



UKRAINIAN WEEKLY



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Vol. II

TWO WEEKS ONLY TO YOUTH'S CONGRESS

Notices of intention to take part in the forthcoming Second Ukrainian Youth's Congress of America to be held in New York City, September 1st and 2nd, at the International Institute—are rapidly coming in from American-Ukrainian youth clubs. We urge those who have not sent in their notices to take part in the Congress to do so immediately, for all reservations and other preparatory arrangements must be made well in advance.

We wish to reiterate that this Congress is open to all American-Ukrainian youth organizations who believe in Ukrainian national ideals, irrespective of the fact whether they belong to the U.Y.L. of N.A. or not. Those of our young people who do not come as delegates, are cordially invited to come as guests.

The registration fee for delegates is \$2.00 per delegate, and it includes a token insignia of the Congress, a luncheon Saturday noon, tea in the evening, dinner on Sunday, and admission to a Gala Dance Sunday evening. Omitting the meals and admission to the dance the registration fee will be \$1.00. Guests will be charged 25 cents admission, but they can also make reservations for the above privileges at minimum cost.

Letters have been dispatched to American-Ukrainian youth clubs whose addresses are known throughout America and Canada. We urge early replies from those who have not answered as yet.

Next week there will appear on these pages the program of the two days' session of the Congress.

Address all communications to Ukrainian Youth's Congress Committee, c/o Stephen Shumeyko, 97 Boyden Ave., Maplewood, N. J.

Executive Board of U.Y.L. of N.A.

"SOVIET PALEA DISE"

In a recent issue of New York Telegram an interview appeared with Mrs. Norman E. Mack, of Buffalo, Democratic National Committeewoman for the Virgin Islands, who has returned from Soviet Russia with definite ideas about Communism.

"After five days in Soviet Russia, I wish that all the discontented people in the United States could go there," she said, describing the terrible living conditions therein, and how the women have to work.

"In Russia all women work terribly hard," she declared. "You've no idea. They work night and day and they sleep in the street cars... and they go from one job to another. They all look hopeless.

"The hotels for foreigners are very good. They take good care of the Americans because they want them to say nice things. It makes you feel badly to see people who haven't anything to live for.

"You do not know how lucky we are who are here. They work like dogs in Russia, but they have nothing. What will be the outcome I cannot figure."

SECOND UKRAINIAN YOUTH'S CONGRESS

In the Spring of last year there was born an idea among a group of active young American-Ukrainians living in Chicago to take advantage of the opportunity offered by the Chicago World's Fair Exhibit and call together from all parts of America a Congress of American-Ukrainian youth representatives. This idea spread like wildfire. Notwithstanding the little time for preparations, lack of finances, the great distances to be travelled by many delegates with the consequent high expenses, young American-Ukrainians flocked from all parts of America and Canada to take part in the First Ukrainian Youth's Congress, held in Chicago, on August 16th and 17th. At this Youth Congress addresses by young people on topics vital to our youth were heard, various projects discussed, resolutions adopted, plans laid for the future, and finally, after two days of intensive work, the delegates wound up their labors by creating the Ukrainian Youth's League of North America.

This summer, this Youth's League is sponsoring the Second Ukrainian Youth's Congress of America, to be held on September 1st and 2nd in New York City,—open to all American-Ukrainian youth representatives who believe in Ukrainian national and American ideals. The League is seeking to continue the task so well begun by the First Ukrainian Youth Congress. It realizes that means must be provided for our American-Ukrainian youth, separated by vast distances, to meet at least once a year, particularly now when our youth is still in its formative stage, exchange its thoughts and ideas, reach a better understanding of itself, get a clearer conception of the ideals and problems of the Ukrainian people, and also to renew its pledge of allegiance and love to America. Without this personal contact the bond that thus far holds our youth together, that of common descent and a desire to see Ukraine become free and independent, stands in danger of slowly disintegrating.

As an organ of the Ukrainian National Association, the Association which was founded by young immigrants and which at all times was interested in the progress of our youth and its organization, we wish this Second Ukrainian Youth's Congress all the success in the world. We perceive the great difficulties it has to overcome, and we also realize that it will not cause any epoch-making changes to appear suddenly in our life. Notwithstanding this, however, we are certain that no matter how it turns out, it will be a definite step leading towards the organization of American-Ukrainian youth. The Congress will help draw closer the various youth clubs and organizations scattered throughout America. It will point out new paths and methods of organizing our youth, and we believe that with the practical experience gained last summer at the first Congress the coming Ukrainian Youth's Congress will leave in its wake many new and beneficial effects.

The holding of this Youth's Congress this summer is but another indication of the revived activity of our Ukrainian youth. Throughout the world this youth is taking an unprecedented active interest in the work of aiding the Ukrainian nation in its endeavors to free itself, and in advancing the Ukrainian name and honor. All this work could be continued on even a greater scale and with better results if it was united, if the Ukrainian youth of different countries was able to work together. Such ties already exist to a degree in Europe, but as yet there are none between the Ukrainian youth in America and that of other countries. Here is then a splendid opportunity, a splendid task for the coming Youth's Congress—to help draw closer our youth here in America with that of Europe, to establish a contact. What wonderful possibilities arise at the vision of such a union. Who knows, but that such a union might someday lead towards the holding of the First Ukrainian Youth's Congress of the World.

TO O. PATRITSKY

(On sending his friend O. P. a photograph of his own homestead.)

By Osyp Fedkovich.

'Tis here, my friend, I first was fondled,
'Tis here I spent my youthful years,
'Tis here I wept and knelt in prayer
And buried in the grave, with tears,
My happiness and inspiration!..
'Tis here I'll reach my destination
And rest my weary head grown numb,
And here I'll wait for him to come!

Translated by W. S.

ENGLISH LORDS PETITION LEAGUE CONCERNING DAMAGES TO "PACIFICATION" VICTIMS

The Ukrainian Bureau in London informs us that a group of English lords and Parliament members have dispatched an inquiry to the League of Nations at Geneva concerning the question—what has Poland done in the way of reparations for damages done to Ukrainians during the so-called "pacification" of Ukrainians in Eastern Galicia (Western Ukraine) by the Polish authorities couple of years ago.

This "pacification" aroused a wave of horror throughout the civilized world because of its unheard-of barbaric brutality. The League of Nations intervened and expressed its wish that Poland should at least pay for damages arising from the destruction of numberless Ukrainian co-operative stores and other property. Poland assented to this, but to this day has not made any reparations whatsoever.

It is hoped that this petition signed by members of the House of Lords and the House of Commons will have the desired effect, that of causing the League of Nations to intervene and prevail upon Poland to execute its duty towards the victims of its merciless "pacification."

GERMANY PRESS REPORTS GREAT FAMINE IN UKRAINE UNDER SOVIETS

According to a front page account appearing in last Sunday's issue of the New York Times the press in Germany has made sweeping accusations that the Soviet authorities are deliberately interfering with the relief work designed to aid the starving millions of inhabitants in Ukraine and other parts of the U.S.S.R.

These charges bear earmarks of having their origin in official circles.

Speaking of Ukraine the Times reports the German press as saying that "large areas in Ukraine already are in the grip of catastrophic famine. One account states that conservative estimates warrant the conclusion that the number of persons who have met death through starvation in the vicinity of Kiev will not fall short of 1,500,000."

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(28)

As mentioned in the previous issue, the leading phase of the Middle Period of Ukrainian Literature was the translation of religious works into the national tongue of the people. The evident purpose behind this work of translating was to bring within the reach of the people's understanding those religious works which hitherto had been open only to the clergy and other educated classes.

The "Personytske Evangelium"

Of all these translated works the one which deserves most favorable mention is "Personytske Evangelium," being a translation from the Bulgarian by Michael Vasylevitch. It draws its name from the Personytska Monastery. But because it was not in printed form it did not attract much attention in literature.

"Biblia Ruska"

Another important translation was the "Biblia Ruska," which came

out in Prague in 1517—1519 from under the pen of Franz Skorena. The author had come in contact beyond the frontiers of Ukrainian lands with the then prevailing Reformatist tendencies and some of them found their way into this Bible. His work was based upon Czech and Church-Slavonic Bibles. Its outstanding characteristic was its mixture of Ukrainian and White Russ tongues.

Still another work of this type was the "Instructive Evangelium," which contained Evangelium texts for each Sunday together with sermons for each text.

First Church-Slavonic Grammars

As already mentioned, the Brotherhood schools placed their chief emphasis upon the teaching of the Church-Slavonic language. But it was quickly realized that if this language was to be properly understood and taught a Grammar and a Dictionary had to be had. As a result of this need, one such Grammar did appear in 1591. Its

author was a teacher of the Lviv Brotherhood School, Arseny. He named his Grammar "Adelphotes."

Arseny's Grammar was followed by another, that of Lawrentian Tustanovsky, in 1596. But the best of these Grammars was the one which did not appear until 1619. Its author was Melety Smotrytsky. For over two centuries this Grammar was used as the leading authority on the Church-Slavonic language not only by Ukrainians, but by Muscovians (Russians) and Serbians as well.

First Dictionary of the Church-Slavonic Language.

But so far no real dictionary had appeared, although the need for one was very great. Back in 1596 a scholar named Zuzany did prepare a Slovene dictionary with explanations and definitions in the national tongue, but it was very short. This small dictionary, however, was used for a much fuller dictionary prepared in 1627 by a famous monk-philosopher of the Pecherska Monastery, Pamva Berenda. He named his dictionary "The Lexicon of Slav-Russ Language, with explanations." Here again the Church-Slavonic words

had their meaning explained in the common, everyday language of the people.

"Litos abo Kamien"

One of the finest examples of religious work was "Litos abo Kamien." It was written by the famous Kievan Metropolitan, Peter Mohela, in the Polish language, as a reply to Casian Sakovitch. The latter was from Halechena (Galicia), where he was the Abbot of the Dubno Monastery. He was a well known ecclesiastic and scholar, and had even written verses for the funeral of Peter Sahaydachny, the great Ukrainian Cossack leader. Sakovitch originally had been "Pravoslavny," and later accepted the ecclesiastical Union with Rome, and also the Latin liturgy. In his "Perspektywa" he had blamed the "Pravoslavny" Ukrainians in their stand against the Union. In reply to this attack Peter Mohela wrote his "Litos," in which he said:

"The Eastern Church does not cease to beg of God for a union (with Rome), but not a union such as the present Union, which drives the people to itself with rods, jailings, illegal measures and various persecutions..."

(To be continued.)

IN SEARCH OF HIS SISTER

(A tale of olden Cossack times)

By ANDRIY TCHAIKOWSKY

(A free translation by S. S.)

(6)

6. Among Friends.

After ascertaining that Pavlush was soundly asleep, Semen the Helpless arose quietly, so as not to disturb him, and went over to the campfire, where the pot was boiling. He stirred the "kasha" and threw into it a good sized chunk of fat.

Seeing Pavlush's horse grazing nearby he reminded himself that it would be best to tether him lest he run away. The horse shied at his approach, but a few softly spoken words quieted him down, and Semen was able to tether him near his own horse. Then untying the cinches of the saddle he pulled it off. Lowering it to the ground he noticed with surprise that it was quite heavy, much more so than the ordinary Tartar saddle. As he dropped it on the ground a jingle was heard. "Aha," muttered Semen to himself, "there must be something in it." Examining it more closely, Semen whistled in surprise. For tucked away in it was a veritable little fortune of gold "chernivtsi" and dollars.

Deciding to examine the find more closely when the boy woke up, Semen picked up the heavy saddle and carried it over to where the boy slept, where he covered it with a blanket. Then turning to the fire he unhooked the pot of the already cooked "kasha" and placed it on the ground. He was just about to put the fire out, when a sudden whinny of his horse interrupted him. He sprang to his feet, and listened intently. A sound like that of horses was heard. Perhaps the Tartars had trailed the boy and now were about to attack? But as the sound of the horses' hoofs grew louder he noticed that it came not from the direction from which the boy had come, but from the opposite side. He heaved a sigh of relief, for he realized that it was probably his expected friends arriving. Nevertheless he held his musket in readiness. A slight knoll prevented his seeing them, as yet.

The first of the horsemen appeared over the rise. Yes, they were his Cossack friends.

"Poohoo! Poohoo!" several of them called out, imitating the owl.

But Semen did not reply, lest he wake up the boy.

"Is that you Semen? Why don't you reply?" one of them called, with a trace of exasperation in his voice. Meanwhile the others had appeared over the rise, riding with the ease peculiar to Cossacks, their lances set in their stirrups, muskets across the saddle, sabres and pistols set in their wide belts. A more formidable and daring looking troop of fighters could hardly be imagined.

Semen ran towards them, motioning them to quiet down.

"Less noise brothers, less noise! Or you'll wake the child!"

"Oho! And where did you get the child from?" one of them queried laughingly. "What have you been up to?"

"Now stop fooling," Semen replied. "This morning this boy arrived on a spent horse. He had escaped from a village which had been massacred and destroyed by Tartars. He was half dead himself. Before I could find out anything more about him and the village he fell asleep. Wait till he has rested well, then we'll wake him up."

"Have you got anything to eat," several voices sang-out in unison.

"I did cook a bit," worried Semen, looking around him, but I had cooked only for five. And unless I miss my guess there is more than fifty of you."

"You guessed it. You'll be an Otaman yet," replied one of the Cossacks. "There is fifty of us. On our way here we met another band under the command of Ostap Triska — do you know him? — and we united."

"Of course I know him. Where is he?"

"How are you Semen?" Triska replied, sliding off his horse. He was a well set up man of middle age, with deep thoughtful eyes, and incredible courage in battle. "Don't you worry about the eats. We'll cook what we need ourselves."

"Have you ridden all night?" asked Semen.

"Yes, since sunset."

The Cossacks looked at the sun. It had already risen high. All around them the dew-laden grass and flowers were steaming. It promised to be a very hot day.

By this time all the Cossacks had dismounted stilly off their horses. After unsaddling them and tethering them to stakes driven in the ground, they proceeded to make a large fire. At each end of it they drove into the ground a large forked stick. Then they laid a lance across these sticks, from which they hung their pots filled with water and "kasha."

A number of the Cossacks, curious to see the boy, cautiously approached the sleeping Pavlush. Among them was an ancient Cossack named "dyid" Panas.

"Dyid" Panas was over 80 years of age, and although it certainly was high time for him to spend the rest of his days in some secure shelter, he, as he expressed, "did not give in to age," but roved with the Cossacks on all their marches and expeditions, playing on his "bandura" and cheering up all with whom he came in contact. He joined one band after another, and was welcome everywhere. True, he could not wield a sabre with the best of them any longer, but he was a wonderful crackshot with the musket or pistol, and gave a good account of himself in battle. In addition he knew how to heal wounds, and in those days that was certainly an accomplishment, and for that reason he was received with open arms by any band of roving Cossacks he chose to join. "Dyid" Panas had campaigned everywhere, in Crimea, Poland, Turkey, Wallachia. Many a tight position he had been in, when escape from serious wound or even death seemed impossible, and yet he always managed to escape without even a scratch. For that reason he was regarded with quite a bit of awe throughout the Ukraine. In spite of his venerable age, he dressed his hair in a youthful style, shaving it and leaving but a tuft of the top which he braided. His moustaches were so long that they reached down to his chest.

"Did you wash the wound?" inquired "dyid" Panas of Semen.

"Yes, I washed it with water and applied some leaves to it."

"That's no good. Wash all wounds with whiskey, for water is often unclean... But we shall see when he wakes up."

"So you say that Spasivka has been burned?" one of the Cossacks asked Semen.

"Well it looks like it," replied Semen. "This morning I saw a great glare in the west. The little chap told me that it had been burned down by the Tartars; but the rest I could not find out as he soon fell asleep."

The Cossack who had asked a question, a trifle younger than the others, with black flashing eyes, seemed to be worried over something. He knelt down by the sleeping Pavlush and began to scrutinize him intently.

"Why, what's the matter," someone asked curiously.

"Eh, don't bother me. I'm from Spasivka myself. I left my mother and father there." Then turning to Semen he asked, "What's this boy's name?"

"I don't know," replied Semen. "I did not get a chance to ask him."

The Cossack continued to sit by the sleeping boy, regarding him closely, as if seeking to place him. Just then "dyid" Panas approached.

"Stop that Cossack!" he said. "Looking at him like that is no good. You may unknowingly bewitch him. Best let him alone. See, the hot sun is shining now right on his face. That's no good. We will have to rig up some sort of a shade for him."

"Dyid" Panas went into the nearby thickets, cut himself two stakes, and stuck these stakes into the ground, over which he hung his coat. In this manner Pavlush was protected from the hot rays of the sun.

"Have you any children of your own?" asked the Cossack who had been asking questions about Pavlush of "dyid" Panas.

"Why do you ask?" the latter queried in turn.

"Well, because you take such good care of this boy."

"Well isn't he some Cossack's son. Who knows what this boy may grow up to be some day."

"But did you ever have children of your own?"

"What matters if I did. Now that I haven't, I am glad to take care of those not my own."

(Continued on page 3)

WHAT PARTICULAR ASPECT OF UKRAINIAN LIFE ATTRACTS ME MOST

By JULIA KUSY

[Honorable mention of Class A (14-19 yrs) of the Essay Contest sponsored by the Ukrainian Youth's League of North America.]

The Ukrainian's Spirit Towards Life

The Ukrainian's spirit towards life interests me very much.

Let us look back to the days of our early ancestors. They endured and suffered many hardships without a complaint or a regret. Time after time barbaric peoples invaded their country, devastated their land and ruined their homes. But still the Ukrainians did not become discouraged, nor did they lose faith. They started to work and rebuild that which was ruined and destroyed. The barbarians had ruined their land and possessions, but they could not destroy the spirit with which the Ukrainians were imbued.

It was our forefathers who always were firm and unswerving and adamant in matters concerning the freedom of Ukraine. No country or people could convince or force them to change their language, religion, and customs. Our forefathers believed that the way to succeed is by hard work. There was no quick way to grow potatoes or raise cattle. The day began with the rising sun and ended after its setting. Often many factors over which they had no control occurred. The weather changes, climate influences, and drought—all conspired to upset their production. Still they worked patiently and enduringly on their land. And yet, with all their domestic trouble, they did not forget about their country. It was their spirit, their heart and their soul that smoothed down all the obstacles and difficulties which confronted them.

Our forefathers with their love, courage, foresight and devotion for their country forged on steadily during those dark moments of

trials and tribulations to pass on to posterity their thoughts, ideals and virtues, so that we, the younger generation, their descendants, might strive for that which was always in their hearts. Freedom for Ukraine.

We owe a great debt to our forefathers who were the embodiment of courage, persistence, tenacity, loyalty, and dependability. For not only did we inherit these characteristics, but also their most outstanding trait: a deep love for their country, which governed and influenced all their thoughts and actions.

We should never forget for a moment their wonderful idealism. It is this quality which gives the truest inspiration to the Young Ukrainian to honor his country.

Moreover, our forefathers left us a legacy of indomitable will, superb courage, heroic faith, and Job-like patience. They left us a spirit of Ukraine which broods in deep silence. This is not the silence of hate or disloyalty. It is rather the quiet gathering of power and strength. When the time is ripe the spirit shall speak and the people shall break loose from the shains of oppression.

And this spirit we are to carry on to the next generation, and guide it to seek through the dimness of centuries a gleaming lining of silver white. It is the lining of Independence, of Freedom.

Let us be inspired by their devotion and loyalty to their country. The record of our forefathers' deeds will not fade away from the memories of young Ukrainians, for the love of human rights is deep in their hearts.

We shall use the long-trodden paths of our forefathers and fathers to reach our destination—Freedom for Ukraine. And on that journey we shall always be imbued with the Spirit of Ukraine.

Jersey City, N. J.

DISASTROUS ALLIANCES

Who will help us when we fight for a free Ukraine?

That is the question that many Ukrainian people are trying to decide. Many Ukrainians think that Ukraine will never be able to get her freedom without outside aid from some foreign country or countries. That may be true, but most nations have their own troubles now, and anyway almost any nation would most likely think twice before attacking such strong opponents as Russia and Poland. And even if any country did help Ukraine win her freedom. What would happen after that? The country that helped Ukraine would most likely want a large piece of Ukraine's rich soil for a reward. And what is still more likely, that country might decide to keep all of Ukraine even as Poland and Russia are now doing.

In the past there have been many alliances between Ukraine and other countries, and a lot of these have proved to be disastrous for Ukraine. I will strive to name and explain a few of the more important ones:

In 1654 Ukraine made an alliance with Russia. At that time the Ukrainian people were worn out with the long wars that they had waged with the Poles, and Bohdan Kmelnitsky thought that if he could get the aid of Russia the Poles would soon be driven out of Ukraine. Accordingly the alliance was made and the Russians swore that they would not tax the Ukrainians, would protect them from the Poles and would not interfere in any way with the Government of Ukraine. The Ukrainians had to promise that they would be faithful to the czar. The result of this alliance was: Russian armies marched into Ukraine pretending that they came to protect the Ukrainians from the Poles. In reality, however, they robbed and plundered Ukrainian towns and cities and built their strongholds all over Ukraine. To crown all this they began to have meetings with the Poles in which they agreed to give Poland half of Ukraine. Thus this alliance was

one of the most disastrous blows that ever befell upon Ukraine, for not until 1917 was the alliance broken.

The next alliance of importance was the Ukrainian-Tartar Alliance. It was made between 1665-1676 when Petro Doroshenko was Hetman. Hetman Doroshenko saw that Ukrainians' two worst enemies were Poland and Russia, and he decided to get the aid of the Tartar Sultan's armies. The Sultan agreed to help the Ukrainians and sent a large army against the Poles. The Tartar army besieged Lwów and after capturing it forced the Poles to give up Ukraine. Once more the Ukrainians were happy, but not for long for no sooner had the Poles been defeated than the Tartars began robbing and killing the Ukrainian people. The Ukrainians had no sooner gotten rid of one evil than another one appeared. It was a long time before the Tartars were driven from Ukraine again. Thus another alliance ended unsuccessfully for the Ukrainians.

Ukraine made still another alliance during the World War, this time with Germany. Germany promised to help Ukraine win her freedom. Accordingly German armies were sent to Ukraine, but instead of helping the Ukrainians they seized the rich land of Ukraine and used the wheat and other crops to feed their armies. They even helped the Russians in their campaigns against the Ukrainians. Thus the 3rd alliance ended as badly as the first two.

And therefore, I think that by now the Ukrainian people ought to know that if Ukraine is to become a free nation the Ukrainian people themselves must make it free. And to do this the Ukrainian people all over the world must unite themselves and strive for a free Ukraine. Thus when the time comes the Ukrainians will be able to show a solid front which no enemy will be able to withstand.

WALTER SKASKIW,

Age 14,

R. F. D. 1, Little Falls,
N. Y.

IN SEARCH OF HIS SISTER

(Continued from page 2)

"Say, why don't you two stop chattering," someone from the group sprawled around on the ground called out. "Who's business is that if somebody has children or not. It would be much better for us to have some fun while we are here. Come on, let's dance, for who knows what tomorrow will bring."

"Now listen comrade," Semen said in very exasperated tones, "don't talk so loudly, for you'll wake up the boy."

"What the devil is that boy to us," replied the other, his voice rising in anger. He was a newcomer to this particular troop, distinguishing himself chiefly thus far by his short temper and ability to execute the most difficult dance steps.

"Dyid" Panas approached them from his horse, carrying with him his "bandura." He sat down calmly among them, and struck a few preliminary thwangs on the strings. The others crowded around him, to hear all the better. Panas struck a chord, and then launched into a long Cossack "duma."

All were quiet save the hothead who wanted to dance. Refusing to sit down he capered around the grass, now leaping high into the air, now doing the "preshyidi," and occasionally spitting through his

teeth...

But he did not dare to break up the singing. Finally tiring of dancing by himself he went off and lay down on the grass...

All was quiet. The "duma" was long in itself, but the way Panas sang it was even longer. All was quiet. Even the birds in the vicinity seemed stilled. The voice of the singer, now low, now quavering on the higher notes, sang of the woes as well as of the happy moments of a Cossack who had gone to wars. An occasional deep sigh from among the listeners eloquently testified that the singer had touched a responsive chord in someone. Some of the younger Cossacks' eyes grew misty as they recalled their home, their loved ones, their friends, and perhaps even a sweetheart. Who knows whether they would ever see them all again...

The sorrowful strains of the "bandura" throbbed on and on...

A few of the older Cossacks, sleepy from the lack of sleep the previous night, dozed off...

Finally the song came to an end. "Dyid" Panas struck one deep chord. Its echoes rolled and re-rolled, growing fainter and fainter...

All arose, stretching, their spirits subdued, still under the spell of the "duma."

Meanwhile the "kasha" had cooked. Its appetizing smell revived

their spirits. All began to eat.

"Dyid" Panas felt happy. For here he had by his singing and playing avoided what seemed like the beginning of a good quarrel. He looked around to see what that hothead who had wanted to dance so much was doing. And there he was, lying flat on his back, his mouth widely agape, snoring so stentoriously that even the birds in the vicinity seemed stilled in wonder. "Dyid" Panas smiled to himself.

"Where the devil does he get the ambition to dance," he asked. "Here he was travelling all night, now he's snoring like thunder, and still he wants to dance!"

"Huh, don't you know him. Why, that man will even dance on top of a grave," another replied. "Once, I remember, while we were on a march, we stopped at a certain place for the night. He was placed on guard. Everyone was so tired that he fell asleep as soon as he lay down. And do you know what this fellow did? Practically all night long he danced on the wide moonlit steppe, while the others slept."

All laughed. One of them added: "Yes, he can dance. But he can also lead the Tartars a merry dance too. You should see him in battle. A regular whirlwind I tell you."

"Come now, Petro, tell us something," one of the Cossacks

turned to the one who had seemed to be so interested in Pavlush.

"I can't because I'm eating," Petro replied.

"What's the matter? Can't you eat 'kasha' and talk at the same time?"

"Not if I want to keep my 'kasha,'" Petro replied laughingly. The others joined in the laughter.

"Well, all right," one of the Cossacks said. "We promise not to steal your 'kasha' away from you while you tell us some story or riddle."

Petro thought for a minute.

"All right, my dear little brothers," he replied at length, smiling a trifle sardonically, "tell me this:—Why is the 'kasha' you are eating hot?"

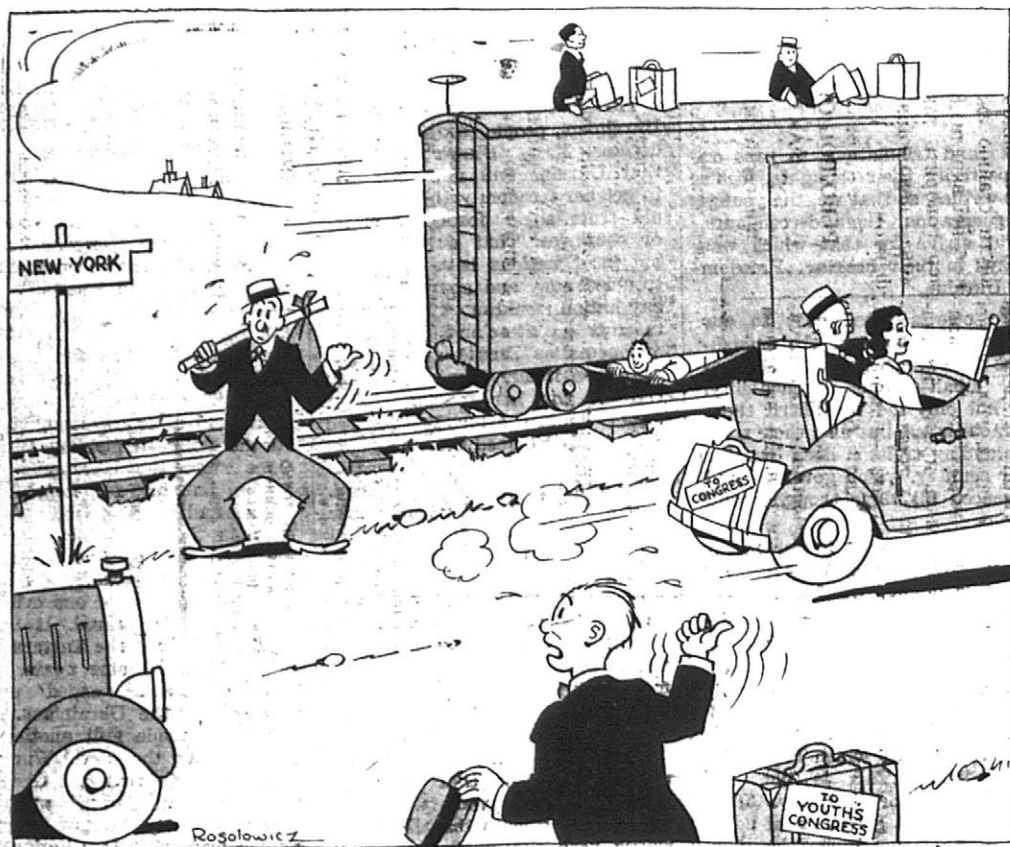
Everyone went into deep thought. Have to be careful, thought each one, lest I give a dumb answer. Hmm... must be some difficult answer if Petro asked it. Hmm... Much scratching of heads. "Nobody knows?" Petro inquired at length.

"Oh, all right, what's the answer?" came the reluctant answer. "It's hot because it was over a fire."

"Ovva! As if we didn't know it." They all laughed, however, for having something put over on them.

In the midst of the laughter Pavlush woke up.

(To be continued)



Delegates to the Second Ukrainian Youth's Congress solve the transportation problem.

LETTERS TO THE EDITOR

A COMMENT ON "EDUCATION IS USELESS!"

Dear Editor:

I wish to comment on an article written by Theodore Lutwiniak, which appeared in the August 8th issue.

I agree in some ways with what Mr. Lutwiniak writes; however the article is not convincing because of the loose manner in which its thoughts are constructed.

I am not going to point out its weaknesses in detail for I have not the inclination to do so, but I would like to point out several general things.

First of all, the writer does not define the expressions upon which his talk is based, such as Education and Civilization. The range of connotations of these terms is very wide and without definition there can be no mutual basis for clear understanding among the writer and his readers.

Superficially, therefore, his discussion seems reasonable, but upon analysis of his statements we find no concrete meaning, and his statements therefore seem to resolve themselves into platitudes. Further examination shows that his statements are not accurate. I will proceed to illustrate.

He states, "If Edison had no schooling would the world have electric lights..." "If Madame Curie had not attended school would the world have radium," and also "...would we be a civilized race of beings if there was no such thing as education? The answer is obviously and emphatically "No!"

The answer to the writer of that article was an absolute, No. Can he prove the statement embodied in the preceding paragraph. Can he prove that Edison's schooling was the factor responsible for his success. For that matter I wasn't aware that Edison did have any schooling worthy of mention.

Mr. Lutwiniak implies that without our mechanical improvements such as the radio, airplanes, we would not be a race of civilized beings. For my part I do not think it is necessary to be a bunch of Babbits to be civilized.

Civilization does not necessarily have to be represented in terms of mechanical improvements. Were the Greeks civilized? Would Mr. Lutwiniak say, Positively No. They had not the advantages which Mr. Lutwiniak thinks necessary for a civilized race.

Now, therefore, the difficulty of a common basis necessary for mutual understanding is beginning to be apparent.

Therefore, what can such a statement as the following mean: "Civilization is based on Education. What happens to many men and women who had no education? They become criminals." Can Mr. Lutwiniak assert definitely that the lack of education was the cause for their becoming criminals. If he can, he will find himself in disagreement with all the criminologists living today. He apparently adheres to the theories of Lombroso and others of Single Causation which were discarded long ago.

To go on further, "They must eat to live... so they steal." That statement is very plausible but of course it cannot hold up today with our systems of Public Relief which have prevented worthy applicants from starving.

In effect he also states that because of the lack of education they find it hard to get a job. Unfortunately even college graduates have a most difficult time in finding jobs, and if any jobs are given out it is to those who can qualify because of previous experience, or by pull or luck. Education, the so-called education of formal and arbitrary character, is therefore not a panacea and a necessary requisite in our modern society. Of course this is not true of many jobs.

Incidentally, it would be interesting to know where Mr. Lutwiniak compiled his figures that nine out of every ten people are cured of malignant diseases.

Such are some of the deviations which are apparent in his article. Because of the lack of space and since I believe I have dwelled long enough upon this topic I will come to a close.

LIST OF AMERICAN-UKRAINIAN GRADUATES FOR THE YEAR OF 1934

HIGH SCHOOL GRADUATES.

[Note: This list includes only those whose names were sent in to the Svoboda or the Ukrainian Weekly. — Editor.]

DELAWARE

CHALUS, ANNA:—
Wilmington High; Commercial

MARYLAND

BILOBRAN, JOHN:—
Vocational High, Baltimore; Technical

BODNAR, ANNA:—
Eastern High, Baltimore; academic

BODNAR, AUGUSTA:—
Eastern High, Baltimore; academic

DMYTRIY, STEPHAN:—
Eastern High, Baltimore; commercial

EWACHIW, HELEN:—
Eastern High, Baltimore; commercial

MARMASH, WALTER:—
Baltimore City College High; School; academic

ZACHIDNY, YAROSLAW:—
Catonsville High; classical

ILLINOIS

ALENEC, OLGA:—
Marshall High, Chicago; commercial

DEMKO, STANLEY:—
Tilden Technical High, Chicago; architectural

SACHNO, WILLIAM:—
Tilden Technical High, Chicago; vocational music

ZELINKA, IRENE:—
Brown High, Chicago; National Honor Society

MASSACHUSETTS

GORCHY, JOHN:—
English High, Boston; Collège

HRYNYSYHN, ANN:—
Amherst High; college.

KOSCIUK, JOSEPH:—
Deerfield High; Commercial

MATURNIAK, MICHAEL:—
Amherst High; scientific

MUZYKA, MARIE:—
Girls High, Boston; commercial

PANKEVITCH, JOHN:—
Hyde Park High; commercial

PASCHAK, ANTON:—
Roxbury Memorial High; mechanical

PYLYPETZ, WILLIAM:—
Amherst High; scientific

WYNOHRADNYK, JOHN:—
Roxbury Memorial High; mechanical

I wish to state, however, that I have cast no reflections or aspersions on the worthiness of Mr. Lutwiniak's work, but I have offered this comment in the hope that succeeding articles will become uplifted in quality so that we will have a better and finer "weekly."

Yours for success,
JOHN ROMANITION.

GENTEEL WORDS AND PHRASES

Very often young people who essay to write, and this includes ourselves, fall into the error of using pretentious words or phrases instead of plain, natural ones, such as naturally suggest themselves to their minds first. In this connection we quote a pertinent passage taken from Fowler's "Dictionary of Modern English Usage," an indispensable book for anyone who takes writing seriously enough to be interested in accurate and refined diction. The passage on the use of pretentious words or phrases is entitled "Genteelism," and runs as follows:

"By genteelism is here to be understood the substituting, for the ordinary natural word that first suggests itself to the mind, of a synonym that is thought to be less soiled by the lips of the common herd, less familiar, less plebeian, less vulgar, less improper, less apt to come unhand- somely betwixt the wind and our nobility.

"The truly genteel do not offer beer, but ale; invite one to step, not come, this way; take in not lodgers, but paying guests; send their boys not to school, but to college; never help, but assist, each other to potatoes; keep stomachs and domestics instead of bellies and servants; and have quite forgotten that they could ever have been guilty of toothpowder and napkins and underclothing, of before and except and about, where nothing now will do for them but dentifrice, serviette, Hungerle, ere, save, ament."

"The reader need hardly be warned that the inclusion of any particular word in the small selection of genteelisms offered below does not imply that the word should never have been used. All or most of these, and of the hundreds that might be classed with them, have their proper uses, in which they are not genteel, but natural. Ale is at home in historical novels, ere and save in poetry, mirrors in marble halls, the military in riots, dentifrices in druggists' lists, and so forth; but out of such contexts, and in the conditions explained above, the taint of genteelity is on them."

THE SPORT WHIRL

UKRAINIAN RUNNER STARS.

"With Walter Nachoney, second man, running a beautiful race, the Freshman mile relay team won the relay title at the Atlantic City High School relays held at the shore resort last Saturday.

Nachoney took the baton from George Thornber, leadoff man, three yards behind the field and before he passed the wood to Eulace Peacock, he had climbed into first place, three yards ahead of his Penn State rival. Peacock managed to hold the advantage as did Horace Clark, Owllet anchor man. As a result, a beautiful silver cup will now adorn the trophy shelf in Mitten Hall.

Nachoney, former Frankford High star, has been garnering points in the mile and half-mile runs and is expected to succeed Ernie Federoff next year. Nachoney even took a crack at the two-mile run, but he never ran a better race than he did last weekend.

Peacock also ran a steady race and held the three-yard advantage given him by Nachoney so that by the time Clark took the baton the race was practically over. Thornber got off to a poor start which hurt his chances of ending up among the leaders."

(Temple University News, Philadelphia, Pa.)