



# UKRAINIAN WEEKLY



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Vol. III

## YOUTH TODAY

### YOUTH AND CRIMINALITY

Police Commissioner Lewis J. Valentine, of New York City, submitted his annual report for 1934 to Mayor La Guardia, showing an increase of major crimes by about 15 per cent over 1933.

Most of the prisoners charged with major crimes, he said in his report, were youths, first offenders and unemployed.

### WHOSE OPINIONS IN COLLEGE PAPER?

Twenty members of the editorial staff of the Pioneer, weekly publication of the men's division of Brooklyn College, announced on Sunday, June 2, that they intended to strike to protest faculty control of the student paper.

The striking editors charge that the faculty have removed the present managing editor, an experienced newspaper man, because they did not agree with his political opinions. In his place, the strikers say, the teachers propose to elect a person whom they believe would represent their views rather than those of the student body.

### WHAT PLACE HAS PROPAGANDA IN HIGHER SCHOOLS?

Chancellor Charles W. Flint opened, on June 2, the commencement program at the Syracuse University with an appeal to the graduating class to help preserve academic freedom.

Nearly 4,000 persons, including the 1,062 members of the graduating class, filled Archibold Gymnasium for the baccalaureate service and heard Mr. Flint, who in his address reasserted the search for the truth as the first duty of universities.

"Only when and where there is freedom to know and to tell can there be a university," Chancellor said. "The supreme, all-inclusive duty of a university is to seek to know the truth, the whole truth and nothing but the truth; a search, full, free, thorough; for every side, every factor, every angle of every phase of the truth; a search wholly untrammelled, no area verboten, no suspicion of financial inducement or tenure incentive to color findings or to warp honest interpretations."

### THE YOUTH GULLIBLE?

Chancellor Flint ridiculed those who believe college students listen to and adopt everything they hear.

"Students are not so gullible as many alarmists and inquisitors represent, another spectre created mainly by undue fear," he said.

### WHITHER THE GRADUATE?

Such question posits herself V. C. Gildersleeve, dean of Barnard College, in the New York Times, of June 2.

What will the thousands of young women do on leaving the college?

What are their prospects of marriage? Will many combine marriage and paid work in the world? How about children? What about further studies? What are the prospects of finding em-

(Concluded in Column 4)

## WHAT IS YOUR ATTITUDE?

Our American-Ukrainian youth has reached the stage in its life where it is growing conscious of the host of problems confronting it. Many of these problems are of such importance that by their very nature they obtrude forcibly upon the consciousness of our youth and demand immediate solution. Others are of a less pressing nature. In either case, they must be solved, for upon their solution depends our future.

Yet the solving of these problems cannot be done by any one or more individuals. The united effort of all our youth is required. To put the matter more concretely — public discussions are needed.

The Ukrainian Weekly, as an organ dedicated wholly to our youth, lends itself most aptly to such public discussions. From its very first issue, the Ukrainian Weekly has always sought not only to report the activities of our youth and acquaint it with its common background and heritage, but it has also striven to be that forum upon which the opinions of our youth could be heard. It therefore invites our young people to make further use of it in this capacity.

We have an example of this in today's issue. A young man writes in and seeks to defend our youth from the charges made against it that it is too materialistic. That is indeed a thought-provoking question. It would be really very interesting to find out just exactly what our youth thinks in this connection, whether a good salary and a comfortable livelihood are the sum and total of its ambition, or is it also concerned with the deeper and more spiritual values of life, with idealism, etc. Does our youth really interest itself in the Ukrainian cause? Does it at least comprehend the meaning of the "Ukrainian cause"? Furthermore, does the youth really wish to know at least something of its background, learn the Ukrainian language, both spoken and written? What does the youth think of Ukraine's chances of gaining its freedom? Has it any ideas on the part it can play in it? Or has the youth no ideas at all on the subject? A frank answer with reasons would be most illuminating as well as constructive for all concerned.

Then there are other equally as interesting questions which can be answered on the pages of the Ukrainian Weekly: What is our youth's attitude towards the older generations? What does our youth think of our leaders? What should be our main objectives in American-Ukrainian life? What does our youth think of our organizations, their structure, their methods of organizing the youth, and their future? What is our youth's attitude towards our churches and schools? And what about the unceasing flow of material aid being sent by the older generation to the old country? Does our youth think of continuing the same or not? And if so, why?

How splendid and fruitful such expressions of opinion and discussions could be, particularly if they concern themselves with matters of essence and not personalities. How tremendously they would benefit our life. And how greatly they would aid in bringing better understanding and cooperation between the older and younger generation of American-Ukrainians.

There is no doubt but that these questions and others of the same sort trouble our minds at some time or other. We should determine not to encounter them half-heartedly, but to bring them out into the open for public scrutiny and examination. Only in this way will we give our future life a positive and not a negative form.

Summer is with us now, bringing with it more leisure, less meetings to attend, and more time for contemplation. How splendid and beneficial it would be for all of us if each and every young American-Ukrainian confronted himself with some problem that has been vexing him, a problem that he knows confronts others of his kind, cudged his mind over it, arranged his thoughts, observations, and conclusions in a logical order, put them down on paper and sent it in to the Ukrainian Weekly for publication. Why not give it a trial?

## ESSAY CONTEST FOR OUR YOUTH

This is the last call to our youth concerning the essay contest being sponsored by the Junior Department of the Ukrainian National Association, as first announced in an editorial of the Ukrainian Weekly, March 29, 1935 issue. The essay contest closes June 15, 1935. Therefore, there is only one week left.

The topic for the contest is "Why we should belong to the Ukrainian National Association." The essay should be between 2,000 to 3,000 words in length.

The Junior Department of the Ukrainian National Association is offering cash prizes of \$25.00 for the winning essay, \$15.00 for the second, and \$10.00 for the third. This will come in very handy for some young American-Ukrainian, especially now that vacation time is coming. The 4th, 5th, and 6th winning essays will each receive Shevchenko's "Kobzar" together with the newly-published invaluable book in English, "Spirit of Ukraine." There may be even further additional prizes.

In addition to the prizes the winning essays will be published in the monumental Ukrainian National Association "Jubilee Book" which is in preparation at present.

Here then is a splendid opportunity for our American-Ukrainians of the younger generation to do something constructive and lasting and at the same time win a cash prize of no mean amount, and also gain considerable publicity for themselves among the Ukrainians throughout all of America. There is but little over a week left to send in your essay.

## COMPILING A LIST OF OUR GRADUATES

As announced several weeks ago, the Ukrainian Weekly is compiling this year, as it did last year, a list of all American-Ukrainian graduates of high schools and colleges. This list will be published in an early July issue of the Ukrainian Weekly.

The following information is desired, and should be sent in by June 28th.

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

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

This information should be sent in either by the graduates themselves or any interested party. The names of those aiding in the compiling of this list will also be published as an expression of appreciation for their aid. Please let us have your cooperation.

employment in government service? What other fields of action are open for a graduate college girl?

Besides these occupational questions there is a set of other questions, equally important. "For example," the dean says, "are they going to be good citizens, feeling responsibility for the welfare of their home communities, their country and the world?"

## A SHORT HISTORY OF UKRAINIAN LITERATURE

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

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### Early Ukrainian theatrical figures

Some outstanding Ukrainian figures associated with the founding and subsequent growth of the Ukrainian Theatre during the latter part of the 19th century were Kropyvnytsky, Staritsky, Karpenko-Karay, M. Zankovetska, Sadowsky, Zaterkevich, and others. The first three were not only fine actors but playwrights as well.

### Theatre beset by Russian authorities

Nevertheless, let us not suppose that the Ukrainian Theatre had any easy sailing. From the very outset it was constantly beset with persecutions by the Russian authorities. For example, it was absolutely forbidden to present a Ukrainian play without following it immediately that very same evening with a Russian play of the same length. There were times, too, when, even the singing of Ukrainian songs was forbidden on the concert stage, and the songs had to be translated into French and sung in that language.

### Removed to Galicia

All these persecutions steadily grew worse, until they reached the point where they could no longer be endured. The very existence of the Theatre was seriously menaced. It was therefore decided to transfer the Theatre to some province of Ukraine outside the blighting rule of Russia. Galicia was the most likely spot, for here there was at least some liberty. Accordingly, such a transfer was made, to Galicia's gain and Russian-Ukraine's loss.

### The Flight of Ukrainian Literature to Galicia

The Ukrainian Theatre, however, was not the only one to make Galicia the scene of its activities. Already back in the 60's there had begun a custom among the writers of Russian Ukraine of sending their writings to Galicia for publication there, for conditions at home were too repressive and stultifying. Many others even forsook Russian Ukraine and made Galicia their new home. And in this manner the Ukrainian movement, both national and literary, which had begun in Rus-

sian Ukraine, now began to center more and more around Galicia, a province of Western Ukraine, then under Austria.

### The Shevchenko Scientific Society

In 1873 there was founded in Galicia, with the assistance of the writers of Russian Ukraine, the Shevchenko Society, which later became the Shevchenko Scientific Society, a sort of a Ukrainian Academy of Sciences. This society was destined to play an important role in Ukrainian scientific and literary advance. One of its principal founders was Michael Drahomaniv. In 1876 he had been forced to leave Russian Ukraine because of his political and cultural activities on behalf of the Ukrainians, and had settled in Sophia, Bulgaria. There he continued his labors and directed the political activities of Ukrainians both in Russian and Austrian Ukraine.

### The steady progress of Ukrainian Movement in Galicia

The Ukaz of 1876 with its unheard-of repressive measures against the Ukrainians was indirectly a boost for the Ukrainian national and literary movement in Galicia, for large numbers of Ukrainian leaders and writers were forced to forsake Ukraine under Russia for Galicia. Rapidly Ga-

licia assumed the lead of the entire Ukrainian movement. More and more Ukrainian newspapers appeared, and those that were already in existence gained greater circulation. Such leading newspapers as *Pravda* (Truth), *Zorya* (Star), *Zhytya i Slovo* (Life and the Word), *Literaturny-Naukovy Vistnyk* (Literary-Educational Messenger) published articles of writers from both sections of Ukraine, thus helping to solidify the contacts between the two. The educational society *Prosvita* (Enlightenment) began to play its important role in the education of the masses. The Ukrainian Publishing Company was founded, which issued books and booklets on various educational subjects and made their price within the reach of the masses. It also took over the publishing of the *Literary-Educational Messenger*, which hitherto the Shevchenko Scientific Society had published, and which also played an important role in strengthening the Ukrainian movement. The movement included all phases of life, not only cultural and educational. In the early 80's the Ukrainian Radical Party was formed, mainly as a result of the labors of Drahomaniv, the party which had as its leaders Ivan Franko, Michael Pavlyk, and Osyp Terletsky.

(To be continued)

## MARRIAGE CUSTOMS IN UKRAINE

(Continued)

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### VESILYA

All that has been described thus far, beginning with *svatanya* (matchmaking) and ending with the *shlyub* (the church ceremony), is but a prelude to what follows—*vesilya*, the colorful gay ceremonies which begin after both the bridegroom and bride have gone to their respective homes following the church ceremony.

While at the home of her parents the young bride is awaiting her newly-married husband to come and take her to their new home, he, in the meanwhile, is organizing the procession that is to accompany him.

Before the procession sets out, however, dinner is first served, usually late afternoon, for the procession must not leave until dark,—the time when in ancient times it was considered the safest to undertake any dangerous mission. During the course of the dinner the recruiting of members (in the ancient times it would have been warriors) for the bridegroom's party takes place. At the sound of music all come out into the courtyard. When all have gathered, the bridegroom, who from now until the end of the wedding ceremonies is called *kniaz* (prince), accompanied by a *boyar* (elder) comes out and greets them. He then points out to the *boyar* those of the young men present whom he wants to accompany him. The *boyar* approaches each of these young men and takes their hats, which he carries inside the house. There, one of the women sews on each hat a love knot, consisting of a clump of periwinkle flowers or red ribbons. She sews a love knot also on the hat of the *boyar*, making it a trifle different in appearance from that of the others. When she is through, the *boyar* takes the hats and gives them back to their owners. Love knots are then fastened on the head-dresses or clothes of all others present, who will help swell the party: the two *svitilki* (one who

carries a candle and the other a sword, as described in a previous issue) the ushers, matchmakers, and even the driver of the wagon in which the bridegroom will ride.

Then all re-enter the house.

The bridegroom sits behind the table in the place of honor, beneath the holy pictures. On his right sits his *druzhina* (retinue), the young men whom he had picked out to accompany him. On his left sit the *svitilki*, who no doubt in the ancient times were his bacchanalis; while today they are considered to be his *dzhuri* (pages).

While the dinner continues the *druzhina* makes a collection amongst itself, and at the end of the dinner one of the *boyars* goes around with a plate among all the guests, and makes another collection. The customs of making these collections is descended from ancient times, when the *druzhina* and the *boyars* were vassals of the *kniaz* and had to pay tribute to him when he was leaving on an expedition.

At the close of dinner all arise and pray, and then perform a ritual which is very similar to that of the ancient swearing of fealty to the prince. A large vessel containing brandy, upon the surface of which floats a wooden spoon, is placed in the center of the table. Then the eldest of the *boyars* gives one end of an embroidered shawl to the *kniaz*, who has already donned a *kozuhk* (furlined coat) and a cape. The *kniaz* takes hold of the hand of the one closest to him and this one does likewise. When all have linked hands in this manner, the *boyar* in front leads them around the table three times. During the first two times around the table each one drinks a spoonful of the brandy, and on the third time they drink direct from the vessel.

When that has been done all go outside, where follows a ceremony having both a religious and

military character. In the center of the yard a bench is placed. On in the kneading trough is set with its cover on. It is covered with a white linen cloth, and a loaf of bread placed in the center. The bread is used by the father of the bridegroom to bless him. A pitcher of water is placed alongside on the bench with a cup by it.

The bridegroom, with his companions takes his position in front of trough. The door from the house opens and the bridegroom's mother comes out, wearing a furlined coat turned inside out and a sheepskin hat on her head. She carries with her oats, nuts, pumpkin and sunflower seeds, etc., together with money that she has been saving for this occasion since her son's birth. One of the *boyars* goes to her and gives her a rake or a pitchfork, which in this ceremony represents a horse. The mother makes motion of mounting the "horse," and then one of *boyars* makes motion of leading the "horse" around the bench while another urges the "steed" on with a whip. During this act the mother scatters grain all about her, while those present sing of the wished-for good crops, wealth and fertility. Upon completing her third turn around the cup, one of the *boyars* takes the cup, fills it with water, and goes through the motions of watering the horse by pouring water over the handle of the pitchfork. Filling the cup with water again he gives it to another *boyar*, who takes it and throws it over his shoulder to the ground in such manner that it breaks. The mother then throws away the pitchfork, and the *boyars* take it and break it to pieces.

At last the time for the departure of the bridegroom's party for the home of his bride has arrived. A new series of songs mount into the air, some of which bear unmistakable archaic traces, while others are of the later Cossack period. One of them goes as follows:

На соколовому полі  
Злетілися соколи;  
Межи ними соколюшко,  
Межи ними свисесенький,

Крильоньками махає,  
Летіть вони гадає,  
В темні лісоньки,  
Межи чорні галоньки;  
Там та галонька мила  
Пому гніздечко вила,  
Вила, перешнала,  
Вінком пообкладала.

(Чуб. № 853).

or

Синте пшеницю в нові корита,  
Кони Івашка кормити.  
Поїдемо в велику дорогу,  
До мого тещенька, слава Богу.  
А в мого тещенька троє ворітьць:  
В однім ворітті місяць засвітить,  
В другій ворітті сонечко зіде,  
В третій ворітті молодчик віде.

(Чуб. № 855).

The bridegroom with his companions starts out, preceded by the standard bearer. In most localities, the bridegroom and his party are mounted on horses, rather than on a wagon. His mother bids him farewell and wishes him the best of everything, while the father warns him to be careful, particularly:

Не пий, синочку,  
Першого напоєнку,  
Ой видий-же го...

Та не кажи, сину,  
Тещени всю правду,  
Бо тещь тобі не батенько.

(Чуб. № 624, 629).

Very often it happens that the young men of the village wherein lives the bride block his entrance into the village and demand of him by what right does he dare to seek entrance. This blocking is known as *peremoyu* (barricade). A table bearing bread is placed in the middle of the road. Coming to the barrier the bridegroom dismounts, bows over the bread, crosses himself and kisses it. Then he buys his passage into the village, the payment being in form of brandy or money. Meanwhile his companions sing songs appropriate for the occasion.

(To be continued)

## A DEFENSE

The writer has noticed from time to time disparaging statements made by various people concerning American born Ukrainians who have had college training. One such statement appeared during this month (Svoboda, May 9, 1935). As a general rule these statements accuse us of being:

- 1—Apathetic towards the Ukrainian cause,
- 2—Materialistic in viewpoint,
- 3—Unwilling to co-operate with the Ukrainian born student, and
- 4—Unwilling to participate in revolutionary activities.

As a rule these statements emanate from people who have come to this country after receiving their education in Europe...

Naturally these people are accustomed to the atmosphere prevailing in Europe where repressive actions taken by the various governments have called forth an intense reaction upon the part of the students and people in general. These students come to America and find the American student care-free; apparently little interested in international politics or economics and, according to these same observers, even less interested in Ukrainian affairs.

Yet frankly I believe that these observers have deceived themselves.

I have known a number of our American born college people and have found in practically all cases that there exists a deep feeling and regard for the Ukrainian cause together with an appreciation of its relation to world affairs. This feeling many do not display to every casual Ukrainian stranger and are therefore often accused of being apathetic. What has been lacking, in reality, is a means by which they could express their feeling.

(A contributing factor in the accusation of indifference is that the European student is accustomed to indulging and actively participating in lengthy debates on politics, and after monopolizing the floor all evening he then accuses the others of being apathetic and indifferent.)

Second, there does not exist anywhere such a concentration of Ukrainian students at any one university (with rare exceptions) as would permit the formation of an active group of students, such as the European student is accustomed to in his schools. In fact, the one exception I have in mind serves to prove this statement. Students here are too widely scattered while the formation of student and professional groups by cities or areas has only recently been seriously attempted.

Third, much of the so-called indifference, where it exists, of our students is the direct result of neglect by the older people. This I know, is a point which has and will arouse much furious debate because there is much to be said for both sides. However, I would like to point out the following facts:

1—the inadequacy of present methods for teaching the Ukrainian language; which should be overcome so that students may become acquainted with the language—in short, that they may supplement their speaking knowledge of the Ukrainian language with a knowledge of its grammar. For this there is need of good grammar in English and a good English-Ukrainian dictionary;

2—together with the establishment of authoritative sources in English concerning Ukrainian culture and history there has occurred a renaissance of activity and interest among all our American born people;

3—Students can hardly be expected to become interested in mediocre music, speakers, etc., whereas the converse has invariably been the case.

4—students can hardly be expected to become enthusiastic about joining organizations of their parents when they see these organizations split by scissions over trifling differences in birth-places or in differences over religious doctrines which should have nothing to do with the fact that they are all Ukrainians;

5—Students participate singly in many Ukrainian organizations even though they have no collective influence because of the lack of their own organizations.

The conclusions to be drawn are obvious, I believe.

The next accusation often made is that the American born student is materialistic in viewpoint. Frankly, I cannot quite conceive how they can be anything else in our present day civilization because they must earn money to live and eat. However, if by materialistic viewpoint, is meant the pursuit of money to the exclusion of all else, then our critics have been far more blind than we had suspected. Also, I cannot see why our critics should desire such people in their organizations since these people might sell the Ukraine for gold as profiteers in all countries have done in the past. Frankly, I would not care to see such people in our organizations.

We may as well face the fact that the main service the Ukrainians in America can furnish in any future eventuality is monetary support whether it be the purchase of supplies or direct transmissal of money or expenditures upon propaganda here in the U. S. A. To this end it is necessary to build up our financial strength and unity. The idea of our supplying any appreciable manpower is a mere fancy, with the possible exception of a few technical experts.

The third point upon which the American born student has been convicted without a trial is that he or she is unwilling to co-operate with the Ukrainian born student. In all my experience I have found this to be the case that the European trained man has always assumed that his ideas of organization are the only logical ideals and that the temperaments and tastes of the American students should be "straight-jacketed" into this form. On the other hand the American student has always been accustomed to a majority rule in his societies. However, I think that this is a difficulty which will be smoothed out as the two groups have opportunities to become better acquainted.

When we come to the question of revolutionary activities we face a subject which has created many arguments. Manifestly, the Ukraine cannot become a free state unless an armed revolution takes place at some time.

Yet, putting the matter bluntly, from the practical viewpoint it is questionable as to whether open support of European revolutionary groups is necessary or desirable. This statement I know will lead to accusations of tepidness or timidity upon my part towards the Ukrainian cause. But to my mind the Ukrainian people in the U. S. A. can be most effective through moral and financial support of activities in the U. S. A. which will create a favorable attitude among Americans toward Ukraine. Another factor is that many professional people would hesitate to be too openly or closely connected with revolutionary movements. (If this may

## UKRAINIAN PAINTINGS AT A RUSSIAN EXHIBITION

An exhibition called "One Hundred and Fifty Years of Russian Painting" opened privately at the Hammer Galleries, 682 Fifth Avenue, New York City. Arranged with the purpose to illustrate the quality of the Russian painting, this collection embraces several good examples of Ukrainian painting, which must be of special interest to Ukrainians.

The very first of the painters whose work is exhibited in this group is a Ukrainian. It is the work of none other but that "originator of the Russian painting," Volodymyr Borovykovsky (1756-1825). The catalogue calls him "one of the most distinguished painters of his days, noted for his fine colors and for his lifelike portraits which are considered of great value by connoisseurs of art." It is too bad that of this great pioneer we have but one sample, a portrait of a Russian nobleman, done in the technique of miniature. But even this sample gives the onlooker an idea of the great powers of the artist that was Borovykovsky.

The Ukrainian genre painting of the nineteenth century is represented by Constantine A. Trutovsky (1826-1893). The catalogue calls him "very noted Ukrainian painter of group scenes" and notes his illustrations for the works of Gogol and "the Ukrainian rhapsodist Taras G. Shevchenko." The artist's picture "Buying Vegetables" is mentioned by Edward Elden Jewell, of the New York Times, as an example of how a real charm could be attained by artist even though he uses academic technique and stereotyped thematic material.

The same could be said of N. Pimonenko (1862-1922), once a professor of painting in the Art School of Kiev, "famous for his paintings of Ukrainian life," as the catalogue says. The painter is known even in America by the colored postcard reproductions of his paintings, such as "The Cossack's Homecoming." Hammer's exhibition presents us one oil picture "Ukrainian Water Girl," which comes from the Tsar's Winter Palace Collection.

A further advance in the Ukrainian painting is marked by Serhey Vasylykivsky, (1854-1920), whom the readers of the "Ukrainian Weekly" know already from a special article.

The catalogue notes his softness and great delicacy in technique, and remarks that "Ukrainian subjects mostly occupied his imagination." The picture at the exhibition represents "Temple Day Celebration in Galicia," and must have been painted during one of his many trips to Western Ukraine. You cannot have any conception of the glow of his colors, of his

seem like materialism let us remember that our Ukrainians do not support our professional people whole-heartedly; and after all, one must eat to live). Yet these very same people would probably become invaluable in any other type of organization.

The only point upon which I can agree with our critics is that the American born students and their product, the professional people, are not organized together. It is in this field that our critics have failed to propose any plan.

I believe that this problem will be solved and intend to propose a tentative plan for consideration in hopes that it will lead to the evolution of better plans from other sources.

EMIL HLADKY.

landscape bathed in the sun glow unless you have seen the picture.

Repin (1844-1930), the great originator of modern painting in Russia, "giant among Russian painters," known for his "colossal work for Russia and Russian culture," whom the readers of the "Ukrainian Weekly" also know from a special article, is represented at the exhibition by three pictures. One of them, a pen-and-ink drawing, by its very subject, is connected with the country of his birth, Ukraine. The painter's title for it is "Haydamaka," which the authors of the catalogue translated as "Cossack Playing His 'Candura'" (of course, a misprint for "Bandura"). The picture is Ukrainian through and through. That robust figure, sprawled with such enjoyment of life, those smiling, cunning eyes, that abandonment to the charms of music, —are all typically Ukrainian. Only a great artist could have compressed so much character into a picture outwardly so generic.

There are still other links at the exhibition connecting it with Ukraine. Stephen Stchukin, the famous Russian portrait-painter, is the pupil of another great Ukrainian painter, Dmytro Levitsky. Ivan Aivasovsky (1817-1900), the famous painter of the sea, was born in Ukraine and is at least partly a Ukrainian. David Burliuk, the founder of cubo-futuristic movement in Russia, is also of Ukrainian descent. And Abraham Manievich, the well-known Jewish painter, was born in Ukraine and studied under Pimonenko.

Even the examination of typically Russian paintings will furnish the visitor with great intellectual joys. He may note for instance the character of the Russian village and observe how different it is from the Ukrainian.

And he may observe with profit what the requirements of court painting have done with so honest a painter as Stchukin. Here is a portrait of the Czar Paul I. Let the visitor try to find in this figure any indication of the sinner's barbaric despotism that proved unbearable even to Russia. If that despotism made a flatterer and a liar out of a great Russian artist, is there a great wonder that it made many a Ukrainian artist hide his nationality?

## ENLIGHTEN ME O, SOCRATES

I, ponder everlastingly  
O, Socrates, most loyal soul  
And dear friend of Simmias and  
Cebes,

Over, and over  
Your fragrant essence that doth  
From print release.

My soul, doth creep about  
The universe, long before  
I was born, so it reads?

Is it so, that, thou  
Art in universe, still,  
In soul, in spirit, in books?  
Thou say so, that soul is never  
dead:

It leaves and wings away  
And in another form is led.  
O, it, be it,

Art thou—where?  
In tree, in goat, in man?  
On earth, or where?

Then you say:  
From death to life  
And life to death, again.  
If it meaneth that  
I exist because of the dead?  
The dead, that once lived  
Across the pond, of whom  
I've never seen, and land  
I've never been, but heard  
Often and always, dreamed.  
Then do you mean, O, Socrates,  
My life is but my grandmother's,  
Only in disguise?

CHARLES KOVEAL,  
Chester, Pa.

# "FREEDOM"

By M. CHERNIAVSKY  
(Translated)

## CHAPTER ONE

From distant lands, the wide steppe and the gloomy woods came the free, unrestrained breath of the autumn wind. Wild and proud it carried along the fragrance of the steppe, the gloom of the dark woods and the unconquerable power of the great blue sea, which encircles the earth.

The wind came like a great wave, powerful and unceasing, calling all it met on its way to other unknown lands, to the vast, spacious world, and freedom, — holy freedom...

But the town buildings over which the wind passed, remained deaf and dumb to the call. Only the trees of the little park heard it with every branch, every sensitive leaf. ... In vain... It was but an impulse. And the wind fitted over the disturbed trees, beat against the great stone building near the park, and drifted on further, to liberty...

The trees nodded after the disappearing western wind and waved their thin branches to it with a subdued rustle. The pale infant-moon, which came out for an airing long before sunset, looked down upon them from the sky. The sun, so bright and hot but a short while ago, was' gloomily hiding behind reddish-gray clouds, lending an ominous glow to all surroundings and casting its rays upon the town and the white stone prison with the wooden fence. The sunrays together with the wind broke into the prison through the barred windows. With it came the rustling and fragrance of the young leaves and the powerful call: "To liberty! Freedom!"

The wind whistled, rushing in and out between the iron window bars.

A young pale face of a prisoner appeared in one of the prison windows. It was framed by a mass of thick dark hair. His strong hands with wiry fingers clung to the bars. The prisoner gazed at the town, the little park, and the tall solitary poplar which stood near the prison gate. His eyes rested upon the clouds, the setting sun, which caressed his pale face with its last rays. The clouds parted into long fantastic strips, the ends of which glowed with gold and fire, while the centers grew darker and darker. At the gate the steps of the guards were audible...

But it was not the golden-red clouds, nor the sunrays that held the prisoner's attention. His eyes wandered beyond the prison limits, while his thoughts were concentrated upon the prison. Without turning around he listened keenly to the slightest noise within his cell, to every word of his cell-mates. Every sound caused him to tremble, but he never looked around. He had to watch at the window. At times one of the prisoners would come to the window, put a hand on his shoulder, and ask:

"Well, anything new?"

"No," he would answer. "How is it there?"

"Everything is all right."

Then both would merge into silence. There was no need of many words, — they understood each other without saying much. Whenever their eyes caught a glimpse of the guard, they hurriedly looked away.

They were waiting, waiting for something great and terrible at the same time, the thought of which made their hearts beat faster and quickened their breaths.

## CHAPTER TWO

There were five men in cell number eighteen. They were accused of different crimes, but all of them expected heavy punishments. Some of them were notorious criminals.

Their leader was Betman, a tall, dark, massive man with a large round head, a curly beard and slanting eyes. He was known for his shrewdness and complicated crimes. He had killed and robbed so many people in his life, that his crimes could be well distributed among the rest of the men in his cell. But all his evil deeds left neither a shade of sorrow or regret in his soul, nor any satisfaction. He was lazy, indifferent, and looked like a well-fed monk. His comrades named him Abbot. He ate, drank and slept very much. He rarely washed himself and never combed his hair. He was never mean to his comrades, but paid very little attention to them. He lived within his own self, and, although he seemed lazy and calm, he always meditated. No one knew the character of his thoughts.

The second of the five prisoners was nicknamed Wolf: He really bore resemblance to a wolf. His thin, pale, long face began with strong teeth. Restless brown eyes shone with an evil light from under thin reddish eyebrows. He had broad slouching shoulders, was nervous and alert. He was bow-legged, his arms were long, sinewy and powerful. His general appearance was that of a cruel callous person.

The name of the third prisoner was the Snail. He was slight of figure, had a white full face and a beautiful blond beard, which made him look like a member of the "Old Believers" sect. All his muscles seemed tied in a tight knot. He could easily be mistaken for a merchant, but in reality he was a skilled horse thief. He would jump upon the stolen horse like a cat, become riveted to its back, and no earthly power could tear him off the animal. He would dash ahead like the wind and no one could ever overtake him. This time he was caught through an accident and claimed to be innocent. There was a burden of human blood and fears on his soul, but he did not seem to feel its weight. Shrewd and gay, he had a genius for telling stories about murderous deeds.

The fourth prisoner was a dark gloomy man with angular shoulders, a low forehead, a large mouth, a short nose, and deep-set eyes. He was arrested for having killed a friend. They were drinking and arguing about something, upon which their opinions differed. The prisoner, whose name was Sidorchenko, seized a large stone and killed his friend instantly. He was always silent and despondent. He left a family in his village. At times his wife would visit him, with an infant in her arms. She would bring him food, and would cry bitterly. After her visit, at night when all was quiet, he would curl up on his cot, and weep...

The youngest prisoner, Kramarchuk, was the one who watched at the window. He was accused of having poisoned a girl. Circumstances coincided fatally for him, and there were all evidences against him. The people of his native village had no doubt as to his guilt.

## GOING TO COLLEGE?

(3)

The College of the City of New York  
(College of Liberal Arts and Science)

[This is the third in the series of articles being presented by the Ukrainian University Society for the benefit of those contemplating entering a higher institution of learning. For any further information, write to Miss Mary Murasko, Secretary, 1422 Stebbins Ave., Bronx, N. Y.]

Only male students are eligible for admission to the College of Liberal Arts and Science. For admission to the freshman class a candidate must offer evidence of preparation in at least 15 units of secondary school work. A unit means the satisfactory completion of a year's work with recitations at least four periods a week requiring preparation, or equivalent school work in a subject not requiring preparation. Of these 15 units, 11½ are required to be in the following subjects,—

English .....	3 units
American History .....	1 "
Foreign Languages .....	5 "
Mathematics .....	2½ "

The 3 units in English represent the amount of work in that subject usually completed in 4 years in a recognized preparatory school.

The requirements in foreign languages may be met by preparation presenting any two of the following—French, German, Greek, Italian, Latin, Spanish. Three years of one are required and two years of another, but to conform to the curriculum leading to the degree of Bachelor of Arts, 3 years of Latin should be presented and two years of one of the others; and to conform to the curriculum leading to the degree of Bachelor of Science, at least one modern language. Candidates presenting 3 or more years of one foreign language but no second language, in case they offer a total of 15 units, are not classed as conditioned students, but are allowed college credit for their second language work in the College. The 2½ units required in mathematics are of elementary and intermediate algebra and plane geometry. It is advised that prospective candidates for the degree of Bachelor of Science should complete solid geometry, trigonometry, advanced algebra, and elementary physics while at the preparatory school and present them among the elective subjects for admission.

(To be continued)

But Kramarchuk was innocent.

The five prisoners had lived together for a month. They had agreed to escape. Betman and the Snail were making the plans. There were many propositions and projects, but finally the last plan was accepted. Now everyone of them was dreaming about the greatest, dearest thing in life,—freedom... They all expected to be sentenced to hard labor, which meant something frightful, something that would drink their blood, gnaw their entrails, and freeze them with the bitter cold of far Siberia... Sooner death than that!...

All these things Betman told them when he induced them to escape...

Freedom was so near, right there, beyond the fence, in the little park, beyond the town, in the vast steppe... Liberty seemed so beautiful and desirable, while hard labor was dreadful and dark as the night, as the grave...

They decided to escape, all of them... Be what it may...

But how could they make their escape?

Betman and the Snail came to the rescue...

(To be continued)

## THE SPORT WHIRL

### SPORT SLANTS

In a recent issue of the "Allentown Morning Call," the extent of favorable publicity given the "Allentown Ukrainians" baseball team on its pre-entrance into the City A League for the coming season was pleasantly surprising... The favor they held and still hold is perhaps due to their colorful name and diamond achievements... Indications point toward future favorable publicity for the "Allentown Ukrainians" in the sport columns as their present manager is none other than the popular Buck Boyle, an old-timer in Lehigh Valley baseball... The manager can be reached by addressing your mail to 641 Ridge Avenue, Allentown, Pa... Reading on, we notice that the Ormrod "Ukes" once again are represented on the diamond... Although but a youthful club, the manager nevertheless sees to it that his team, the Ukrainians, is always given a write-up after every game... The regular shortstop and lead-off man for the Muhlenberg College team is Mike Lisetski, popular Ukrainian of Northampton... During the winter he is engaged in refereeing football and basketball games in scholastic circles... Incidentally, the Ukrainians of Northampton, numbering approximately two thousand in number, are not represented on the diamond as a unit, although the town is replete with Ukrainian baseball stars, playing for all sorts of teams and representing various nationalities, but not their own... It's about time the Ukrainians of Northampton woke up, as it is my belief that they can assemble a nine that can knock off any semi-pro team in Eastern Pennsylvania.

AL YARR.

### JERSEY CITY SITCH TEAM

The Ukrainian Sitch A. A. will again be represented on the diamond with a formidable aggregation in a light semi-pro clan this year. The Sitch will be piloted by Basil Panikiewsky who for the last couple of years has been a manager in all kinds of sport that the club has participated in so far. The Sitch team has been strengthened this year by a few new players and expects to make this year its banner year.

The roster includes "lefty" Furka, J. Kowaczka, Byron Mogalos, Sam Baranick and probably H. Barna, infielders; J. Zagatb, J. Chelack, B. Pello, outfielders; G. Baran, and Furka receivers; with two southpaws, P. Charydchok, and G. Stelmach, and also P. Nakoneczny or B. Furka, pitchers.

The Sitch will be fully uniformed team, wearing the same stripes and colors that have been used during the last couple years: grey with round emblems having yellow background and blue letters.

The Sitch team would like to hear from any team in the 15 to 17 years old class. It will play home and home game. Anyone wishing a try out with the team, can get more information by coming down to the meetings which are held at the club room at 181-83 Fleet Street, every Friday night, or call any evening between 7:30 and 9:30 P. M. Journal Square 2-7311, and ask for the manager Basil Panikiewsky.

Yours in Sports  
BASIL PANIKIEWSKY.

### NEW YORK, N. Y.

First Ukrainian AVIATION FESTIVAL sponsored by the 5th Division of the Ukrainian United Hetman Organizations on Sunday, June 9th, 1935 at Belvedere Park, North Beach, L. I., N. Y. Two orchestras. Admission 40 cts. Park open at 9:00 A. M. (See advertisement in today's "Svoboda" for further details.)