



# UKRAINIAN WEEKLY



Supplement to the SVOBODA, Ukrainian Daily

Published by the Junior Department of the Ukrainian National Association.

No. 18

Jersey City, N. J., Friday, May 3, 1935

Vol. III

## UKRAINIAN PROGRAM AT N. Y. U.

A well-executed and balanced program of Ukrainian instrumental and choral music, presented under the auspices of the Ukrainian Students Association of New York University, was warmly received by a mixed audience of about 400 people last Tuesday evening, April 30, 1935, in the auditorium of the School of Education of N. Y. U.

Among the guests were students and members of the university faculty, as well as prominent American-Ukrainians. The audience on the whole was composed of the younger folks, mostly of college age with the Ukrainian element predominating.

The program was opened with a few well-chosen words by Miss A. Maxymciw, President of the Ukrainian students association, who introduced Miss Muriel M. Parliament, Secretary of the New York University School of Education Student Council. Miss Parliament gave a brief outline of the aims of the Student Council in supporting groups under it in presenting such programs as the Ukrainian one.

Strangers to Ukrainian music received a good sample of it that evening from the musical program that followed, consisting of a well chosen group of selections ably played by R. Prydatkevitch's String Quartet, and a group of colorful Ukrainian folk songs sung by the ODWU Choir under the direction of G. Kirichenko.

## OPPORTUNITIES ARE KNOCKING!

There are several opportunities knocking at the doors of our young American-Ukrainians at the present time, opportunities that will help the youth not only to gain a better knowledge of their background, but also win prizes. Apparently not all of the youth is aware of these opportunities.

The first is the 2000-3000 word essay contest being sponsored by the Junior Department of the Ukrainian National Association on the topic "Why we should belong to the Ukrainian National Association?" The prize winning essays will appear in the forthcoming U. N. A. "Jubilee Book" besides winning cash prizes of \$25.00, \$15.00 and \$10.00, and other prizes as well. The contest is open to our youth, and closes June 15th, 1935. So you had better hurry!

The second opportunity is in form of that invaluable book in English "Spirit of Ukraine, — Ukrainian Contributions to World's Culture," recently published by the "Obiednanye" and dealing with all phases of Ukrainian life and culture. It can be obtained by writing to the Svoboda. Price \$1.00 per copy.

Besides the above two splendid opportunities, the Ukrainian Cultural Center (department of the Ukrainian Youth's League of North America) offers one itself. Any person who wishes any question on Ukraine answered can do so by writing to the Center, in care of 75 Montgomery Avenue, Irvington, N. J. The Center also has copies of Prof. Bobersky's "Ukraine in World Economy" to lend to students.

## MEANINGLESS PRAISE

Practically every person, no matter how indifferent he may appear to be, experiences a warm glow of self-satisfaction when he is praised. That is a human weakness to which we are all susceptible, particularly if the praise happens to come from a stranger or, better yet, an enemy. And this is true not only of individuals but of organizations and nations as well.

Recently there appeared in the Svoboda a letter touching upon this subject. It dealt with American-Ukrainian political clubs, and among other things it said:

—We are happy when during the course of our work we meet up with Americans who have a good cultural background and who really comprehend and appreciate the finer phases of our Ukrainian life. The praise we receive from such people is something to be prized most highly. And yet at the same time we must be wary of the praise that comes from the lips of the American politician of the well-known type, in form of a few high-sounding but meaningless phrases, the sort one usually hears at every political gathering of any foreign nationality group.—

The above observation is indeed true. We must learn to distinguish between the praise that is really meant and that which is known as "vote-getting."

And now coming to American newspapers. How often we read in the American press some glowing account of a Ukrainian concert, folk-dances, or folk-art exhibit. How our heart skips a few beats in delight at the sight of it. And yet, are we to take this newspaper account at its face value and convince ourselves that everything there was really good? Are we to regard the opinion of the reporter who covered the affair (if he really did) as final? Or is it not far better to reflect for a moment and see whether our conscience and good judgement agree with him?

Nothing is so heady as praise, and nothing more disastrous than unwarranted praise. For example, one or two favorable press notices, and our Ukrainian dancer begins to look with askance upon a Pavlova or a Nijinsky. And the same is true in other fields.

It is far better to view our successes in a cool and objective manner, even though our heart sings with joy, rather than go to the other extreme and religiously believe all the praise that is showered upon us. Only in this manner will we constantly improve, and our "triumphs" become real instead of vain and illusory.

There is still another matter in this connection. Each year witnesses more and more Americans becoming interested in the Ukrainian people and their cause. Naturally we welcome them with open arms and feel very grateful for their interest. At the first opportunity we invite them to a Ukrainian affair, where they are expected to say something about us. It is here we often fall into a common error. No matter how little the gentleman knows about us, every remark of his is hailed with the greatest of enthusiasm. This sometimes goes to ridiculous lengths, as in the case of a politician who with many fine oratorical gestures waxes eloquent (and hoarse) on the subject of a free Ukraine, when it is clear to all that he knows next to nothing about Ukraine. And yet we greet his "noble" efforts with loud huzzahs, for look! an American (i. e. an Irish, Italian, German, etc.) has spoken well of us! — How ridiculous that is. Does it not earn for us the contempt of the "orator" who sees how easy it is to win plaudits from Ukrainians?

We should enlist the interest of Americans; but only of those that are really interested in our people.

But in going after such Americans, we should not forget that we have among us individuals of our own nationality who through many years of study and labors devoted to the Ukrainian people can impart far more to us, particularly the youth, than anybody else. Let us first learn to prize these people, their knowledge, experience, and sacrifices for the Ukrainian nation. Our national self-respect demands it.

## YOUTH TODAY

### A Warning To Young Artists

"Speed and greed" were described as the misfortune of "too many young artists" by Edward Johnson, tenor and assistant general manager of the Metropolitan Opera Company of New York, at the convention of the National Federation of Music Clubs, held on April 29, in Philadelphia.

He told the delegates that "greater harm is done to a promising young artist by presenting him before he is ready than by holding him back ten years."

"So many have the thought that they can have six months of lessons and be artists," he went on. "They produce themselves publicly too young. They think of earning money instead of thinking of satisfying the soul with mysterious beauty. They wish to arrive so as to be applauded."

### "Fatal Lack"

Olin Downes, the well-known musical critic, writing in the New York Times on the last orchestra season, makes appropriate remarks on the same problem. Speaking of an American conductor, who was given an opportunity to conduct a symphonic orchestra last winter, Mr. Downes notes that the American conductor was evidently given an opportunity palpably beyond his powers. "In five weeks he more than demonstrated his immaturity and lack of experience."

"There should be in the effort to promote American music and musicians some sense of proportion, some standards preserved by which to measure our own advancement. How do we expect to get anywhere, either with our international or our national musical activities, if we are so fatally lacking in self-criticism?"

### A Practical Lesson

Twenty-one boys, 12 to 15 years old, visited Yorkville Court, in New York City, the other day to get an insight into the workings of crime and punishment and heard a debate on the higher and lower forms of literary criticism, as Magistrate Goldstein had to decide the question whether certain books denounced by a vice crusader should be adjudged as obscene and banned from sales.

### Value of Propaganda

Virginia Gildersleve, the Dean of Barnard College, speaking at the installation of undergraduate officers for 1935-1936, urged the students to "pursue with moderation" any efforts to preserve world peace.

"The faculty at Barnard keeps its mind open," she said. "We don't agree about issues of the world outside, but we have open minds. Students seem to have a tendency to brand themselves with one label and then close their minds to everything except official propaganda." To widen the horizon of the pupils to increase their knowledge and to make them think clearly and straightly, the College asks the students' cooperation in preserving the utmost freedom of discussion.

## A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(65)

### Some unpopular "populist" newspapers

Several of the Galician Ukrainian newspapers that appeared during that period were published especially for the common people, the peasantry, although it cannot be said that their publishers were in full accord with the national strivings of these people or knew exactly how to approach them. Among this type of publications were "Dim i Shkola" (Home and School), edited by Rev. Hushelovich; "Nedilya" (Sunday), edited by Rev. Popelo (who later became the Pravoslavny Bishop of Kholm); "Pismo do Hromadi" (Epistle to the people) and "Hospodar" (Husbandman), both edited by Shekhovich. None of these papers enjoyed any real popularity among the peasantry.

### The appearance of popular newspapers

Gradually, however, certain papers appeared which began to find favor among the peasantry, for

an attempt was made in them to write in a manner understandable by all, in the so-called popular style. The first few appeared during 1871-1880. Among them was the bi-monthly "Ruska Rada," jointly edited by M. Bilous and N. Naumovitch. In 1872 "Naooka" (Study) appeared, also under the editorship of Naumovitch. This newspaper was more popular than its predecessors for it was written in an easy, flexible style. Yet even "Naooka" was not really regarded as popular. That adjective could not be applied to any Ukrainian newspaper of that period until 1877, when there was published under the editorship of O. Partitsky, assisted by N. Vakhnyanyn, a monthly journal called "Pismo z Prosviti" (Epistle from Enlightenment). A still more popular journal was the "Batkivshchyna" (Fatherland), which appeared in 1879. Its editor was N. Romanchuk. Three months afterwards, in the city of Stanislav, there appeared three more journals: "Dilo" (Action), edited by

V. Barvinsky, the present-day oldest Ukrainian newspaper in Western Ukraine; "Zorya" (Star), edited by O. Partitsky; and "Denytsa" (Daily) edited by Vekhratsky. In 1897 the "Batkivshchyna" was succeeded by the "Svoboda."

### BUKOVINIAN UKRAINE

#### A most backward section

The province of Bukovina, as a part of Moldavia under Turkish rule, was subjected to such a blighting rule that it became the most backward and least progressive of all Ukrainian territories, a designation which in many respects it bears even to this day. Its annexation by Austria in 1775 brought a ray of hope that perhaps under the comparatively liberal Austrian government some progress could be made in waking up the people from their sleep. This hope was revived when in 1786 Bukovina was united with Galicia. From on Bukovina shared quite a bit of the latter's fate.

All these hopes, however, were quickly dispelled, when the true conditions in Bukovina were perceived. In the first place, the masses could boast of little education, and what little they had was

of a Rumanian character. The Ukrainian teachers who taught in the village schools were for the most part under Rumanian influence. In the higher schools only German and Polish was taught, and Ukrainian even undreamed of. The more intelligent of the Ukrainians of Bukovina were entirely "hard," i. e. they did not believe that the principal strength of the Bukovinian Ukrainians lay in themselves, but placed their hopes upon the Russian czar as the saviour of all Slav-Rus peoples. Most of the Bukovinian Ukrainians were Pravoslavny. Their priests were Rumanians and antagonistic to any movement aimed at spreading enlightenment and Ukrainian national feeling among the masses. The few Ukrainian priests that there were, usually were afraid to aid the movement for fear of their Rumanian-minded Metropolitan. Although with the passage of time many of the local Ukrainian intelligentsia began to lose their "hardness" and support the Ukrainian national movement, yet because of all these great difficulties this support was of little account.

(To be continued)

## MARRIAGE CUSTOMS IN UKRAINE

(Continued)

(3)

### "Smereka"

Because of economic reasons a wedding in Ukraine usually takes place in autumn or even in winter, after all harvesting has been done.

A day or two before the wedding day, usually Friday, the bridegroom together with his best man goes out into the forest and chops down a small fir tree ("smereka"), usually not more than three feet in height. This chopping, in order to bring fortunate results, must be done during the "blessed time," i. e. morning. The "smereka" is then set into the center of a large loaf of bread, and decorated with feathers, flowers, oats, guelder-roses, stalks of rue, nuts, apples (symbolic of fertility), and lighted candles. It is then placed on a table fronting the holy pictures, where it remains throughout the entire wedding ceremonies. In many parts of Galicia, the "smereka" is carried before the wedding couple during the marriage ceremony.

### "Barvinok"

Simultaneously with the preparation of the "smereka" is the weaving of the "barvinok" (wreath) for the bride. It is made of a certain species of periwinkle flowers. A bit of honey is smeared over it, some head of garlic attached to safeguard the bride against evil spells, and a few coins too, which are intended to bring her good luck and protect her against the evil eye. The weaving of the wreath is a cooperative job, in which all the women present take part. When it has been completed the tops of its leaves are painted in gold. Then it is taken and given to the bride's father so that he may bless her with it. This he does by touching her forehead with the wreath three times, and then placing it on her head with his blessings.

### Inviting guests for the wedding

When the "smereka" and the "barvinok" have been completed, the bride gathers her party together, and they all leave the house to invite guests to the wedding. In leaving the house she must take care to walk towards the direction of the sun, even though she may later have to change to the direction in which she has to go. Singing, laughing,

and joking, the party slowly wends its way through the village streets. The songs recount the purpose of their journey. Their first stop is at the home of the priest and then at the home of the village squire or mayor. In both places the bride, after inviting them to come to her wedding, leaves with them a specially prepared and decorated loaf of bread. This custom of leaving bread at the home of the village squire or mayor is believed to have descended from the old custom of the bride having to go the castle of the overlord of the section before entering the state of marriage with her husband, the so-called "seigniorial right"; generally believed to have been abolished during the reign of Queen Olga (10th century) but in fact existing in Greater Ukraine up until the abolishment of serfdom in 1861.

While the bride with her party is going through the village inviting guests to her wedding, the bridegroom with his party also proceeds on the same mission. His party, however, is not at all as colorful and ceremonial as that of the bride. It often happens that both parties meet. Then follows much bantering and gayety, and the bride and bridegroom are by custom required to kiss each other.

Where the village is small it usually happens that its entire population is invited to the wedding. At each household the party steps, while the bride goes forward to the master and mistress of the house. Before them she bows low, and if there are any of their children present, before them too. In some localities she is required to bow to the very ground. She then gives them a small loaf of bread, baked in the shape of a pine cone ("shyshka"), and invites them: "My father, my mother and I take pleasure in inviting you to come to my wedding," etc. The family then thanks her graciously and gives her gifts of embroidered towels or shawls, a chicken a loaf of bread, which she gives to her bridesmaids to carry. If there is a daughter in the household, she also joins the party, unless, of course, she is not invited.

### The reception

After all have been invited, the bride's party returns to her home, where her family and friends are already awaiting her. Coming into the yard the girls break out into a new series of songs, which tell those inside that their mission has been performed and ask whether all is ready to receive the bride. Those inside reply, also in song, that all is ready and thank them all for their trouble. The "starosta" (matchmaker) appears. The girls ask him for his blessing without which they will not enter the house. The "starosta" thrice blesses them, and thrice makes the sign of the cross over the open doorway with his cane. That is the signal for all to enter. The bride, entering, bows low before her parents. The "starosta" then gives her one end of the embroidered towel he has and with it leads her thrice around the table, finally seating her in the place of honor ("posada"). All this is done to the accompaniment of songs. When all have been seated, a new cycle of songs is begun. Among them is one which is sung only in case the bride's father is dead. It is one of the best examples of all the wedding songs, comparing with some of the finest passages of the immortal "Song of Ihor's Legion":

Звяти Марисейку,  
Звяти сиротойку,  
Що на посяг засідає;  
А ей виночок  
Все з фіялкою  
Порожком перепадає.  
А ей батейко  
Перед милым богом служить.  
Ясно свічечков горить,  
Милому ся богу можить.  
Пусти ж мене, боженючку,  
З чорнов хмаров на село,  
З дрибним дощем на землю,  
З ясним сонцем виконцем:  
Най я ся подивлю  
На своє дитячко,  
Хто му справить весіллячко  
Справляють йому доле,  
Жаль батейкові буде.

When this cycle of songs has been sung, the bridegroom with his party appears outside. His appearance is greeted with songs depicting him as a great warrior who has come to take his bride by force. His sister steps forward, holding in her hand a small bouquet of flowers with three lighted candles in the center, and is met at the doorstep by the bride's mother, also holding a lighted candle. Both place their right foot on the doorstep and greet

each other with a kiss. Then the mother invites her and her brother's party to enter. The newcomers enter; the bridegroom and his friends being most careful to keep their hats on. They are all greeted by the bride's mother, who gives as a gift from herself an embroidered towel to each of the bridegroom's parents. The chief bridesmaid then asks the "starosta" for permission to sew a flower on the bridegroom's hat. When that is granted she takes his hat and proceeds to sew to it a little wreath which the bride has given her. In some localities this little wreath is an exact miniature of the bride's wedding wreath. But since it is improper for the bridegroom to be left hatless, one of his friends gives him his hat to wear. The chorus of girls, in the meanwhile, continues with its singing.

When the chief bridesmaid has finished with sewing the little wreath unto the bridegroom's hat, she then dons it herself and mounts the bench, singing her resolution not give it back without some sort of tribute or bribe being paid her. The best man in the same manner offers her a goblet of brandy in return for the hat. She refuses. Then those present divide themselves into two choruses, and both sing to one another in the manner of two traders bargaining. Finally, they come to terms. The best man pays the bribe in some form or other, in return for which she gives up the bridegroom's hat, which the best man places on the latter's head. Thereupon, the girls turn to the bride's father with a new song, telling him that they are hungry and ordering that supper be served. Supper is served, the completion of each course being a signal for a new song.

When the feasting has been done, the bride rises and is led around the table in the same manner as before, pausing at each corner to bow and kiss the loaf of bread that is lying there. The whole party then goes out into garden, if the weather is warm, there to dance late into the night. Everyone, beginning with the bride's father, takes a turn in dancing with her. The bridegroom, however, is not even permitted to remain on scene. The poor soul is left alone.

(To be continued)

## LET US CURE OUR MALADY

"The Ukrainian people are pacifists!"

Exactly how many of you will steadfastly deny that you yourselves had at some time or other an identical belief gnaw at your hearts? Perhaps you divulged it to a close friend of yours and let it go at that, because you thought it unthinkable to mention it publicly.

If a person be afflicted with a malady, the grossest error which this person can perpetrate is the concealment of his affliction. For if he refuses to consult a physician in regards to that which is his bane, and if this disease is of a serious nature—he will eventually pass away not because of his disease, as most of us would be prone to believe, but because he cuddled and tolerated his disease!—Because he failed to obtain treatment for it!

We, the Ukrainian people, are afflicted with a malady.

This malady, my friends, is our pacifism. To be pacifistic—is to be weak. For pacifism is the last resort of the weak!

This same malady is mainly responsible for the lengthy subjugation of the Ukrainian people!

Thirty-five million men, women, and children! Possessors of their own language;—their own culture!—and their age-old love for freedom! Yet playing the roles of serfs to an alien audience! A mad alien audience that guffaws loudly at these pitiable serf-actors as they give their heart-rending command performance!

What a panorama to witness and gloat over! Imagine how laugh provoking it must be to behold the pathos!—the heart-breaks! Mass starvation! Gaunt mothers in search of food for their babies—and finding death instead! Forty-five thousand Ukrainians, young and old, uprooted from their beloved native soil and exiled to Siberia!

What an intolerable position for thirty-five million souls to occupy in this age of civilization!

How pitiful and unjust that one of Europe's oldest white races should be more down-trodden than the black savages of Africa!

We Ukrainians have been lorded over, are still being lorded over, and will continue to be lorded over; not because we are weak;—not because we are pacifist! But because we cuddle and tolerate our weakness and our pacifism! Because we fail to discard our weakness and take unto ourselves—strength! Because we fail to discard our pacifism and take unto ourselves—a fighting spirit!

Are we forever going to tolerate and cuddle this malady with which we are afflicted?

How much longer are we going to pretend that it does not exist? When will we do our utmost to get rid of it by bringing it forth into the light—and finding a cure for it?

As a beginning, let us eliminate our fancy oratory about the fighting spirit of our Cossack forefathers to a minimum;—and let us create a fighting spirit of our own! So that these same Cossack forefathers, wherever they may be, can view their descendants with the same pride as the descendants have for them! So far the admiration has been one sided!

The insipid articles which we send in to the Ukrainian Weekly literally shriek of our pacifism.

The Ukrainian Weekly is the Organ of the Ukrainian Youth of North America; why do we not use it as such? At least in its pages, if no where else (at present), we are at liberty to step up and take a crack at those



Bust of Taras Shevchenko—by Alexander Archipenko

The above is a photograph of a bust of Taras Shevchenko, Ukrainian patriot and poet, recently completed by the world famous Ukrainian sculptor, Alexander Archipenko. It will be unveiled at the Municipal Museum in Detroit, Mich., on May 12, 1935. (See larger photograph in last April 10th issue of Svoboda).

As we see, the above conception of Taras Shevchenko is strikingly different from the one we have grown accustomed. Instead of the elderly, kindly beaming "dyidush" clad in the heavy fur-lined coat and shaggy fur hat, we have before us a man of deep intellect, a teacher, prophet and a revolutionary. We see a dome-like forehead furrowed with deep thought. Pressed close to his heart he holds a scroll, his immortal "Kobzar." With the index finger of his other hand he is pointing, and saying, "To Ukraine go, my children, to our Ukraine!" It is as if he were reminding us never to forget the land of our forefathers, nor our ancient glory and tradition.

## EASTER SERVICES IN NEW YORK

The solemnity called out by the occasion enshrouds the church. People, young and old, file in with a reverent air to pay homage to Him, as He lays there in state. Some taking their places in the seats try their best to make as little noise as possible; others prefer to stand in the rear. The squeak of a loose floor board seems deafening, passing worshippers raise gusts of breeze that cause the candles to flicker, grotesque shadows play on the walls, a whispered prayer can be heard, a restless child shuffles about, not fully understanding the "whats" and "whys" the church becomes filled. The Resurrection Service is under way, the atmosphere is tense. With a few swift movements men remove all traces of the "Божий Гріб" the procession begins around the church, four worshippers carrying the "Плащаниця" the honor guard follows, altar boys, the priest, altar boys, tens of little girls all in white, guided by the nuns, the "sestrytstvo" and the "bratstvo" carrying crosses, flags, banners, three times around, then down the center aisle to the altar. Then "Христос Воскрес!" Christ Is Risen! the priest, the choir, showing its strenuous preparation, the congregation, all join in "Христос Воскрес!" and thru all this amid the flickering candles and swaying shadows which tend to make us picture the dancing forms in the fading moonlight that Easter Morn, many years ago, stand our National Guardsmen of Ukrainian Descent, immobile, yet alert, seeing that no person nor thing disturbs His spirit at the grave. They, in their uniforms, take the places of those soldiers of old who guarded the resting place of Our Lord.

JOHN W. KOSBIN.

who oppress our kin in Europe. Why is it that, only such a meager few write to the Ukrainian Weekly and give expression to their thoughts on vital Ukrainian problems? What prevents the rest of you from airing your views in a like manner, writer's cramp?—stage fright?—or is it that old alibi about not having the time?

DIMITRI HORBAYCHUK,  
Brooklyn, N. Y.

## INTERPRETING UKRAINIAN IN COURT

A great many of our Ukrainians who have legal difficulties are being unjustly discriminated against, due to their ignorance and lack of control of the English language. This unjust discrimination goes on unchecked because there are not enough young men and women brought up in this country having a sufficient knowledge of both languages to enable them to take up cudgels for their fellow Ukrainians and assure them of a just settlement of their difficulties.

I experienced a proud moment in my life on April 23, when happening to visit a lawyer in regard to some business matters for a friend I was suddenly called upon to act as an interpreter for a Ukrainian family whose case was scheduled for half past ten of the same morning. In front of an impressive courtroom of spectators, witnesses, and lawyers, I was called to the witness stand. After the preliminaries, I proceeded to answer through the witness the questions of the judge and lawyers of both the plaintiff and the defendant. Imagine my pride when the clerk asked, "Is it the Ukrainian language you are using?"—Yes, Ukrainian. I answered. What an ignoramus, I thought to myself, he can hardly say Ukrainian and he stumbles and keeps asking me whether he is right or not. Even though the plaintiff's attorney objected strenuously to an interpreter for reasons of his own the judge recognized me in that capacity, and I proudly proclaimed my nationality in the Supreme Court of Richmond County, N. Y., and proceeded to defend to the best of my ability people of my nationality.

As the matter involved a judgment of \$5,500.35 and since it was about the most important case for the morning, most of the listeners were intensely interested.

I do not want to put myself in a position as a critic but I do believe that everyone should try his best to influence public opinion in favor of the Ukrainians whenever and wherever an opportunity for doing so should arise.

EUNICE GEBB.

Doctor—Your trouble is dyspepsia, Mr. Peck. You should have a good laugh before and after meal.

Peck—That's impossible, doctor. I have to cook those meals, and also wash the dishes.

## CONTENTMENT

A little silver brooklet,  
Fringed with downy moss,  
A little shady spot  
Where the shadows cross.  
A little bit of happiness  
Mixed with flowers' scent,  
Put them all together  
And they spell the word content.  
ANASTASIA F. STADNER.

## OUR ENEMIES OPPOSE OUR SCOUTS

As I have indicated in the Ukrainian Weekly of April 12, the Poles completely destroyed the Ukrainian Plast Organization during the notorious "pacification" of 1930 and 1931. They did not want to see Ukrainian Youth be organized into disciplined units. At the present time the few Ukrainian Plast Organizations that exist there have to carry on their work secretly. Such is the case in Ukraine under the Polish rule.

How about the Ukrainian Plast in the Greater Ukraine, under the Soviet Russian regime? Did Ukrainians of those regions have their Plast organizations?

They certainly did! Eugene Deslav, who lives in France now, writes an extremely interesting article, entitled "Plast in Ukraine," in the "Molode Zhytya," the official organ of the Ukrainian Scout movement, published in Praha (C.S.R.).

According to that article the first Ukrainian Boy Scout Organization in Greater Ukraine was formed in the Summer of 1917 at the town of Bila Cerkva. The official name of that organization was "First Branch of the Ukrainian Scouts of Bila Cerkva." Its motto was "Bapryi! (On Guard!) Every one realizes that the motto was well chosen, since Ukraine at that time was in turmoil of revolutionary wars, so every one had to watch out!

The first branch of the Ukrainian Plast grew rapidly in numbers and experience. It soon was divided into smaller units (poi) 8 members in each. In the autumn of 1917 there were 80 members and in the Spring of 1918—200 members. They had a wonderful hall for meetings, a library of their own and many valuable things pertaining to the Scout organization.

Mr. Deslav describes his great appreciation to the Ukrainian "Sitchovi Stritsi," who came there with the Ukrainian Army during the war from Western Ukraine and brought with them books and literature on the Plast in the Ukrainian language, printed in Lwiv. In 1918 the Ukrainian Plast organization was started in Kiev.

In spite of the war the Ukrainian Plast Organizations in the Greater Ukraine grew rapidly—until the Russian Bolsheviks dissolved that organization in 1922.

As we see, our political enemies do not like the Ukrainian Plast organizations. They do not want to see our youth to be organized into orderly units which build men and women. As soon as the Ukrainians start their plast activities the enemies dissolve it.

But here we are in America. America not only will not bother us but will help us to build up a strong Ukrainian Plast Organization. It's up to our youth to sow its interest in that field and review the worthwhile activity of that noble organization.

Let's do something, great and useful to all!

Let us write about our activities to the Ukrainian Weekly or to any other Ukrainian papers so that all will know what we do.

THEO. LUCIW,  
U. of Dubuque, Iowa

## UKRAINIAN CULTURAL AFFAIRS

### FRIENDS OF UKRAINIAN MUSIC RECITAL

The Friends of Ukrainian Music will present their Ninth Musical Evening (Second Musical Season), Wednesday, May 8th, 1935, Time: 8:45 P. M., at the International Institute, 341 East 17th Street, New York City.

The program will consist of selections played by M. O. Hayvonovsky's String Orchestra, a talk by Florence Cassidy of the International Institute on "Symphonies," solos by Mrs. Emilia Kornat, Soprano, and selections played by Roman Prydatkevitch, Violinist, with N. Stember assisting as accompanist.

### I DIDN'T KNOW

that the U. S. Geological survey show us that at the present rate of consumption our gasoline and oil supply will last only another 13 years.

that in the 18th century knives were used for eating and not forks. (And it was considered proper, too.)

that a clinical observation has demonstrated the fact that a tube-full of a nationally advertised brand of toothpaste contains enough poison, if eaten, to kill three persons; that, in fact, a German army officer committed suicide by eating a tube-full of a well known American brand of tooth paste.

that according to government reports, one person out of every five is now on relief. It is appalling!

that shoe sizes in America are not standardized, one maker's number 10 may equal another maker's number 9. This difference adds approximately \$100,000,000 extra cost each year to the shoe business.

that in America rice is thrown on a newly married couple, whereas, in the Orient it is a custom to use rice at funerals. (The Romans threw nuts at the wedded pairs — no, not coconuts!)

that in spite of the highest taxes in our history, the nation is going into debt at the rate of \$281,000,000 per month or \$66,000,000 per week. Even while you have been reading this column (one minute) the government deficit has increased \$65,000!

STEPHEN M. BAKALIK.

### NEW YORK CITY:

**MAY BALL** tendered by the O. D. W. U. branches, Sunday, May 5, 1935, at Ukrainian Hall, 217-219 E. 6th St., New York City. Commencement at 7:30 P. M. Admission 40 cts. Music by Blue Falcons.

### NEW YORK CITY:

**GRAND BALL** given by the Ukrainian St. Vladimir Brotherhood, Assembly No. 430 of U. N. A. of New York City, Saturday Evening, May 4th, 1935, at the Volk's Lyceum Hall, 218-220 E. Second St., New York City. Commencement at 7 P. M. Admission 50 cts. 102

### NEW YORK CITY:

**FIRST ANNUAL SPRING DANCE** sponsored by the Young Ukrainian Democratic Club to be held at Knights of Columbus Hotel, 51st St. and 8th Ave., New York City, Saturday Eve'g, May 11th, 1935. Dress Optional. Admission \$1.00. 102, 08

## UKRAINIAN STUDENT WINS PRINCETON SCHOLARSHIP



Elias Huzar

Elias Huzar, Ukrainian, an orphan from the teeming Eastside in New York City, and at present a student at William Jewell College in Liberty, Mo., was recently notified by the dean of the graduate school of Princeton University that he had been awarded a 1935-1936 scholarship with free tuition and a stipend of \$300.00 in the department of politics. The award was made in recognition of the record which Huzar has made during his four years at William Jewell College.

Huzar's parents were Ukrainian immigrants from Galicia, who, although they could neither read nor write, wanted their son to be educated and before their deaths sent him through the first two years of Stuyvesant High School in New York City. His mother died when he was 11 and father when he was 15. The Children's Aid Society then sent him to a placement farm in Missouri. There he made a fine record at high school, and won a freshman scholarship at William Jewell. At college he was the highest ranking scholar in his freshman, sophomore, and junior years, winning each time a free tuition for the year. It is certain that at commencement this year he will be awarded the gold medal given to the senior making the highest grades for the 4-year college course. At the end of his junior year he also won a commencement prize for writing the best essay on a sociological subject.

Besides being an active figure in fraternal life (president of local branch of Pi Gamma Mu, and member of Pi Kappa Delta), and a member of the editorial staff of the college publications, he has also been a member of the college debating team, in which he won further honors.

He has earned his room and board by grading papers in the department of history. He was born in New York City, February 14, 1915. His first pennies were earned by selling Ukrainian newspapers on the streets of New York.

(From an account appearing in the Kansas City Journal-Post).

### CARTERET, N. J.

6th ANNUAL SPRING FROLIC presented by Ukrainian Social Club, Sat. Eve., May 4th, at the Nathan Hale School Aud. Music by Babo's Play-boy Orch. and Jimmy Dunn and his Castle Grove Orch. Admission 50 c. (Including refreshments and wardrobe).

## CHESTER UKRAINIANS IN MAJOR LEAGUE BASKETBALL

What was perhaps the strongest basketball team during the past season bearing the Ukrainian colors, is the professional Chester, (Penna.) Ukrainians. Although not entirely composed of Ukrainians, the fact remains that the team is known as the "Chester Ukrainians"; plays its games at the Ukrainian National Home; and is managed and financed by the Ukrainians themselves.

Taking the past few seasons into consideration, one can safely concede to Chester the distinction as the most enthusiastic Ukrainian basketball community in America. The Ukrainian people in Chester, both young and old, take their basketball seriously and support their teams fervently, judging by their constant large attendances throughout the season. As so many Chesterites reiterate, basketball actually pays for the upkeep of the hall, being the chief means of paying off the mortgage of the large new Ukrainian National Home, which is located at Fourth and Ward Streets. The management of the hall is now contemplating the erection of small bleacher stands along the sides of the walls in order to accommodate more fans the following season. Isn't this substantial evidence of their interests and outlook for the future along the line of sports?

Besides the professional team, the Chester Ukrainians had two fast amateur fives that proved to be a tremendous advertising factor in Delaware County for the Ukrainians. Both teams were fully uniformed in the pleasing national colors and ranked highly in comparative competition with opposing teams. The "Speed Boys" had an enviable record, and by virtue of decisive victories over the Y. U. N. of Philadelphia in three games and a trouncing administered to their fellow Chester Ukrainian Catholics, remain as the leading light-senior amateur basketball aggregation in southeastern Pennsylvania. The "Juniors," a team under sixteen years in age, is the nucleus from which future fortifications shall be made to strengthen or replace the senior contingency. These youngsters certainly knew their basketball, being shifty, accurate shots, and display a smooth-passing attack.

Manager Joseph Blahitka, a young Ukrainian who has an eye for the future and with interests in advancing the name "Ukrainian" in sport circles, formed the first professional basketball team to represent the Ukrainians, to our knowledge, in America! They competed in the Eastern League which ranks but one notch below the outstanding professional league in the East, composed of such teams as the Philadelphia Spas, Brooklyn Jewels, Brooklyn Visitation, etc. Although the team finished rather poorly in their first professional league attempt, the Ukrainians of Chester, nevertheless established a reputation as being the first foreign nationality to represent a team in a major professional basketball league, a marked distinction of pioneering enterprise.

Manager Blahitka is a strong supporter of the efforts of the Sport Division of the Ukrainian Youths' League of North America in forming a strictly Ukrainian Amateur Basketball League in this vicinity for the coming season, which is to include Chester, Wilmington and Philadelphia teams. Let us hope that minor objections and unyielding managers shall not prevent such a league's creation next winter. But, as this is spring and thoughts are focused on the hickory and the horsehide, how about a Ukrainian baseball team in Chester this season?

ALEXANDER YAREMKO.

## "SECOND-GENERATION YOUTH" DINNER

What was called "Second-Generation Youth Dinner" was arranged at the Women's University Club, of New York, on Tuesday, April 30, 1935, by the National Board of Young Women's Christian Association, New York City.

Mrs. Samuel McCrea Cavert was the chairman. Various representatives of youth, selected from varied racial, vocational and educational backgrounds, presented the various problems of the second-generation Americans, which is of those born in America of foreign parentage.

Miss Mary Ann Bodnar, of the Ukrainian Civic Center, presented the problems of the Ukrainian-American girl in adapting herself to the complicated life of America and in integrating the cultural heritage of her parents with the American environment. In an able discourse, Miss Bodnar depicted the struggle of the Ukrainian girl against the prejudices and ignorance of the environment and the final victory of the struggle that at times looked nearly lost.

Mrs. Elizabeth Mataliano spoke of the problems of Italian-Americans, Miss Vieno Raitanen, of the problems of Finnish-American youth, and Miss Evelyn Lee of the problems of the Chinese-American youth. Mrs. Marie Chase Cole, the executive secretary of the International Institute, Miss Ethel Bird, the secretary for work with women and girls of Foreign Background National Board, of the Young Women's Christian Association; and Miss Anna Rice, the general secretary of the National Board of the Young Women's Christian Association, spoke of the problems of second generation youth from the standpoint of the Y. W. C. A. A lively discussion followed.

## A QUIET EVENING AT HOME

Tonight I went to stay at home

To read a book wrote long ago,  
It tells of knights and ladies fair  
And dragons too for all I know!

I pray as thus I start to read  
That I this night be let alone,

et there be none to lure me from  
My cozy chair to the telephone;  
What's that? A knock upon the door?

I wonder now who that could be,  
Of all the people in this town  
It seems they have to pick on me;

Ah Mr. Pest — good evening, sir!  
Your dog again is lost you say,  
erhaps 'twas just some strange  
new scent

That carried him so far away;  
Please pardon me — my tele-  
phone —

Yes, Mr. Bold, I'm going to bed,  
I'm sorry I can't play tonight,  
My head feels like a lump of  
lead";

Now let me see what page it was  
That told about the knight who  
fell —

Great guns! Can it be true that I  
Again must see who rings that  
bell;

"Come in! Come in, my old friend  
Crash,

I'm mighty glad you called to-  
night,

I'm all alone and lonesome, too,  
You surely are a welcome sight."

You'll note the title of this poem —  
A quiet evening at home.

M. D. SEMENKIW.

(Balance of U. W. including Pen Pal Column in today's "Svoboda")