



UKRAINIAN WEEKLY



Supplement to the SVOBODA, Ukrainian Daily

Published by the Junior Department of the Ukrainian National Association

No. 27

JERSEY CITY, N. J., FRIDAY, JULY 3, 1936

VOL. IV

U. N. A. YOUTH BRANCH FORMED IN NEWARK

A fresh arrival among the youth branches of the Ukrainian National Association is the recently-founded "American-Ukrainian Youth Association of Newark, N. J." which has been given No. 240 as its branch number.

The new youth branch has 19 members at present. A determined drive has been launched, however, by its officers and other members to swell its ranks. It is their ambition to make their youth branch the largest in the country.

The newly-elected officers of this branch are: President—Michael Hynda; Vice-Pres.—Paul T. Matweishyn; Financial Secretary—Anthony Shumeyko; Treasurer—Victor Romanyshyn; Recording Secretary—Paul Wowchuk.

Also, in recognition of his services as organizer of this new youth branch in Newark, Mr. John Lysak, member of the Board of Advisers of the U. N. A. and Fin. Sec'y of the local Branch 76, was elected as Honorary President of this youth branch.

ARRANGE YOUR VACATION FOR FOURTH UKRAINIAN YOUTH'S CONGRESS AND FIRST OLYMPIAD

Many of our young people who are employed and who entitled to vacations this summer should arrange to take at least a few days during the Labor Day weekend, for events of unusually great importance to our American-Ukrainian youth will take place then.

Over the Labor Day weekend this year, on Saturday and Sunday, September 5th and 6th, there will be held in Philadelphia, Pa., the Fourth Ukrainian Youth's Congress of America, under the auspices of the Ukrainian Youth's League of North America, at which youth delegates from various parts of the country will gather for the purpose of advancing their life here in America and aiding their kinsmen in Ukraine.

And on Monday, September 7th, there will be held also in Philadelphia an unprecedented event—the First American-Ukrainian Olympiad, sponsored by the Ukrainian Youth's League of North America in conjunction with the United Ukrainian Organizations of Philadelphia.

For further information refer to last week's issue, and watch these columns!

Executive Committee of the UYL-NA

WINNERS OF ESSAY CONTEST

Winners of the recently concluded essay contest on "How Can We, The Youth, Best Organize Ourselves," conducted by the UYL-NA, have been recently announced. They are: First Prize—Igor-Magur-Roussin, 441 Second St., Ann Harbor, Michigan; Second Prize—Theodore Lutwiniak, 172 Pavonia Ave., Jersey City, N. J.; Third Prize—Walter Skaskiw, R. F. D. No. 1, Little Falls, N. Y. Honorable Mention: Anna Wons, 25 Poole St., Medford, Mass., and John Ribek, 167 E. 99th St., New York City.

For list of prizes refer to previous issues.

PROF. KOSHETZ COUNSELS YOUTH

American-Ukrainian youth is indeed fortunate in having in their midst a person such as Prof. Alexander Koshetz, who after winning great acclaim for the Ukrainian song with his famed Ukrainian National Chorus on its tour of the leading countries of the Western World, has made America his home and has begun lavishing his unusually great talents on the task of perpetuating the Ukrainian song on this continent.

His is a historic mission, and it is very encouraging to see that many of our youth are beginning to realize this, and that some of them are gladly giving him their time and efforts for the rare privilege of singing under him.

Those who attended last year's concert at the Town Hall and this year's concert at Carnegie Hall, both in New York City, presented by the youthful United Ukrainian Choruses of the Metropolitan Area under the direction of Prof. Koshetz, could not help but be impressed by the wholehearted devotion the young singers displayed towards the Ukrainian song and towards its incomparable interpreter, their leader. There is little doubt but that as long as such spirit exists among our youth, the efforts of Prof. Koshetz and others to perpetuate our songs here in America are bound to meet with great success.

In view of all this, the recent message of Prof. Koshetz to the youthful members of his mass chorus is most timely.

In this message Prof. Koshetz (after thanking all those who contributed towards the success of the last concert) stresses the fact that although preparations for this year's concert encountered far more difficulties than those of last year, yet this year's results were far superior. This, he explains, was due to the greater progress made by the mass chorus in the matter of technique and artistry. This year the young singers overcame the difficulties of technique and arrived on the road upon which further progress leads to artistry, to that point where the souls of the singers fuse together with that of the conductor, melting their combined thoughts and emotions into one mighty stream that carries both the singers and listeners into uncharted realms of stirring beauty. It is only then that the chorus begins to reach the heights of perfect artistry and perfect creation. These heights, Prof. Koshetz declares, our youth touched at the concert in Carnegie Hall. Towards such heights choruses strive throughout their entire existence, and often never even approach them.

It is evident then, as Prof. Koshetz brings out, that a portion of our American-Ukrainian youth has tasted the fruits of supreme achievement in the field of chorus singing. And yet, as he points out, this was only because of the extraordinary amount of hard work the youth put into the task. It was an experience, he writes, that made our youth first realize that they first have to surmount towering obstacles before they can even hope to reach that point in chorus singing which leads to real artistry. Singers who aspire to reach such point must first master their repertoire, cultivate and discipline their voices, and then consecrate their entire selves towards giving expression to the best that is in them.

It is not enough for our young people, as Prof. Koshetz indicates, to merely love Ukrainian songs, or to want to sing them. Although both these qualities are laudable and important, far more is needed, especially—great patience, without which mastery of the song is impossible; complete confidence in the conductor, without which he can never interpret the song successfully; and, finally, work! Only then can both the chorus and conductor enter the field of real artistry.

All this, Prof. Koshetz writes, our youth should bear in mind; no matter where it lives, to what choruses it belongs, and under what conductors it sings. Always remember, he counsels, that true artistry is attained only by—artists.

YOUTH TODAY

YOUTH ASKS A PROGRAM

"More than 3,000 elected representatives of farm, labor, unemployed, church and student youth organizations will be on hand for the opening session of the Third American Youth Congress in Cleveland on July 3rd," writes William W. Hinckley, the chairman of the American Youth Congress, in the New York Times, of June 28, 1936.

"For three days the delegates will discuss unemployment, educational opportunities, war, fascism, civil liberties—issues that are of paramount importance to young people in America today."

The rumor has it that it is a communist organization. Is this a confirmation, or refutation of the rumor, if the organization announces that the Congress "will hear, in turn, official spokesmen for the various parties outline their attitudes toward the current plight of young people. Robert A. Taft of Ohio will speak for the Republicans; Stanley High for the Democrats; the Rev. Roy E. Burt for the Socialists; Earl Browder for the Communists, and Howard Y. Williams for the Minnesota Farmer-Labor party?"

THE CLASS OF '36 INTO

A BAFFLING WORLD

What will the youth do, after they have heard all those speeches on Republicanism, Democratism, Socialism, Communism, and Farmer-Laborism?

Does Eunice Fuller Barnard give the answer to it in the article under the above title, in the New York Times Magazine, June 21st? She says:

"Study of government as a laboratory subject has had much the same dispassionate effect on student attitude toward the various 'isms' as the biological study of snakes has. The student no longer metaphorically screams and runs, at the sound of the words 'communism' and 'fascism.' He is apt to regard them as interesting European experiments, to which in varying degree and for definite reasons he is opposed. Learning about them, however, he considers an essential part of his college course."

Well, what about the youth outside of the colleges? Has the age of hysterical fears of snakes passed?

YOUTH AND POLITICAL PARTIES

Was it then in keeping with the "new tradition" of youth, when the Rev. Robert Brewster Beattie, speaking at the commencement exercises at Carlton theatre, to the graduates of Jamaica (Long Island) High School, gave them the following advice: "Don't follow your parents' political policies out of mere tradition but rather follow your own principles and do your own thinking in reference to candidates that you will be voting for in a few years. Although political parties have platforms, they rarely step upon them. They build them just sturdy enough to collapse?"

IVAN FRANKO

By S. S.

(Based on accounts by Antin Krushelnitsky, Vasile Vernivolya, Alexander Hrushevsky, Serhey Yefremov, and others.)

Eternal Revolutionist

Of the entire cycle of fine poems that Franko wrote in 1880, at the age of 24, the one that brought him most fame is the ringing *Vichny Revolutsiner* (Eternal Revolutionist), that vividly portrays the unconquerable, flaming spirit of the younger generation of his day in its fight to bring about progress, light and liberty for the Ukrainian people. It is a poem that has inspired the two generations since its appearance and there is no doubt but that it will be the hymn of future generations as well. Both Ludkevich and Lyssenko have composed stirring music for it, and in order to better appreciate its qualities one should hear this hymn sung by a good male chorus.

ВІЧНИЙ РЕВОЛЮЦІОНЕР

Написав ІВАН ФРАНКО

Вічний революціонер
Дух, що тіло рве до бою,
Рве за поступ, щастя я волю,
Він живе, він ще не вмер.
Ні польські тортури,
Ні тюремні царські мури,
Ані війська муштровані,
Ні гармати лаштувані,
Ні шпінське ремесло
В гріб його ще не звело.

Він не вмер, він ще живе!
Хоч від тисяч літ родився,
То аж вчора розповився
І о власній силі йде.
І простується, міцніе,
І спішить туди, де дніе,
Словом сильним, мов трубою,
Міліони зве з собою —
Міліони радо йдуть,
Бо це голос духа чуть.

Голос духа чути скрізь:
По курних хатах мужицьких,
По варстатах ремісничких,
По місцях неволі й сліз.
І де тільки він роздається,
Щезнуть сльози, сум, нещастя,
Сила родиться й завзяття
Не ридать, а добувати
Хоч синам, як не собі,
Кращу долю в боротьбі.

Вічний революціонер
Дух, наука, думка, воля
Не уступить нітьми поля,
Не дасть спутатись тепер.
Розвалилась зла руїна,
Покотилася лавина, —
І де в світі тая сила,
Щоб в бігу її спинила,
Щоб згасила, мов огонь,
Розвидняючийся день?

ETERNAL REVOLUTIONIST

By IVAN FRANKO

Etern'l revolutionist—
Soul that body spurs to action,

Progress, freedom, satisfaction—
He's alive, he's in our midst.
Neither clerics' whims or stalls
Nor the kindly prison walls,
Neither armies drilled to clatter
Nor the ready cannon chatter,
Not e'en spies' profession, trade,
Have yet led him to his grave.

He's not dead, he's living yet!
'Though since birth some years have
drift

'T was but yesterday that he was
gifted

With a strength to carry on.
See him straighten, gain more force,
Hurry 'long the dawning course...
With a word of trumpets' power
He calls millions to uncover;
Millions answer—one and all—
This e'erliving spirit's call.

Everywhere the call draws ears:
In the peasant's humble dwelling,
Workman's bench, the mart of selling,
Places full of hopeless tears,
And wherever that word reaches
'Griefs all fall away like leeches;
Grit and strength are born—and will
To weep no more, but fight and fill
The children's life, if not our own,
With the fate to us as yet unknown.

Etern'l revolutionist—
Knowledge, freedom, thought and
spirit

Will not let the darkness near it,
Won't be shackled by a mist;
Evil ruins fall asunder,
By the lava buried under;
Where in world is there such power
Which could keep it in its bower,
Could extinguish, could delay,
This oncoming, dawning day?

Translated by

Waldimir Semenyna.

BATKIVSCHENA

By IVAN FRANKO

(Concluded)

(Translated by S. S.)

"And therefore it was no surprise to me when on the morning of the fifth day I woke up and found Kitty gone, and that when I rang for the Zimmermadchen she informed me that 'die gandige Frau ist verreist.' It is true that for awhile it seemed to me as if the very sun had gone out of my life, but soon I could not help but ask myself: 'Well, what else did you expect? It is to shine only for you? And is it to rise only for you? Be glad that you saw as much of it as you did!...'

"For awhile I roamed restlessly about the apartment, uncertain as to what to do next. Suddenly my eyes felt drawn to her bureau, and there I perceived a letter with the word 'Fidelio' on its envelope. It was the romantic name she had given me. Quickly I opened the letter and read it; and I would like you to read it, too. Let the letter speak for itself, especially since I know I could never describe my feelings as I felt them when I read its contents then. You see, it is in this silver box which I had specially made for it—the only thing of any real value that I have in this house. The letter is my most cherished possession, the only token of remembrance that I have of a woman who flooded my soul with love forever. Read it and judge for yourself."

And he held out before me a small, beautifully wrought silver box which he had taken from a drawer in his table. From it he took out a small letter in an unsealed envelope. Before giving it to me he pressed it to his lips.

"I still can smell the perfume she used then," he said softly. After a slight pause he continued. "You know yourself that I am not

superstitious, yet I firmly believe that as long as the perfume of this letter lingers, so long can I be sure that she is still living, so long can I hope that she will return to me."

I opened the letter and saw that it was written in a fine feminine hand. It read as follows:

"My dear Fidelio! It is time for us to part. I go, where Fate beckons me. Do not be angry that I leave you without a farewell. Believe me, it is better this way. And do not blame me for taking with me the money you gave me. I take it as a proof of your love. I gave you in return all that I was able to, and I shall always consider myself as your debtor. I have hopes that a time will come when I shall be able to even this debt. I believe that you will make no effort to find me. For that wouldn't do any good. And now, heed my advice. Finish your studies and attain your rightful position in life. And as long as memory of me remains alive within you, write me a few words now and then, to the following address: A. Z. No. 12, Wien VIII, poste restante. Write me how you are, what you are doing, whether you are married, —mind you, the last is important —and what is your address. Whether you ever receive a reply from me or not, keep on writing to me. It's very important that you do. And now—goodbye... You are sleeping so peacefully. I kiss your forehead. Your—Kitty."

"P. S. I have taken care of our hotel bill. I am also leaving in your valise 100 guildens for your use. That is all that I can. Well, until we meet again!"

"And such is my story," Opanas sighed, when I had finished reading. He took the letter, kissed it

gently, folded it and put it into the silver box, which he placed into the drawer.

"So what did you do then?" I asked.

"I did just as she bade me. I made no effort to find her but left Vienna for Lwiv and from there to Stanislawiv where I finished my course at the Teachers College, and for the last five years I have been here in these mountains, sowing grains of civilization in this forgotten corner of the earth."

"Do you write to her?"

"Once a year. Briefly, without any personal touch, I write about myself, give my address, send her my best regards, and no more."

"Have you ever received an answer?"

"Never. Not even a word."

"And you don't know where she is, and what she is doing?"

"Not in the slightest. And I do not care either. I love the memory of her—and that's enough. It gives me strength and courage in my darkest days. Always I seem to see her white hand as it waves to me, and hear the words: 'Until we meet again!'"

Opanas grew silent, absorbed in his thoughts. The lamp light grew dim. Finally we arose and retired for the night.

The next day after breakfast I set out upon my homeward journey. Opanas, true to his promise, accompanied to the next town, from where I could continue myself without any difficulty. He seemed rather thoughtful, quiet, and recounted to me some of the difficulties he had in bringing enlightenment among his neighbors, and of the struggle he had to wage with the local authorities that looked with disfavor upon his activities. He did not mention even a word about Kitty.

VIII

More than fifteen years passed. Again I lost all contact with Opanas, especially since he had not replied to the two or three letters that I sent him. It was not until

the summer of 1904 that I met him again, at a teachers convention of Galicia and Bukovina. He had grown considerably older in appearance, yet he held himself upright, was well built and strong, and his voice had a confident ring to it. The half-frightened look about him and the melancholy tone in his voice of former times, all were gone. It was evident that here was a man who was sure of himself, who knew what he was doing, and could therefore look any man straight in the eye. We greeted each other warmly and arranged to meet after the convention. And that very same evening we met in a restaurant and supped together.

"Well, what is new in your hills?" I asked, when the waiter brought our beers.

"Ho, ho, my hills!" he replied. "They're as much mine as yours. I haven't been near them for a long time. Since the last time we met I have been transferred eight times already."

Our conversation dwelt for a while on these transfers and then on other matters, but it was evident all the while that Opanas was waiting for me to ask some question, which he was ready to answer. Finally, obviously losing his patience, he leaned towards me and in a lowered voice asked: "Aren't you going to ask about her?"

"Ask about who?"

"Why, Kitty, of course."

"What's there to ask about her? Is there anything new?"

"Of course there is. She came back to me. I had a teaching position in K., near Drohobych. One evening a carriage drove up to my house and in it was woman dressed in black, with a veil over her face.

"Hello, Fidelio!" she cried out while yet in the carriage. Her voice seemed somewhat broken, but I recognized it immediately. "You see, I came oack to you!"

"I helped her to alight from the carriage. In fact, I lifted her off. She was as light as a child. Setting her down on the ground I began kissing her hands.

"Now, now, don't do that," she said. "I came back to you to die."

"And with these words she lifted her veil, disclosing a very pale face with two bright spots on her cheeks. Her lips were white, and her eyes burning. I started to cheer her up, although I felt sick at heart at the sight of her in such a pitiful condition.

"There is no need for that," she said. "I know well enough why I came here. While I had strength and energy, I scattered it throughout the world. While I had beauty, I used it to enchant. While I had health, I squandered it. I lived! And now I come here to you to die. Will you take me? Do not be afraid, I won't be long with you."

"Tears welled in my eyes.

"Ah, I see that you haven't got over your sentimentality yet. Now, now, quiet yourself. You'll soon get tired of me. My illness is such as that Czech who said,—Don't be afraid, Mary, I shall cut you very, very slowly.—I have purposely carried this illness with me for over three years, so that I wouldn't cause you too much trouble when I finally did return to you. My, but it's beautiful here. I shall have to look around and find a suitable final resting place for myself."

"She spoke quite vivaciously, although after each sentence she had to pause a second and breathe deeply. I could hear a slight rattling sound in her chest. Every word she uttered and every rattle

(Concluded p. 3)

HOW CAN WE, THE YOUTH, BEST ORGANIZE OURSELVES

By IGOR MAGUR-ROUSSIN

[First prize winner in the essay contest conducted by the Ukrainian Youth's League of North America.]

Bernard Shaw once said, "to be in hell is to drift, to be in heaven is to steer." Unfortunately, youth, confronted by serious obstacles—social, economic, and cultural—is drifting, for the present-day social structure seems to have no adequate use for the young people.

That there is a large number of Ukrainian youth drifting unorganized in our social jungle is an indisputable fact. Our intentions to rectify our situation, to bring order out of chaos, and to organize ourselves into an organic functioning body is another fact. The assumption here is that most of us could be, and are willing to be, organized.

Now then, with this problem before us, we want to know how to accomplish this feat.

The problem of how we can best organize ourselves, resolves itself into three essential aspects, namely (1) purpose, (2) plan, and (3) action; in other words, we may ask: (1) What is the aim of this organization? (2) What are the principles upon which we must agree? (3) What are the methods by means of which we can realize our aim?

Purpose

Since this organization is to be based on the individual spontaneous initiative, the voluntary and democratic effort of the young people, the supreme purpose of this organization should be to strive to secure a better social, economic, and cultural status for most of the Ukrainians in this country and Canada with the view of preserving our worthy national heritage and to help our countrymen to gain their freedom and independence in the land of our fathers. Therefore, the first task of our organization should be to locate the causes and to remedy the diseases of aimlessness and idleness by removing those causes, that is, those influences or factors which militate against the wholesome development of youth. The development of a sound personality can take place only in a wholesome environment where the spirit of cooperation and not of competition predominates. To illustrate this point from the detrimental angle to the cooperative attitudes and consequently to any firm organization, I am citing here the remarks made by a Negro boy from Havana who when he was asked what he noticed particularly in New York, replied without a moment's hesitation: "Well what I noticed mos' paticla was that ev'ybody looks so MAD." "Ev'ybody seems to hate ev'ybody else," he said, "and nobody don't want to do much fo' nobody." It is this antagonistic manifestation that youth will have to contend with. "What's the use" attitude, indifference, and hostility to any constructive work must, however, not impede our progress.

The Ukrainians are often said to lack the ability to organize and cooperate. Individually we are perhaps as good and as capable as any other people; but collectively, we are very much like a heap of loose sand. We do not seem to stick together. This, however, should not be interpreted as something inborn with our people. By careful analyzing and eliminating and correcting the undesirable practices, attitudes,

and habits in our social and individual life, we can generate a new spirit in our people, and do wonders if we act unitedly.

Plan

The chief characteristic of this organization should be the cooperative aspect in which there is a mutual exchange of intellectual ideas, but the emotional and practical phases of young people should not be neglected. Admitting that emotion is primary and intellect secondary, we must, nevertheless, concede that the latter is also of great importance. The attributes of strong feeling and weak thinking can hardly be our goal. But we may agree upon the following principles which are primarily of an educational nature. We wish to develop as individuals independent judgement, the inquiring attitude of mind, questioning not for the sake of showing off or of being in opposition, but as a means of seeking the truth. Loose thinking, bad grammar, and bad style; like a shabby and dirty suit of clothes or dress, are the outward and visible signs of an untidy mind, of defective information. The sophisticated man or woman, the subtly worldly wise person, who is habituated to artificial or false values will have no anchorage in our midst. A noble character whose absolute truthfulness and courtesy in thought, speech, and action, the nobility and chivalry of mind which are beyond reproach, should be our ideal. In order to make our organization a dynamic functioning reality, we must school ourselves, according to Sir Ernest Simon, for social obligations by developing in our communities the following social and individual virtues: (1) "A sense of social responsibility. (2) A love for truth and freedom. (3) The power of clear thinking in everyday affairs. (4) A knowledge of broad political and economic facts of the modern world." (5) The practical ability in the duties and tasks of citizenship, achieved through actual experience and mutual aid. Two of the first four commendable desiderata are emotional, the other two are intellectual, and last is practical. Thus the aim of our organization should be an education for social mindedness in the emotional, intellectual, and practical spheres. In respect to our collective endeavor we must be essentially cooperative and not competitive in our approach to private and public problems. We must not be merely be prepared to cooperate temporarily and in crises; we must cooperate at all times or else we are doomed to oblivion and social obscurity.

Action

The executive body of the Ukrainian Youth's League of North America has a great responsibility to furnish to the youth a constructive guidance program.

When a scientist is confronted with a problem he asks himself two questions: (1) what is given, and (2) what is required; or in other words, what material, means, and methods are at his command and what is it that he has to do? Here he uses the only correct method to solve his problem, and that is the scientific method of thinking. (1) He makes precise observations, measures, calculates; (2) defines the real problem and considers possible solutions; (3) secures evidence on possible solu-

(1)

tions from controlled experiments; (4) draws conclusions based on the results of experiments and other observations. Dewey's analysis of a complete act of thought is succinctly expressed in five steps: (1) A felt difficulty. (2) Its location and definition. (3) Suggestions of possible solutions. (4) Development by reasoning of the bearings of the suggestions. (5) Further observations and experiment leading to its acceptance or rejection.¹ The organizer of the Ukrainian youth may not need to follow all the steps here indicated but he must be cognizant of the fact that this method is the only correct one.

As a capable leader he should make precise observations by:

1. Noting all the suggestions, significant and trivial, offered in this essay contest.

2. Inviting cooperation of churches, civic organizations, and clubs.

3. Writing personal letters to college graduates, members of the Ukrainian Youth's League of North America, distinguished citizens, businessmen, parents, inviting their suggestions and criticisms, constructive and adverse, as to how we could best organize ourselves.

4. Writing articles upon this matter in the Ukrainian newspapers.

5. Recording these suggestions and criticisms for future use.

6. Discussing these suggestions with competent leaders of other organizations, American and foreign.

7. Employing a few capable experts to gather pertinent and vital ideas from such books as: Pendry and Hartshorne: *Organizations for Youth*; Wendell White: *The Psychology of Dealing with People*; and other similar literature.

As a competent organizer he should define the real problems and consider possible solutions by:

1. Having the facts before him. Seeing them as a general sees the difficulties confronting him in the battle.

2. Planning from these facts and ideas a tentative program to be presented to the Fourth Ukrainian Youth's Congress for consideration and criticism not as his own scheme but as a composite collective and cooperative creation.

3. Devoting this coming Congress to the training of leaders in the art and technique of organizing youth in their local communities.

As an able organizer he should secure evidence on possible solutions from controlled experiments and experiences of others by:

1. Employing a competent organizer with practical experience as a speaker at the coming convention.

2. Inviting an able Ukrainian executive to speak to the older generation on how to cooperate with the young people.

3. Urging adults to be present at the congress. Charging admission: a good business policy. Thus making the adults feel that they are still needed and looked to for assistance.

4. Utilizing every minute of the next convention for constructive purposes.

A good organizer should draw conclusions based on the results of experiments, experiences of others, and other observations by:

BATKIVSCHENA

(Continued from p. 2)

in her chest was like a knife thrust in my heart.

"She stayed at my place for eight months. To the very end she refused to act like the invalid that she was, but always remained gay and cheerful, although she could barely whisper. To all my urgings that she marry me, her answer was always a decided "No!" In order to do that she would have had to produce her birth certificate, which she had burned long ago, and disclose her real name, and this she would not do. I named her Halya, and she grew quite fond of that name. Who she was and whence she came from, was a secret she carried to her grave. In the peaceful village cemetery beneath an ancient linden tree I buried her, just as she had wished, in a plain wooden coffin, dressed in the outfit she had made herself especially for her funeral. She bade me not to put even a small monument on her grave. 'Life gave me everything it could give, let death then take everything it can take,' she explained.

"She certainly was a strange woman," continued Opanas after a pause. "Looking at her from one side, she was nothing but a lost soul. In fact, she herself admitted as much. But what power she had! One glance from her, one motion, even an unintentional one, one careless word, and she could shove a man to his destruction or lift him to great heights!"

"Not every man, Opanas," I added. "How many there were before you, upon whom she lavished all her beauty, all her wonderful attention, all the qualities of her brilliant mind, and yet she did not stir them a bit. It was like casting pearls before swine, something for them to trample upon. A man who gained something from her had to have some unusual qualities within himself too, he had to have within his soul a—batkivschesna."

End.

CAN THE YOUTH DO ANYTHING ABOUT THIS?

The Works Progress Administration and the Board of Education of the City of New York are going to cooperate with representatives of racial groups, churches and settlement houses, in a drive to cut illiteracy.

According to official reports, there are in the city's five boroughs 264,000 illiterates, of whom 242,000, or 91.7 per cent, are foreign-born whites. 3,000 teachers will be assigned by the WPA.

ANY UNSKILLED WORK LEFT?

Diplomas were awarded to 353 messengers, on June 17, at the annual commencement exercises of the Western Union Messenger School, in New York City. A police lieutenant, who represented the commissioner of the police of New York, presented prizes consisting of silver cups to the winners of an accident-prevention contest. One cup went to Division A of the eighth district, a group of boys using motors and bicycles, while the second cup was presented to division B of the first district, boys who deliver messages on foot.

1. Issuing a manual with a plan as how to organize local groups into functioning social bodies.

2. Observing and experimenting further until success is assured.

(To be concluded)

¹Quoted by Elliot, Harrison Sackett. *The Process of Group Thinking*. New York: Association Press, 1928, p. 36.

YOUTH FOR COOPERATION

Eunice Fuller Barnard, writing in The New York Times Magazine, of June 21, on the mentality of the '36 graduate, notes among other things a very striking turn towards practical participation of youth in cooperative enterprises.

The writer says: "This year he has turned with some zest to setting up cooperative enterprises about the campus for the benefit of his own purse. From the store run by students at Bennington College, Vermont, to the whole row of dwelling houses cooperatively managed by boys at the University of Washington, students across the continent have been having a practical try at supplying their mutual living needs. In the process some of them have become partisans of the cooperative movement as the way out of the country's dilemma."

What the writer understands under cooperation is evident. Of course, not cooperation in the general sense of working together, but in the specific sense, of conducting an enterprise with the explicit purpose of eliminating the middle-man and the middle-man's profits.

There are several types of cooperation in this sense. Some of these types were popular in America, other types in Europe. Hence Ukrainian immigrants in America are familiar with such types as flourished in Ukraine, such as: cooperative stores, cooperative banks, and cooperative dairies.

In spite of zealous efforts of cooperative idealists in America, these types of cooperation had a due to peculiar conditions of America, the above types of cooperation failed to take the roots in the American soil. On the other hand, however, again due to peculiar conditions of America there developed here special forms of cooperative efforts, quite unknown on the continent of Europe. They are so familiar to every American person, that the youngest reader will know them. They could be grouped into two groups: one of them is the so-called building and loan association, the other—the fraternal benefit order.

The building and loan association has for its primary object to eliminate the profits of the home-owner, but it combines with it the features of a banking institution, eliminating at the same time the profits of the money lender.

The fraternal benefit type of cooperation has for its objects to eliminate all the profits that could accrue, at a proper organization of insurance, to those who organize the enterprise, as well as the profits of insurance agents and officials.

The two types of cooperation, though unknown in Ukraine, have become quite early known to the Ukrainian immigrant, and, as is well known, the Ukrainian immigrant has proved himself quite an adept in each of them, attaining in each line quite a creditable success, the greatest of them being the Ukrainian National Association.

If it is true, as Eunice Fuller Barnard says, that American youth are trying now to develop new types of cooperation, so far little known in America, there is no doubt that this new enlivening of interest in cooperation will furnish a new stimulus to the forms of cooperation already developed and will place the old cooperative efforts on a still higher level.

er.

UKRAINIANS IN WESTERN PENNSYLVANIA

By WASYL HALICH

(Excerpt from the Western Pennsylvania Historical Magazine for June, 1935 (Vol. 18, No. 2))

Extent of Ukrainian immigration

The history of Ukrainian immigration to Pennsylvania constitutes a large part of the history of the Ukrainians in the United States. From the very genesis of mass migration from the Ukraine to America, which was in 1877, until 1930, when immigration was almost at a standstill, close to fifty per cent of the Ukrainian immigrants were bound for Pennsylvania. The United States immigration records list them as Ruthenians (Russniaks) rather than Ukrainians. A large number of Ukrainian immigrants have also been listed as Russians, Austrians, and occasionally as Poles and Slovaks, depending on the nationality of the clerks at Ellis Island. Consequently, the immigration records are not very reliable, but even so they show that a grand total of 268,311 Ruthenians (Ukrainians) entered the United States during the years 1899-1930, and of that number 114,179 gave Pennsylvania as their destination.

Oppressive conditions in Ukraine

Although the entire Ukraine, more or less, is represented in the polyglot population of Pennsylvania, the largest number of people who went to America were from the provinces of eastern Galicia and Ruthenia, both of which were parts of the Austro-Hungarian empire until 1918. These provinces are noted for their beautiful scenery and for their artistic population, but a long period of foreign domination had kept the country in a state of economic depression. Mineral resources were available, but the government did not encourage their development. The rural population kept increasing, the small farms had to be redivided among the grown sons and daughters, and each succeeding generation became poorer than the preceding. As there were no industries and most of the business was in the hands of Jewish merchants, the only things left for the local Ukrainian rural population were farming and farm labor. Because of the great number of laborers the wages of farm hands were very low. Unable to earn much at home, some of the stronger members of the families were forced to seek employment in other parts of Europe during the summer season and return home for the winter. Under such conditions not many families had all the necessities of life, and poverty had its inevitable companion, ignorance. The tax money obtained by the government went to Vienna or Budapest rather than for local education and betterment. The compulsory school laws were not enforced because in many cases no schools were available, and as a result about forty-nine per cent of the Ukrainian emigrants to America were illiterate. In addition to economic hardships, the Ukrainians were subjected to religious, cultural, and political persecutions by their bitter enemies, the Poles and the Magyars, who, although minority groups in the Ukrainian provinces, were given ascendancy over the Ukrainians by the government. Under such conditions Russian "Pan-Slavic" propaganda flooded the country after 1848. The Russian Czarist government spent large sums of money on propaganda among the Ukrainians that were under Austria in an attempt

to make them Russian sympathizers. It maintained paid agents in eastern Galicia and Ruthenia and published newspapers through which it expected to further imperialistic plans. It is obvious that the long-suffering Ukrainian people were not immune to the Russian propaganda, which followed them even to Pennsylvania. It is no wonder that some of the Ukrainian immigrants whose ancestors were not Russian, never saw Russia, and who themselves do not know twenty-five words of the Russian language, call themselves "Russian."

Beginning of emigration

In 1877 Pennsylvania anthracite coal-mining companies experienced a long strike of their workers, which caused much discomfort to the mine owners and the public. It was then that an agent representing a coal company in Pennsylvania appeared in the western provinces of the Ukraine and began recruiting mine laborers. As an inducement he promised steady employment and high wages. A few daring men decided to go to America. Much excitement accompanied their departure; their relatives lamented they would never see them again. In the course of a few months letters came from America, and before long American dollars also. Because of the high exchange value of the dollar in Europe, the American wages seemed almost fabulous and greatly stimulated emigration to America.

Early immigrants

When the first Ukrainian immigrant arrived in the vicinity of Shenandoah and Shamokin the strike was still going on. Not knowing the English language, the newcomers did not understand the existing conditions; and, forced by necessity, they went to work in the mines as strike breakers. This brought upon them the enmity of the "old immigrants." Frequent riots took place during the strike, the ill feeling of the old miners toward the new workers lasted for many years, and as a result many an immigrant suffered an "accidental" death in the mines. Immigration, however, increased annually and the immigrants spread throughout Pennsylvania and into other states.

It was not until 1899 that the federal immigration officials began to record the number of immigrants according to nationalities. It is impossible to determine how many Ukrainians came to America before 1899; their numbers have been variously estimated at from two to five hundred thousand. Although these figures are too high, nevertheless the Austrian and Russian governments, alarmed because so many young people were departing for America, laid obstacles in the way of emigration. Less than a decade after the arrival of the first Ukrainians in Pennsylvania they had become so numerous that, when their first missionary, the Reverend John Volansky, came to Shenandoah in 1884, he was able to organize several churches in that region and he found it necessary to make numerous trips to Pittsburgh and even to other states to administer to the spiritual needs of his people.

(To be concluded)

HUNGARY AND UKRAINIAN TERRITORY

A number of leading newspapers recently published an article by Count Stephen Bethlen, former Prime Minister of Hungary, pointing out certain dangers to Central Europe arising out of the alliance between Soviet Russia and Czechoslovakia. Count Bethlen suggests that Soviet air bases in Czechoslovakia will make Czechoslovakia the spear-head for Soviet penetration into Europe. Furthermore, that naturally the strip of Ukrainian territory in Rumania and or Poland which separates Czechoslovakia from U. S. S. R. will be easily swallowed up.

As this article was widely reproduced in many newspapers including the "Birmingham Gazette" (April 16th), the "Yorkshire Observer" (April 16th), the "Nottingham Journal" (April 17th), the "Northern Echo" (April 16th), it is therefore presumably considered to be of some importance.

In some quarters rumors suggest that the next move on the European chess-board will be an invasion of Czechoslovakia by Hungary.

It is therefore a matter for conjecture whether Count Bethlen's highly publicized article is not a first step in this plan. Hungarian propaganda in Podkarpatska Rus has for long been active.

Ukrainians, who have suffered under the Treaty of Versailles as much as any other race, certainly do not dispute the claims of Hungary, Germany, or any other people for just treatment, provided that the Ukrainians themselves receive that justice to which they have long been entitled.

The Ukrainian territory in Eastern Europe because it occupies such a key position has long been regarded as the danger spot of Europe. Ukraine has for too long been the catspaw of other nations and the rights of the Ukrainian people, numbering some 43,000,000 are seldom, if ever, considered.

The Ukrainian Bureau in London has for over five years closely followed this situation, and is in constant touch with Ukrainians in all parts; it is therefore competent to express an opinion on these important matters. And in the opinion of Ukrainians a just and lasting solution will not be found until there is a strong and independent Ukraine.

(Ukrainian Bureau, London)

"ELECTRIC EYE" HELPS BLIND TO READ PRINT Invention That Creates Vibrations Like Braille Letters Credited to Ukrainian Professor

MOSCOW. — Professor A. G. Goldman, or the Soviet Ukraine, has invented an "electric eye" by means of which the blind with their fingers would be able to read ordinary printed books, it is announced here.

The apparatus, equipped with lenses moves over print and projects images of letters onto a photo-electric cell. The cell changes the images into electric impulses, which cause vibrations on a specially designed desk. The announcement said a blind man would put his fingers on this desk and feel the vibrations like the raised letters of the Braille system.

WHAT ARE THE LEADING PROBLEMS?

The Institute of Public Affairs will begin, on July 5, at the University of Virginia in Charlottesville, Va., a series of open forum meetings designed to promote discussion of leading problems of the day.

Places on the program have been given to liberty of expression in press, radio and motion pictures; municipal government; the future of the League of Nations; responsibilities of mass communication media in democracy; the rise of social credit; perennial education; and apathy as a menace to democracy.