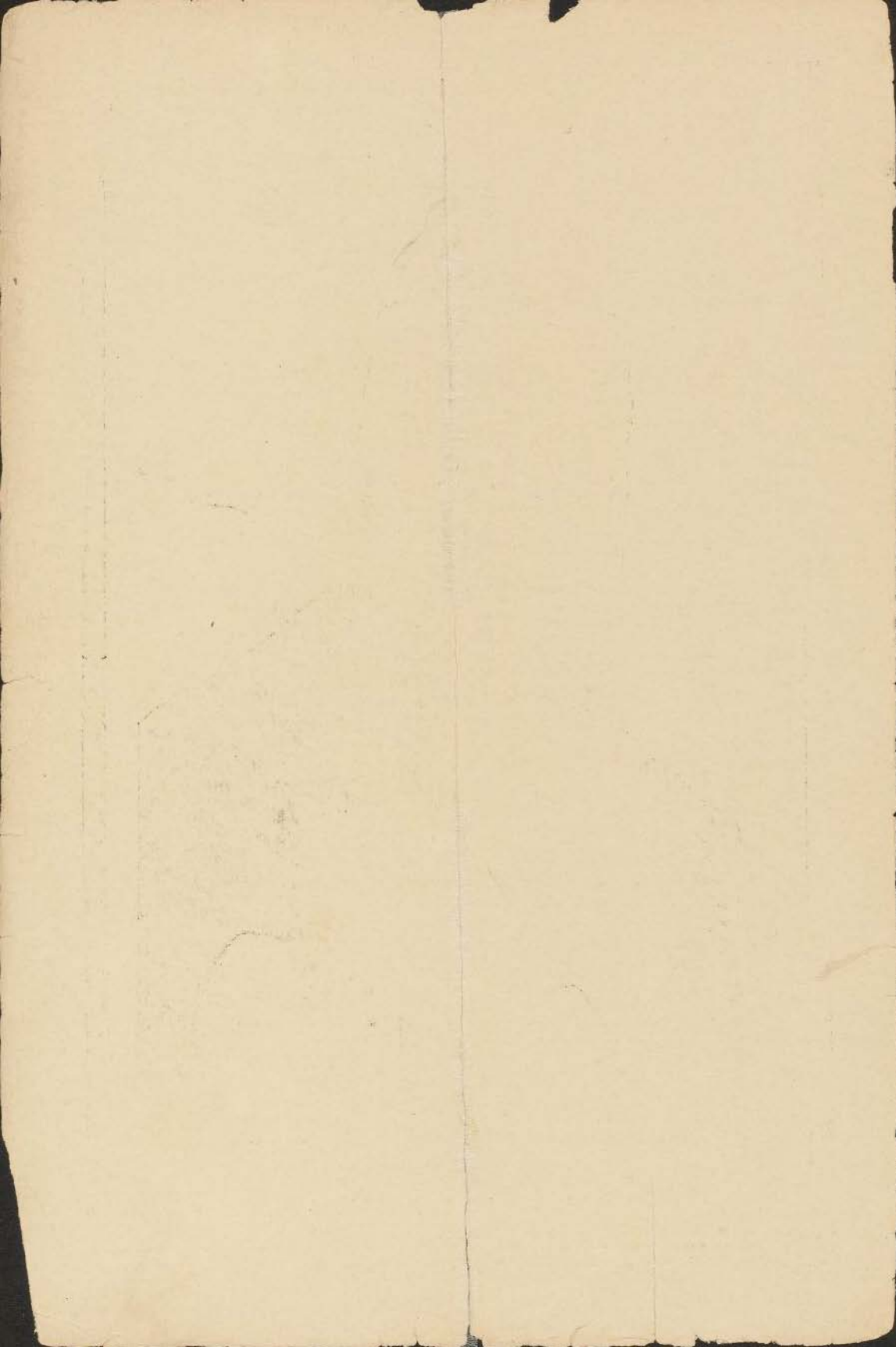


IN MEMORY
... OF THE ...
ONE HUNDRED ANNIVERSARY



OF THE BIRTH OF
TARAS SHEVCHENKO

NEW YORK, MAY 30, 1914



The Forgotten Nation And Its Prophet

By ANTONY CURKOVSKY

Among the various Slavic races the Ruthenians, or as they call themselves the Ukrainians, take the second place according to number.

Thirty-five million in number, they inhabit the land from the River San and the Carpathian Mountains to the banks of the Don River, and Black Sea, and north to the Neman River.

This nation from the earliest ages has always occupied itself with tilling the soil and its history is extremely rich. Nevertheless, the civilized world of to-day, knows little of this old, cultured nation, perhaps even less than of some small tribe occupying an unfrequented corner of the world. This is due to the fact that to-day the Ruthenians (Ukrainians) do not possess an organized Kingdom of their own.

At a very early stage, as in the 14th and 17th centuries respectively, they lost their political independence and were erased from the map of Europe as a political power.

The very beginnings of the organized Ruthenian Powers of which mention is made in the Byzantine and Arabian chronicles, reach back to the 9th centuries, B. C. Their capitol was the pre-historic city Kiev situated on the majestic River Dniepr.

Through centuries the Ruthenian Knights of Kiev expanded their power over all the surrounding Ruthenian townships and in

this way formed a strong and powerful "State." In this state each township was governed by its own Knight, who was subject to the power of the Great Knight who ruled over Kiev.

In the midst of the most flourishing Ruthenian power, 1240, hordes of Tartars passed through this country dealing such a deadly blow, that Ruthenian never regained former supremacy, and in the course of four score years passed from Tartaric subjection to that of the half barbaric Lithuanians.

Here again was repeated the history of ancient Greeks and Romans. The Ruthenians politically conquered by the Lithuanians, reconquered their visitors in culture. In a short space of time the Lithuanian Knights accepted the tongues and customs of the Ruthenian and the Ruthenian language became the official language of the Lithuanian Court and the Lithuanian Knights changed their titles to "Lithuanian-Ruthenian Knights."

Neighboring Poland for a long time, dreamed to take the fertile and cultivated lands of the Ruthenians, but in power she could not compete with the newly recovered strength of the Lithuanian-Ruthenian power.

At last Poland reached her goal through the personal union so-called "Union of Lublin, in 1569, P. C.," which joined the Polish-Ruthenian-Lithuanian lands under the sway of the Polish Kings.

Under the new reign the free Ruthenian people fall into serfdom. The Ruthenian nobility are assimilated—the schools fall and the national church falls.

In the moment of their greatest downfall, there appears on the scene the rebellions Cossacks.

The Cossacks, a "Military Order," was made up of those who ran away from the oppression of the Polish Nobility to the steppes of the Ukraine, where they found their sought for freedom. The beginning of this Order was formed in the 14th century. During the following 150 years this Military Order grew to such proportions that the Polish Government asked for help against the Turks and Moscovites many times, and were given help in numbers reaching 40,00 strong.

In the 17th century the Cossacks under the leadership of the Hetman Bohdan Chmielnicky, broke out in bloody riots against the unbearable oppression of the Polish Government.

The Cossacks gained their end, rid the Ruthenian land of the Polish Noble elements and so weakened the Polish power that her downfall was brought on about one hundred years later.

Ruthenian-Ukrainian country now became really an independent power. But Chmielnicky in moment of his supremacy made the serious error of putting, according to the treaty made at Perijaslav, in 1654, the free Ukrainian under the protectorship of the Moscovit Czars.

The Moscovit autocrats immediately after the death of Chmielnicky through intrigue and treason ruined the self-government of the Ukraine. What is now being done to Finland was done to the Ukraine 300 years ago.

For the last time under the Hetman Mazepa in union with Charles the 12th King of Sweden, they revolved against the Moscovites, but at the battle of Poltava the war ended disastrously for the Ukraine.

Moscovia ruins the last support of the self-government of the Ukraine "Zaporozska Sich," where was the center of the Cossack Order, the people are put in servitude, all the Ukrainian schools are closed and the National Church is put under the control of the Moscovit administration.

Now begins an intensive systematically planned a "Russification" of the Ukraine and even her name is changed to Little Russia.

A population of thirty million, within their own boundries was forbidden to use their Mother tongue and even the importation of books in their language is denied them. The Ukrainian language was thrown out of the schools and churches.

In this strenuous time TARAS SHEVCHENKO the poet genius lifted his powerful voice.

ТАРАСОВИ ШЕВЧЕНКОВИ
в столітні роковини його уродин.

1814

1914

Program

PART I.

1. March. The following Ukrainian Societies and Brotherhoods of New York and its vicinity, with bands of music, and headed by their banners, will parade through the streets of the city

Zaporozska Sich, Aurora, Unity, Freedom in America, Brotherhood of St. George, Brotherhood of St. Michael, Brotherhood of St. Vladimir, Ukrainian Chorus, Aid in Foreign Land, Brotherhood of St. Andrews, Ukrainian Besida, "Shashkewich" Society, Zaporozska Sich from Long Island, Haydamaka, Freedom, "Shichynski" Society, Bukovina, Sich, Podolian Sich, Young Ukraine, "Kotlarevsky" Society, Holohory, Knowledge Society, Free Cossacks of Lemberg, Union of Countrymen, "Shevchenko" Society, Zaporozze Abroad, Bohorodchany.

The march will end in Webster Hall, Nos. 119-125 East 11th Street, where the remainder of the program will take place.

PART II.

1. Foreword.....Rev. N. Pidhorecky
2. Addresses by the Delegates of various Nationalities.

PART III.

GREAT CONCERT

1. Shevchenko-Verbicky: "My Last Desire,"
United Choruses of Ukrainian and Ukrainian Besida Societies, accompanied by Orchestra.



Program

PART III.

2. Shevchenko: "The Hired Girl,"
Recitation...Miss Z. Fenchynska
3. Shevchenko-Verbicky:
"My Thoughts,"
Ukrainian Chorus
4. Piano Solo.....Miss A. Smith
5. Schurat-Lndkevich: "For You Ukraine,"
Hymn dedicated to the Ukrainians abroad,
Chorus of Ukrainian Besida
6. Lecture on Shevchenko.....Mr. V. Knihinicky
7. Prysorsky: Medley of Ukrainian Melodies,
Orchestra of the Lysenko Society,
Conductor M. Korykora
8. Shevchenko-Lysenko: "Oh Dniپر, My Dniپر,"
Solo Baritone.....Rev. I. Rubinowitch
9. Lysenko: "Dreaming," Violin Solo,
Mr. M. Korykora
10. Shevchenko: "Message," Recitation,
Mr. I. Dobrjansky
11. Shevchenko-Bilikowsky: "Hamaliya,"
United Choruses of Ukrainian and
Ukrainian Besida Societies, accom-
panied by Orchestra and Recitation
12. B. Lepki: "On Taras Hillock,".....A Scene

ENDING

TABLEAUX

Conductor of Ukrainian Chorus.....Mr. Klymko
Conductor of Ukrainian Besida Chorus and Orchestra...Mr. Korykor

Orchestra Musical Lysenko Society

CONCERT BEGINS AT 7 P. M.

MAY 30,
1914

A son of the soil, he felt strongly the misfortune with which his people were oppressed and poured forth his sorrow in songs and poems.

To write the story of this great soul is to write the martyrdom of his nation because his life was wholly tied up with the misfortune of his beloved Ukraine.

Perhaps there is no other genius in literature who is so closely allied with his people as Taras Shevchenko.

His life resembles the life of the Ruthenian people—one long unbroken chain of tears, sorrow, misfortune, despair, through which pierces not one ray of hope.

Taras Shevchenko was born in 1814, the son of a farmer in servitude.

As a child, being orphaned he bore the sorrows and hardships which are the inheritance of every poor, parentless child.

As a shepherd of the village flock he reached up to light, beauty and ideas.

From this he entered the service, as a valet of the nobleman Engelhardt. Here he became acquainted with influential people who belonged to the cultivated set of St. Petersburg, and in 1838, they bought the freedom of this boy genius for 2,500 rubles.

Now Taras Shevchenko, with the whole passion of his youth, gave himself up to the self-education and spent most of his time painting and writing poetry, and this was the cause of his martyrdom.

Because of his poems, in which he pictured the social misery and misfortune of his countrymen, he was sent in 1847, to prison, and sentenced to life-long military service in the Orenburg Disciplinary brigade in order to make his sufferings more poignant the Czar attached in his own handwriting, a statement, that pen and ink should be denied him.

Through the ten years he endured untold sufferings. Through the intervention of influential people, he gained an amnesty, but three years later, broken in body and soul, by his ten years of servitude, he died in 1861.

His bones were brought to Ukraine and were buried there according to his desire.

"When I am dead bury me
On a lofty, lonely hillock,
'Midst the boundless sea-like steppe.
In my dear Ukraine;
But so that the wide, unfolding plains,
And the Dnieper and his steep, high banks
Are still visible, and that he is heard
As he roars--the "Roarer."

(Translated by Mrs. Voynich.)

His body rests on the high hill and listens to the sad and plaintive wails of the Dnieper, and his spirit has entered to the whole Ruthenian people, and will live as long as beauty and freedom exists.

Finally we must note that the barbaric Russian Government, not satisfied that they martyred the poet while he was still alive, to-day the "one hundred anniversary" of his birth, this 30,000,000 populace is denied the privilege of celebrating, so that they might forget their great poet genius.

Quoting Björsterne-Björson, "The Great Nation Ruthenian-Ukrainian deserves that the sympathies of all the free nations should be with her, and on festival evenings when the Ruthenians on the ground saturated with the blood of their forefathers, sing home-songs, let them know that they are not alone, but that the world far and wide hears them, and let them know that their complaints will awaken our emotions and our feelings will increase until they pass their bounds."

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