

# THE UKRAINIAN WEEKLY

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Dedicated to the needs and interests of young Americans of Ukrainian descent.

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## WAGNER NOMINATED FOR ASSEMBLY.

Marcel Wagner, young Ukrainian-American lawyer, of 350 Communipaw Avenue, Jersey City, was announced last Thursday by Mayor Hague as the Democratic candidate for the New Jersey Assembly.

"Wagner," writes the Jersey Journal, "was urged for the Assembly vacancy by Freeholder Fleming, leader of the Sixth Ward. Wagner is active in Ukrainian circles and has been useful in Democratic campaigns as organizer and speaker. He is 34 years old."

## UKRAINE TODAY

...The people die—  
Within their prisons they are  
slaughtered;  
Children without a God or friend—  
The Kozak children—and the  
daughters,  
The beauty of the native land,  
Are held in bondage...

Ukraine is flaming to the sky;  
Through villages the naked children  
Weep for their fathers.

Faded leaves  
Are rustling o'er the lifeless  
meadows,  
The clouds are drowsing, sun's  
asleep,  
And villages draw howling shadows  
Which scent the corpse...

(Trans. by W. Semenyina).

## LONGING FOR UKRAINE

The light is dim and darkness  
creeps up hill,  
The birds are drowsing and fields  
are still,  
The people greet the night of rest  
with joy—  
And I, while gazing from afar,  
would feign  
Be in some shady orchard in  
Ukraine.

The moon was smiling at the stars,  
And on a tree a nightingale  
Was sending out a sweet refrain  
Of thanks to God, across a vale—  
And all this happened in Ukraine.

(Trans. by W. Semenyina)

## BUT I CARE!

I care not, shall I see my dear  
Own land before I die, or no,  
Nor who forgets, buried here  
In desert wastes of alien snow;  
Though all forget me,—better so.  
A slave from my first bitter years,  
Most surely I shall die a slave  
Ungraced by any kinsmen's tears;  
And carry with me to the grave  
Everything; and leave no trace,  
No little mark to keep my place  
In the dear lost Ukraina  
Which is not ours, although our  
land.

And none shall ever understand;  
No father to his son shall say:  
—Kneel down, and fold your hands  
and pray;

He died for our Ukraina.  
I care no longer if the child  
Shall pray for me, or pass me by.  
One only thing I cannot bear:  
To know my land, that was be-  
guiled

Into a death-trap with a lie,  
Trampled and ruined and defiled...  
Ah, but I care, dear God; I care!

(Trans. by E. L. Voynich)

## CONSCRIPTION

All the boys that are rejected—  
Children of the wealthy;  
This one is a cripple and can't go,  
This one is not healthy,  
This one's lame and that one's  
cross-eyed.  
Same with many others;  
All lack something, all not wanted,  
All rejoin their mothers—  
But the widow has one son  
And he's fitted for the gun.

(Trans. by W. Semenyina)



Born  
March 9,  
1814

Died  
March 10,  
1861

SHEVCHENKO AS A YOUNG MAN

(From an etching by himself)

## FRANKO'S EULOGY OF TARAS SHEVCHENKO

Once again Ukrainians the world over will observe, beginning tomorrow, the anniversary of the birth of Taras Shevchenko, the greatest poet and the national prophet of Ukraine. This year's anniversary, however, takes on added significance, for it coincides with the centenary of his "Kobzar," the famous collection of his poetry, generally regarded as the national Gospel of the Ukrainian people.

On the eve of such celebrations, which will last throughout this month, it is worth recalling a characterization of Shevchenko written by another great Ukrainian writer and patriot, Ivan Franko (1856-1916). The characterization, one of the finest and tersest of its kind, is taken from Franko's article about Shevchenko, which appeared in its English translation in a 1924 issue of the London "Slavonic Review." It is as follows:

"He was a peasant's son, and has become a prince in the realm of the spirit.

"He was a serf, and has become a Great Power in the commonwealth of human culture.

"He was an unschooled layman, and has shown to professors and scholars newer and freer paths.

"He suffered for ten years under the Russian soldiery, and has done more for the freedom of Russia than ten victorious armies.

"Fate pursued him cruelly throughout life, yet could not turn the pure gold of his soul to rust, his love of humanity to hatred, or his trust in God to despair.

"Fate spared him no suffering, but did not stint his pleasures, which welled up from a healthy spring of life.

"And it withheld till after death its best and costliest prize—undying fame and the ever new delight which his works call forth in millions of human hearts."

## DEFENDER OF THE WOMAN

Shevchenko was a great champion of the rights of a woman. Concerning this phase of his character and works, Ivan Franko wrote the following:

"I know of no poet in the literature of the world who made himself so consistently, so hotly, so consciously the defender of the right of a woman to a full human life."

"The sacrifice of one's individuality for works of mercy, the surmounting of one's own sorrows and the dedication of all one's strength to the noble dream of the welfare of humanity—this ideal of woman has been left to us by Shevchenko as his dearest legacy. No wonder then that he saw above all in the work of Mary, the Mother of Jesus, the highest moral achievement of mankind, the great idea of human love which is the foundation of Christianity."

## SELECTIONS FROM THE "KOBZAR"

### THE TESTAMENT

Dig my grave and raise my barrow  
By the Dnieper-side  
In Ukraina, my land,  
A fair land and wide.  
I will lie and watch the cornfields,  
Listen through the years  
To the river voices roaring,  
Roaring in my ears.

When I hear the call  
Of the racing flood,  
Loud with hated blood  
I will leave them all,  
Fields and hills; and force my way  
Right up to the Throne  
Where God sits alone;  
Clasp His feet and pray...  
But till that day  
What is God to me?

Bury me, be done with me,  
Rise and break your chain,  
Water your new liberty  
With blood for rain.  
Then, in the mighty family  
Of all men that are free,  
May be sometimes, very softly  
You will speak of me?

(Trans. by E. L. Voynich)

### THE MAIDEN'S PLIGHT

Oh, Fates!—I might as well go  
drown

And finish in the sea  
Since love, the thing I always need,  
You have denied to me.

When girls embrace with boys, and  
kiss

And whispers charm the ear,  
And what they live through at the  
time—

I'll never know, I fear.

And never will know. Oh, mother!  
It's frightful ev'n to think  
That one must spend her life alone  
Upon a loveless brink.

(Trans. by W. Semenyina)

### AT THE ROADSIDE

...At the roadside  
Not far from where I stood  
A girl was picking hemp.  
She heard my sighs and sobs  
And came the cause to seek,  
Then wiped my rolling tears  
And kissed me on the cheek.

It seemed as if the sun none  
forth,

As if the world and all there was,  
The fields and woods, were mine  
to keep...

And we, with merriment, went  
forth

To water someone else's sheep.

(Trans. by W. Semenyina)

### THE REAPER

Through the fields the reaper goes  
Piling sheaves on sheaves in row;  
Hills, not sheaves, are these,  
Where he passes howls the earth,  
Howl the echoing seas.

All the night the reaper reaps,  
Never stays his hand nor sleeps  
Reaping endlessly;  
Whets his blade and passes on...  
Hush, and let him be.

Hush, he cares not how men writhe  
With naked hands against the  
scythe.

Wouldst thou hide in field or town?  
Where thou art, there he will come;  
He will reap thee down.

Serf and landlord  
Great and small;  
Friendless wandering singer,—all,  
All shall swell the sheaves that  
grow to mountains;

Even the Tsar shall go.  
And me too the scythe shall find  
Cowering alone behind  
Bars of iron; swift and blind,  
Strike, and pass, and leave me,  
stark  
And forgotten in the dark.

(Trans. by E. L. Voynich)



## To Be Watched And Harried

THE real, as against the official attitude of the authorities to the political party which represents the entire Ukrainian population of the Bukovina is well illustrated by a chart headed "Subversive Movements in the Bukovina" which I saw hanging on the wall of the office of the police adjutant at Czernowitz. This chart consisted of four "columns" of differing lengths, intended to illustrate the respective strengths of the four "subversive" movements under police surveillance in that region. The first column was labeled "Bolshevism"; the second showed the strength of an Adventist religious sect which had apparently come under official disapproval; the third referred to the Anti-Semitic League; and the fourth column—the longest of the four—was labeled simply "Ukrainians." The Ukrainian National Party was not named, and apparently the chart referred to the whole of the Ukrainian population of the Bukovina.

It is scarcely surprising, after that revelation of the official Rumanian mind, to learn that the police have secret instructions to treat all Ukrainians as enemies of the state—to be watched and harried in every way possible. And in defence of that order, Rumanians point to the fact that the first article of the constitution of their country states that "Rumania is a national state..." clearly proving that all non-Rumanians or peoples wishing to maintain their own culture or distinct racial consciousness are enemies of the present-day rulers of the province.

The results of that policy have been disastrous to the unity of the Bukovina. The existence of a separate racial consciousness among the Ukrainians has been fought by the methods of police persecution familiar enough in that part of Europe; persecution has, in turn, widened the gulf which divides the administration from the Ukrainians, who, forming 15 per cent of the population around the town of Suchava, grow steadily more numerous until they form nearly 100 per cent of the inhabitants of that section of the province north of the Pruth.

Nothing that could be done to antagonize this powerful Ukrainian minority has been left undone. Under Austria there were 199 Ukrainian-language schools in the Bukovina, and, in addition, 5 Ukrainian high schools, 5 Ukrainian "Chairs" at Czernowitz University, 2 training schools for Ukrainian teachers, and 1 school for Ukrainian agricultural students. In those pre-war days race was no bar to securing educational facilities.

Today not a single Ukrainian-language school remains in the whole of Bukovina province; the Ukrainian "Chairs" at the University are no more; the training colleges have been compulsorily "Rumanized." And it was only in the autumn of 1933, after a fight which had lasted for ten years, that the minority members of parliament secured permission for the Ukrainian language to be taught to Ukrainian children for four hours in each week. Education is compulsory from the ages of seven to fourteen, but the lessons are given in a tongue which is never spoken in the homes of 70 per cent of the pupils. One has only to imagine the indignation which would be aroused by a proposal to abandon the English language in favour of Welsh or Gaelic in all schools in Great Britain to understand the intense antagonism of the Bukovina minorities to this state of affairs.

The Church has fared little better; the order has gone forth that the God of the Bukovina must have King Carol as his prophet! In pre-war days the Greek Catholic Ukrainian Church was controlled by the Greek Catholic Ukrainian Bishop of Stanislaviv, and attached to the Metropolitan Bishop of Lemberg—both of whom were Ukrainians. Since the Bukovina was ceded to Rumania under the peace settlement, this purely Ukrainian Church has passed into the control of the Greek Catholic

## BUKOVINA -- AND ITS PEOPLE

(Continued)

(2)

Bishop of Baia Mare, who is a Rumanian Church official.

Formerly every priest of the Greek Orthodox Church throughout the regions populated by Ukrainians was of that race, while the theological students conducted their studies only in that language. Now all the higher Church officials are Rumanians, while in all the most important churches, when the old Ukrainian priest dies, a Rumanian successor is appointed. In many cases the "Fathers" thus foisted upon peasant populations are renegade Ukrainian priests or Rumanians from the Southern Bukovina: men of inferior calibre who do not speak the only language which the congregation understands, but who are more Rumanian than the Rumanians and are henceforth stationed in the villages as outposts of Rumanian rule. Meanwhile the surviving national Ukrainian priests, however strong in faith and action, remain in the less attractive and poorer parishes, mostly in the mountains, without any hope of advancement. It is hardly surprising, in view of these facts, that the pre-war average of forty Ukrainian theological students preparing to enter the Church has sunk to four or five.

## Religious Persecution

The constant pressure against any and every manifestation of Ukrainian national feeling extends to the Church services—and even to activities which express the antagonism of the Bukovina peasants to Communism!

Following reports that many Ukrainians had died in the famine which was experienced in the Ukraine under Soviet Russia during the winter of 1932-33, without any religious consolation being offered for their souls, people of their race living outside the frontiers of Russia desired to conduct special Masses in the Ukrainian churches for these victims of Soviet economic theories.

Permission was therefore sought and obtained for divine services to be held in the Greek Catholic Church at Czernowitz and, later, at the Greek Orthodox Cathedral, these services being intended to mark the solemn protest of the Ukrainians in Rumania against Soviet policy and its effects.

The night before these services were to take place the police notified the organizers that the "political assembly planned is forbidden by the authorities." Nothing was said in this intimation concerning church services for the dead, nor was any reason given for thus refusing to allow one branch of the Ukrainian family to offer consolation to another in an hour of tragedy for their race.

The following morning the Ukrainian senator responsible for the arrangements was informed by the priest at the Greek Catholic Church that the police would not allow the special service for the dead to be read, and that he could therefore hold only the ordinary daily service without any reference to the events which had brought a large congregation together in the church.

Following this service, the entire congregation walked to the Greek Orthodox Cathedral. There they found the gates leading to the building closed, and a high official awaiting them, supported by a large force of police, including a company of gendarmes with rifles and bayonets.

Addressing the leader of the mourners, the police chief told him that the holding of any demonstration had been forbidden, and requested him to disperse his people.

The leader answered that no demonstration was intended; that they were only marching from one church to the other "with silent dignity to honor the dead."

The police were adamant. Their orders were that the people, now swollen so some thousands, could not enter the church or hold any service. For two hours that

vast concourse waited while their leaders made three journeys to interview the Prefect of Police for the city. Eventually the gates of the cathedral were opened to them and they were allowed inside—to say a Paternoster!

When, later, the leaders of the Ukrainian minority protested against this ban, the Rumanian Ministry of the Interior declared that no order forbidding the services had been issued at Bucarest. The Czernowitz police authorities, next approached, declared that it was not they, but Bucarest, which had decided the services should not be held. And there, six months after the police had stopped the service, the mystery remained.

The "drive" against Ukrainian institutions extends to village libraries, Ukrainian newspapers and books, and even to the fondness of the peasants to weave the national colors of Ukraine—blue and yellow—into their home-made clothing.

The standard of village culture throughout the Ukrainian regions, both within and without Rumania, is immensely higher than is the case in the communities which live beside them. In the Bukovina, a movement was set on foot to arrange lectures and provide libraries in the distant villages. The books were confiscated, and those responsible prosecuted, sometimes within a few days of these projects being launched. The import of books and newspapers in the Ukrainian language is permitted only under license of the Ministry of the Interior—and such license is forthcoming only in the case of books having no relation to the conditions and problems of today. The volume you are now reading will certainly never be allowed to reach any of the peoples discussed in this chapter; the facts that the Rumanian authorities cannot deny the accuracy of the statements contained in these pages will only bring it more surely under the censor's ban. For there are few things more feared, in the Europe of today, than the truth.

## Political Discrimination

Not so long ago even more stringent precautions were considered necessary in the interests of the Rumanian state. Until 1928 there was martial law in the Bukovina. Normal political life, therefore, dates back only six years—and was not permitted until the dice had been carefully loaded against the minority peoples.

The Ukrainian districts of the Bukovina return four M. P.s to the Rumanian Parliament, of which, until the General Election of 1933, three were representatives of the newly formed Ukrainian National Party. A just electoral system, on the English model, would give that party, on voting power, at least ten members. This number was whittled down first to four, and in 1933 to one, by an electoral law which stipulates that only those parties which receive 2 per cent of the total votes of the whole country shall secure any seats in the Rumanian parliament. To overcome this artificial restriction on Ukrainian voting power, the party has had to co-operate with several small democratic parties in order to attain a total number of pooled votes large enough to secure any representation at all.

The reasons behind this policy of studied discrimination against the minority peoples are clear enough.

None know better than the Rumanian authorities how transient favorable frontiers may prove. Hence the constant effort, ever since 1919, to strengthen the nationalist sentiment within the country that when revision becomes unavoidable—and even the most optimistic Rumanian Minister does not, in his heart, believe that the present frontiers of his nation can long be sustained—Rumania may escape comparatively lightly. It is with this aim in view that large numbers of Rumanian "colonists"

have been deliberately planted in the non-Rumanian areas during the past fifteen years.

Further, by means of the régime of persecution which has been maintained, the Rumanian police have secured lists of all racial-conscious minority citizens. If trouble ever comes, the task of sweeping every Ukrainian, German, Hungarian, or Bulgarian, intelligent enough to be labelled "dangerous" into concentration camps can be accomplished within a few hours. The minority peoples know this, and resent it. It justifies their protest that from the moment when they were included in the Rumanian state they have been consistently treated as enemies, and never approached as friends.

The economic position of the province is such as might be expected in a region in which fully three-quarters of the total farms are of less than 20 acres in extent, while less than 1 per cent of the area is comprised of estates of more than 200 acres.

## Economic Exploitation

The Bukovina is essentially a peasant land; there are no employed agrarian peasants, although a few in the smallest class, farming an acre or less "on their own," eke out a living by working for the richer farmers. Such workers are paid from 7½d. to 10d. for a day of ten to twelve hours—which is incidentally, the lowest rate of payment for any employed workers in non-Russian Europe.

In former times the economic mainstay of the peasantry was corn, sugar-beet, and potatoes used in the manufacture of alcohol. Now only two sugar-beet factories are working, and even the drink trade is none too healthy, which may explain why the Czernowitz authorities banned a Ukrainian newspaper, published in the Bukovina, for warning the peasants against drink—on the ground that, as alcohol is taxed, any propaganda against drink is propaganda against the Rumanian government!

The Bukovina participated, with other Rumanian provinces, in the redistribution of land which followed the war. But whereas in the Regat the Rumanian peasants undoubtedly benefited from that reform, in Bukovina the section of the peasantry of Ukrainian nationality found their claims relegated to the end of the list, after the names of Rumanian officials, doctors, politicians, and others who hastened to take advantage of the "land racket" which promptly developed. To those non-peasant applicants went most of the land taken over in the Northern Bukovina, and the land-hungry Ukrainian peasantry was left to choose between the alternatives of remaining landless or purchasing small holding from the new owners at high prices—and by means of loans borrowed at 30 to 40 per cent interest. Many chose to buy, for the immediate post-war years were the most prosperous the Bukovina has known for two decades. Today those same peasants are saddled with mortgages and debts amounting to from £40 to £60 per hectare.

In 1932 the Bukovina produced about 200 000 tons of cereals, including 83,372 tons of maize and 44,304 tons of oats. It was unfortunate for the peasants that the wheat crop of that season was poor, for internal prices rose temporarily owing to a prohibitive import duty, from 1,900 lei per metric ton to 6,000 lei—a reflection of the poor crop. The only effect of this fortuitous "scarcity price," however, was that when flour disappeared, and mamaliga once more became the mainstay of life among the population.

The Bukovina is a land of dwarf farms. Only 1 per cent of its farmers own over 250 acres; 15 per cent of the farms only are in the 60-120 acre class; another 10 per cent own from 25 to 50 acres; while the remaining 75 per cent farm from 2½ to 25 acres. Many of those holdings are the property of Rumanian colonists, transplanted from the Old Kingdom to regions formerly occupied exclusively by members of other races.



## TARAS SHEVCHENKO

(From the lecture, "Short Survey of Ukrainian Literature," by Dr. Arthur P. Coleman, Columbia University.)

BACK to Russia now leads the trail of Ukraine's story, for it was out of Kiev district that there came in the second decade of the 19th century one who was to become Ukraine's finest poet and her noblest spirit, Taras Shevchenko. Born on the 9th of March, 1814, in the village of Morintsi in the district of Zvenihorod in Kiev vicinity, Shevchenko began his life in a peasant hut and as the son of a serf. His life, thus begun, was symbolic from the first of the Ukrainian destiny. To the end it remained symbolic.

At the age of nine Shevchenko lost his mother, and in his twelfth year he was left a complete orphan. The hard life of a community herdboy stretched out before him. But young Taras could not reconcile such an existence with his dreams. He learned, therefore, to paint holy pictures, taking his lessons from an iconographer who gave the boy the hardest and the least skilled work to do. Finally, having been able to buy himself out of serfdom through the help of artist friends, Shevchenko left his native village. He entered the Art Academy in St. Petersburg and there became the most beloved pupil of the great artist Bryulov. In exile from his beloved Ukraine, Shevchenko yearned to visit it again. His dreams were realized in 1843. His return to Ukraine was a triumphal journey, for he was greeted in his homeland as the brightest hope of the Ukrainian race.

### Shevchenko the artist

At this time it was Shevchenko's ambition to publish a comprehensive artistic work on Ukraine in pictures. For such a work he actually received a commission from Kiev, and toward its compilation he set about at once collecting ethnographic material, making etchings of churches and old monasteries, looking over ancient graves. In 1847 this ambitious work was cut short. Shevchenko was imprisoned by the agents of the tsar for participation in the program of the Brotherhood of Cyril and Methodius. On his person there was found, when Shevchenko was examined, a fragment of his poem, *The Dream*.

### ... the poet

*The Dream*, as its name suggests, is a vision of the times in which the poet lived. Its most beautiful lines are those in which Shevchenko finds himself awakening to the beauties of his own Ukrainian landscape:

"Dawn! Flying, I watch it from above...

Along the rim of heav'n its blazing heralds run,

While song of nightingale from some dusk-haunted grove

Welcomes the sun.

A breeze blows tenderly and cool,

Steppe land and field alike in azure haze are dreaming.

Deep in the gorges and above each pool

Young willow shoots are greening.

Heavy with ripened harvest hang the fruit trees,

The poplars, slender, straight and tall.

Stand like watchful sentries,

Talking together, back and forth they call.

Around it, 'round this land, as morning breaks,

Garlands of flowers twine anew,

And everything turns green; it wakes

To bathe itself in morning dew.

Then, radiant and fresh, it goes To meet the sun.

No end of this the far horizon shows,

Nor hint of source from whence 'tis sprung.

And none can mar the beauty of the place

Nor add a cubit to its perfect grace.

What is then?... poor soul of mine!

Whence comes such pain?

My soul, tortured with woe,

Why do you weep in vain,  
Why sorrow so?

Do you not see?

Do you not hear the people cry?  
Then look... and know... While I shall fly

Beyond the azure clouds into the upper air;

There is no justice, right, nor mercy there,

No laughter can be heard, nor even tears...

### Plight of the Ukrainian people

Shevchenko then paints with bitter strokes the plight of the Ukrainian folk... how they tear even the skin from the poor cripple's back when they snatch off his ragged jacket, all because, forsooth, he can pay no tribute to the fattening, upstart squire; a widow, he sees, crucified because she can not pay her head tax; the bright hope of some family, the only child, a son, he beholds, shackled and dragged off to the army; a child, its belly swollen with hunger, he sees lying beside the fence while its mother cuts the grain of the rich squireling; he sees the unwed mother disowned by her family, cast out by the young squire who is responsible for her plight, stumbling along like a dying person, swaying with dizziness... and he cries,

"Does God see, from behind those clouds,

Does he see our tears, our ills? Perhaps he sees, and helps...

Like yonder hills

That stand eternal, drenched

In human blood..."

### Shevchenko's death

For punishment Shevchenko was made a common soldier in the Imperial army and exiled to Orenburg, where he was forbidden the solace of painting or of writing. Ten of the best years of his life Shevchenko spent in this bitter exile, and from it he returned a broken, grey, old man. He settled in St. Petersburg among friends, dreaming always of the time when he would retire to Ukraine. But death followed exile too swiftly. On the 10th of March, 1861, Shevchenko died. He was buried, as he had wished to be, "on the broad steppe of dear Ukraine."

### His education

Shevchenko had very little formal education except what he gave himself. He wrote in Ukrainian because he knew that language as he knew no other, and because he drunk in with his mother's milk an abiding love for everything that the Ukrainian tongue carried in it. As he grew older he tried to familiarize himself with world classics, reading as many as possible of them in the original. To this end he learned Polish from a girl in Wilno, so that he could read Mickiewicz and Bohdan Zaleski, the latter, like himself, a lover of the Ukrainian landscape. The English, German and French classics Shevchenko read in Russian translations.

### Haydamaki

Shevchenko's first great work was his *Haydamaki* (1841) [which Prof. Manning has just translated], a long poem in eleven cantos with a prologue, an epilogue and an introduction. Its theme is the terrible massacre of 1768 when the oppressed Ukrainian peasants on the west bank of the Dnieper rebelled against their Polish overlords and under the leadership of Zaliznyak and Gonta caused a gory night. For this Shevchenko obtained material from old people in his village who had actually gone through the massacre. From his grandfather and from the revolutionary literature dealing with this tragic period he pieced out the whole tale.

From such purely Ukrainian themes and sympathies Shevchenko quickly turned to a broader world. His naturally peaceful and sensitive soul became filled with a great pity for all suffering Slav humanity. His poem *The Dream* is the fulfilment of this broadly human sympathy. It is a protest, done with burning pen, against all

## UKRAINE AND HER NATIONAL NAME

THE name of Ukraine, which has nowadays attained the widest application of all the historic names of the country, vies, as to its age, with the names of many countries in the Old World.

It makes its first appearance in the 12th century, and is quite often mentioned in the 13th century. The word had then the meaning of a frontier country, with the connotation of wide, thinly settled spaces, with freedom for everybody of courage and initiative. This connotation is still preserved in some of Ukrainian folk-songs.

In the course of the 15th and 16th centuries, the name reappears, often joined with the name of some Ukrainian province. With the development of that peculiarly Ukrainian national defense against foreign invasions, known as Kozakdom, these free frontier territories became the very center of the Ukrainian national life, and as a consequence of this the name of Ukraine assumes the importance of a geographical name for the country situated on the middle course of the Dnieper river. The inhabitants of Ukraine came to be known, during the 16th and 17th centuries, as the Ukrainians. In the proportion as the Kozaks extended the domains under their control, the name of Ukraine became applicable to farther and farther western provinces. During the wars of Hetman Khmelnitsky against Poland it was applied even to the province of Galicia and Hetman Vihovsky demanded from the Swedes that they recognize his rights to "entire ancient Ukraine, or Rus' where there is still preserved Greek faith and the people speak that language, which is as far as the Vistula river."

In those days the name of Ukraine was known in Western Europe. It was popularized greatly by the "Description d'Ukraine" by the French engineer Beauplan (1649) and his great maps of Ukraine. The name of "Ukrainian" was coming more and more into use to denote the people and the language.

With the occupation of Ukraine by Russia, however, an official pressure was instituted against the

names of Ukraine and Ukrainians as expressive of separatist tendencies. The name of Russia was officially introduced to denote the tsarist empire, and the name of Little Russia was substituted for Ukraine, to insinuate the close connection with Muscovy, which now was named Great Russia.

The old names of the country and people refused to die, and attained a real revival in the period of democratic nationalism, following the French Revolution. Because of the persecutions of the name of Ukraine it became the rallying designation of all who worked and fought for the preservation and development of the Ukrainian people culture. In spite of various persecutions of the name it was finally established as the national name in the consciousness of the people themselves.

That it was not known abroad was greatly due to the lack of official recognition of the name. Before the World War that name was not fully recognized even in Austria where the Ukrainians enjoyed greater political freedom than under Hungary or Russia. The governments of the succession States likewise refused it official recognition, with the exception of Soviet Russia, which granted the name of Ukraine an official recognition in the Ukrainian Socialist Soviet Republic, and then again, in 1939, in the Western Ukrainian Socialist Soviet Republic. In 1938, it won a temporary recognition in the new name of Carpathian Ukraine, but it was soon terminated with the occupation of the country by Hungary, in March 1939.

Of other historic names of the country, some are already forgotten, as the name of Slovans, which was used to denote the people of the territory now called Ukraine in the period of the first Slavic colonization of Ukraine. Another name, Rus', is still preserved, as it was often revived either in its pure form, or in various derivative adulterated forms (such as Ruthenians, Ruthenes, Rusnyaks). Because of its adoption by the Russians, the name of Rus' is falling into disuse among the Ukrainians.

## YOUTH and THE U.N.A.

### An Open Letter

Dear Reader:

Are you a member of the Ukrainian National Association? If not, have you ever seriously thought of joining this six-million-dollar fraternal order? The U.N.A. offers much to its members where benefits and privileges are concerned. Young members have several added privileges, having been given opportunity to participate in the U. N. A. sports program and to form youth branches. College and university students may receive stipends upon proper application for same. Members who are suffering from incurable sickness may apply for sick benefits. Young members may receive *The Ukrainian Weekly* gratis, if they so desire. These are but a few of the advantages enjoyed by U.N.A. members. Since 1894, when the U.N.A. was founded, its members have realized many benefits through the medium of fraternalization, upon which principle the U.N.A. is based. Surely this is deserving of your consideration.

Oppression. "Rare, in world literature," says the Czech critic Machal, "are such bold and aggressive political songs as Shevchenko's *The Dream*."

Thus Shevchenko's poetry, born of the folk poetry and of the soul of Ukraine, written with the highest artistry yet with Biblical simplicity, was dedicated to the extermination of what to the poet was the greatest evil in the world, human bondage, particularly the brand the Russian Empire was most familiar with, serfdom. It is not strange that the poet was crucified for his dream of human freedom.

As it is only natural that you and your loved ones be protected in the event of sickness and death, would it not be wise to seek this protection in an organization founded by your fellow Ukrainians? The U.N.A. offers several types of fraternal insurance protection at rates favorable to those of large commercial companies. After only two years of membership you will be entitled to receive dividends, whereas in most companies you have to wait three years. The U.N.A. charges only 4% interest on loans against certificates, and all certificates have cash surrender, paid-up and extended values after being in force three or more years. The U.N.A. is considered to be the most financially sound organization of its kind in this country, and is licensed to do business in all States where there are a considerable number of Ukrainians. It has several branches in Canada, where it is also licensed. You cannot make a mistake by joining the U.N.A.

At this writing the U.N.A. has 456 branches, a considerable number of which are composed of the youth. More than likely there is a U.N.A. branch in your locality. Why not write me and investigate? I will answer all your questions promptly and in full, and will send you a booklet containing additional facts and information regarding the U.N.A. You will be under no obligation whatsoever, so please feel free to write at any time... though it would be best to write while all this is still fresh in your mind.

May I have the pleasure of hearing from you in the near future?

Fraternally yours,

THEODORE LUTWINIAK,

Post Office Box 83,

Jersey City, N. J.



## AND CHRONICLE SMALL BEER

**TWO HEARTS IN WALTZ TIME**  
The lights grow dim and the violins cry,  
She cuddles close with a tender sigh;  
Cheek against cheek, you glide as one—  
Two hearts beating in unison.

But that's not the way it works out at all  
When a girl as ridiculously small  
As mine steps out on a ball room floor  
With me (I'm built like a semaphore).

When the lights grow dim and the violins wail  
It's a subway crush on a minor scale—  
Her arm gets twisted out of its socket  
And her face is jammed in my weskit pocket.

She's lost in the mob—just her voice I hear  
While I dance around in the stratosphere.  
It may be romantic waltzing about  
But we make out better sitting them out.

### Answers To Fit Any Occasion

Stick-em-up!"

Ans. No!

"Wanta ride, baby?"

Ans. (Opinions differ as to this one.)

"Lend me ten dollars."

Ans. Sure. (How do you like that one?)

"How old are you, Peggy?"

Ans. 43 years old. (We feel it necessary to explain that Peggy is a big green parrot.)

### BOOK SUPPLEMENT

(Following the trend of the various digest magazines, as an added attraction for our readers we are publishing—in a slightly condensed form—several of the present best sellers so that our readers—both of them—may keep up with the current books with the minimum effort.)

#### GONE WITH THE WIND

"Goodbye"  
(The end.)

#### HORSE AND BUGGY DOCTOR

"Giddap!"  
(The end.)

#### KITTY FOYLE

"Meow!"  
(The end.)

### MOSTLY FRANKLIN

...Harvard overlooked a good bet when they let Roosevelt graduate without putting him in the backfield. Even today you can't tell whether he's going to pass or run.

...The Republicans are wondering what Roosevelt is going to do, but they're not wondering about him half as much as the Democrats are.

...The situation: Roosevelt has been preserving silence and the candidates who have been talking a lot aren't saying much either.

...The Republicans and conservative Democrats are a bit unreasonable. They want Roosevelt to pay as he goes—and to go almost at once.

...Overheard at the Bankers' Club: "We've had only two Roosevelts as presidents but they raised so much hell they seem like a dozen."

...Well, we never had winters like this under Coolidge or Hoover.

ETAOIN SHRDLU.

### CHESTER, PA.

Youth Branches 391 and 394 of the Ukrainian National Association are cooperating in holding a U.N.A. ORGANIZATIONAL MEETING on SUN., MARCH 10th, beginning at 2 P. M., at the Ukrainian American National Home, Fourth and Ward St., Chester, Pa. Mr. D. Halychyn, Recording Secretary of the U.N.A., will attend as a guest speaker. All young people of Chester are invited to attend.

## TASKS FACING UKRAINIAN CONGRESS

**E**ARLY in May a Ukrainian-American Congress will take place in Washington, D. C. It meets at a crucial moment; at a time which demands serious thinking of the present situation. It is hardly an exaggeration to say that the world stands today at the crossroads, wavering between the right and left, uncertain as to what step to take next. Truly, this is one of the most crucial periods of modern history. This is an age of stress and strain, confusion and uncertainty, of profound economic and social change. It is an age calling for scientific preparation of national affairs. More than ever the Ukrainian people need to undertake a thorough study of their problems and aims so as to have a firm foundation for future action.

Born out of the deep need of the hour, the Ukrainian-American Congress should rally the Ukrainians as they never have been rallied before, strengthening the Ukrainian spirit, and bringing about a closer understanding between the Ukrainian people of the problems facing them and the methods to meet them. Petty differences should be cast aside and in its place unity and cooperation should prevail. All organizations, large or small, should participate in the coming Ukrainian-American Congress so that at a decisive historic moment Ukrainian representation will not find itself in the wrong hands, not representing the real aspirations of the majority of the Ukrainian people.

The Ukrainian people have paid dearly for the lack of unity and cooperation at the close of the World War when the peace negotiations took place. By now we should have removed this fatal disease, and as yet we have not. It is difficult to understand why Ukrainian organizations have not cast aside their petty differences and established a united front for the sake of questions of common interest. From the standpoint of political effectiveness this would seem the only rational method of work. This does not mean centralization at the expense of the individuality of every group and body involved, but there are questions in which the common interests of the Ukrainian people strongly demand an improvement of the archaic methods prevailing at present. Rather, it means that bodies, groups and organizations should be united, and pooling their forces toward a common goal. Actions should be coordinated to avoid damaging our own cause.

No Ukrainian group should dissent in participation in the Ukrainian-American Congress. No matter what difference of opinion or thought they hold, they should join in and freely discuss fundamental issues of the Ukrainian cause. They can do so without yielding their stubbornly guarded independence of thought or action. They can issue counter statements and facts should any new formulas set up by the Congress imperil the Ukrainian situation.

Unity which is built on a jointly formulated program is always a gain. Pseudo-unity which is based on concealing and beclouding the fundamental problems of a people has no value. Such a unity can cause a disastrous break at the very moment when unity will be needed most. The Ukrainian-American Congress should be a unifying force—bringing the people together for the purpose of setting up their common representatives and executive instruments to watch over their common destiny and act in their behalf. It is the dread of having to share responsibility with others that makes certain Ukrainian groups so ingenious at inventing methods of eliminating the real substance of unity.

Before the Ukrainian-American Congress lies much work. It should achieve more than mere words and good feelings. Its real task is to suggest, to discuss, to stimulate, to set in motion a whole net-work of concrete activities, and to coordinate these activities toward a well-

defined goal. Upon the Congress will rest the responsibility of clarifying and defining its program in relation to conditions in Europe. Upon it also falls the formulation of aims and the establishment of committees or executive bodies to achieve these aims which call for the most active methods of approach and the widest Ukrainian support. It should prepare for direct cooperation in the preparation of material to form the basis of Ukrainian demands when war comes to an end in Europe. For even though the world may not as yet be prepared to weigh the Ukrainian demands, they must be raised as our own beacon light in the present darkness of undefined aims and beclouded issues. The question arises, however, whether the Ukrainians can base their demands on the right of minorities to self determination and independent existence as heralded by President Wilson's 14 points, or must we defend our demands by formulating new principles in keeping with the modern school of political thought.

Above everything, at this Congress, some means must be made of coming to a general agreement regarding our efforts toward attaining what the Ukrainians hope to achieve at the round table of peace negotiations after the present war ends, as well as to reach a common understanding as to what constitutes the means of achieving these aims. It is not too soon to undertake the study of the problems and issues which will confront us in the future.

Whatever the Ukrainian-American Congress formulates it should be more than in the names of the various bodies, groups and organizations represented through the delegates. It should be the official spokesman of the Ukrainian people, clearly defining the Ukrainian cause and voicing the aims and issues involved.

It is hoped that the Ukrainian-American Congress will result in bringing about unity and cooperation of the Ukrainian people so that when a new peace conference takes place and various other groups are represented, the Ukrainians will not bring upon us the shame of countless Ukrainian delegations but will be able to present a united front, and present the Ukrainian cause in a fashion customary with governments and peoples who have to bring important issues to the world's attention.

The gathering at Washington has an important role to play. Whether it enacts it as such is yet to be seen.

MARY KUSY.

### NEWARK, N. J.

Two interesting talks about Taras Shevchenko, "the outstanding incarnation of the national genius of Ukraine," will be given this Monday evening, March 11, beginning at 8, at the Ukrainian Centre, 180 William Street, by Theodosius Kaskiw in Ukrainian, and Stephen Shumeyko in English. They will be followed by a general discussion. The lectures are part of the cultural program of the Centre. All young Ukrainian-Americans are cordially invited to attend. Admission is free.

### PHILADELPHIA, PA.

CONCERT in Honor of the Greatest Ukrainian Poet Taras Shevchenko sponsored by the Ukrainian Youth Chorus SUNDAY, MARCH 17, 1940, beginning at 7:00 P. M. Ukrainian Hall, 849 N. Franklin St., Phila., Pa.

### NEW STARS!

Singing Sisters STELLA and MARY BODNAR, Pupils of famous vocal teacher Madame Xenia Vassenko, Moscow Opera House Primadonna. Appointments by telephone only. ENdicott 2-9711, 230 W. 75th St., New York City.

### ELIZABETH, N. J.

TONIGHT 12th ANNUAL DANCE TONIGHT sponsored by Elizabeth Boyan Choir at Ukrainian National Home, 214 Fulton St., Eliz., MARCH 9. Leo Birch & his Rhythmiers. Commencing at 8:30 P. M. Admission 40 c.

### DR. WACHNA TO MARRY

Beside having given our youth a better understanding of their many problems as young Americans of Ukrainian descent, the conventions of our several youth leagues have also created many friendship among them. In some cases such friendships between members of the opposite sexes have ripened to love and eventually to—marriage. One such marriage, that will take place tomorrow, had its origin in the meeting of two young people, one from the U. S. and other from Canada, at the sixth annual congress of the Ukrainian Youth's League of North America, held over the 1938 Labor Day weekend in Pittsburgh. The two are Stephanie Dmytriw of Baltimore, Md. and Dr. Anthony T. Wachna of Windsor, Canada. They will marry tomorrow at St. Michael's Church in Baltimore. Immediately after the ceremony a reception will be held at Mount Royal Hotel, Calverton Street and Mount Royal Avenue, Baltimore.

Both are of Ukrainian parantage. Miss Dmytriw, daughter of Mr. and Mrs. Michael Dmytriw, was born in Baltimore, finished college there, worked four years as secretary at the International Centre (YWCA), is a member of the U. N. A., and has been active in Ukrainian-American activities, including folk dancing.

"Tony" as he is known to his close friends, is the son of Mr. and Mrs. Theodore Wachna of Gardenton, Manitoba, Canada. He is a member of the U.N.A. and a contributor to the "Ukrainian Weekly." With the aid of his parents he received a B.A. and M.D. (1937) at the University of Manitoba, after which he took post graduate work at the New York Flower Fifth Avenue Hospital. He has been practicing in Windsor since 1938. One of his brothers is Dr. Elias Wachna, a dentist in Toronto. Two younger brothers, Boris and Teddy, are at present studying for dentistry and medicine respectively. Altogether he has fourteen brothers and sisters. His father has lived in Canada for the past forty five years.

After the first of April the young couple will reside at 1106 Lincoln Road, Windsor, Ontario, Canada.

### Northampton to Have Dance

Russell Demchuk writes that the Ukrainian American Youth Association, Branch 442 of the U.N.A., has just completed arrangements for its first informal dance, to be held on Saturday, May 11th, in St. Joseph's Ballroom, located near the corner of West 12th and Newport Ave. in Northampton, Pa. Due to many requests, Gus Podraza and his orchestra, Hazleton's WAZL broadcasters, will work out the music program. The affair is to start at 8:00 P. M.

### NEW YORK CITY

**SOMETHING NEW!** Painless education! Come to our Ukrainian Information Please Program, sponsored by the Educational Department of the Ukrainian Youth's League of NA, on Friday, March 15, 1940 at the International Institute, 341 E. 17th St., New York City, at 8:00 P. M. sharp. We will have a board of experts—consisting of Daniel Slobodian, Walter Michaelson, Roman Lapica, Michael Piznak, Stephen Shumeyko—who will try to answer the questions popped at them. If they can't, it will be up to the audience. No admission charge.

### NEW YORK CITY

Come and learn something about Taras Shevchenko, hear some of his poems in song, and honor his memory, at the SHEVCHENKO COMMEMORATIVE EXERCISES, tomorrow, SUNDAY, evening, at Carpathia Hall, 217-219 E. 6th St., beginning 7:30. Addresses by Dr. Luke Myshuha and Waldimir Semonyna. Choral numbers by Ukrainian Choir of St. George's Church; under T. Onufryk. Soloists: P. Ordynsky and Stephanie Turash. Admission 75 c and 50 c.—Ukrainian Central Committee of New York.