



UKRAINIAN WEEKLY



Supplement to the SVOBODA, Ukrainian Daily

Published by the Junior Department of the Ukrainian National Association.

No. 15.

Jersey City, N. J., Friday, April 12, 1935

Vol. III.

YOUTH TODAY

"Physician Cure Thyself!"

It is reported by newspapers that twenty-five professors of the Princeton University decided at a tea-party last week to give themselves an intelligence test on the "true or false" plan. Each of the university's departments submitted a group of questions. The professors were called upon to answer to each question "true" or "false." 41 questions were submitted in all, and the highest score would have been 41.

The results of the test were astounding: the highest score any of the professors made was 16, and one professor "scored" with a score of minus 11.

This was an outcome quite encouraging for the youth: the next time they get an intelligence test like this, they will do their best to answer it, but failing in the test, they will probably not lose their mental balance over the failure, knowing that among those who proposed the test there are probably many who would not be able to pass the test either.

Another Student's Strike

More than half of the enrolled pupils of the Haverstraw (New York) High School declared a strike, on April 8, to protest against the disbandment of their baseball team by the Board of Education last week.

The Superintendent of the Schools maintains that the Board of Education took the action because the Athletic Director has devoted virtually all his time to the school team instead of to the student body generally. The Athletic Director denies this, charging that personal jealousies and political considerations had aroused enmity against him.

What exactly is the problem involved in it is difficult to judge from the newspaper reports. It is, however, my impression that the pupils are striking for the principle that school administrators do not know best, and they had better deliberate with children what is best.

Youth Drive To Ban Child Labor

Petitions calling for immediate ratification of the Child Labor Amendment at Albany and "adequate financial and educational provision" for children were put in circulation by the New York State Youth Committee Against Child Labor. It is said that one million signatures of young people would be sought for the petitions, and 20,000 others from educators. Conferences will be held at various cities of the state to serve as rallies at which signatures will be sought and later a State conference of youth will be held in Manhattan, on May 25.

The pupils' attitude about the child labor amendment may be considered right or it may be considered wrong, according to whose interest you intend to defend in the matter of labor and capital relations, but the possibility of a mistake does not invalidate their claim: when youth claim the right to deliberate what is best for the nation, they claim also the opportunity to commit mistakes—and to profit by them.

"IMPRACTICAL IDEALISM"

Perhaps the noblest quality of youth is its quest of an ideal. The quest is often long and torturous, and many fall out by the wayside; yet those who are strong and persistent eventually become the most fortunate of all mankind, for their ideals come true!

Our American-Ukrainian youth is now embarked upon one such quest. Our ideal, like a well-cut diamond, has many facets: We seek the realization of the centuries-old dream of an independent Ukraine, we seek to perpetuate here in America the finer phases of Ukrainian life, and we seek to obtain a better knowledge of our Ukrainian background, history, culture, and language.

Yet our quest is hindered by many obstacles, particularly by sceptics who characterize our ideal as being too Utopian, impossible of attainment, and by others who from their "realistic" point of view deride our efforts, asking of what profit is it for us to become better acquainted with the country of our origin, with its history, culture, and language? This sort of thing, they say, won't help us earn our bread and butter.

Without pointing out to these "realists" the basic necessity for them as descendants of a glorious and ancient race to know something of themselves and their people, or their duty to the parents whose idealism caused them to leave their native land so that their children would have those opportunities which they were denied,—we merely wish to state in all seriousness that a good knowledge of Ukrainian language, history and culture will really be of profit to all of us.

There is good reason to believe that the American-Ukrainians will remain as an ethnic group in this country for many years to come, possibly for many generations. And the peak of our development has not been reached as yet. Therefore, the question arises:—Who of our present-day youth will take over the reins of leadership from the hands of our retiring older-generation leaders? Who will teach the improved Ukrainian schools that are bound to arise? Who will direct the rapidly growing Ukrainian choruses? Who will conduct courses on Ukrainiana in American schools and colleges? With the growing importance of Ukraine in world affairs who will be called upon to lecture or write about Ukraine? And with the near-future overthrow of Ukraine's oppressors who will be best fitted to serve as American newspaper correspondents in Ukraine? Who will be in a position to earn fame and money for himself as a writer by introducing into American literature some of the inimitable native phases of Ukrainian literature? Who will be able to conduct a profitable business in introducing Ukrainian motifs into American arts and crafts?... etc... etc. Who will? Naturally, none other than those young American-Ukrainian idealists who, ignoring the skepticism and even derision of "materialists" and "realists," are seriously devoting themselves today to the study of the Ukrainian language, Ukrainian history, traditions, culture, and literature, both from foreign and original sources,—studying and preparing themselves for the great things to come!

And yet, suppose that this preparation does not bring the expected "practical gains." Is that a sufficient reason to grow discouraged? Not at all! For there are other, more intrinsic benefits involved, which cannot be computed in terms of money or fame. Only recently, Dean Virginia C. Gildersleeve of Barnard College cautioned the youth not to pay any attention to those who seek to frighten the youth away from the so-called "impractical idealism." The present crisis brought about by bare materialism, she says, itself demands of the youth "to speak up for their impractical idealism." And therefore, if studying Ukrainiana appears to some of us as "impractical," then let us look at it from the viewpoint of "impractical idealism." And if we do, we will surely benefit by it, for we will become more enlightened, more cultured, and a better type of man and woman. And what more could one want?

SHEVCHENKO FESTIVAL IN NEW YORK A TRIUMPH

A large and enthusiastic audience, with a fair sprinkling of Americans, witnessed last Sunday evening a stirring concert-festival in honor of Taras Shevchenko, presented at the Town Hall, New York City's music center, by the United Ukrainian Folk Choruses under the masterly direction of Prof. Alexander Koshetz, world famous expositor of the Ukrainian song. "The vigor and fervor he brought from this mixed chorus," comments The New York Sun, "are qualities rarely encountered in our concert halls."

The mass chorus (consisting of close to 300 singers, the great majority of whom are young American-Ukrainians) sang ten songs; each offering received with great enthusiasm by the audience.

The principal address of the evening was delivered by Dr. Luke Myshuha. Speaking in Ukrainian on the subject of "Shevchenko, Champion of Freedom" he vividly portrayed the ardent national-revolutionary spirit of Shevchenko, comparing it with the weak sentimental spirit of his contemporaries. In bringing out several hitherto-untouched phases of Shevchenko's life and character the speaker helped to sharpen the realization among the audience of how little Shevchenko's life and works have been delved into thus far. Another speaker was Dr. Simon Demydchuk, who opening the evening's program characterized the Ukrainian song as the "backbone of the Ukrainian nation." Prof. Clarence A. Manning of Columbia University delivered a lecture on "The poetry of Taras Shevchenko," in which he deplored the fact that despite his genius Shevchenko was comparatively little known among Western European peoples. A feature of his lecture was the reading of his own translation of Shevchenko's "Haidamaky."

The mass chorus that presented this festival comprises: "The Boyan Society of Newark, N. J.—Theo. Kasikiw, Director; Lyssenko Society of Jersey City, N. J.—A. Gela; Ukrainian Choir of New York City—Theo. Onufryk; Boyan Society of Yonkers, N. Y.—M. Fatiuk; Boyan Society of Bayonne, N. J.—B. Melnychuk; Boyan Society of Elizabeth, N. J.—M. Yadvolsky.

UKRAINE IN WORLD ECONOMY

Appreciating the aims of the Ukrainian Cultural Center of the Ukrainian Youth's League of N. A., the Ukrainian Legion in the United States of America, through its head, Dr. W. Galan, has donated to the Cultural Center 10 copies of the recently-published "Ukraine In World Economy," prepared by the Ukrainian economist, Prof. K. Kobersky.

The book—written in Ukrainian, about 80 pages in length—deals with all the manifold economic aspects of Ukraine.

The Ukrainian Cultural Center places the 10 copies at the disposal of our youth, particularly the students. Anyone who wishes to borrow a copy, or desires any information on Ukraine, should write in care of 75 Montgomery Ave., Irvington, N. J.

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH
(A free translation by S. S.)

(62)

Volodymir Shashkevich

Volodymir Shashkevich (1839-1885), leading spirit of the "Second Ukrainian Literary Trio," was a true follower of his father, Markian Shashkevich. Among his better known works are: "Lily—Freedom," a dumka; "Today's Song"; a dissertation on "How we have progressed thus far, and how we should progress further"; "Austria and Russia"; and "Austria and the fate of Ukraine." He also wrote dramatic works, such as "The Strength of Love," "Timko Khmelnytsky," as well as the story "Revenge and Magnanimity."

Fedir Zarevich

Fedir Zarevich (1835-1879), the third member of the "Second Ukrainian Trio," not only edited the "Vechnitsi" but also under the pseudonym of Yurko Vorona contributed excellent sketches of

mountain village life. He wrote several fine stories: "A Peasant's Child," "The Bandit's Dream," "Two Mothers," "Zahubidush," and a drama based on a folk song "Bodnarivna." He was a firm upholder of Ukraine's right to independent existence, advocating it so vigorously in the journal he edited, "Russ," that the journal was banned by the authorities.

Ukrainian National Theatre

The spread of nationalist principles among the Ukrainians of Galicia not only stimulated Ukrainian literature but also led to the founding of a travelling Ukrainian National Theatre (1865) in Lviv. This theatre presented plays by Kotlyarevsky, Kvitka, Shevchenko, Storozhenko, as well as foreign plays adapted especially for the Ukrainian stage by such men as Klymkovitch and Ostap Leyvitsky.

Pavlin Svyentsytsky

Another prominent figure in the field of Ukrainian literature of this period was Pavlin Svyentsytsky (1841-1876), professor of Ukrainian literature at the Lviv Academy-Gymnasium. His lectures were particularly noteworthy for the clearness of Ukrainian language used. Many of his writings appeared under pseudonyms. As "Pavlo Sviy" he contributed to the "Meta" and "Neva" various articles, poems, and stories. He also wrote in Polish, under the pen-name of P. Stakhursky. His "Fables" published by the Prosvita became very popular among the Ukrainians. Under the pen-name of D. Lozynsky he wrote original, revised, and translated dramatic pieces for the Ukrainian theatre. He dramatized Kvitka's "Maroussia," which became one of the most popular dramas of the Ukrainian stage. Finally he also transcribed (1886-1887) original stories of Ukrainian writers of Greater Ukraine, using Latin letters.

National cause gains more support

The supporters of the national movement among the Ukrainians, consisting principally of the younger generation, steadily gained adherents. To their ranks came Vasile Ilytsky and Isidore Sharenovich, historians. Mikola Ustianovich, who had strayed from the national camp, came back also. In Bukovina, besides Fedkovich there appeared the two Vorobkevich brothers, both talented poets, Isidore (Danilo Mlika) and Gregory (Naum Shraam).

The negative side

Yet the growing nationalist movement had its negative side. A number of Ukrainian literary lights who had fallen under the influence of the pan-Russian doctrines, such as Holovatsky, seeing that their efforts to make the Ukrainians more Russian-conscious were steadily failing in the face of the fast-growing national movement, left Galicia and settled in Russia proper. This took place at a time when Galicia particularly needed all its intellectuals for its cultural development.

(To be continued)

UKRAINIAN CHORAL MUSIC

By ALEXANDER KOSHETZ

Formerly Director of the Ukrainian National Chorus
(Concluded)

(2)

I. The Cossack

From the sixteenth to the eighteenth centuries, the Ukrainian Cossacks, with their headquarters at Zaporozhe on the banks of the Dnieper River, were one of the outposts of European civilization and Christianity, warding off the Turks and Tartars away from western Europe.

This is a typical Cossack song of that period. It depicts clearly the characteristics that these hard-riding, hard-fighting dare-devils prized. Ruled, as this half monastic military order was, with iron discipline and severe laws, living in the midst of incredible hardships and the danger of constant warfare that might bring death at any moment, the Cossack took life as he found it, living, fighting, drinking, dancing, loving, as though each day might be his last.

II. On New Year's Day

Like some Ukrainian Christmas carols, the traditional New Year's songs, the "Shtchedrivky" (literally, songs of best wishes) originated in the old pagan feasts of the summer solstice.

But unlike the Christmas songs, these New Year's carols, for the most part, show no Christian influence. They retain the form of the ancient epic poetry of the Ukrainian people in a fragmentary way. So that together with good wishes, they describe the character and great deeds of national heroes, sometimes substituting the name of the master of the house, at the discretion of the singers.

This song, like many others, preserves the name of Prince Volodymir (died 1015), Basil to the Christians, telling of his deeds and of his courtship of the Greek Princess, Anna (988 A. D.).

The Christmas carols are sung the last week of the old year; the New Year's songs, the first week of the New Year. Bands of young people and children enter the houses of the village before dawn New Year's morning, strew the sleepers with different kinds of grain, and with their songs wish them health, wealth and happiness.

III. Mohyla

The Mohylas of the Ukrainian steppes are similar in appearance and content to our American Indian mounds.

They were the tombs of ancient Scythian kings, nomadic heroes, and later, of Cossacks too. The Mohylas were also used from the latter half of the fifteenth century to the eighteenth century as points for light signals, to warn of the invasions of the Tartar hordes. They were beautiful adornments of the monotonous landscape of the steppes.

These mute witnesses of the stormy history of Ukraine and of the Cossack's glory appeal irresistibly to the mind, heart, imagination and fancy of the Ukrainian people. They are celebrated in many Ukrainian songs and to them are attached some of the best moments of the spiritual life of the people, both historical and personal.

I. The Cossacks' March

This marching song is a tribute on the part of the Ukrainian people to one of their great heroes, Peter Sahaydatchny (Konashevich), President (Hetman) of the Cossack Republic and commander-in-chief of the Cossack army and navy during the first quarter of the seventeenth century, and to Michael Doroshenko, his chief of the Zaporogian Cossacks.

Sahaydatchny was an enlightened ruler, skillful diplomat and intrepid leader of his Cossack troops. At one time he led them across the Black Sea in a flotilla of small boats to attack Constantinople, capital of the powerful Turkish Empire.

II. A Violin Is Singing In The Street

The life and amusements of the Ukrainian people are distinctly of an outdoor type. Of common occurrence are impromptu dances on some convenient green. Here the young people gather followed by their elders, and then comes the village orchestra, usually composed of a fiddle, a tambura and a baglam. The fiddle, of these instruments, full of gaiety

unrestrained, provokes an irresistible desire in everyone to join in the dance, and sorry indeed might be the plight of a young girl who is hindered from taking part—as the story of "A Violin Is Singing In The Street" so vividly portrays.

III. The Ploughing Farmers

This is a typical joyous song of the Ukrainian people, using the farmer and his toil as the subject. The lilting melody and crisp rhythm are aptly symbolic of the clear, blue sky of spring, the intoxicating air of the steppes and the odor of fresh tilled earth.

The Ukrainian commands to the oxen have been retained and may be sung instead of the American terms if desired:

Tzob (Right) is pronounced "tsob".

Tzabe (Left) is pronounced "tsa-be".

Tprrr (Whoa!) sounds like our "trot" with the "r" extremely rolled with the lips, and the "ot" almost elided.

The Canticles

The "Canticles" are Ukrainian folk songs of religious and moral character. They were usually accompanied on the "Lyra" (violin); a European instrument brought to the Ukraine about the ninth century, or the Bandura-kobza (an 8-16 string guitar), an eastern instrument (Hungarian — koboz, Turkish — gapuz).

These songs reached their greatest development in the sixteenth and seventeenth centuries when they were used by the clergy and educated classes as weapons in the struggle between Green Orthodoxy and Roman Catholicism. Religious poetry was set to folk melodies, creating thereby an "artificial" canticle, so to speak. New songs in folk style were written, to be performed at Church Festivals, and in the theater. Carried through the whole of Ukraine, they were sung by wandering student puppet-players who used such evangelistic themes as "Nativity," "Suffering," "Death and Resurrection" in their plays.

The "artificial" canticles became as familiar as the folk melodies, themselves, and were subjected to the same changes that people make in traditional melody. A number of these canticles were gathered by monks in the Ukrain-

ian monastery "Lavra of Potchaiv" in a collection called "Bogoglasnyk" and printed in the eighteenth century. Under Russian rule these beautiful songs were forbidden in the Church, but were performed by popular bards (Lyrniks, and Bandurists).

In spite of their difference in origin, the "artificial" canticles are well as the "true" canticles are filled with the sincere religious feeling that was the motivating force of that distant epoch.

The Passion Trilogy

Three Canticles comprise The Passion Trilogy — "The Trial Before Pilate," "Crucifixion" and "Resurrection." Aside from the historical significance of these works, it is believed that with the possible exception of the Passion as treated by the great Leipzig Cantor, there is nothing in choral literature which compares with the magnificence, poignancy and simplicity of the musical and textual delineation of the Death and Resurrection of our Lord as portrayed in these three canticles.

A. Crucifixion

This is the second number of the Trilogy and is clearly a folk creation without "artificial" influences. The tender, deeply moving representation of the suffering of Christ astounds us with its power, and sincerity of feeling.

B. Resurrection

Resurrection, the third number of the Trilogy, is an "artificial" Canticle of the eighteenth century; "artificial" by reason of the character of the melody and its rhythms.

PLAGIARISM

Several letters have come to us calling our attention to the fact that a poem that appeared several weeks ago in the Ukrainian Weekly under the title of "When love is done" and signed by Peter Behrig, is an outright plagiarism. The words of this little poem were composed by Frances William Bourdillon, an eminent English educator and poet.

One of these letters asks us to warn our new-born poets that "licentia poetica" does not mean to steal or cheat.—Editor.

INADEQUATE PREPAREDNESS

With the increasing unrest in Europe there is no telling when the opportunity may arise for the Ukrainians to finally achieve that which they have sought for ages. The editorial on March 1st last sounded the warning for us to be prepared for a major emergency. Prepared?... What can the youth offer materially to the Motherland. Does the preparation as brought out by the editor mean the transporting of a horde of untrained and undisciplined young men to face a veritable hell? Our leaders are going through great pains to organize a powerful political front but will the youth be actually prepared to meet the aforementioned emergency?

In an article written by my colleague, namely, Militarism and the Ukrainian young man, it is plainly brought out why our preparedness would be of little value, FEAR! Our present day Cossacks unlike their ancestors lack military sense because they fear militarism. The holocaust of 1919-1920 would surely be re-enacted. A bitter price was paid by the Ukrainians because of their unpreparedness. And now fifteen years have elapsed. Fifteen

years of inactivity. We learned thru experience and yet we fail to take heed, because of the inane prattle of the socialist-pacifists.

As it was previously brought out, there is a time and place for everything. Athletics and social functions cannot be outdone as mediums for drawing the youth together. But it should not be forgotten that if it should come to pass that we be called upon to aid our European cousins our athletic prowess or our enviable dancing ability will not suffice.

A list of American institutions supplying military courses was once published in the Ukrainian Weekly. The National Guard, the most convenient of the institutions, seems to be dreaded by our youth. Evasions are general but it can all be boiled down to the fact that they are yellow. Far be it for our pseudo-politicians and our supposedly altruistic demagogues to take their word for it, to become "suckers" and enlist in the N. G. or undergo any military training. You can rest assured the one who fears the uniform and militarism in any of its stages here in America will be lacking courage to go "over

there" when the time comes. Our petty politicians would be the first to volunteer...after the smoke had cleared...to tell us the manner in which to run the state.

The Nationals Anthem contains, "Душу тіло ми положим, за нашу свободу і покажем, що ми браття з козацького роду." Every Ukrainian, who knows the words, sings the hymn, but are the thoughts the words convey sincere? "Браття з козацького роду!" Ay! We certainly do our ancestors proud. If they were to arise once more, their first request, after viewing us, would probably be to return to their peaceful slumbers. "Браття з козацького роду!" But the Cossacks were militarists! In their hands rested swords and scrolls. It has been brought out in the Svoboda and the Ukrainian Weekly time and time again that we need instructors in the military field to teach our army of young men. It has even been brought out by our hypocritical leaders. We have men who are capable to mete out this instruction...yet no one wants to take the advantage. Fifteen years of inactivity... The Sokols of other nationalities have thrived and outgrown their days of infancy, but the Ukrainian "infant" as yet has not seen the light of day... We can rave and rant on this subject of mi-

litarism forever and if that spirit is not existing within us at birth it can never take root by any other means. By all the laws of heredity we, as descendants of those famed Cossacks, should veritably be "minute men." This transitive trend of our race from a vigilant to a dormant stage is an inexplicable reality.

There have been and still are various "military" organizations whose members have been provided with uniforms regardless of the fact that they are ignorant of militarism in general. Their manner of dress and their bearing is anything but soldiery and the general opinion is that when one dons a uniform he attains the right for ungentlemanly action. These Ukrainian "soldiers" are the ones, it seems, that we will have to follow. We want men to lead us on and not to show us how to retreat, the only maneuver they know.

In conclusion, it is to be granted that in certain cases it is impossible for some men to undergo an obligatory military training. Then why can't every Ukrainian community with the cooperation of the men in the service promote the necessary training?

JOHN W. KOSBIN,
465 W. 157th Street
New York, N. Y.

"THE FULL MOON"

By OLGA KOBILIANSKA

(translated)

(Continued)

A feeling of fear came over Mikola. He turned to the man, who seemed to have been watching him all the time, and said: "I guess I will not bathe today."

He took his watch out of pocket, looked at it thoughtfully, and said:

"It is half past seven now. It is a bit too late to get into this mountain water. Don't you think so?"

"As you please," answered the man indifferently, bending over Mikola's shoulder in order to have a better view of the golden wonder.

"How can you tell the time on this watch?" the peasant asked. The boy smiled gleefully and said:

"If you wish, I shall be glad to teach you to know the time. It will take me a minute or two."

"Why not?" answered the peasant with an expression of satisfaction on his crude face. "If you like to, please, teach me," he added, "but speak slowly and repeat several times, so that I may remember all until I come home."

The young man smiled again. "Don't worry!" he said. "I shall explain it to you in such a way that you shall never forget it. Come over nearer and listen with attention."

"Very well," came from Georgy, who stood at the shoulder of his young teacher. "Do you see the numbers," began Mikola's lecture, "Do you see them?"

"I see," answered the low trembling voice of the peasant. "And do you see the two hands?"

"I see."

"One is longer, the other shorter, do you see?"

"Yes."

"Now, listen," said Mikola, looking at his pupil.

Georgy raised his head, and Mikola was startled by the expression in the eyes of the peasant. Never in his life had he seen such a look.

"What is it?" asked Mikola in astonishment.

The peasant was embarrassed, -- either by the pure frank blue eyes of the boy or his exclamation. He bent over the watch and said: "Go ahead!"

Mikola started anew. He spoke plainly in a calm even voice, as though explaining something to a clever child, who understands well. The peasant listened silently. Suddenly Mikola lifted the watch and looked at his pupil.

"Why do you look at the top lid instead of looking at the dial?" asked the boy.

Indeed the peasant's eyes were hypnotized by the shining golden lid of the watch. As though caught in an evil deed, Georgy looked at the theologian with frightened eyes. He scratched his head and said in a guilty voice:

"Forgive me, Master! I shall look at the dial now. Don't be surprised that I am looking at the lid. It is so fascinating and beautiful that I cannot help it, but go ahead with your explanations. I remember all you told me before."

Mikola smiled and continued to explain the quarters and halves of an hour. At last he finished and closed his watch. Georgy stood before him, his eyes under the thick eyebrows, shining with a restless fire.

"Tell me now," said Mikola, "How can you tell when the watch shows a full hour?"

The peasant pondered over the question for a while, scratched his head, looking at the boy, and said:

"When the small hand stands at nine and the long hand at twelve -- it is nine o'clock sharp."

"When is it half past two?" continued Mikola.

"When the short hand is near three and the long one at six -- it is half past two," answered Georgy, after a moment's hesitation.

"Very well!" said Mikola contentedly. "And when is a quarter to one?"

"When the short hand is near one and the long hand is at the daytime?"

Mikola gave vent to a hearty

laugh, but noticing the embarrassed face of Georgy, he answered: "It is immaterial, day or night, -- can you tell?"

The peasant remained silent a while, then said:

"When the short hand is on one and the long hand on nine, it is a quarter to one."

"Fine!" exclaimed Mikola, slapping the peasant on his shoulder. "And now, Georgy, harness the horses and let us go on. My mother and her servant must be busy plucking the chickens, while we are still near the Mourava."

"We shall soon leave, Mourava," answered Georgy, bending his gigantic figure over the hay which the horses left. He harnessed the horses, got on the wagon, and they drove on.

Mikola was thinking about his mother far away in the mountains; about the city, his friends; about Aglaya, the young daughter of an arch-priest. He met her about two months ago and was captured by her. Before his departure from the city, he met her at the park with her mother, a heavy woman, whose large red coral brooch remained in his memory. He greeted Aglaya, who blushed to the roots of her hair. He was also embarrassed at this meeting and he understood that he must be in love with Aglaya, perhaps forever... If only he could live to the happiness of seeing her again, to hear just once that she cares for him too... That moment when he bowed politely and she responded, their eyes met... It was but a moment, but it was intoxicating... That night he walked alone through the park, dreaming as was his habit since childhood, until his dreams formed themselves into a poem. Someday he shall improve this poem and send it to her. He shall send it from his mother's home, which is hidden among beautiful high mountains, the charm of which is unfamiliar to the delicate city girl...

They reached the thick, dark forest and stopped. They were standing on top of a mountain, before the woods, which looked like a strange dark world of deep silence. Behind them they had left the white, uneven, desolate road, which ran along the mountain and the river like a gigantic snake.

"Now, with God's help, to the woods," said the peasant, glancing at the young man.

Mikola jumped off the wagon and was now walking.

"Why did you get off the wagon?" Georgy asked in a vexed tone.

"Because I want to walk through the woods," Mikola answered cheerfully.

"In that case, we will not reach home before the morning!" The peasant seemed very much aggravated.

"Then we will come in the morning. There is a full moon now and in such a wonderful night I want to walk through the woods. I might see some miracle!"

"Yes, both of us shall see miracles, if robbers will hold us up," Georgy murmured angrily.

Mikola laughed.

"Just think, what they could rob us of!" he added gayly, walking alongside the wagon.

"Never mind that part, but think what they shall do to us!"

"Well, kill us, I suppose. We are all in God's hands!" Mikola laughed.

"Yes, we are!" the peasant answered slowly casting a glance at the gold chain on the boy's chest and the place where the gold watch was hidden.

"You have a watch," he remarked casually and lashed the horses with his whip.

"Well, I am not afraid!" returned Mikola. "Do you think I am a weakling? Just let someone touch me! My fists are young and strong!" And he shook both his fists at the silent woods.

"How long do you think that we have to ride in the woods?" Mikola glanced at the watch addressing Georgy, who looked like a great, hairy spider.

"It depends upon the horses. Perhaps two or three hours. This is the best road and I love to drive here, although at times I fear to ride through the woods alone."

"The forest is wonderful!" remarked Mikola, lighting a match to see the time.

"What time is it?" asked the peasant, holding his restless eyes on the watch.

"Ten o'clock."

(To be continued)

UKRAINIAN EXHIBIT IN JERSEY CITY

The youth of Jersey City, N. J. and vicinity is especially invited to attend this coming Wednesday evening, April 17, at the Lincoln High School, a Ukrainian Exhibit. A most interesting program has been arranged: Ukrainian folk-dances, singing by the Lyssenko Society of Jersey City, instrument music by several members of Michael Hayvoronsky's Orchestra, talk on Ukraine by Miss Julia Kusy, and finally a Ukrainian Fashion Show, exhibiting some of the beautiful native costumes that Sister Severina of the Order of St. Basil brought with her recently from Ukraine. Time: 8 P. M. Admission free. Both young and old are invited.

MY GARDEN

This is the season of the year
When thoughts of garden oft appear
And visions rise in which I see
A crop in its reality,
Grown from the seeds laid down
with care
In furrows once so cold and bare.
Yet as I muse I contemplate
And here in humble rhyme relate
That in the spring of other years
I've planted crops to reap with tears,
What little there was left for me
As fruit for all my husbandry.
Even though I form these lines to tell
Of meagre peas left in the shell,
Or beans half-eaten—badly scored
By worms that wriggled as they bored
The pods that hung upon the vine,
Yet I shall plant when weather's fine.
Though scant reward comes from
my toil
Again I'll go to till the soil.

MARGARET D. SEMENKIW.

BASEBALL LEAGUE

Having been officially appointed District Leader in Western Pennsylvania and Eastern Ohio for the Sports Division of the UYL-NA, I would like to have the sports managers of all Ukrainian Athletic Clubs in Western Pennsylvania and Eastern Ohio write to me and state whether their club will enter a baseball team in the Ukrainian Baseball League of Western Pennsylvania.

This league will be organized providing that not less than eight clubs are willing to enter a team in the league.

This league will be formed within the next two weeks. Get your replies mailed early, so that we will know if we can have a league in this district.

I would especially like to hear from the following clubs as well as those not mentioned below: Sharon, McKees Rocks, Butler, Jeannette, New Kensington, Arnold, Ford City, Carnegie, Donora, McKeesport, Monesson, Ambridge, Indiana (Pa.), and the two Ukrainian Clubs in Pittsburgh. This, of course, includes any Ukrainian Athletic organization in Eastern Ohio.

Well Ukrainians, shall we have a Baseball League in this district?

D. C. KARAPIN,
(District Leader)
135 Third Avenue,
Aliquippa, Pa.

I DIDN'T KNOW

that about 4,000,000,000 bottles of soft drinks are consumed by the Americans each year.

that valuable velvet rugs and tapestries of the German National Museums are cleaned with sauerkraut. (But don't you try it!)

that the scientists now tell us that a precious ruby, (which exceeds even the diamond in value) is nothing more than common clay.

that Henry Ford—try to believe me—predicted in his book a general minimum wage of \$27.00 a day for the American workman by the year 1950... Anyway, it's a nice thought, what?

that racketeering cost the public some \$18,000,000,000 a year. While our governmental units, federal, state, and local, together spend in salaries (from the President down to the street cleaners) only a fourth of that.

that taxidermists say that the heart of an elephant weighs 47 pounds and fills a bushel basket. that the ostrich doesn't care what he eats. Anything attractive goes down his throat—biscuits or door knobs.

Memo to Theodore Lutwiniak: According to authorities Shakespeare's longest word was never accepted as a single word. Four words were combined by him to satisfy his individual judgement.

STEPHEN M. BAKALIK.

LACROSSE

It has been encouraging, of late, to note how much interest has developed in woman's lacrosse. The fact, that there are so many schools, colleges and clubs playing this game, should readily disprove the theory that lacrosse is a rough and dangerous game. It has been found, by actual practice, to be an ideal game, combining the advantages of fine team play and a freedom of movement without the complication of too many rules and the involved technique found in so many team games, a fact that it is discouraging to many beginners.

Boston Lacrosse Association, of Boston, Mass., has announced in all Boston newspapers that a great deal of time will be spent this year in trying to interest all American girls in the sport and in offering free coaching service and advise to schools and clubs desiring it. The first general practice session of the association will take place soon in some gymnasium unless the weather is sufficiently favorable to begin work out-of-doors.

Quite sometime ago I requested the readers of the Ukrainian Weekly to forward to me the names of all Ukrainian girls athletes that they know of in high schools, colleges and universities. Seeing that I have not received one reply from this, this time I am going to request the "Weekly" readers to forward to me information that might lead to the identifying of our girl athletes who participate in American sports.

If the readers are sure that the girl is Ukrainian, I would appreciate in receiving her name and address together with proof of her Ukrainian descent.

Miss Olga Chocrowska, Brooklyn, N. Y., attending Smith College for girls in Norton, Mass. is the only Ukrainian girl I could learn of. She plays basketball, tennis and ping-pong.

This information was forwarded

SOJUZ UKRAINOK CONVENTION

The Ukrainian National Women's League (Sojuz Ukrainok) has announced May 24th, 25th, and 26th 1935, as the convention dates of the organization, which will be held at the Ukrainian Hall, 217 East 6th Street, New York City; the present address of the organization. U. N. W. L. will also celebrate its tenth anniversary. It is a federation of Ukrainian women clubs, sisterhoods and societies. Their aim is to unite women of Ukrainian birth and extraction throughout America and bring them into closer relation of mutual helpfulness; to further social, domestic science, welfare work, good citizenship and cooperation in different ways with the Ukrainian movement.

Bulletins were mailed by the executive board to all branches of the league asking election of delegates to attend the convention, representing each branch, and their names sent to the committee of the convention for credentials and further instructions. Suggestions for outline of the future program for the organizations activities have also been requested. The committee has prepared a list of topics to be discussed and heard at the convention. In addition to these the branches are asked to report whether their members wish to speak on any special issue at the convention and if so to have a copy of the talk mailed to the convention committee for approval. The copy will be necessary to enlighten the committee and avoid duplication.

The league extends a cordial invitation to all our young American-Ukrainians who care to attend the convention as guests. It is hoped that young women clubs will send their representatives even though they are not members and present a plan of organizing the younger women in a greater number. The older women have made many sacrifices in order to build an organization of good standing with a solid foundation which the coming younger generation could take over. It is up to us now to show our interest and capability in keeping up the existence of such organizations, which are of benefit to us and also on equal standard and affiliation with American women organizations. A representation of the younger element will have a great influence on the future program of the league. Though only members will have the power to vote, the registered guests will have an opportunity to be HEARD.

Those young women who are Ukrainian-minded and believe in the Ukrainian cause are most cordially invited to be present at this convention.

Communications and requests for further data should be sent to the above mentioned address. Write now. The time is drawing near.

KATHERINE S. KEDROWSKY,
(Press, Chairman)

to me by Miss Marjorie Martin, writer on Woman in Sports in the Boston Daily Globe. Miss Martin also has mentioned in her letter to me that in the future she will be glad to let me know if she hears of any more Ukrainian girl athletes.

ANDREW DOBRYWODA,
(Research Director of the Sport Division of the UYL of NA)

74 Lincoln Street,
Woonsocket, R. I.

SCOUT ORGANIZATION FOR OUR YOUTH

Boy Scouts are organizations of boys and youths between the ages of 12 and 18 years and upwards. Scouting tends to develop character, to aid in furnishing equipment for a career and to train to help serve others, to improve physical health and efficient citizenship,—by utilizing the natural activities and interests of the adolescent period.

This noble organization was started in England by Sir Robert S. S. Baden-Powell in 1908. In 1910 it was incorporated in the United States. A year later it was accepted by the Ukrainians who founded that organization in L'viv, Western Ukraine (under Polish rule today). Among the first organizers of the Ukrainian "Plast" was Franko, brother of our famous poet and writer. The first Ukrainian "plastuni"—were among the first organizers of the Ukrainian "Sitchovi Striltsi," who fought so bravely and died for their fatherland—during the World War. After the war the Ukrainian Plast was renewed and did some splendid work. In 1930, however, during the brutal Polish "pacification," the Plast was dissolved by the Polish government and has remained so to this day. Yet the young Ukrainians that live in Czechoslovakia have organized the Plast of their own in that country, and they are doing some good work there.

The American-Ukrainians have the best chance and opportunity to start and organize in every Ukrainian community a Plast group. The existing groups of the Ukrainian boy and girls scouts should take the initiative in organizing the Plast groups among our youth. The problem of the Ukrainian Scout organization has been discussed on both Congresses of the Ukrainian Youth, held in Chicago and New York. There is no doubt that this year, when we will have our Third Ukrainian Youth Congress at Detroit, Mich., there will be many more Ukrainian boys and girls who are interested in scouting and who will help to build up a strong Ukrainian Boy and Girl Scout Organization of America! Therefore—Let us work! Let us do something great, useful to all!

Any boy of 12 or older may become a scout upon the fulfillment of certain conditions. These include taking the scout oath, which reads as follows: "On my honor I will do my best 1) to do my duty to God and my country and to obey the Scout Laws; 2) to help other people at all times; 3) to keep myself physically strong, mentally awake and morally straight."

A scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent. The motto of the organization is "Be prepared" and the principle "Do a good turn daily."

It would be a good thing if those Ukrainian boy and girl scout organizations that already exist would let the youth know about their activities and in this way help create a real spirit for organizing Scouts among our youth in America.

THEO. LUCIW,
U. of Dubuque, Iowa.