



# UKRAINIAN WEEKLY



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Vol. III

## YOUTH TODAY

### TRUE HEROES AND FALSE IDOLS

A new contribution to this question was offered by Gene Tunney, former heavyweight boxing champion, speaking at the opening luncheon of the national convention of the Boys Clubs of America, held in New York City, on May 20.

Mr. Tunney characterized the nation's sport writers as teachers who had "more to do with influencing the youth of the country than any other single type of instructor." Through them, he said, it would be possible to build in the minds of youth a "true hero of the athletic field" to replace the worship of false idols.

His contribution would have been much fuller if he had given us the earmarks by which a true hero could be distinguished from a false idol. It is exactly on this point that many of the nation's sport writers differ.

And by the way, does Mr. Tunney consider a "true hero of the athletic field" a true hero in life?

### EDUCATION AND JOBS

Mr. W. Emerson Gentsler, secretary of appointments at Columbia University, reported the other day that private industry cannot absorb the current crop of university graduates, even though large corporations are taking on more graduates this year than at any time since 1930.

"Unless new fields of employment are opened to college graduates soon," he said, "they will have to begin competing for positions heretofore taken by high school graduates."

### THE IDEAL OF GOOD SCHOOL

In his address to the annual meeting of the American Association for Adult Education, held in Milwaukee, Wisconsin, on May 20, Mr. Morse A. Cartwright of New York offered a new conception of the purpose of the school for the adult. The school, he said, should be an agency of preparation for social action rather than an agency for social action.

"It is not necessary that students be led by a teacher to believe," he said, "but it is necessary that they be led to understand."

### HOW DO WE LEARN?

"Experiences of life will mold beliefs," Mr. Cartwright added. "Inheritance, economic status, legal justice or injustice—a thousand happenings of daily life condition belief. It is the concern of the educator only to see that these outside factors over which he has no control are allowed to operate on the individual in the individual's fullest possible understanding of the forces at work in the social structure."

Which, stripped of verbiage, probably means that a good teacher tries to give his pupils the understanding of the social forces at work.

### ADULTS AND CHILDREN

L. R. Alderman, director of the Federal Emergency Relief Administration, of Washington, D. C., speaking at the same meeting,

(Concluded in column 4)

## OUR FUTURE LEADERS

It requires no extraordinary powers of perception to realize that our American-Ukrainian life today is experiencing revolutionary changes in its structure, and that this is due largely to the gradual retirement of the older generation, born and raised in the older country, and the arrival of the far different younger generation, born and raised here in America.

Just exactly what form the future American-Ukrainian life will eventually assume, is difficult to foretell today. Still we can safely say that it will be greatly dependent upon the type and quality of its leaders. For although it is a highly debatable question as to just how much the course of human events is shaped by personalities, still there is no gainsaying the fact that their influence is often very great indeed.

That is the reason why even now we must begin paying particularly close attention to the training of our future leaders. And that is also the reason why our present-day older generation leaders are so diligently executing a duty that is common to all good leaders, namely: the finding and training of successors to take their place upon their retirement.

Leaders are made and not born. That is axiomatic. Years of hard work, intensive training and self-sacrifice are absolutely required of one who aspires to lead others well. There are no short-cuts. Yet above this personal preparatory work there are other factors involved which go towards the making of great leaders, factors that are beyond the pale of ordinary human control; chief among them being the social and economic conditions surrounding the life of the aspirant for leadership.

It will be observed that the greatest leaders of mankind arise in times of social or economic stress and change. Ordinary times produce ordinary leaders. And that is why there is good reason to believe that the present day American-Ukrainian youth—passing through a period of stress occasioned not only by the economic depression but also by the rapidly growing changes within its own peculiar social structure,—will produce truly great leaders.

Yet upon what basis these future leaders of ours will operate, whether they will further respect and uphold American-Ukrainian traditions and ideals, depends greatly upon their training now.

The Ukrainian National Association, as an organization that is sensitive to the slightest fluctuations of American-Ukrainian life, has long realized this. That is why it is publishing the Ukrainian Weekly. It seeks thereby in the youth's own language and manner to impart to them the ideals held sacred by the Ukrainian nation. It seeks to give them a practical schooling and training for the future. It is that instrument which helps our youth to wipe out the obstacles of time and distance, draws them together, and acquaints them with their background as well as their potentialities.

The Ukrainian National Association and the Ukrainian Weekly are splendid training grounds for the practical manoeuvres of our young people. Here they learn to forge their own life and temper it with the experience and knowledge of their parents. Here they have an opportunity of discussing freely and intelligently all their life problems. And here also they have a splendid opportunity of sizing up the material for their future leaders.

We believe that from among those who center around the Ukrainian Weekly today there will arise those who will be our future leaders. And we venture to predict that future historians of American-Ukrainian life will be astounded to find so many great American-Ukrainians who were contributors and supporters of the Ukrainian Weekly when that gazette was only a small four-page affair.

## HONORING OUR GRADUATES

With the coming of June there will be many young American-Ukrainians graduating from high schools and universities throughout the United States and Canada. Their graduation is the culmination of some four years of hard study and fight against numerous obstacles; and credit and praise should be given them upon this achievement.

We ought to honor our fellow-Ukrainians who are graduating this year by at least public recognition of their success. By taking an interest in their progress we will hearten their successors and strengthen them for the coming year.

Needless to say, the means at our disposal for public recognition are rather limited. We have one means, however, which can be used to a good advantage—and that is the publication of a complete list of such graduates in the Ukrainian Weekly.

Such a list was first published a year ago.

This year we again ask for the cooperation of our readers. All those who know of Ukrainians graduating from high schools and colleges should send in the following information to the Ukrainian Weekly before June 28:

High Schools: (1) Name (2) Address, town and state (3) Name of school, town and state (4) Type of course (5) Honors received (6) Intend studying further? (7) Name and address of person sending information.

College or university: (1) Name (2) Address, town and state (3) College or graduate school (4) Degree received (5) Honors and honorary societies (6) Intend studying further? (7) Name and address of person sending the information.

The graduates themselves are especially requested to write in giving this information because they are obviously the more accurate sources.

## SOYUZ UKRAINEK CONVENTION

A three-day convention of the Ukrainian National Women's League of America (Soyuz Ukrainok) will begin Friday, May 24th, at 1 P. M. at the Ukrainian National Home, 217 East 6th Street, New York City.

The program of the convention will consist of business meetings, during which addresses on topics pertinent to American-Ukrainian womanhood will be given, followed by discussions, and will also include a Dinner given at the George Washington Hotel, Saturday evening. It is expected that among the delegates there will be many from the younger generation of American-Ukrainians.

said that the outstanding fact about adult education is that adults are anxious to learn and that they learn more rapidly and more thoroughly than children.

Which means that children will have to put in some speed and thoroughness into their learning in order not to let themselves be overtaken by the adults.

(Today's Ukrainian Weekly is concluded in the Svboda.)

## A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(68)

### Gregory Vorobkevich

Gregory Vorobkevich (1838-1884), brother of Isidore, was a writer of no mean talents. He left behind him several historical dumi, such as *Perestetchko*, two concerning the Treaty of Pereyaslav, as well as some lyric poetry. Most of his poetry appeared under the pseudonym of "Naum Shraam."

### THE UKAZ OF 1876

The rigorous repression of the Ukrainian national and literary movement in Ukraine under Russia naturally reacted most unfavorably upon its growth. When in 1863 the Russian Minister of Interior, Valuiiev, declared in a circular he issued that "there is no Ukrainian language and there never will be," he dealt, what seemed then, to be the death blow to any further growth of Ukrainian literature. For quite a number of years afterwards not even one Ukrainian book appeared in Ukraine under Russia.

### Mikola Lysenko

In the early 70's, however, the Ukrainian movement took a new lease upon life with the formation of a scientific society in Kiev, around which gathered such Ukrainian literary lights as Antonovich, Drahomanov, Zhytetsky, Kistakivsky, Chubynsky, and others. Together they labored over Ukrainian history, philology and ethnography. Although their work was purely scientific, still it had a significance for the Ukrainians. It was at this time that in the sphere of Ukrainian music there appeared the first prominent composer, Mikola Lysenko, while in the field of the theatre Stariitsky, Kropivnytsky, and Ivan Tobilevich through their splendid pioneering efforts laid firm foundations for its future expansion.

### Provisions of the Ukaz

Yet even these relatively small gains of the Ukrainians were quickly nullified by the ever-hostile Russian government. On May

17, 1876, the Russian government issued a most amazing ukaz, one that has no precedent in any civilized country. This order forbade absolutely the printing in the Ukrainian language of any publications whatsoever which might react favorably for the Ukrainian people. The order applied to works of all sorts: scientific, popular, children's, religious, as well as all newspapers. The only exception that it grudgingly permitted was the printing of certain type of verses and stories in the Ukrainian language but only if the Russian orthography was used and only after the Russian censor had passed upon it.

Even in issuing this order and putting it into effect the Russian government realized its barbarity, which was shown by the fact that it did not announce it with any great deal of fanfare.

If the Russian government had hoped that by this unheard of step it would once and for all stifle the Ukrainian movement, it was sadly mistaken. For although this order did considerable damage to the progress of the Ukrainians, although it forbade the use of the Ukrainian language by Ukrainian teachers, and although the

very word "Ukraine" was banned, still the Ukrainians did not give up the fight for their natural national rights.

### "Kievan Antiquity"

In 1882 a group of Ukrainians founded in Kiev a monthly publication known as the *Kievskia Starina* (Kievan Antiquity), published in the Russian language, yet dedicated entirely to Ukrainian life and language. It contained results of various scientific inquiries into the life of the Ukrainian people, as well as reprints of some of the finer bits of Ukrainian literature. The latter had to be published in the Russian orthography of course.

### Ukrainian Theatre

Yet publications of this sort could never have managed to keep the Ukrainian language alive, for they were but a poor substitute for it. What did help considerably to keep the Ukrainian language alive was the Ukrainian Theatre, in which Ukrainian plays were presented in the Ukrainian language. In 1881 there was founded a Ukrainian stock company in Kiev whose fame soon spread throughout all of Ukraine.

(To be continued)

## WHEN POLAND WAS AT UKRAINE'S MERCY

The month of May bears the distinction of being the month when as result of two disastrous defeats administered to the Poles by the Ukrainians under Bohdan Khmelnytsky at Yellow Waters and Korsun in May, 1648, the entire Poland lay at Ukraine's mercy.

The year 1648 opened most inauspiciously for the Ukrainian nation. No one dreamed then that within a space of a few short months the entire nation would rise in arms, overthrow the rule of their cruel oppressors, the Poles, and become a free nation again after 300 years of foreign misrule.

It seemed then that the ancient glory of the Ukrainian Kingdom of Kiev would never be revived, that the throttle-hold which Poland had obtained upon Ukraine (already exhausted by the never-ceasing warfare with the invading wild Asiatic hordes) through a set of political circumstances and seizures would never be broken. True, there had been rebellions against the Polish rule, especially since the arising of the Cossacks; but these rebellions had brought only temporary relief. True also, Poland, after having been saved more than once by these Cossacks from virtual national extinction at the hands of the Tartars and Turks, had made promises of bettering the conditions in Ukraine; but these promises were never kept. Now with the Tartar danger safely past, she had by means of treachery, bribery, and force broken the rising strength of the yet insufficiently organized Cossacks, and now the only Cossacks that existed were the so-called "registered" ones, in the pay of the Polish king. The others were scattered far and wide over boundless steppe. The Polish landlords aided by the Polish garrisoned troops and German mercenaries once more re-established their blighting hold upon Ukraine.

The last ten years (1638-1648) had witnessed an oppression and exploitation of Ukraine by Poland that rivalled the worst in the darkest ages of mankind. Ukraine seemed to have been reduced to abject servitude. Yet underneath the surface the spirit of rebellion

never died out. The peasants, the discharged as well as registered Cossacks, the townsmen, all never gave up hope that the time would soon come when they could cast off this hateful Polish yoke. All that was needed was an able leader, a spark to start off a great conflagration—a war for freedom.

And then, says an ancient Ukrainian historian, "There appeared a man from whom the Polish *panne* (handing nobility) had taken his pasture lands, and these same pasture lands proved to be a source of a great deal of trouble for all of Poland." This man was Bohdan Khmelnytsky—a *sotnek* (captain) of the Chyhyryn Cossacks.

He was a man of means, well educated, and descended of Ukrainian lesser nobility. During the rebellion of Pavluk in 1637 he was made a Cossack scrivener; out when this rebellion was suppressed by the Poles he was demoted to the rank of *sotnek*.

While he was away one time a neighboring Polish noble seized his lands. Upon his return Khmelnytsky appealed, but for his pains was accused of being a revolutionary and jailed. When freed he went into the steppe, for his home had by now been also confiscated by the Poles. With a group of other Cossacks he finally arrived at the Sitch, the stronghold of the Cossacks located below the rapids of the Dnieper, which at that time was occupied by registered Cossacks. There during the winter of 1647 and 1648 he gathered about him a large force of Cossacks who had reason to hate the Poles.

Quickly he rose in power, and in a short space of time the entire Sitch garrison of registered Cossacks went over to his side. His next step was to negotiate with the Khan of Crimea for aid against the Poles. The Khan, disgruntled because Poland was no longer paying tribute to him, agreed to help Khmelnytsky. This was quite a feather in Khmelnytsky's cap, for many previous Cossack leaders had vainly attempted to gain the Tartar aid against the Poles. In the meanwhile he had also been elected the *hetman* of the Zaporozhian Cossacks. News of all this reached Uk-

raine and Poland. A wave of jubilation swept over Ukraine, while the Poles became apprehensive at this sudden turn of events. Pototsky, the generalissimo of the Polish armies, began to prepare for war. He immediately dispatched against Khmelnytsky his son Stefan with a Polish army and a force of registered Cossacks. Another force of registered Cossacks he embarked upon galleys and sent it down the Dnieper. He himself remained at home, mobilizing the main army.

Stefan rapidly marched down towards Khmelnytsky, supremely confident of his ability to annihilate the latter. Suddenly at a place called Yellow Waters, near the rapids, he was attacked by Khmelnytsky's Cossacks and Tartar allies. Pototsky quickly set up earthenworks, and waited for reinforcements in form of the main army under his father as well as the registered Cossacks sailing down the river. But these latter Cossacks rebelled, killed their Polish officers, routed the German mercenaries that accompanied them, and joined the rebellion against Poland. Hearing of this the registered Cossacks under Stefan's command also rebelled and went over to Khmelnytsky's side. Seeing that all was lost, Stefan sought to retreat. But Khmelnytsky fell upon him like a thunderbolt and destroyed his army completely. Pototsky, seriously wounded, with several of his officers, fell into Tartar hands, and soon died.

Thereupon, Khmelnytsky advanced upon the main body of the Polish forces under the elder Pototsky. The latter had gone down as far as Chyhyryn, and here hearing of the rebellion of the registered Cossacks began to retreat. Near Korsun, however, Khmelnytsky caught up with him and annihilated the Polish army completely, capturing a great amount of provisions, cannons, small arms, and ammunition. From the entire Polish army only a few hundred managed to escape, and these were mostly body-servants to the Polish officers. The elder Pototsky and his associate commanding officer Kalynowsky were captured by the Cossacks and turned over by them to the Tartars.

This was the most astounding event that had ever taken place in Ukraine. In one brief campaign,

during the month of May, 1648, not only was the Polish landowning nobility in Ukraine suddenly bereft of all help, but all of Poland was now completely at Ukraine's mercy, her armies destroyed, her leading generals lost. If Khmelnytsky had so wished then, he could have marched westward and easily taken Cracow or even Warsaw itself. But he had no mind at that time to ruin Poland. After his victory near Korsun, he marched to the "White Church" and camped there.

In the meanwhile the country of Ukraine became like the heaving surface of a sea in storm. Revolts occurred in rapid succession throughout the entire Ukraine. The Polish landowning nobility that was lucky enough to escape with its lives fled out of Ukraine. The peasantry once more regained their properties and homes, which had been taken away from them by the Poles. A new spirit of independence and life seized the hearts of the Ukrainian people. Once more, after three hundred years of servitude, Ukraine had won its independence.

Khmelnytsky's campaign against the Poles was renewed during the following autumn with the most remarkable series of successes. At the battle of Polyava, on the border of present-day Volhyn and Podilia, where the Ukrainian and Polish forces were equally matched, each side having over one hundred thousand men, Khmelnytsky inflicted a most crushing defeat upon the Poles. Among the spoils he gained that day were 80 cannon, and tens of thousands of wagons filled with all sorts of supplies. His spoils were valued at about ten million zlotys, a colossal sum in those days. Once more the road to Poland lay open. By October he had reached Zamostya, near Warsaw. All of Poland lay helpless. Had he but made one determined move then, Poland would have capitulated before Ukraine, and the entire course of Eastern European history would have been changed from then on. But he did not. Instead he chose to be lenient with the Poles, and the opportunity passed. Later, when he realized his fatal mistake, it was too late. But that is for historians to discuss and not for us here.

Those interested in this fascinating phase of Ukrainian history should delve into further,

## THE BEAUTY OF YOUTH

"The year's at the spring  
And day's at the morn;  
Morning's at seven;  
The hillside's dew pearled;  
The lark's on the wing;  
The snail's on the thorn;  
God's in his heaven—  
All's right with the world.

Robert Browning.

In the spring of the year nature dons her cloak of glorious chaos. A lingering, morbid drowsiness settles over the earth. Audacious flowers and hedges begin to change the landscape from a bleak, unbroken expanse into a veritable palace of vernal garishness. The desiccated earth becomes a chalice for soft rains and April showers. Everywhere there is beauty, newness, youth!

Youth! It is eternal. It is universal and it is the most beautiful part of one's life. The beginning, the Spring of existence! When rosebuds begin to unfold, their ruby hearts are yet unperceived, but the buds are a miracle developed from the love of God and diligent Mother Nature. Human buds differ little. Love is their creator, God their maker.

No pallid hue lies about the young. It is sturdy and stalwart. It is contented and perhaps a little tentative. The future is adjacent but the present, the time of opportunities and importance, is salient.

Youth has no antipathy toward life. It hears of, but knows not, the covetous, avaricious world. Love is rampant, for all the world idealizes its youth and is tolerant to the headstrong replicas of its own childhood. Carefree days follow one another idly. Months creep on one another with insolent rudeness, and years are contemptuous of time. Time is a rapacious, predatory monster who tyrannizes over youth. It stills its effervescence and raises blisters of obvious age. Time is diffident. It sneaks up placidly but lacerates deeply and universally, for man is a thrall, a self of Father Time.

Why can't youth be retained? Is there no panacea for age? Will some earnest invocation, or perhaps some malison, halt Time in his unerring course?

Yes, youth reck's little for age. Why should it be disturbed at its own dilapidated future outlook? Now, it is coruscating, brilliant, carefree and careless.

Many plaintive walls are heard concerning the ordinary, everyday phases of existence. Routine, dull, placid, are all terms used to describe schoolwork and play. In his heart a pupil of a school loves the institution of learning. Yet, in later life, with regretful sighs, he will wonder why he did not utilize better the happiest days of his life, childhood or youth. There are a multitude of things the youth can do that adults, corpulent, lank, wan, or too old, dare not even attempt. A young person can have more wholesome fun, more absolute recreation, just by being alive than any in-

active elder, with his affected smile and pretense of great enjoyment, can endeavor to have at planned entertainments.

Think, if you will, of experiences, toxic to normal, sedentary humans, but as tonic to a high-school student who is inevitably undergoing trials, humorous to him, of the greatest importance to adults. He stays out late; his car breaks down; an unavoidable emergency arises; he laughs—yet the world gossips, scolds and acts like a noisy violent termagant. Who cares? The world, perhaps, the future does not. It must hover around the flame of life until, like the mythical moth, it burns its beautiful wings. Only when it is apparent that it is no longer young does it stop playing.

An old axiom states that anticipation is greater than realization. The future is austere, cold, forbidding. Unfortunately, many of our rarest illusions are shattered by unpleasant experiences. The forming of ideals of heroic future deeds is done in the youth.

the anticipatory period of one's life. Trains of thoughts pass through the mind; idle dreams are originated; an aureola of fancy is constructed about common-place objects; youth sees in itself heroes, knights, conquerors. Nobody is able to abate the tide of dreams. Youth cannot comprehend life.

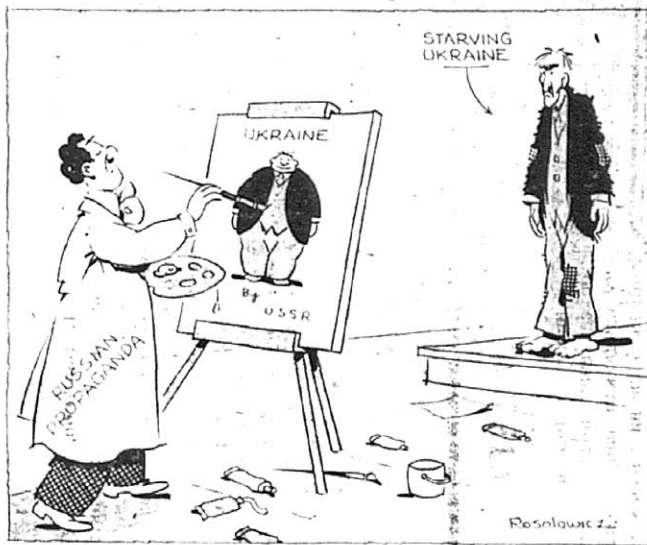
Physically the young are probably more appealing than the old. They have not the suaveness, the perfect poise, of age, but their naiveness, their candidness, deems absolute balance of ideas and emotions unnecessary. The world endures youth and suffers them to reign supreme, unmolested.

Beauty is not merely physical attractiveness. It is mental alertness or any form of a fine, eminent trait in a person. In this period of great economic readjustment, the youth has suffered much. Accustomed as it was to the finest of opportunities and the granting of all its desires, however minute, it is a rapid change to the restricted buying and audible wishing era we have now entered upon. Has youth complained? A trifle on the surface, possibly, but it has aided in sharing the burdens of its elders. It is anxious to find methods of proving the beneficial assistance it is capable of, and wants to render. What is more, it is joyous and happy to favor someone with its youthful graciousness.

Its droll and amusing to be young and impetuous, to have no shackles and few responsibilities. A joyous youth has as its guerdon a glorious life. A wholesome, clean past, is a large factor in determining to what degree happiness can be attained and secured for the future.

It is beautiful to be young!

L. H.



"The Master Artist"

that if all the buildings which were destroyed by fire in the United States last year could be placed side by side they would line both sides of a street reaching from New York to San Francisco.

## MARRIAGE CUSTOMS IN UKRAINE

(Continued)

### THE WEDDING DAY

At last dawns the day of the marriage ceremony. The bridegroom rises early and dresses in his very best. When he is ready, the starosta (matchmaker), after first making the sign of the cross on the doorway with his cane, leads him out into the yard. There all those present, his family and close friends, form a circle around him. His mother casts a few drops of holy water on him; whereupon he bows low, to the very ground, before everyone present, including even the children. Then he goes to the home of his bride.

While the bridegroom is wending his way to the home of his bride, let us hurry ahead of him and see what is going on there. We find the house filled with relatives and friends. Just at this moment the bride is having her hair unbraided. This custom has its origin in the ancient practice of cutting off the bride's hair. During maidenhood the girl carries her hair in one braid. Now it has to be unbraided. The kneading trough is placed bottom side up in the center of the room and covered with sheepskin or a coat made of the same. The bride seats herself on it. Then her brother (if she has an unmarried brother) approaches and begins unbraiding her hair. If

she has no unmarried brother, his place is taken by an unmarried brother of her first cousins, etc. In a very few places the bride's father performs this task. When the braid has been unbraided, the bridesmaids approach and comb her hair, rubbing it with butter and honey. Then they fasten into her hair a number of coins which the bridegroom has given to his bride as his wedding present, and also a bit of bread. When that is done her father and closest relatives fasten into her hair a few cloves of garlic, which is supposed to act as a talisman against all misfortune. Then her hair is rebraided into one braid once more, and arranged in form of a wreath on her head. This is the last time she will wear her hair in this maiden-fashion.

Naturally, all of this is performed to the accompaniment of songs. The bride, singing, bids farewell to her braid, her adornment and symbol of maidenhood, proclaiming that only her great love for the bridegroom caused her to part with it. In some sections, chiefly among the Hutzuls (Ukrainian mountaineers), there is still performed a ceremony that hearkens back to the ancient times when the bride's hair was cut off: the ends of her hair are fastened to something and the bridegroom himself or one of the

elders cuts off these ends with a blow of his hatchet, which is a part of his walking stick.

In some localities both the bride and the groom go to the church together; in others separately. In either case the bridegroom has two bridesmaids accompany him, one carrying candles to be used in the church ceremony, and the carrying a sword, usually an old sabre festooned with flowers. The mother of the bride usually stays home, and, generally speaking, is also improper even for the father to be present at the wedding ceremony in church. In this can be perceived an echo of the ancient custom of abducting the bride.

Just before leaving for church, the bride asks for her parents' blessings. In other localities the bride and groom are blessed together. This blessing is perhaps most ceremonious among the Boyks (another branch of Ukrainian mountaineers) in Galicia. The chorus, composed of all those present, pleads with the bride's mother to bless her, while the starosta is seating all the relatives on a long bench. Then he spreads over their knees a long white cloth, and places in the lap of each one a loaf of bread. Turning to all those present he asks them to forgive the young couple for all the sins the latter may have been guilty of and bestow upon them their blessings. When that has been done, the groom and his bride bow to the ground before each parent, kiss their

hands and feet, and then exchange kisses with them. The best man then takes his whip, to which little bells have been fastened, whips the door three times, and places it across the doorstep. The bride and groom on their way out must step over this whip together.

Outside a wagon is waiting for them, all festooned and garlanded with flowers. The young couple climb in, while the bride's mother goes to the horses and places in front of them bread and salt. She then showers the couple with grain. Throughout the entire journey the bride remains silent.

Entering the church both the bride and the groom seek to be the first to enter the church for it is believed that the one who does enter the church before the other will be the dominating personality in their married life.

After the wedding ceremony in church, the married couple usually come out through the side doors, so that their luck would not desert them.

When the returning wedding cortege approaches the home of the bride, where the wedding reception will be held, they are met by her mother and father who greet them with bread, salt, and a little brandy. The starosta takes charge of them and leads them into the house, circling three times the table and then finally seating them in the place of honor.

(To be continued.)

"SPIRIT OF UKRAINE"

Inasmuch as I enjoyed reading the recently published book entitled "Spirit of Ukraine," I would like to take this opportunity of expressing my sincere appreciation of it. Because this is the latest published book which I have on Ukraine, I feel fortunate in that I have added it to my growing collection of books dealing with the Ukrainian people. In writing this article, I hope that some interest may be aroused in the minds of those who have not yet had the opportunity to read this book, thereby perhaps inducing them to read it and profit by the information it contains.

From time to time books are published which deal with the Ukrainian people. Usually, however, a book of this type is written in such detail that by the time the average young person finishes reading it, he has forgotten what the beginning of the book was about, other than it was something about Ukraine. The "Spirit of Ukraine," which to quote the preface "represents collective work," is brief, but nevertheless contains authentic information, thereby enabling the ordinary person to read it within a short time and yet derive more educational benefit from it than from some of the lengthy books. I believe that even those who do not know a great deal, if anything, about Ukraine, will learn from this book not only of Ukraine's greatness in the past but will also learn to become more appreciative of Ukraine's cultural contribution to the world as well as familiarize themselves with the achievements of the Ukrainian people as a whole.

I believe that everyone, whether young or old, should take the time to read the "Spirit of Ukraine," and I am sure that even though they may be well acquainted with the history of Ukraine, there might be something in this book which is entirely new to each reader. Also, those people who undertook the task of publishing such a book should be made to feel that their efforts were not in vain, and appreciation in this instance, can be shown only in the general public being interested enough in the book to read it.

S. B. EVANCHUK.

AN ARGUMENT AGAINST DAYLIGHT SAVING TIME

ENGLISH AS SHE IS WRQTE

(Reprinted from Sunday Independent, Wilkes-Barre, Pa.)

Plains, Pa., May 4, 1935.

Mr. Sundae Independence Paper, Pleas -

Dats by golly wats madder every buddy want sometink one hours hurly, muss be no ketchum wun hours for pay day too much.

Wall Shut Up you peoples who want no sleepin for mornink, dats me workum every day for mines loadum six cars coal, muss be go home. Bess time for sleepin for mornink when muss he go for worked. Dats man wot he all time hollar for makin short for day lite savin, he no workin for mines, he workin for notink.

You big palooka dats want day lite savin time, wats madder no get up before you no want. Dats mans what he want short for day, he want play dat game wat you callum "Golf Balls." Dats game I callum crazy. Nocking balls, go ahead lookin, maybe no fine it.

So me said one tink for you please, Mr. Sundae Independence, Dats me want time wats now for clock wat he no charge. Wem comin six o'clock for mornink, muss be get up juss asame for me, no makin difference. Dats wat I said please Mr. Sundae Independence, you puddin for paper so peoples see wat I said for my head.

Tanks juss asame please. Dont mad on me.

Yours trully

METRO DUCK,  
Maffet St., Plains.

GOING TO COLLEGE?

New York State Scholarships

(1)

[This is the first in the series of articles being presented by the Ukrainian University Society for the benefit of those contemplating entering a higher institution of learning. If this series contains any information which might be of interest or practical use to Ukrainian students and if such students find it to their advantage, then the purpose of these articles will have been achieved. For any further information, write to Miss Mary Murasko, Secretary, 1422 Stebbins Ave., Bronx, N. Y.]

State Scholarships, entitling the holder to \$100 for each year during which he is attending an approved college in the State of New York during a period of four years, are available to graduating students in the high schools of this state. Five such scholarships will be awarded each county annually for each assembly district therein, except in New York City, where five scholarships are awarded for each assembly district therein regardless of county boundaries.

A college entrance diploma, an average of not less than 75 per cent in prescribed Regent examinations, evidence of citizenship and residence in New York State form the basis for awarding the scholarships. Applications for these must be filed with the Education Department not later than July 5th following the completion of an approved four-year high school course. Students interested in State Scholarships should seek more explicit information from the principal of their respective high school.

(Next week - Hunter College)

WORKS OF ALEXANDER ARCHIPENKO IN GALLERY

By Charlie Greene

Alexander Archipenko, internationally-renowned artist, will give a lecture Thursday afternoon at 3:30 in E. B. 145, followed by an informal reception in the art gallery, where his work, including sculpture and painting, is being shown until May 17. The subject of his address is "Creativeness."

Archipenko, born in Kiev in the Ukraine in 1887, conducted his own school in Berlin, Paris and New York. When he was 23 years of age he had his first large one-man show in Berlin, and other cities of Germany.

He made an extensive tour exhibiting in many European cities a few years before coming to the United States, and invented "movable painting," known as Archipentura, soon after coming to this country. The artist came to California in 1935.

Archipenko's startling and beautiful style combines the characteristics of painting and sculpture in one art. "His works," says Professor George Cox of the University art department, "are of international fame, and have found their way into the really important museums and private collections all over the world." Representative pieces are to be seen in the exhibit current in the art gallery here.

Iwan Goll, writing in the Archipenko Album, Paris, 1921, remarked that Archipenko had traversed the fields of expression and cubism, finally arriving at his own style.

(California Daily Bruin - University of California publication - Tuesday, May 7, 1935).

UKRAINIAN AFFAIRS IN AMERICA

PITTSBURGH YOUTH STIRRED TO ACTION

A few weeks ago, Pittsburgh was honored with a visit from Dr. Luke Myshuha, Editor of the "Svoboda." In his address to the Ukrainian Youth of Pittsburgh, Dr. Myshuha conveyed a very important message - that of unity of Youth above all else.

As a result of his talk, Pittsburgh has already felt a stir of action within the circles of the youthful groups.

Even now, students of the University Ukrainian Club are preparing for a street fair in which all other important nations will be represented as well. It is to take place on the Cathedral grounds at the Carnegie Museum and Dithridge Street on May 25, 1934 from 3:00 to 12:00 P. M. Specimens of beautiful Ukrainian embroidery will be on display, and pyrohy, makivnyk, and countless other Ukrainian dishes will be served. These and many other unique characteristics of our native land will be shown to outsiders by our lovely Ukrainian girls. Thus with other nations we will again hold up our heads as we represent our "krai"—Ukraine.

The Ukrainian University Club - a Member.

ACTIVITIES OF JERSEY CITY GIRLS

The girls of the Jersey City branch of the Chornomorska Sich held an open meeting on May 13, 1935, and welcomed the new friends who attended.

During the meeting, conducted by our president, Mildred Milanowicz, the girls made plans for an auto picnic to Lake Hopatcong, on June 23rd, and the attending of the Soyuz Ukrainok Convention.

At the close of the meeting, Miss Odaria Lohyn very capably conducted a class on tennis for beginners. She has offered to take newcomers under her personal supervision. Refreshments were served and the meeting concluded.

The girls have been attending the sewing class conducted by Mrs. Luba Kozachok, designer. At present, in their second course, the girls are working on uniforms designed by the instructor.

Further activities include drills, conducted by Mrs. Zonia Mykytka, and classes in gymnastics, conducted by Miss Eva Pidubchshen.

We would like to hear from other clubs concerning their activities and welcome any suggestions.

Girls of Jersey City who are interested in our activities are cordially invited to come to our meetings held on Monday evenings at the Ukrainian Center on Fleet Street, or to write to

MARY SALUK, Secretary  
154 Hopkins Avenue,  
Jersey City, N. J.

OZONE PARK, N. Y.

PLAY AND DANCE sponsored by the Ukrainian Cossaks of Ozone Park to be held at Lion's Hall, 9014 - 95th Ave., Ozone Park, N. Y., on SUNDAY EVE., JUNE 2, 1935. Music by Pat's Blue Rhythm Boys. Admission 50 c. 120,5

NEW YORK CITY.

SPRING DANCE sponsored by Amaruks Club, Manhattan Knights, St. Vladimir's Ukrainian S. A. C., American Ukrainian Jr. Knowledge Society, SATURDAY, JUNE 1st 1935, at Webster Hall, 119 E. 11th St., New York City. Subscription 50 c. Entertainment, prizes. Music by John Seman and his Blue Falcons and the Royal Commanders. 120,5

THE SPORT WHIRL

UKRAINIAN EASTERN PENNSYLVANIA CLASS A CHAMPS

The Northampton, Pa. Ukrainians claim themselves Eastern Pennsylvania Champs by defeating the best teams in that part of the state. This was one of the most successful seasons the cement region Ukrainians ever had. The team won 18 games out of 20 played.

The team consisted of very fine basketball players and each one being a Ukrainian. The outstanding and highest scorer was Joe Sinkevitch, a 5 feet 9 inches forward who averaged 12 to 14 points a game and was known as one of the best forwards ever produced in the Lehigh Valley. Next to him ranks Captain Ben Wiener, who also is a High scorer and a very good defensive worker. He is also, 5 feet 9 inches. The pivot position goes to Mike Smollen, 6 feet 5 inches, who got the tap on every center he played against. He is very good on defense as well as on the offense. The guard positions go to J. Crayosky, 6 feet 3 inches, who also jumps at center when Smollen is not present. He is a very good defensive player and is rated as one of the best guards. The other player is Wasyi Sawka, 5 feet 8 inches, who was always in there sticking those long two pointers that meant the winning field goal. He was also a very good defensive player. Other players who saw a great deal service were John Hrinida, a 5 feet 8 inches forward, a very fast man on offensive work; Alex Paly, a 5 feet 10 inches guard; Pete Sawka, a brother to Wasyi, who also played guard and coached the team; Mike Soyuk, a fast player and an accurate shot; Charles Pontition, also a big man, being 5 feet 11 inches, who played center and knew his position very well, being a good shot and a strong defensive player.

At the close of the season the boys had a big banquet which was held in the Republican Hall. The

speakers were Mike Lisetski, a Ukrainian athlete who is attending Muhlenberg College, and Coach Elwood Ludwig, who was a star athlete in Pennsylvania College and now coach at Northampton High School. Each member of the team gave a short talk and the team was given basketball watch fobs, each player receiving one. All the games (which were played at home) were played on the Republican floor. The schedule of games was in this order:

- N. Ukrs. 31. Easton Memorial-Reformed ..... 26
- .. 33. Hockendaqua Scholastics ..... 31
- .. 40. Whitehall X Hi School 23
- .. 24. Catsaqua X Hi School 23
- .. 29. Northampton X- Hi School ..... 26
- .. 54. Stiles A. C. .... 16
- .. 30. Palmerton Holy Name 21
- .. 31. Horthampton X- Hi School ..... 28
- .. 30. Catsaqua X Hi School 21
- .. 41. Fountain Hill (Steel City Prof'l Champs) 47
- .. 42. Stiles A. C. .... 14
- .. 46. Palmerton Catholic Sokols ..... 22
- .. 53. Wilson Boro X Hi School - (1934 Twin County Champs) ... 24
- .. 51. Philipsburg Elko (Bi-County Champs) ... 26
- .. 28. Palmerton National Sokols (America Sokol Champs) ..... 34
- .. 30. Palmerton National Sokols (America Sokol Champs) ..... 24
- .. 52. Heflighton Zion Luth. (Moraivan Church L. Champs) ..... 41
- .. 45. Cementon Pals (Whitehall District Champs) 20
- .. 35. Northampton Hungarians Pals (Lehigh Valley B-Champs) .... 26
- .. 40. Stiles A. C. (Stiles Boro League Champs) .. 19

The manager of the Northampton Ukrainian basketball team was Paul Poticha. The Northampton Ukrainian are now trying to put up a baseball team.

WALTER SHESKA.