Skoropadsky's regime and drive the Germans and the Russians out of Ukraine.

Its Collapse

The Directory declared Skoropadsky to be a traitor and called upon the people to rebel against him. Its appeal was answered by a mass rebellion throughout Ukraine, and volunteers flocked to augment Petlura's army. Victory rode with the Directory from the outset and on December 19th it made a triumphal entry into Kiev. Great was the rejoicing among the Ukrainians at this recovery of their ancient capitol from pro-Russian elements. Once more the Ukrainian National Republic had driven off its enemies.

THE WESTERN UKRAINIAN REPUBLIC

Leaving for a moment the Ukrainian National Republic and its struggle to preserve its hard-won independence, we find that—

When, during the final stages of the World War, the military might of the Central Powers began to totter and the Austrian-Hungarian Empire began to rapidly disentegrate, when the various subject nationalities of that former mighty empire began to cast off the shackles of oppression, the Ukrainian people of Western Ukraine, one of the chief provinces of this empire, realized that the long-awaited opportunity had at last arrived and that they must strike for their independence.

Its Formation

The first step taken towards the realization of this goal was the convening of the Ukrainian members of the Austrian Parliament in Vienna, on October 10th, 1918. This conference elected a Ukrainian National Rada to act as the Constituent Assembly of Western Ukraine. The following day the National Rada arrived at a most momentous decision—to create a free and independent Western Ukrainian state. In pursuance of this resolution, it invited the Polish and Jewish national minorities inhabiting this new republic to send their representatives to itself.

This auspicious start immediately encountered a snag, in the form of a difference of opinion as to whether the Ukrainians of this newly created republic should immediately join their cousins across the border in Eastern Ukraine (Ukrainian National Republic) and thus form one mighty Ukrainian State, extending from the grey Carpathians to the blue Don. Both sides presented meretorious reasons for their stand. The stand of the opponents to this project, however, finally prevailed, although at the cost of creating discord among the Ukrainians; which fact was later to be a decided detriment to the Ukrainians at the Paris Peace Conference.

(To be continued).

UKRAINIAN AMERICAN

By John Panchuk

(This article was prepared for publication in the U. N. A. Jubilee Book, but because of the lack of space it was not included therein. Several other similar articles will appear on these pages in the succeeding issues.—EDITOR.)

The movement of the Ukrainian immigrant population in the United States has become stabilized. Ukrainian settlements can be found in all the principal industrial towns and cities of the country. From the turn of the century through the period of the restrictive immigration laws of the middle twenties, the Ukrainian settler has successfully traversed the gamut from immigrant to citizen; from a raw, common laborer to a skilled artisan and mechanic, possessed of a home, social standing, American citizenship and American born children. America has become his permanent abode, and the establishment and growth of national newspapers, churches, national homes, fraternal lodges, political clubs, social and educational organizations and associations, reveal an organized community life within the matrix of American cosmopolitan centers.

With the cessation of the immigrant tide, the realization has become acute that the perpetuation of the Ukrainian institutions founded and established by the first settlers devolves upon their children.

The Problem

The yearning and striving to preserve the racial heritage, and the national institutions founded on this continent with such devotional sacrifice of the best efforts of the Ukrainian settler, no less than the patriotic impulse to implant and foster in the younger generation something of his own zeal for a free Ukraine, is the most perplexing problem confronting the Ukrainian immigrant settler. Perplexing it is, because the first generation Ukrainian American has absorbed so rapidly and whole heartedly the American phases of his social life and environment. The gregarious social life of his parents proved to be an insufficient barrier to isolate him from the gravitation of the American Melting Pot.

The life of the urban Ukrainian American can not be compared to that of his Canadian cousin, who is a sojourner in a predominantly Ukrainian settlement. The latter springs from a genuine pioneer stalk and is duplicating in the western provinces the persistent and traditional national dualism as exemplified by the French Canadian in Montreal and Quebec. The life of the former affords little opportunity for pioneering. His whole social and economic life is fashioned by an environment of conflict and competition between the Ukrainian background and the inexorable forces of American assimilition and adaptation.

Use of Ukrainian by the Youth

Language as a primary medium for transmitting culture and tradition, proved to be a heritage which did not take readily with the young generation. Despite the fact that in most homes only Ukrainian is spoken, and courses in the "mother" tongue are taught in parochial and private schools in accordance with the often quoted precept of Shevchenko, high school age finds the vast majority of Ukrainian Americans speaking and understanding only English. And those who speak Ukrainian have adopted so many Americanisms that their speech is a virtual jargon of mutilated English and Ukrainian words.

In many cases, a desire to learn has resulted in the formation of classes in Ukrainian language in public schools, but the number of students enrolled is comparatively small. Gratifying progress in the advancement of the study of Ukrainian language and literature has been achieved by the establishment of a Ukrainian language and literature course at Columbia University.

... of English

However, more and more the youth demands that knowledge and information about Ukraine be made available in English publication. As a result we have books, magazines, and newspapers printed in English to serve the cultural needs of the new generation. The spirit of Ukraine, the Ukrainian Weekly, supplement of Svoboda, Our American Page of Narodna Wola, and numerous other less known publications illustrate the Americanized mediums for perpetuating and transmitting the best elements of our Ukrainian cultural inheritance.

History

Ukrainian history is a closed book to the vast majority of the Ukrainian Americans. Sons of Cossacks "valiant and bold," though they be, the ability to identify Khmelnitsky and Mazeppa as Ukrainian Hetmans, exhaust their knowledge of their national history. The mention of Petlura, Hrushevsky, and Vinnichenko registers a glimmer of recognition among even a lesser number.

Literature

In the realm of literature, knowledge is confined in even narrower limits. A comparatively small number have reading acquaintance with the Ukrainian classics, though many readily recognize the names of Shevchenko and Franko as Ukrainian poets. It is worthy of note that the name of Shevchenko is more generally known among the Ukrainian American youth than the names of the English and American poets who are studied in public schools. The reverence and love for the great national hero has been so indelibly planted in the minds and hearts of the Americans of Ukrainian descent, that his memory is bound to be revered and cherished for generations to come with a respect comparable to the annual homage accorded by the Irish Americans to their patron saint, St. Patrick.

Music and Dances

In the process of Americanization, the Ukrainian language may be forgotten, but the melodies and music of the folk songs will linger on and will constitute an imperishable heritage. The young Ukrainian American may not care to know Ukrainian history or study the language, but he has inherited a love for the folk dances, and folk music, and these he will foster and preserve for posterity. Every Ukrainian community has its exponents of the folk arts; and no American school program or civic function where singing or dancing is featured is complete without Ukrainian choral singing and folk dancing.

Youth Clubs

The predominantly Ukrainian interests of the first generation youth are found expressed in the formation of numerous clubs and societies in which the common heritage animates the course of activity. Accordingly we have social, political, cultural and athletic youth clubs whose content is Ukrainian, but whose form of organization is scarely distinguishable from the native American except for the names and insignia.

As a member of an athletic team, the Ukrainian American is not uncommonly called the "Uke," because of his name, but it is seldom that he regards the cognomen in any other light than as an unique distinction. If he is a member of one of the numerous Ukrainian athletic teams, he sports the trident and the yellow and blue as he would the colors or the insignia of his prep-school or college.

Record in School

In high school and college, he enjoys scholastic distinction considerably above the average. But it would be a fallacy to conclude that such distinction is due more to unusual native ability rather than to personal diligence and industry. The Ukrainian American in our public schools and colleges represents the most ambitious and intelligent element of our immigrant group, and the superior achievement of the children is not to be wondered at.

Leagues and Congresses

As one actively interested in improving his relationship with the older generation and arriving at a common and sane understanding of the factors of assimilation and adaption, the Ukrainian American has contributed to the growth of state and national conventions and congresses of Ukrainian youth where mutual problems are discussed and studied. Thus we have witnessed the birth and development of the Ukrainian Youth's League of North America, a non political and non religious body, striving to charter the course of organized youth activity along cultural and athletic channels.

Intermarriage and Change of Name

At home he is constantly reminded of his Ukrainian obligations even in such personal matters as courtship and marriage, but more frequently than not the mating impulse has wrecked many a parental admonishion of treason or impropriety in marrying the object of his affection, although the same may be of a different race or nationality. In the same spirit of turning a deaf ear to all changes that detract from his origin, the Ukrainian American has ignored all considerations urged against the changing of his name when its foreign quality has handicapped spelling or pronounciation.

Exceptions are plentiful, and it is not at all difficult to point out individuals radiating pure, unadulterated Ukrainianism despite their American birth and education. They constitute the shining examples parents are so eager to point to, and patriotic organizations to laud. But alas for them, they are the exceptions to the general run of Ukrainian Americans.

The Question

Will this assimilating young Ukrainian American ultimately spell the doom of his Ukrainian origin? A brief examination of American history will disclose that the process of integration involves fusion of the dominant elements of the newcomers that the old settlers, but does not entirely eliminate them.

Basis of American Nation

The growth and development of the United States was not founded upon the enterprise of a homogeneous population, but as Rose Wilder Lane wrote, "Here, on a new continet, people with no common tradition founded this Republic on the rights of the individual." The American nation was born with English, Irish, Scotch, German, Dutch, Swedish, and French Huguenot blood prominent in its veins and since then it has added the blood of every other nation on earth. The Ukrainians, like many other settlers, for three centuries past, left their ancestral home to seek in America the opportunity to life, liberty and pursuit of happiness which was not vouchsafed to them in their native land.

The effect of the poli-national assimilation is briefly described in "Our American Heritage" by Coyle and Evans as follows: "Each of these nationalities has contributed some of its manner of living and its own ideas to our American civilization... These contributions have not always been in equal amounts. We shall find out our most powerful influence was from the English people because they came in largest numbers. In fact, they came in such large numbers that we have become an English speaking nation. It was also the Elglish who began the practice of self government, which is part of our democracy.

However, each group had its effect great or small—upon the molding of American life. The good ideas from the various nations fused as metal in a melting pot, and the result was a new civilization—not English, not German, not French—but American. With him each immigrant brought something of his habits, customs and institutions from his home land. Thus we see and hear in American life today many things which had their beginnings in other lands. To be sure, many foreign customs have been altered. The people who settled here have had to adjust themselves to new conditions of life."

Our Destiny

The destiny of the Ukrainian settler in the United States can not be expected to vary from that of other nationalities. Our first concern should be the preservation of the best and most worthy traditions and cultural achievements while becoming imbued with the American life in the process of assimilation. The national temper of the Ukrainian —his intense love of liberty, exaltation of manly virtues, upright character, and noble purposes, are emblazoned in the golden treasury of our heritage—our folk arts. The spirit of Ukraine speaks eloquently and majestically through the two kindred arts. Let us be proud of our heritage. Let us sing our folk melodies and dance our folk dances for they are beautiful and artistically appealing. To forsake them is to deprive the new world of a rich cargo of joy and happiness which it is our privilege to share with our new fellow men.

We cannot but feel proud to claim kinship with the people and the land that gave us such a rich heritage. Nor can we remain insensible to the heroic struggle of that nation for its freedom and independence, without responding to its assistance—for that too is part of our moral and patriotic heritage. The wellspring of our cultural achievement is national in its trend and development, and he who drinks deep of one must succumb to the other wherever he may be.

RAMBLING OF A WORD HUNTER

THE WORK ABOUT THE HORIZON

I read with great interest the letter by Miss Mildred Milanowicz, in the Ukrainian Weekly, of January 16th, especially that section treating about the picturesqueness of some Ukrainian words and phrases. In her remarks on the Ukrainian word for "horizon" she touches upon a topic which is very illuminating as to the workmanship that goes into the origin of such words.

As Miss Milanowicz says, the equivalent of the English word "horizon" is the word "виднокруг," vy-do-kruh. The English word is not English, that is Anglo-Saxon, in its origin, however. It is a Greek word, a form of a verb meaning "bound," "limit." Though Greek in origin, it has become a widely international word, having been admitted probably to most of the modern languages. It is also used in the Ukrainian language, but it does not feel in it quite at home as its two first syllables, "ho-ry," remind a Ukrainian of the mountains, with which the "horizon" on the sea and on the steppe has nothing to do. To feel at ease with this word, it is necessary for a Ukrainian first to dissociate the "horizon" from mountains. Scientists, who use their words abstractly, which is without poetic associations, and are affected by the true rather than seeming origins of words, might remember the real meaning, without being obstructed by the suggestions of the sounds, especially if they know the word in other languages. A man in the street, however, will always find this difficult.

Having decided to invent a word rather than to use in this case the international word of Greek origin, the Ukrainian philologists looked naturally to other languages for suggestions. The Germans have translated this word "horizon" as by "Gesichtskreis," and the Slavs followed after them. The Czechs called it "obzor"; the Poles "widnokrag," "widnokres"; and the Russians: небосклонъ, кругозоръ (they read: nye-bo-sklon, kru-go-zor). The Ukrainian-German Dictionary by Eugene Zhelekhisky, 1888, has only one equivalent for "Horizont," and "Gesichtskreis": обрій. The Russian-Ukrainian Dictionary by M. Umanets and A. Spilka, 1893, gives for the Russian word "горизонтъ" as many as five equivalents: обрій, видокруг, небозвод, кругогляд, кругозір, and it gives a quotation for each of them. The Ukrainian-Russian Dictionary by Borys Hrinchenko, 1909, gives the following synonyms: круговид, круголяд, кругосвіт, обрій, крайнебо, while the German-Ukrainian Dictionary by W. Kmicykewytsch and W. Spilka, 1912, gives another set of synonyms, namely: круговид, овид, кругогляд, обрій. The Ukrainian dictionary of foreign words used in the Ukrainian language, by C. Skalozub, 1933, explains the word "horizon" by: виднокруг, овид, обрій. I came somewhere also upon the word: видноколо.

We have thus a full dozen of synonyms, but we have only two meanings to go among them: (1) the bounds of observation, the lines of the earth's surface that bounds the view; and (2) the section of the sky immediately adjacent to that line. There is yet another meaning, namely the bounds of experience, but that is merely the figurative use of the former meaning. Such a great number of synonyms is usually the result of active work of many men in need of this word for practical, creative work.

The usual effect of such a multiplicity of synonyms will be a competitive struggle among those words. They will fight themselves, so to say, until their number is reduced to the number of meanings, or very closely to it.

Of course, the words do not fight among themselves by themselves. They fight in such a manner that careful and discriminate users of these words will prefer some words, while they will neglect others, until some will fall into oblivion. If you will use words discriminately, you, too, will naturally influence that decision.

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ВЕСНЯНИЙ FEVER

I envy my female ancestors
With an envy deep as the sea.
Despite their робота and hardships
They were far better off than poor me!

Each fair голубка had her козак
So big and so brave and so true.
With sparkling dark eyes and black вуси
And a spirited, dashing кінь too!

Now, surely these pale, spineless creatures
Cannot be decendants of theirs
(Their волося—if any—is mousey
Their weak chins just немають hairs!)

How I wish that on some ясні midnight
A handsome young козак would ride
Straight up to our own humble household
And ask to have me for his bride!

Oh, where is that black mustached козак
With bright eyes, who'll кликати me "wife"
With whom I'll settle down коло Дніпру
Content for the rest of my life?!!!

L. DYCZKO.

DETROIT YOUTH BRANCH ADVANCES

Club Mazeppa, Youth Branch No. 183, U. N. A., is becoming one of the best known and most popular organizations in Detroit. The membership has been increasing rapidly since this group was organized two years ago.

At the annual meeting held a short time ago the following officers were elected for the coming year. Mr. Daniel Michaluk, President; Mr. Walter Sheremeta, Vice-President; Mr. John Evanchuk, Secretary; Mr. Nicholas Kinaschuk, Treasurer; Mr. Stephen Medwid, Sergeant-at-Arms.

Club Mazeppa is planning its largest affair, namely, a dance to be called a Snowball Frolic at the Book-Cadillac Hotel in the Ballroom on Saturday evening, February 27, 1937. The older generation as well as the Ukrainian Youth are expected to attend.

MILDRED POSHYWAK.

BROOKLYN ELECTIONS

The Young Ukraine of Brooklyn held its annual meeting on February 5 at their club rooms, 186 Bedford Avenue.

For the second consecutive year Mr. Michael W. Dicke was unanimously elected president.

Others who were put on the staff are: Walter Storyszuk, vice-president; John Bohan, secretary; Henry Kaniuka, treasurer; Michael Bilasz, sergeant-at-arms.

WALTER F. DICKE.

HIGHLIGHTS OF THE CIVIC CENTER YEAR

The sixth annual meeting of the Ukrainian Civic Center was held at the International Institute, 341 East 17th Street on January 26, 1937.

As in all clubs, there comes a time in the life of an organization when endeavors are set aside, and past events are recalled with pride or humility; the time when we take inventory of our achievements.

During the course of the year we participated and sponsored many affairs.

Last February, for example, the first Ukrainian Class, presided over by Prof. Novovirsky, was installed at the International Institute under the sponsorship of the Ukrainian Civic Center.

In March, the members presented a one-act comedy "Uplifting Sadie" at a Get-Acquainted Tea at the Institute.

"The Kerr-Coolidge Bill" dealing with present day immigration problems was the subject of a lecture given by William Selnick, a young Ukrainian lawyer. He pointed out the effects it had on the Ukrainian immigrant. (This bill was defeated in Congress.) Also in April, a card and game was tendered for the benefit of the Ukrainian flood victims.

At the annual convention of the U. Y. L. of N. A. the club was represented by six members, and Mary Ann Bodnar gave a talk on "Making Club Life More Interesting."

Again the Civic Center was represented by five of its members at the first International Institute Conference on September 12 and 13. Mary Ann Bodnar lead one of the discussion groups. To achieve greater harmony between various nationality groups was one subject discussed. Another one was the solution of our common problems for enriching our club programs and for the promotion of friendship.

A card party and social on September 29 opened the social season. A Halloween Dance and our fifth annual dance followed.

A "Ukrainian Evening" at the Brooklyn Y. W. C. A. served as a medium in acquainting people with our culture. A Ukrainian supper, cooked by Mrs. Skubows was served. Then Mary Ann Bodnar exhibited genuine Ukrainian costumes, briefly sketching their general background. Two solos sung by Mary Wozniak were well received. An ensemble headed by Steven Maresewich sang some fine Ukrainian pieces.

A contingent of Avramenko's dancers further entertained by doing the "Kolomeyka" and "Dance of the Wind." The group were well nigh exhausted doing encores, so well was it received.

Michael Herman added a novel touch by teaching the audience a simple Ukrainian folk-dance, which they enjoyed very much.

Hosiery, being the dearest to the purses of all women, was the subject of Anne Kupchak's talk in December. She enlightened the girls on how to select their stockings when buying them.

"What is Women's Love" was the skit presented by the members on Stunt Night at the Institute.

The above covers the activities of the year ending January, 1937. The new officers are: President, Olga Soltys; Vice-President, Mary Wozniak; Secretary, Olga Huzar; Corresponding Secretary, Katherine Belous; Treasurer, Olga Nizovitz; Social Chairman, O. Marion Phillips; Refreshment Chairman, Olga Hawrylovich; Educational Chairman, Mary Sulyma; Publicity, Algene Kupchak; additional members of the Board of Directors, Mary Ann Bodnar and Ann Pilipshen.

A Valentine Dance on February 13 was both a social and financial success.

On February 16, an impressive and solemn ceremonial installed the new officers. May they have a pleasant and interesting term.

A. KUPCHAK.

WOONSOCKET ST. MICHAEL'S SET SEASON'S SCORING RECORD

Standing of Teams

	Won	Lost
St. Michael's	3	1
Wringer	2	2
Buick	2	2
P. & Q	2	2
Y. M. C. A.	2	2
Falls	1	3

When play began in the City Basketball League games at the Y. M. C. A. last night, four teams were tied for first place. When play ended, one outfit, the powerful St. Michael's Boys Club, stood all alone at the top of the pack.

Aggressiveness was the outstanding factor in the trio of contests and in each case the quintet which packed the bigger punch, won the ball game.

When the St. Mikes and Y. M. C. A. took the floor for the nightcap, members of both clubs were plainly aware of the fact that the victor would gain sole possession of the circuit leadership for the third round and probably would stay there until the end, for the losers in the night's previous battles had been hitherto co-league leaders.

But the Ukrainians, beautifully conditioned and shooting accurately, could not be held down. The association five was in the running only in the first quarter, when each side chalked up 15 points. Then the ultimate winners started piling up a lead which they kept adding to and the final count was 80 to 40.

St. Michael's played near-perfect basketball to crush the Y. M. C. A., 80 to 40. The Ukrainians set a new scoring record, despite the fact that they missed numerous sucker shots in the closing minutes of play. Had Coach John Hradilik kept his regulars in action all during the game, it is probable that St. Mikes would have reached the century mark in the scoring column.

John Romaine with 28 and Alex Barylick with 27 were the leading point getters, not only for the game, but for the evening, while Przybyla with 12 and Rack with 11 were high men for the losers.

(Excerpt from **The Woonsocket Call**, February 12, 1937.)