



UKRAINIAN WEEKLY



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Vol. III

SHEVCHENKO'S BUST UNVEILED IN DETROIT

An unveiling of Alexander Archipenko's bust of Taras Shevchenko took place in the Detroit Institute of Arts, Detroit, Mich., last Sunday afternoon, May 12, before an audience estimated at 1,200 persons.

In accepting the bust for the museum, Mr. Burroughs declared that it was a magnificent gift to the museum, and that the Ukrainians should be proud that their world famous sculptor had lent his genius to the creation of a bust of Ukraine's greatest poet.

A colorful program accompanied the unveiling, consisting of a concert given by the local Ukrainian Chorus "Dumka" as well as addresses given by prominent Ukrainian and American speakers.

The principal address, in Ukrainian, was given by Dr. Luke Myshuha, Editor of the "Svoboda." An address in English was given by Dr. I. Yaciw, attorney. Mr. John Panchuk, local attorney, presided as chairman. Mr. T. Zaremsky, head of the presentation committee, opened the ceremonies. A representative of the Mayor of Detroit also spoke.

TESTIMONIAL DINNER FOR UKRAINIAN CANDIDATE

A testimonial dinner and ball will be given this Saturday evening, May 18, at the Webster Hall in New York City, in honor of Mr. Stephen Jarema, Ukrainian attorney of New York City.

The dinner is being arranged by Mr. Jarema's many friends as a tribute to him for the fine showing he made at the last elections as a candidate for the State Assembly, as well as to rally together all the Slavonic groups in New York City behind him.

UKRAINIAN GIRL STARS IN SHOW

Playing the role of the colored mammy, "Lavinia," a Ukrainian girl, Miss Tillie Parashuk, walked away with all acting and singing honors at a presentation of the well known Broadway production "Hit the Deck" last Friday and Saturday by the Irvington (N. J.) High School, before an audience estimated to number well over 4,000 persons.

Among those present in the audience was a woman who had played the role of Lavinia in "Hit the Deck" the first time that production opened up in London, England. She complimented Miss Parashuk's performance very highly, declaring it to be unusually well for a young girl.

PROF. SUSHKO TO SPEAK AT SCHOOL CONFERENCE

Prof. Alexander Sushko of the University of Chicago, a Ukrainian, will deliver an address at the 24th annual conference of the Society of Arts Schools of America which will be held in Washington during May 22-25 at Hotel Villard. His topic will be "The Enigma of the Constantine Monomach Crown"—a rare Ukrainian art treasure dating back to the Middle Ages.

INTRODUCING NEW ELEMENTS

Recently a Ukrainian girl who is unusually active in American-Ukrainian life was complaining to us that a great many of our young people do not take much interest in introducing the finer elements of Ukrainian life and customs into American life.

— Time after time — she continued — I have spoken to our young people in regards to this lack of interest, and with but a few exceptions I received the selfsame answer: "That is all very fine what you say, but remember that old saying — when in Rome do as the Romans do. We were born and raised here in America and no doubt will continue living here for the rest of our lives. Why shouldn't we interest ourselves only in American life?"

— This sort of a reply — the girl continued — would only make me all the more indignant. These young people do not realize how provincial and narrow-minded they are. I, perhaps, could understand such shortsightedness in some 'Main' Streeter but certainly not in one whose parents are among the most recent arrivals to America.

— They say that only American life interests them. Well, do they know what that 'American life' means? Do they realize that it stands for something more than merely earning one's livelihood or occasionally exercising one's right of suffrage?

— That has been America's chief drawback thus far — she explained — the putting of too much emphasis on the economic elements of life and the ignoring of the deeper spiritual values of life. Now, however, America is beginning to perceive the disastrous results of such a policy, and is seeking to amend it.

— Previously, America had thrown her gates wide open to the millions of immigrants of many nationalities. And yet she exploited them only along economic lines, ignoring completely their value as a factor in her cultural development. Today, however, the new conception of American life and the new evaluation of immigrant gifts to it is causing America to show an unprecedented interest in the cultural treasures of her citizens of foreign extraction. A new and more meaningful American life is arising, one that includes the best elements that each nationality that has made America its new homeland can offer.

— Here is then a splendid incentive for us, young American-Ukrainians, to study the Ukrainian language, history and customs, and thus become better acquainted with our Ukrainian background. America demands this of us, in order that we may help to enrich her cultural life. From the very start, America has shown particular attention to the various manifestations of Ukrainian culture. We should take care that this interest does not diminish, but that it should constantly find something new and finer of Ukrainian life to dwell upon. And the only sensible way to do it, is to first get a good knowledge of all that pertains to the Ukrainian people.

Many of our young people are doing so already. And many others that seem indifferent to everything pertaining to Ukraine secretly wish that they did know a little more about Ukraine. Only recently there was an example of this. This very same girl who was complaining of the lack of interest of our youth in Ukrainiana had an experience which she admits, was quite cheering to her. At a meeting of her club the members decided to write down various recommendations designed to make the club more interesting. And the surprising feature of this was that even those girls who outwardly showed the least interest in Ukrainian affairs wrote down that more attention should be paid to the Ukrainian features of club activity.

This little incident merely goes to show that even in the most indifferent of our young people there is a chord of Ukrainianism, which if struck in the proper manner will give out a clear Ukrainian tone.

YOUTH TODAY

A REVOLUTIONARY MEETING?

One hundred students, fifty parents and as many faculty members participated, in the debates of the conference arranged at Vassar College, in Poughkeepsie, New York, on May 10-12.

Three major questions had been proposed:

What is the mature attitude in college life? To what length can freedom and personal responsibility be granted? What adjustments can be made between parents, students and faculty to make college life less exhausting?

At each session of the conference there were five-minute speeches by three students, followed by talks by two parents and one faculty member.

The conference evoked wide interest on the part of the students and parents.

THE YOUTH BID FOR RECOGNITION

College officials pointed out that in preliminary meetings the students had criticized that parental attitude which refuses to grant them the adult prerogatives of individual social and intellectual freedom.

The conference was arranged in an effort to reconcile home influences and home understanding with college life and the new point of view gained from academic pursuits.

In a preliminary statement the college officials said:

"All of us have regarded it as self-evident that the classroom activities can meet with small success unless based on true and generally accepted ideas of the student's character and interests as a human being, and unless her social and individual life is so organized as to render possible the 'intellectual culture and developments' for which Matthew Vassar founded the institution to secure to young women."

BY PRACTICAL EXPERIENCE

The New York Times, of Sunday, May 12, brought the picture of Governor Lehman, of New York, sitting at the hearing of a bill at the Executive Mansion, at Albany, New York, together with Albert Coffee, 14, and Barbara Allen, 15, who acted as Governor and Lieutenant Governor, respectively, for an hour on Friday.

The same issue of the same paper brought a picture of twenty-four boys from the lower East Side of New York City emerging from the "black maria," a police patrol wagon, which took them to the yard of the Tombs, the New York prison, where they assumed the role of real prisoners to learn from first hand about the treatment of criminals. The trip to the prison was a part of the anti-crime campaign sponsored by the University Settlement Boys Anti-Crime Council.

(Today's Ukrainian Weekly including Pen and Columnists concluded in the Svoboda)

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(67)

An outstanding accomplishment.

It is a fact worth noting, that Yuriy Fedkovich was the first Ukrainian writer from beyond the borders of Greater Ukraine whose works found circulation throughout all of Ukraine, and were even translated into Russian. This fact is noteworthy in that he was not of Galicia, the hotbed of Ukrainian national literary movement of Western Ukraine, but of Bukovina, the most backward province of Western Ukraine.

Fedkovich as an editor

Fedkovich's fame as poet and writer was spreading rapidly. In Galicia, the populists had just managed to start the publication of *Vetchernitsi* and *Meta*, and now were seeking means making it possible to publish periodically booklets and pamphlets on various national and sociological problems. Finally in 1872, the Lviv societies, *Prosvita* (Enlightenment) and *Ukrainian Besida* (Ukrainian Forum) decided to jointly start the publication of

such booklets. They invited Yuriy Fedkovich to come to Lviv and take over the editorship of this new venture. Fedkovich had for a long time wished to come to Lviv, and had dreamed of a teaching post in a gymnasium. The latter, however, was impossible, for he had not the necessary qualifications; and therefore, he accepted with alacrity the proffered position of editor.

The duties of Fedkovich in his new position were to prepare a booklet every month and also make a translation of a foreign play for the Ukrainian theatre. For this he was to receive the sum of 600 zlotys per annum. His very first work was a collection of 12 folk songs based on the life of St. Nicholas. This collection, however, did not meet with the popular reception of his second booklet, entitled *Farmazoni* (Freemasons). Still this sort of work did not come up to Fedkovich's expectations very much. After fourteen months of it he gave it up, chiefly because of his

feeling that he was out of his element and because of his intense dislike of having his works revised by others before going to press, an act which he regarded as undue interference.

His chief claim to fame

Fedkovich's chief claim to fame in Ukrainian literature lies in his being the first to pave the way for the use of the Ukrainian popular speech for literary purposes in Bukovina, as well as for his poetical, original works, especially those that deal with his native Hutzul (Ukrainian mountaineer) lands. These works outstand by reason of the beauty and force of their expression.

Bukovina Today

Today Bukovina groans beneath the yoke of Rumanian oppression. The Rumanian authorities refuse to recognize the Ukrainians as a separate nationality. In schools Ukrainian teachers are forbidden the use of the Ukrainian tongue. In churches the Ukrainian language is being superseded by the Rumanian or the ancient and outmoded Church-Slavonic language. Despite all this national persecution by Rumania, the Ukrain-

ian population of Bukovina wages a never-ceasing struggle for its social and national rights. Ukrainian children are taught their mother tongue at home by their parents. And the cultural status of the Ukrainian peasant remains as before—superior to that of the Gypsy-Rumanian.

Isidore Vorobkevich

Isidore Vorobkevich (1836-1903), writing also under the pseudonym of "Danilo Mlaka," was a fellow Bukovinian and contemporary of Fedkovich. A village priest, he was also a teacher of music in the Greek-Orthodox Seminary. He is chiefly known for his many lyrical poems, stories and dramatic works. He also wrote historical poems, such as *Murashka*, *Timothy Khmelnytsky*, *Ivan Pidkova*, *Nalevayko*, and *Bohdan Khmelnytsky*. Of his stories the *Turetsky Brantsi* (The Turkish captives) and *Khto Venen* (Who is to blame) outstand. He was also the composer of short pieces for male choruses: *Nad Prutom* (By the Prut River), *Seniy Otchl* (Blue eyes), and *Vetchir* (Evening).

(To be continued.)

MARRIAGE CUSTOMS IN UKRAINE

(Continued)

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KOROVAY

Usually a day or two before the wedding day, the home of the bride's parents is the scene of the preparation and baking of the *korovay*, the probable prototype of the modern wedding cake. It is an indispensable feature of a Ukrainian wedding and has a deep ritualistic character attached to it, based upon the ancient sacrifices made to the gods to bring good fortune upon the wedding.

The kneading and the baking of the *korovay* is done by an odd number, usually seven, of young married women—*korovaynitsi*. No widows or wives whose husbands are away from home during that period are allowed to serve in this capacity.

Grinding of the flour

There is a custom in certain sections of Ukraine of having the flour for the *korovay* ground at home. This is usually done by a group of young unmarried people of both sexes, to the accompaniment of songs asking the moon to shine as brightly as the sun or the grain to transform itself into flour and then into *korovay* as rapidly as it grew in the fields, etc. But all this is merely ritualistic. Very rarely is this home-made flour actually used in the making of the *korovay*.

The flour that is used is of a high grade and is purchased. The mother of the bride furnishes the bulk of it, while each *korovaynitsa* brings some too, besides the eggs, butter, sugar, and everything else that is needed.

The kneading

Before preparing the dough for the *korovay*, the young women don small periwinkle wreaths upon their heads and wash their hands. Then they turn to the *starosta* (matchmaker) and ask for his blessing, which he bestows upon them. Flour and water are then mixed in a trough. Sometimes even a little brandy is added too, "so that the *korovay* will be happy." After kneading this for awhile, the dough is transferred into a regular kneading trough, which is placed in the center of the room. Then the kneading

begins in earnest. All outsiders are asked to leave the room during this process. Kneading, the young women sing special ritualistic songs, beginning with a plea to God and Virgin Mary to aid them in their work. Other songs explain how the materials that go into the making of the *korovay* were obtained: that the water used was taken from the Danube whose sources lie in seven wells, that the seven bagfuls of grain that is being used was grown in seven wheatfields, and ground into flour in seven mills, that it was stored for seven years, that seven "kip" (shocks) of eggs are being used, eggs that were laid by seven white young hens, that the salt used was taken from seven wagons, while the butter was taken from seven churns. Seven, apparently, seems to be a very lucky number indeed. Another song invites the Saviour to come down and help:

Ходи, Спасе, до нас,
А в нас усе гаразд:
Хороши коровайнички
Коровай бгають
Та сиром подинають.
— З середини сиром, маслом,
Около — добрим цыстям.
(Чуб. № 501).

In still another song the wind is warned not to blow against the side of the house nearest which the *korovay* is being prepared, for:

Сам Бог коровай місе,
Пречистая свѣте,
Янголи да воду носять,
Микола на помоч просяють;
— Просили, просили, да я не упросили,
Дак вони сами замислили.
(Чуб. № 504).

Giving it form

When the dough has been finally well kneaded, the kneading trough cover is placed bottom side up on top of the trough. Two small clusters of straw are placed in form of a cross on it, and then flour is sprinkled over it all. When that has been done a layer of dough is placed on top of the trough cover. It is known as the *korzh*, being also known as the *pidoshva* (sole) or the *korovay*. On top of this bottom layer (which is reserved at the wedding for the musicians) seven other layers of dough are placed.

The decorating

Now comes the adornment and decorating of the *korovay*. The father of the bride takes a handful of small change and places it into a hollow fashioned in the top center of the *korovay*. Her mother then places a towel over the *korovay* and using her elbow makes a series of hollows on top of it. After taking the towel off she places into these hollows animal cracker-like figures made of dough, representing the sun, moon, doves, animals, and the like. The sides are likewise decorated. A circular band of dough is then placed around the top (here the song likens this band of dough to a golden belt or a hoop of gold). When all this has been completed a cone-shaped figure, also made of dough and known as the *shyshka*, is mounted on the top of the *korovay*, in the center. It is decorated and colored red. Finally, five candles are placed evenly along the top with one of them being mounted upon the *shyshka*.

The baking

Now the *korovay* is all ready for baking. The *korovaynitsi* ask some young man, preferably one who has curly hair—for that is supposed to bring good luck, to clean out the oven for them. The *korovay* is then placed on a baker's peel and placed within the oven. When that has been done, the next step is to place alongside of the *korovay* a number of variously shaped loaves of bread, some large, some small, all having a significance of their own. The small loaves are supposed to represent "the stars surrounding the sun." There is another loaf that is baked in form of a ring (*deveyn*). The bride is supposed to look through this ring-shaped bread after she gets married, for good luck. Another loaf is made in form of a harrow (*borona*) or a young bull. The ring-shaped bread is baked in the home of the bride's parents while the latter two are baked in the home of the bridegroom's parents. There is still another loaf of bread (*lezheyn*) which the young couple are supposed to eat on the morning following their wedding.

When the *korovay* and the shaped loaves of bread have been placed in the oven, to the accompaniment of songs, the young

men present immediately attempt to wrest out of the *korovaynitsi* the baker's peel the latter were using. If they succeed in gaining the trophy they play, dance and sing with it around the room, but if they fail then the *korovaynitsi* make merry with it.

When the merriment comes to an end these present drive out the curly-headed young man who cleaned out the oven. His luck is no longer needed. Hands are washed and the water used for that purpose is poured out on the wheat threshing ground outside. As many as possible seize hold of the kneading trough and raise it high three times, striking on the third time the cross beam on the ceiling, kiss it, and then carry it around the room, singing and dancing. Finally, the kneading trough is placed on the ground again, and amidst laughter and joking all take turn in gnawing its edges.

Taking it out of the oven

All this time the *korovay* has been steadily baking within the oven. When the time has come to take it out all unite in singing:

Де ти корвалі живуть,
Що золоті сокири кують;
Ковалю-коваленьку,
Скуй мені сокирюнку;
Будемо піч рубати,
Коровай добувати.

For the *korovay* has grown to such proportions that it is difficult to get it out of the oven.

When it has been taken out, another song is sung, in which the moon is the bridegroom and the star his bride:

Де ж ти був,
Що ти чував,
Святий короваю?
Бував же я,
Чував же я,
Місяня з зорюю
(Чуб. № 584).

Then follow songs extolling the *korovay*.

Finally the baked *korovay* is placed on the kneading trough cover, which is covered with two towels laid in form of a cross, and the bride takes it on her head and carries into the *komora*—pantry room.

(To be continued.)

UKRAINIAN CULTURE

By Judge Samuel H. Silbert
(Radio Talk, May 2nd, WJAY, Cleveland, Ohio.)

The ancient classics relate the beautiful legend of the young man who was made a Judge, because of his piety and righteousness. Now the ancients generally did not permit such practice. Age was deemed a great factor in Justice and wisdom they felt could only come with age. So the young man prayed to the Lord to be made gray and over night he became gray.

As I read this beautiful legend, I figured that this depression had created a situation where neither individual nor nation was required to do much praying. Our trials and tribulations might well make us gray without praying for it.

And as with laws so with everything else in our lives.

Age, for example, is a factor to be considered in helping to determine the cultural values of people. In some instances, however, if that nation does not take on new virility and new life, as in the case of the Chinese, age may prove a handicap rather than an advantage. So the size, wealth, the economic resources of a country, while they are factors to be considered are likewise only incidental factors in determining the talent of a country. Ancient Greece, for example, has left behind a far richer cultural heritage than the extensive and mighty Roman Empire. In modern times, the tiny Scandinavian Countries have exerted a most profound and world wide cultural influence on other lands. In view of what has been said, let us now consider Ukrainian Culture.

Ukrainian Folk Lore is a subject of special interest to ethnologists. It is well known to students that the richness of Ukrainian folklore is unsurpassed by any of the Slavonic nationalities, and by few, if any, other races in the world. One may well wonder why such treasures have been so long hidden from the public view and why even the terms "Ukraine" and "Ukrainians" have only recently become known to Americans.

For the enlightenment of those unfamiliar with the terms, it may be said that in southeastern Europe there is a nation of forty million Ukrainians. These people possess a high culture and a language of their own. They have had a glorious past. For more than a thousand years Ukrainians fought nomadic Asiatic tribes, such as the Avars, the Huns, and Tartars, and thus acted as Europe's buffer against Asiatic barbarism.

But Ukraine exhausted its strength in this warfare and became the prey of nearby European nations. For many centuries the large and rich Ukrainian nation has had to endure so many obstacles and difficulties; fate played it so many cruel tricks, that as a consequence Ukraine must be considered one of the most persecuted of the civilized races. It is no wonder therefore, that the greatest poet of Ukraine, Taras Shevchenko, characterized his fatherland in this manner: "Our Land, but which does not belong to us."

At the termination of the World War, Ukraine enjoyed a brief period of freedom, but the vicissitudes of history once more caused this nation to fall under the yoke of former oppressors, and today, Ukraine, despite the fact that it forms a compact territory of forty million people, is divided among four European countries.

Approximately 85% of all the Ukrainians in America come from Eastern Galicia, more properly known as Western Ukraine.

The earliest Ukrainian immigrants to America were those from Ukraine under the former Russian Empire, who traveling across Siberia, across the Bering Sea, down the Western coast of Canada, settled in California in 1850.

The real Ukrainian immigration to America; however, did not begin until 1870, and did not assume any appreciable proportions until 1899. Beginning with that year Ukrainians began to arrive in this country in ever increasing numbers, which at times reached the 100,000 mark per year.

The outbreak of the World War, however, put a stop to this rising Ukrainian immigration. Some have come since the World War, but the present stringent Immigration Laws together with the difficulties placed in the way of prospective Ukrainian emigrants by Soviet Russia, and other countries make the present day Ukrainian emigration to America negligible.

The earliest Ukrainian immigrants from Western Ukraine were those from the western foothills of the Carpathians, then under Hungary. They were followed during the latter part of the last century by their eastern neighbors, the Lemkos, — the Ukrainian Highlanders. They in turn were followed by the Ukrainians from Eastern Galicia proper. A comparatively few Ukrainian immigrants came from the Kiev district, and practically none from the eastern part of Ukraine, commonly known as the "left bank." These people proved law abiding; hard working, and formed a strictly conservative element of our American population.

For centuries Ukraine's oppressors prohibited the use of the Ukrainian language in schools, in books, and in the press. By this and other ruthless means they sought to denationalize and assimilate the Ukrainians. All their attempts, however, proved futile. The Ukrainian love for freedom, their culture, and their national consciousness, have been kept alive in their poetry, their folk songs, and their folk dances. Some of these dances have been so highly developed that ruling races have appropriated them and proclaimed them to the world as their own; as for instance, the dance erroneously known as the Russian Cossack, which, in reality, is the original Ukrainian Cossack dance.

Therefore, when we speak of Ukrainian ballet, or folk dances, it must be remembered that this ballet comprises a series of Ukrainian national dances symbolizing Ukraine's art, culture, and great historical past. These dances possess natural freedom, exhilaration, vigor, and elegance. They are like the winds of Ukraine's steppes that move the grasses on a vast territory.

What was said of the Ukrainian Folk Dances holds good for the Ukrainian Folk Songs. There is something in the Ukrainian Folk Songs that attracts the entire being of those who understand the words; but even those who happen to hear Ukrainian melodies are captured by the force of their expression.

They teach us meditation concerning ourselves and the appreciation of dispositions and ailments of others; they teach us to love the truth and abhor falsehood; they teach us to love one's country and one's native tongue and also to love one's fellow man; they produce noble aspiration, a spiritual conception of man's existence; they develop the sense of beauty and art.

May I close this talk on culture with the words of my good friend, Dr. Ralph D. Walker:

"I saw the mountains stand,
Silent, wonderful and grand,
And, looking out across the land
Where the purple light was falling
On distant dome and spire,

I heard a low voice calling
Come up higher! Come up higher!
From the lowland and the mire,
From the plain of base desire,
From the vain pursuit of self,
From the attitude of self,
Come up higher! Come up higher!"

"MOTHER'S LOVE CAN REACH ACROSS THE SEA"

It was a weary Autumn day when I came home from school.

"Any news, mama?"

"Why, yes, son. There is a letter from America. From your father, I suppose."

I hurriedly opened the letter and read:

"New York, January 26, 1930.

"Dear Son:—

"All your documents are ready. I sent them to Washington. If the Poles will allow you to come here, then I expect to see you soon in America.

Daddy."

The news was joyful to me but it was sad to my sick Mother.

She started to cry.

"Be quiet, Mom. I won't forget you—I..."

"Yes," interrupted Mother with tears in her eyes. "America is so far away. Who will take proper care of you after you are gone?"

"Oh"—murmured I, trying to think of a good reply, which I could not find.

"I'm not small..."

In the meantime I turned to the radio and remarked:

"Look, Mother, here is the radio: You are able to hear everything in the world,—including America!

"Listen to this":

I tuned in for Budapest. A lovely melancholic Gypsy music filled our ears with sweet melodies.

"See Mom—this is Hungarian music. If you want Czardasz—just tune in for Prague... Do you want to listen to Prague or to Sofia?"—

"No, try something better."

"O. K." and I tuned in for Vienna.

"Die Musik von Wien." The orchestra played Strauss' Waltz. The German music almost induced us to dance.

"You like this?" asked I.

"No, no," said Mother—"look for something better."

Then I tuned in for Leningrad.

"...And so Comrades," continued the announcer, "we shall hear now the newest composition of 'March of the Atheists' which has recently been accepted as the official anthem of the members of this noble organization. But before we proceed with the music—take your pencils and copy the words."

"Too red," I remarked and tuned in for Kiev.

"Hello, hello!"

"This is radiostation of Kiev. We shall continue our program in the Ukrainian opera music."

The orchestra started to play. Suddenly, however, it became silent and the announcer spoke:

"Hello, hello! Attention Comrades. Revolution in America! The workers of the capitalist America slowly but surely crush the power of their oppressors. A great jobless demonstration took place in New York today. The police and the army hurled bombs upon the heads of workers. Down with capitalism. Long live the World Communist Revolution!" And the orchestra played the "International."

"Did you like it?" I asked my disturbed mother.

"Well," she uttered, "try to find America for me."

I had a hard time trying to get America. I manipulated with the radio until about 2 o'clock in the morning—but in vain. Only a slight noise and an unfamiliar language came to our attention, which, as we later learned, had been from London.

"Go to sleep, my son. It's impossible to hear from America. America must be too far from us."

"Well," said I, "I thought that I could catch something."

THE CONTACTS THEY CULTIVATE

Behind the palms of their hands our phlegmatic leaders whisper to me: "You shouldn't cast slurs against Poland and Soviets!—don't you know that we are striving to cultivate contacts with them?"

One of these self-styled Ukrainian "diplomats" even boastfully disclosed: "Why, we already have contracted a Polish editor who will send a protest to Warsaw in our behalf when the time is ripe!"

Nonsense!

When these diplomacy dabblers finally decide that the time is ripe for their Polish contact to send a protest in our behalf to Warsaw, they will only realize the truth of the maxim which tells us that "blood is thicker than water!"

Editors of Polish newspapers, if they wish to remain as such, cater to the Polish public; and sending reprimands to Poland for the way she mistreats Ukrainians cannot be called catering to the Polish people.

Mind you, I do not decry the cultivation of contacts—when they are cultivated among the people who are not our enemies! It is perfectly all right to cultivate contacts with the Americans, English, Germans, Italians,—but one must be extremely wary in cultivating them with the Poles and Russians.

These "diplomats" may argue: "Of what use would it be for us to have contacts among the Americans, English, Germans or Italians?—they cannot help us!" Perhaps they cannot. But the Poles and Russians will not help us; even though it is in their power to do so! When the prize is as rich as Ukraine—the Poles and Russians cannot harbor any thoughts of remorse in their minds about suffering humanity.

For many centuries our fathers diligently cultivated contacts among our enemies with the idea of obtaining their help; can any one deny that the efforts of our fathers were fruitless?

Look, you foolish ones who believe you can eventually free Ukraine by simply walking arm in arm with her foes: near the close of the World War, Ukraine was as free a nation as any one could have wished her to be; how did she attain this freedom, through her enemy contacts? Certainly not! She attained freedom because her people fought hard for it! So, you see, a good, hard struggle brought about that which enemy contacts failed to bring about in hundreds of years.

DIMITRI HORBAYCHUK.

177 North 8th Street,
Brooklyn, N. Y.

A PLEA

I want something—
I miss something—
Or is it in my grasp?
Oh, what is it?
And where is it.
I want it—here—to clasp!
Please, please come here—
You need not fear—
That you will be abused.
Relief from pain
You'll help me gain
I cannot be refused.

MARY SARABUN.

"... If it should happen that you shall get there, my son—my love—Your Mother's love, shall reach even across the widest seas. I shall be always with you my child."

"Thank you Mother! That's all I need." And I kissed her hand.

A few weeks later I left for America.

BOHDAN LUCIW,
U. of Dubuque.

LEAVE LABOR-DAY WEEK-END OPEN FOR YOUTH'S CONGRESS

Perhaps the most striking manifestations of the American-Ukrainian youth movement within recent years were the First and Second Ukrainian Youth's Congresses of America held in the summers of 1933 and 1934 respectively, the first in Chicago and the second in New York City.

At the first youth's congress there was formed the Ukrainian Youth's League of North America, whose fundamental aim is the uniting of American-Ukrainian youth "in order to reach a better understanding of the ideals, problems and aspirations of the Ukrainian people." Under its auspices the Second Ukrainian Youth's Congress was held last summer.

This summer, during the Labor Day week-end, the League is sponsoring the Third Ukrainian Youth's Congress of America, which will be held in Detroit, Mich., in pursuance of a resolution passed at the last congress.

It is expected that the coming congress will attract even more of our youth than the two previous ones, particularly from Canada. Once again our youth from all parts of America and Canada will have a splendid opportunity of meeting one another, renewing old acquaintances, making new ones, discussing vital problems effecting their lives, and helping to solidify the ties that bind them all. Profiting by the experience of the previously two congresses, the League will have a most interesting program for the coming congress, which will be brought to a close by a round of social affairs of unprecedented scope.

All our young American-Ukrainians are urged to make plans to attend the Third Ukrainian Youth's Congress this summer, during the Labor Day week-end, August 31 and September 1st, 1935. Those who are now planning their vacations should arrange to take them during the time the congress will be held. Our youth clubs should also begin considering the election of delegates to send to the congress.

Watch for further announcements concerning this great event for our youth.

Executive Board of the Ukrainian Youth's League of North America.

A magician was giving a performance and was about to present his most mysterious trick. He bared his arms and said: "Now will some little boy step up on the stage to assist me? Any bright boy will do. Yes, yes, my little man, you will answer very well. But first, I wish to ask you a question. You have never seen me before, have you?"

"No, daddy," piped the boy.

NEW YORK CITY.

The Ukrainian Civic Center invites you to a **BRIDGE, BUNCO and GARD PARTY** on Tuesday, May 21st, 1935, at the International Institute Club Room, 341 E. 17th St., New York City, at 8:00 P. M. Admission 35 cts. Prizes and Refreshments.

(See announcement in today's "Svoboda")

CARTERET, N. J.

L. U. C. CHAMPIONSHIP FROLIC in honor of the Ukrainian Social Club basketball team, Sun. Ave., May 19th, at the Slovak Aud., Wheeler Avenue. Music by Babo and his Playboys. 8 P. M. Admission - 25 cts.

NEW YORK CITY.

Ukrainian Athletic Assn., (Chornomorika Siteh) Branch No. 1, will give a **GRAND MAJ. BALL**, Sunday, May 19th, 1935, at Ukrainian National Hall, 217-219 E. 6th St., New York City. Admission - 50 cts. Commencement at 6 P. M. Music by Our Favorites.

FINAL RESULTS OF BASKETBALL TOURNAMENTS

The Sport Division of the Ukrainian Youth's League of North America, through the unflinching generosity of the editor, takes great pleasure in presenting its final basketball report and officially announcing at this time the outstanding Ukrainian Amateur Basketball teams in the East, excluding New York State and Maryland. Here they are: Here they are:

AREA No. 1 - NEW ENGLAND STATES:

St. Michael's Ukrainian Boys' Club, Mgr. Mr. Stephen Karas, 368 East School Street, Woonsocket, R. I.

AREA No. 2 - NEW YORK CITY AND NEW JERSEY:

Ukrainian Cossacks; Mgr. Mr. Nicholas Sawka; 9714 - 91st St., Ozone Park, L. I., N. Y.

AREA No. 3 - EASTERN PENNSYLVANIA:

Northampton Ukrainians; Mgr. Mr. Paul Poticha, 1516 Newport Avenue, Northampton, Penna.

AREA No. 4 - WESTERN PENNSYLVANIA:

Ukrainian Athletic Club; Mgr. Mr. Russell Pituch, 1838 Third Avenue, Arnold, Pa.

Runner-up positions and honorable mention is given to the following:

New England States:
New Haven, Conn.

New Jersey:
Elizabeth, N. J.

Western Pennsylvania:
Ambridge, Pa. and Monessen, Penna.

New York Metropolis:
Yonkers, N. Y.

Eastern Pennsylvania:
Philadelphia Ukrainians and Chester Speed; Boys.

This conclusion was determined after scrupulous deliberation and close comparison of records. Quite evidently, the above teams cover only the East, but this is due because the Western States harbored the false impression that the Sport Division's interests are confined only in the East. Having no complete records from the West, most obviously we cannot present other champions, and so they remain, known only in their immediate localities.

Inasmuch as this was the first year in which a concentrated effort has been undertaken to encourage more inter-Ukrainian games and thereby uncover the leading teams, it is unreasonable to expect immediate and full cooperation from all teams in a new enterprise, which would be a Utopian visualization.

We were therefore necessarily lenient in demanding strict adherence to tournament rules, being compelled to rely on unbiased judgement in determining a team's rank, simply because very few games were played. Perhaps depleted treasuries and long distances intersecting between clubs accounted for their reluctance in competing with more Ukrainian-fives, with the notable exception of the following, who played an encouraging number: Elizabeth, N. J., Ansonia, Conn., Yonkers, N. Y., Arnold, Pa., and the Philadelphia Y. U. N., who played against fellow Ukrainians ten times.

There can be no alibi in not knowing of other Ukrainian teams, as numerous sport articles appeared in the Ukrainian Weekly, constantly urging the managers to follow our suggestions and promptly report the outcome of their games. This was not done - to offer suitable satisfaction, coupled with the late returns of individual records, are the reasons for this rather late report. Consequently, it is our hope that no team shall hold any enmity if it is not here considered among

the leaders, even though its record may have been excellent.

However, let us glance over the team qualifications to see whether they are really worthy of the honors. May it be here emphasized that all of the above teams were composed of Ukrainians and they were known as the Ukrainians—at least that was the information given us. Ozone Park and Northampton, although not playing any Ukrainian team, must be justifiably considered champs due to their excellent record and from the comments emanating from outside individuals. Following is the epitome of the leading teams.

The St. Michael's Ukrainian Boys' Club of Woonsocket, R. I., crowned champions of the New England States, besides winning two games from the Boston Ukrainians, were forfeited the New Haven Game. In addition they compiled a good season's record and it is only because of the scarcity of nearby Ukrainian teams that prevented them from further competition. Their basketball ability is well established in Rhode Island.

The Ukrainian Cossacks of Ozone Park, L. I., as can be noted by reading the April 19th issue of the Ukrainian Weekly, completed their regular season, undefeated in fourteen games, and issued an open challenge to all Eastern teams in defense of their championship claims. This challenge remained unanswered. Their offensive and defensive power can best be perceived by noting that in one game they rolled up a total of 76 points while in another, held their adversary down to a mere 5 points. The average score per game in their first year attempt was 34-16.

The Northampton Ukrainians also compiled a commendable record, winning eighteen times and losing but twice in competing with the leading light-senior quintet in the Lehigh Valley region, all of the games being played away from home. The Palmerton National Catholic Sokols, who recently won the Catholic Sokol Championship of America, fell victims before the Ukrainians twice. Besides winning the town championship, they knocked off the Whitehall Boro League champs with ease; trounced the banner bearers of the Lehighon Boro Church League and subdued the Phillipsburg, N. J. Elks, the best team in the Bi-County League. Real giant-killers, these Northamptonians!

The Arnold Ukrainians, as reported in the Ukrainian Weekly of April 19, won the Ukrainian Amateur Basketball Tournament of Western Pennsylvania, which is self-explanatory. A tribute is paid to the Arnold Ukrainian Athletic Club in taking the initiative in directing this tournament.

Regarding runners-up, NEW HAVEN defeated Ansonia, had a good season's record and ranked first among the Ukrainian teams in Connecticut. YONKERS defeated Elizabeth and Ansonia but lost to Carteret. Carteret, N. J., although winners of the LUC tournament, must be disregarded entirely because, we are told, the team is composed of several non-Ukrainians. ELIZABETH Social Club defeated the Newark Sitch and Ansonia but lost to Yonkers. AMBRIDGE and MONESSEN were the runners-up in the Western Pennsylvania tournament, which too, is self-explanatory. PHILADELPHIA UKRAINIANS competed in the leading amateur league in the city, had seasoned players but failed to mingle with Ukrainian teams. CHESTER SPEED BOYS, referring to the May Third issue of the Weekly, also deserve honorable mention. Incidentally the last two teams play the Eastern League style, whereas the rest employ the high school or collegiate style.

Besides the distinction as lead-

PLAST AID COMMITTEE

May I present to the readers a plea for the Ukrainian Plast Aid Committee which was formed recently to raise money for the maintenance and publication funds of the Ukrainian Plast in Europe.

If the Ukrainian Plast were merely one of the many Ukrainian organizations that exists for the fancy and pleasure only of its members, I would not feel particularly called upon to ask others for their support. But this organization is essentially a national undertaking for the training of youth through team work and play, and teaches one to be loyal to God and country, and to be helpful to other people at all times.

In these Spring days when children are happy to be outdoors let us remember that summer, the time of camp life, is coming, and that there are many who cannot enjoy the pleasure of camping life, not even get the educational benefits of it because their parents can not provide for those privileges of the outdoor life activities offered by the scout organization and the scout camps.

Little sums which out of our pockets would make us none the poorer would indeed do a great deed to the youth of the future citizens and older generation of the Ukrainian race if only these sums were had by them.

The Ukrainian Plast Aid Committee started a campaign to raise money for the maintenance and publication funds of the Ukrainian Plast in Europe. The appeals to the public have had no response to speak of, even though we know the value of this worthy cause. The committee again invites all the Ukrainians who have the future of the race in mind to make contributions to it.

We have been trying to get people to become members of the aid committee as contributing or active members for the annual dollar membership dues. This is similar to the membership of many American institutions, and the moneys received will enable the Ukrainian children to receive the scout material that they so badly need. All the money received will be forwarded in full to Europe.

We wish again to call the attention that the need of funds this year will be greater than ever. Any contributions made will be most highly appreciated.

The committee's address is in care of the writer:

Mrs. Katherine S. Kedrowsky,
Amboy Avenue, Box A-13,
Metuchen, N. J.

GRACE

Here, like a child, on Earth I stand
And blindly lift a shaking hand;
Cold as a paddock though it be
I still hold it up to Thee
For a blessing — may it fall,
God Almighty — on us all.
ROSALIE N. HATALA.

ing teams, we can proudly assert that through correspondence among the managers, a closer sport alliance has been manifested between clubs; interest instituted on a cooperative basis; more teams formed; the unknown have been emerged from obscurity; and a desire created for inter-Ukrainian competition, which hopefully indicates that the numerous scattered Ukrainian Athletic Clubs in America will eventually unify and solidify into one great organization to be known as the "Ukrainian Amateur Athletic Association" — which is our patriotically-infused altruistic motive.

Sport Division of the UYL-NA:
ALEXANDER YAREMKO,
Sport Director,
MARIE KUNYCZKA, Secy.