



# UKRAINIAN WEEKLY



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## YOUTH TODAY

### THE OLD AND THE YOUNG

In his Independence Day address delivered on July 4, at the home of Thomas Jefferson, in Monticello, Virginia, President Roosevelt said:

"Through all the intervening years America has lived and grown under the system of government established by Jefferson and his generation. As nations go, we live under one of the oldest continuous forms of democratic government in the whole world. In this sense we are old.

"But the world has never had as much human ability as it needs, and a modern democracy in particular needs, above all things, the continuance of the spirit of youth. Our problems of 1936 call as greatly for the continuation of imagination and energy and capacity for responsibility as did the age of Thomas Jefferson and his fellows."

### WHAT'S AMERICANISM?

"Americanism," New York World-Telegram's editorial quotes Frank Miles, editor of the Iowa Legionnaire and spokesman for the American Legion at the recent convention of the National Education Association, held in Portland, Ore., "does not consist in throwing children into jail because they might fail to salute the flag. And neither does Americanism consist of enforcing compulsory oaths of loyalty upon any class of citizens. Tremendous efforts are being made to deceive educators into thinking that we are trying to militarize the schools. The most often repeated charge is that the Legion is trying to curb academic freedom. May I assure you that although once in a while a post or an individual legionnaire may object to something or other in a school, the Legion is interested chiefly in helping teach children how to think."

New York World-Telegram adds to those words; "These are utterances of robust Americans who know that the educational goose step is every bit as alien to our shores as Russian Communism."

### AN APPEAL FROM YOUTH TO TEACHERS

The general session of the annual convention of the National Educational Association, at Portland, Ore., listened to an official appeal from youth presented by Miss Willie Lawson, secretary of the Arkansas Educational Association. Young people's main need in America, she told the pedagogues, is for more chance for self-expression both in school and government.

"Thousands of us in America," she said, "are just mechanical parts of a social order, which holds out no incentive to us to be anything now."

Communism is attractive to youth, Miss Lawson declared, because there youth feels itself a participant. Our democratic form of government, she said, was "keeping youth in the bleachers."

"We feel a deep appreciation for the National Youth Administration," she said, "not because of what it has done so much as because it has established a precedent in officially recognizing that youth is groping for a foothold in a world of rapidly shifting economic and social values."

## A POLISH GENERAL AND THE UKRAINIAN WAR DEAD

When at the close of the World War Poland regained her freedom, romantically-inclined people the world over well-nigh swooned with delight. Chivalry was still in flower! At last the fair maiden had been rescued from her dark tower of oppression, and by a knight in shining armor too, Woodrow Wilson. The war, then, had not been fought in vain. Those cynics who had sneered at the noble motives of the warring nations, now slunk out of sight in ignoble confusion. Freedom, Democracy and the Allies reigned supreme.

In this atmosphere of exalted feelings, and lending distinction to the brilliant gatherings in the salons of Paris and the mirrored halls of Versailles, moved golden-maned Paderewski, world-famous pianist and Poland's envoy extraordinary and minister plenipotentiary, extolling with charming modesty his country's virtues, her culture, and services to civilization.

Hearing him, who could give credence to the wild tales of those pesky Ukrainian delegations cooling their heels in the anterooms, who complained that their newly-born Western Ukrainian Republic was being attacked by a Poland far different from that chivalrous and romantic country she was being portrayed in Western Europe.

All attention was centered on Poland. This was her hour. Nothing was too good for her. Did she want to have her boundaries extended further eastward? Consider it done! And what about the Ukrainians? Ah well, they most likely were a benighted race sadly in need of Poland's beautiful culture and benignant rule. And then, too, an independent Ukraine did not fit into the Utopia the statesmen were planning at Versailles. And so, when the smoke of conflict on the battlefields and council chambers cleared away, there was Poland, stretched out in all her majesty on a territory much larger than she had anticipated, a great part of it belonging to the Ukrainians and populated by them.

And now, eighteen years later, let us look at those who rejoiced in Poland's resurrection. What is that strained expression on their faces? That, dear reader, is — pained surprise. And why? — Because they are suffering the hellish torments of disillusion. That fair damsel, Poland, whose deliverance they so gladly hailed, overcome by adolescent ambition to make many conquests, drank a very dangerous potion labelled "Power," and as a result changed overnight into a raging, roaring ogre that has been mistreating the Ukrainians under her rule in a manner that beggars description. The barbaric conquest of Western Ukraine; the notorious "pacifications"; the unprecedented denationalization program; the many major abuses of Ukrainian elementary rights; the petty persecutions; the destruction of Ukrainian war veterans graves; the banning of memorial exercises at these graves; all these acts of oppression of the Ukrainians have shocked even the hardened world.

And now, as a fresh example of the Polish attitude towards the Ukrainians, we read in Ukrainian, Polish and even foreign press of an incident which took place on Ukrainian Memorial Day in Peremyshyl, at a baseball game between Ukrainian and Polish teams. The Ukrainians had agreed to play only after the captain of the Polish team agreed to observe a three minute period of silence in honor of the Ukrainian war dead, who had died for their country. Among those who thus honored the Ukrainian dead was the Polish General Boruta Spiechowicz, who, upon learning in whose honor he had thus stood at attention grew greatly excited, fluently cursed the umpire who had ordered the period of silence, and contemptuously declared that for him, a Polish soldier, it was utterly repugnant to honor even in this manner the dead Ukrainian soldiers against whom he once fought.

It is any wonder, therefore, that those who rejoiced in Poland's resurrection, today look upon her with pained surprise?

## TWO GREAT YOUTH EVENTS

In order to be of real service to our youth movement only problems of immediate importance will be treated at the Fourth Ukrainian Youth's Congress to be held over the coming Labor Day weekend in Philadelphia under the auspices of the Ukrainian Youth's League of North America.

Beginning next week the problems will be listed on these pages in order that our youth may discuss them prior to the congress.

Our athletes should start training now to participate in the First American-Ukrainian Olympiad, to be held also in Philadelphia on Labor Day under the auspices of UYL-NA and the United Ukrainian Organizations of Philadelphia.

Watch these columns for further information on these two great youth events.

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

## ONE WEEK EXTENSION FOR OUR GRADUATES

In order to give those of our young American-Ukrainians graduating this year from high schools and colleges who have not sent in their names as yet for publication in the Ukrainian Weekly a further opportunity to do so, an extension of time has been made for them until next Saturday, July 18.

Whether you are a graduate or know someone who has graduated, send in immediately the following information:

**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 the information.

**College or university:** (1) Name of graduate (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.

## "TARAS BULBA" BANNED IN POLAND

According to the news dispatches received from Western Ukraine under Poland the famous novel "Taras Bulba," written by Gogol and translated into many languages, including English, was recently banned by Polish authorities, because of its portrayal of the heroic struggle of the Ukrainian Cossacks to wrest their freedom from the Polish overlords.

Recently, too, "Taras Bulba" was made into a motion picture in France.

## YOUTH'S OPPORTUNITY

Secretary Perkins told the graduates of Alfred University that "the greatest opportunity of youth" lay in "the development of a social technique for security."

At New York University, Dr. Fred I. Kent called "the great political slogan, 'social security,' 'destructive to employment.'"

And so the youth's great opportunity seems to be learning thinking by trying to take a rational choice.

# IVAN FRANKO

By S. S.

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

## Ne Pora

Although much simpler in form and content Franko's *Ne Pora* (No Longer) written in 1880 too, is as spirited and as popular among Western Ukrainians as *Vichny Revolutsiner* (Eternal Revolutionist). In fact, many of them regard it as the national hymn of their land, second after *Sche Ne Vmerla Ukraina*. Perhaps the very simplicity of it, the few master strokes portraying Ukraine's intolerable plight and indicating the road out of it, is what gives this poem such compelling power, especially when sung (music arranged by Sichinsky).

Of its four verses, the first and the last are best known and most popular. The first portrays the

feelings of the Ukrainian people who have reached the end of their patience and rising from their downtrodden state sound the clarion-like call that they will no longer serve the Muscovite nor the Pole, for the oppression of them has reached its limits, but that from now on they will live for Ukraine; while the last verse emphasizes the greatness and propitiousness of the present moment, and that in the impending desperate and difficult struggle they will even lay down their lives in the cause of freedom, fortune and honor for their native land.

As for the middle two verses: the first declares that the time has passed for Ukrainians to shed their blood for their oppressors

and to love the czar that impoverishes them so; while the second calls upon all Ukrainians to avoid all discord and unite one and all under the banner of Ukrainian freedom.

## НЕ ПОРА

Не пора, не пора, не пора  
Москалеві в ляхові служити!  
Довершилась України кривда стара,—  
Нам пора для України жити.

Не пора, не пора, не пора  
За невиласків лити свою кров,  
І любити царя, що наш люд обди-  
ра—  
Для України наша любов.

Не пора, не пора, не пора  
В рідну хату вносити роздор,  
Хай пропаде незгоди проклята мара!  
Під України єднаймось прапор!

Бо пора це великая єсть:  
У завязтій, важкій боротьбі  
Ми поляжем, щоб волю, і щастя і  
честь,  
Рідний Краю, здобути Тобі!

## BUYING A PIG IN A POKE?

"A man who goes out to buy a suit of clothes considers himself ignorant if he possesses no basis for judging its worth," says Edward Berman in his newly published book "Life Insurance: A Critical Examination." "If he wishes to buy security for himself or his family by means of life insurance, he usually has no basis for judging the value of what is offered."

You might naturally expect that those who are offering life insurance would furnish you with such basis for judging the value of life insurance. But you would be disappointed if you were to expect this. "The life insurance companies and their representatives," Mr. Berman says, "carry on their functions in such a way as to promote rather than to dispel the mystification of the policy holder."

Where could then the prospective policy holder turn for this information? Here seems to be a suggestion: "In recent years the profession of independent insurance counselor has become of some importance." Such insurance counselors are not employed by any particular insurance company. They see to it that they are independent of all of them. Their business is to give wise advice to prospective policy holders.

But, Mr. Berman says, the services of such insurance counselors are not available to the small policy holders. In other words, only rich people, who take out millions of dollars of insurance for themselves, would go to the expense of paying special fees for professional insurance advisors as to the value of various types of insurance offered.

What route is then left to the person who understands that he must take out some insurance to protect his family, but does not know anything about the life insurance?

Your advice to him is to join a fraternal benefit order, such as the Ukrainian National Association. The organization is composed of men of moderate means, who like himself are not in the position to pay for a professional advice as to the relative values of various types of insurance. Being men of moderate means, they naturally would not care to pay for anything more than the thing is worth. They have banded together into an organization, which conducts the business in the simple, cooperative and democratic manner. It offers several kinds of insurance, discarding those types which are little understood. It introduces its membership only to those forms, the features of which are readily grasped by every man and woman of ordinary common sense. New features are added, of course, time from time, after the old ones have become thoroughly known to the members. Every time this happens, a special preparatory campaign is started by the organization, through its supreme conventions, the meetings of local lodges, and its press organs, to dispel whatever air of mysticism might exist about the new forms of insurance, to make the membership thoroughly familiar with its features, its values, and its costs.

You have a chance to learn about the value of various life insurance policies, by joining the Ukrainian National Association.

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## HOW CAN WE, THE YOUTH, BEST ORGANIZE OURSELVES

By IGOR MAGUR-ROUSSIN

(Concluded)

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

### Duties of the executive officers

Each local leader or organizer must cooperate with the supreme executive office.

The Ukrainian Youth's League of North America should:

1. Make a survey of the boys and girls in each locality or community.
2. Keep a complete record of the personal history of each one.
3. Discover their interests, their hobbies, attitudes, capacities, scholastic achievement, knowledge, and skills.
4. Provide modern buildings with up-to-date athletic and recreational equipment.
5. Invite youth to participate in a local congress.
6. Ask parents and influential citizens for assistance.
7. Choose a capable, educated, and responsible leader who is a human dynamo.
8. Have the young people agree upon certain principles:
  - (1) Ukraine must be free.
  - (2) We have a right to a better life.
  - (3) Only a good American can be a good Ukrainian.
9. Exclude politics and religion from the discussion if necessary.
10. Help to formulate a constitution for the local organization.
11. Get money. Local organizations may be financed by:
  - (1) membership dues,
  - (2) collections, free-will offerings and contributions,
  - (3) admission charges,
  - (4) endowments.
12. Publish booklets like "Spirit of Ukraine," "Our Ukrainian Background" and others of the sort.
13. Encourage reading and discussion.
14. Have a full-time paid general secretary who would travel and help to organize the Ukrainian youth.
15. Support a capable teacher as organizer in each community who could minister to the intellectual needs as the priest ministers to the spiritual.

### Qualifications of a leader

Youth will have to be convinced and made to feel that it has a mission, that what it is doing is

important and significant; and the appeal has to be made to strong deep-lying motives. Sociologists have pointed out that man's conduct depends upon the motives to satisfy four wishes:

1. The wish for security: from physical want, enemies, illness, and degradation.
2. The wish for recognition, or for superiority: to stand out in some way from those about us.
3. The wish for new experience or adventure: for something that will give a sense of change, excitement, or growth.
4. The wish for response: for love and fellowship from one's own sex, the opposite sex, and from children.

Upon these basic wishes the foundation of our organization should be built. Therefore, it is the duty of the capable leader to have an understanding of one's self and one's fellowman, a knowledge of human nature.

The requisites for a leader are (1) A strong body, with plenty of endurance and capability of a high degree of energy. The history of the world shows that the well-nourished races have been the energetic and dominant races. They were the leaders. Poverty, weak body and lack of energy, cuts at the root of ambition, initiative and desire, and leads to bad conditions of living; bad conditions lead to inefficiency and inefficiency leads to indolence and often to crime. (2) A leader should have a passion for work, not just willingness to work. The past record of the prospective leader will show it. (3) The trained intellect of a leader with the scientific attitude of mind will be forever seeking new truths and better ways of doing things. Such a mind never gets into a rut, never atrophies from disuse, never develops a know-it-all egotism that precludes or prevents further progress of the owner as an individual and progress in the situation in which he is a leader. (4) A leader must possess an ethical character. His strong body and trained intellect must have a governor; a regulative principle. A leader must have a native sense of humor. He should be able to gather superior boys and girls about him; boys as intelligent and well trained for their

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part of the job as he is for his. The leader must possess the highest integrity. His word must be as good as his bond. We must be able to depend upon him to do what he says he will do. To create the happy atmosphere the leader must practice kindness and thought for the consideration of his fellow-members. "Civilization today needs new trail blazers. In-crust precedent with mass ignorance and inertia tend to block accomplishment, but it is the man who has the vision and the courage to go where others have never been, to do what others have never done, that accomplishes things, that leaves his marks on his times."

The leader must impress the young people with the idea that there is no royal road to success in any field, except through study and hard work; that equal rights and privileges mean corresponding duties and responsibilities. "In the words of John Morley:—'What the young need to have taught them... is that they are born not mere atoms floating independent and apart... but soldiers in a host, citizens in a polity whose boundaries are not set down in maps, members of a Church the handwriting of whose ordinances is not in the hieroglyphs of idle mystery, nor its hope and recompense in the lands beyond death. They need to be taught that they owe a share of their energies to the great struggle which is in ceaseless progress in all societies in an endless variety of forms, between new truth and old prejudice, between love of self or class and solicitous passion for justice, between the obstructive indolence and inertia of the many and the generous mental activity of the few...'"

\* De La Mare, Walter. *Early On-Morning*. New York: The Macmillan Company, 1935, p. 14.  
End.

NEWARK, N. J.

MOONLIGHT FROLIC AND DANCE sponsored by the American-Ukrainian Youth Council of Newark, SATURDAY, JULY 11, 1936, at the Montgomery Hall Park, 123 Montgomery Avenue, at 20th St., Irvington, N. J. Begins—7:30 P. M. Admission 35 c. Music by Phil Chuy's Moonlight Serenaders. Proceeds for Newark Ukrainian track and field team.

# Doctor Besserwisser

By IVAN FRANKO  
(Trans. by W. Semenyina)

Although bearing such a German surname, Doctor Besserwisser is of our own race. Not everybody knows him by this name because he hides under different pseudonyms, but just the same we are all acquainted with him. We meet him at every step and like to talk with him. True, no one seems to be able to get acquainted with him intimately. The honorable doctor seems to have in him something similar to the electrically charged pith ball: at first he draws to himself some light body and then repels it.

Not only is he a diplomatic man but without a doubt he is a talented and clever man. Yet here is a catch. You see, there are two types of clever people: those that know well and those that know better. Some people have a comparative knowledge; not relative, but comparative. How shall I explain the difference? You see, all our knowledge is relative in that absolute truth is hidden before us by its very nature. People of positive knowledge feel that the most, and always say: here and here we stand on the firm foundation of truth — in as far as we are able to recognize it as such at all. People of comparative knowledge look at the subject altogether differently. It is enough for them to say: this or that learned one said this, that, and what not; in the middle of his fifth sentence, this and this page, is such and such an error, poor order, inconsequence. How can one write such an absurdity? I, Doctor Besserwisser, know and affirm that this is an absurdity; that means that I am nearer the truth, that I am more learned than the other one! Pardon me! I forgot to say that our dear Doctor Besserwisser belongs to this second category, to those people who know everything better than someone else, because they always and everywhere find some error, and are naturally gifted with that happy faculty of firmly believing that "when I correct this error, it means that I am nearer the truth, which means that I am more learned than the other one."

Does he really possess some true positive knowledge? You wonder how one could raise such a question. It seems to you paradoxical; just as if someone, seeing a man in dress suit and white gloves, dared to ask if beneath the cutaway there was a shirt. Well, my dear friends the secrets of physical and spiritual toilet are unfathomable. Who knows if every fellow with a cutaway and gloves has a clean shirt on his back; and Doctor Besserwisser is so busy running around on this world and looking for someone to compare himself with, to show his superiority, that he absolutely has no time to show his spiritual baggage. You don't have to know how to build a bridge to find a hole in it.

Our Doctor is like that tiny fitch in the fable, which hidden among the eagle's feathers, was raised by the eagle to a great height and which, when the eagle could not rise any higher, shot up from its hiding place and rising a little higher chirped: "You see, I can fly higher!" Very likely people of that type, such as our Doctor Besserwisser, walked around in ancient Greece, since the old hunchback, Aesop, considered it necessary to immortalize this type in his fables. It means that our honorable Doctor has a very old and wide lineage. They say that ambition consumes him

and that the frog which competed with the ox, with such an unhappy result, was his some kind of an aunty's aunt or an aunty's aunty. I don't know and have my doubts. It seems to me that ambition alone would not lead a man to force himself to know everything better than someone else. It must be a born characteristic feature, just as it is characteristic of the hop plant to grow higher and to flower buoyantly above the supporting prop. It would be unwise and unjust to demand from the hop that it stand and grow independently. Although he eventually shows himself to be an unproductive force, Doctor Besserwisser, with his constant activity and his pursuit of those over whom he could stretch himself "higher than anyone else," always manages to enliven the whole surroundings, giving it an appearance of action, hustle — making an illusion of progress. He grasps very quickly all new ideas and new styles in science and in literature and defends them heatedly until he is able to show, in his fashion, that he is more progressive and higher than others. By the way, his progress should be understood very broadly, really from the high standing of that hop plant which, having grown higher than the tip of the prop and swinging on its intoxication whispers: "But I am higher!"

Doctor Besserwisser does not belong to any party; neither to any clique or category — he is "above all that." Everywhere, in every program and in every undertaking, he always finds something which he instantly knows and understands better. Naturally, in such a case, his conscience does not allow him to add his name to such an inferiority and his hand to its attainment. All surroundings, all connections with the neighbors or any kind of an organization, and all social shackles, touch him as freely and as lightly as the foam on water. He flows with every stream, with every current of air, and wonders at only one thing: what awful nauseating retrogrades are all those cliffs, trees, and buildings on the shores which keep running backwards and disappear from his progressive eyes. In such a moment he grieves deeply and complains about the unenriching and retrogressive society.

Evil tongues gossip that he has no convictions. Knowing the highly esteemed Doctor quite well, I must refute this decisively. He has no convictions? Why, he has even more than necessary. He has all kinds of convictions — for any emergency. When one gets worn out, why, he doesn't care; he takes out another brand-new one. But all of them have the same lining: an unshatterable conviction about his own superiority. This lining is the foundation and what is above it does not bother him much — whether it is of black or red material. My goodness, people higher two inches above this one or three inches above that one or an inch and a half above the other will never bother about such trifles!

What is more, Doctor Besserwisser is very tolerant — that is, to himself, not to others. Standing above all parties, he considers it a natural duty of his superiority not to deny anyone his "presence." Just like that Bishop Kratski of Dubyets, in a poem by W. Pol: "Here he peeped at the door, there he knocked through the window." So does our doctor:

today he blesses with his presence a group of radicals, in an hour he expresses his sympathy with the ideals of a group of moss-covered Polish journalists, in the evening he boasts the spirit of some worried "constructive elements," and through the night he disappears — only to lay a nightingale's egg in the nest of the clerics. He does all this with a calmness and a spiritual care which characterizes people of truly higher pattern. What is of prime importance is that all this does not obligate him to anything. With whomever he shook hands today, tomorrow he will spit in his face; with whomever today he shared the craving of his soul, tomorrow he will be casting stones at. That is a sign of his character's actual independence. He always conducts himself in accordance with the dictates of his momentary convictions, and never cares what people may say about him. That is why I consider it a wrathful and altogether tendentious make-up or calumny on the part of those that identify our Doctor Besserwisser with that Vyslobodzky or Zborovsky or some other unknown pseudonym that in the year 1848, going out of the house, never forgot to place in his pocket three decorations: white-red, blue-yellow, and black-yellow. Seeing a Polish patriot from a distance he pins on his bosom a white-red decoration and, not running but flying with outstretched arms, cries out: "Freedom, equality, brotherhood!" Having parted with the Polish patriot he sees, at a distance, a Ukrainian. Oh-oh! Already a blue-yellow decoration has come into existence on his felt lapel. My hero, blown up like a balloon, whispers in a bass voice: "God be with us and let us understand the Divine language!" But if in further wandering he notices some Austrian State official then right over his heart he pins his black-yellow decoration, appears thin and tall, bends like a rainbow and, with his high hat touching the sidewalk, begins to sing in a nightingale fashion: "Your humble servant, your honor, at your service!" No, our doctor is not that kind! I don't even know if he already existed in 1848. The above anecdote presents only the habitual eclecticism whereas our doctor is more of a habitual critic and inventor of holes in bridges.

With all that, the type is very sympathetic. It grieves me to listen when at times he complains that nobody likes him. Only one thing cheers him up and that is that everybody envies him. Does he like anybody? Ye Gods! Somehow or other I never thought of asking him. Ask him yourself!

I am full of admiration and recognition for such people. It is a pleasure to know that if a person makes or writes something foolish, here, right close to you is sincere friend, who right away, in the interest of public good, will explain to you that you are an idiot and that he himself could have done it much better. A happy feeling flares up in your heart: well, our country has not perished, since she has such sons. And sometimes there squirms in the soul the vulgar question: why is it that Doctor Besserwisser, knowing everything better, doesn't do it himself, but lets us old idiots, do them, and why is it, that he becomes wiser and knows everything better when someone else has already done

it one way or another — but has done it. Then, I must quiet such cry: "Prop, be silent! It's the duty of the stalk to grow higher than you." Excitement overcomes my soul and the more I delve into the character of my hero, the stronger I feel my inability to withhold myself from falling into a lyric, dithyrambic tone, and instead of analyzing I shall begin singing praise about my hero. I hear ringing in my right ear the words of our old Chronicler: "How shall I grant thee your wishes, thou forever remembered one." And now my soul "is spreading over earth with thoughts just like a mist beneath the sky" — or however it is said in the "Song about Ihor's Raid", in search of a comparison for the glorification of the endeared to us all Doctor Besserwiser.

He is like the sun, because he rises here and always sets in the opposite direction.

He is like the moon, because he changes his physiognomy twelve times a year.

He is like the stars which shine but give no warmth.

He is like the wind: a lot of noise but nothing concrete to take hold of.

He is like the sea water, water and not a drop to drink.

He is like a fire because there is not creation or a book out of which he couldn't make ashes.

He is like the Dniester river because every moment he makes unexpected turns and whirls, but pretends to flow straight ahead.

He is like the eagle which flies high and nestles low.

He is like the nightingale because having picked a little worm it sings a triumphal ode.

He is like the match which rubs against something to flare up.

He may proudly and courageously look ahead into the future: those like him will not disappear soon from our land.

## A CHANGE—FOR THE BETTER OR FOR THE WORSE?

"Nowhere is the new liberalism more apparent," writes Eunice Fuller Barnard in The New York Times Magazine, of June 21, 1936, "than in the 1936-style campus leader. Today, in the East, he is no longer necessarily the star athlete, the 'smooth' prom leader or the slick politician. In many cases his 'stigmata' are more apt to be brains, a good grasp of student and national problems and frequently leadership in the peace movement."

If the facts are as stated by the author, the youth may still profit by questioning if the change was worth making.

## IS IT REALLY PASSING?

"Undergraduates' obsession with sex," writes the same writer, is passing. "Our students have intellectualized even that. Instead, what they are asking and often obtaining today are courses on marriage and its emotional problems and even clinical advice. Articles by physicians and psychiatrists are encroaching on love poems in college periodicals."

One feels tempted to challenge every statement made in the passage quoted here. Has the general interest in balls, banquets, and dances of youth nothing to do with the interest in sex? Is there any interest in courses on marriage and its emotional problems noticeable anywhere among our youth? And what about cynical cracks at marriage current in our press? And the poetry of our "flaming youth" on love, does it smack of articles by physicians and psychiatrists?

## ARCHIPENKO AT THE SEATTLE ART MUSEUM

A one-man exhibition of sculpture, interspersed with several drawings, the work of Alexander Archipenko, opened recently at the Seattle Art Museum as part of an extensive exhibition schedule to be on view until July 5. The groups comprise largely terra cotta in various surfaces, a few stones and one chromium-plated bronze. The latter piece is a type more familiar to Seattle, as a one-man exhibition of Archipenko's work here a few years ago included a number of metal figures of this kind.

Archipenko is a difficult sculptor to classify, as his work combines so many pleasing qualities, such as grace, delicacy of modeling, refinement of line, and attractive color, with the more stirring characteristics of powerful flame-like movements and dynamic expression of form.

### Critic Enthusiastic

C. J. Bulliet, a Chicago art critic, says of Archipenko, "It is in sculptural forms that Archipenko thinks. The intense fire of his marbles and bronzes increases rather than diminishes in intensity as he proceeds. It is all the more remarkable as the expression of an emotional nature guided and directed by one of the keenest, most analytical minds of the modern world."

Archipenko is the son of an inventor, who was the mechanical engineer at Kiev University in Ukraine, and has inherited much of his father's talent for mathematics and his skill in constructing mechanical devices. His father mapped out for him the career of a mechanical engineer, but, by the time he was 16, Archipenko had grasped the relationship between mathematics and arts as exemplified in the genius of Leonardo.

### Much Beyond Grasp

Bulliet continues, "Archipenko, profound emotionally and intellectually, is the fortunate possessor, too, of a skill that enables him to carry out his inspirations deftly and surely in marble, bronze or pottery. Though much of his work is beyond the grasp of laymen, even for artists or connoisseurs, so expert is his technique, that he has forced into popular appreciation a series of tapering nude female figures, elongated beyond nature, but so exquisitely rounded and so marvelously beautiful in pure form that even the most ignorant in art are hypnotized into forgetting comparisons with bodies of flesh and blood."

"Family Group," a terra cotta, in polished red brown, is one of his finest pieces, in its powerful movement of forms, interwoven and massed solidly.

Often Archipenko's sculptures are surprising in their great movements of line, which threaten to fly off into space, but always the architectural sense of this sculptor forces the movement back into its orbit of unified motion.

"Form in Space," an abstracted nude torso, half reclining, is perhaps the most beautiful example in its subtle modeling and delightful sweeping lines. It is in the same red-brown terra cotta as "Family Group."

### Beautiful Example

A consummate craftsman is Archipenko, handling a great variety of mediums, pottery, bronze, metal and stone, with equal surety and ease. Never are you conscious of the difficulty of working the material. A marble will appear as soft and pliable as

## UKRAINIANS IN WESTERN PENNSYLVANIA

By WASYL HALICH

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

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### Ukrainians in Western Pennsylvania

The years immediately preceding the World War brought the largest number of Ukrainians to Pennsylvania. They settled in the industrial centers and penetrated to the most remote mining communities in the state. The majority, however, live in western Pennsylvania, and such industrial manufacturing centers as Johnstown, Pittsburgh, McKeesport, McKees Rocks, Homestead, Ambridge, Butler, and New Castle are the chief centers of Ukrainian immigrant groups. Practically all the mining villages have a large per cent of Ukrainian population. In 1934 there were 115 communities in western Pennsylvania that had a sufficiently large Ukrainian population to support some kind of Ukrainian organization. At the present time the total number of immigrants and their descendants in the entire state may be estimated at about three hundred thousand.

### Their hope

Although the Ukrainian peasants possessed native intelligence they were uneducated and, in a majority of cases, did not take with them to America any knowledge of a trade. Their love for their native land was so great that they expected to work in the United States a short time only, earn a few hundred dollars, and go back to the Ukraine. This hope is expressed in a short Ukrainian poem, the translation of which is as follows:

I am working beneath the ground,  
Digging my own grave,  
In order to build you a home  
In our native land.

Then shall I return to the native  
land,  
To the native village,  
And there with my wife and a  
child  
Happily live in a cottage.

### Causes for their remaining in America

The immigrants took with them, however, strength and ambition to succeed, and over ninety per cent of them did remain in America. Their work kept them busy during the industrial boom; they became accustomed to American life, learned English—many of them also learned to read and write in their own language—and became American citizens. Those who planned to go back to their families in the Ukraine but found themselves overtaken by the war while in America had their hopes blasted completely when, at the close of the war, their country, instead of being made a free Ukraine, was divided among the four neighboring nations of Russia, Poland, Czechoslovakia, and Rumania. A reign of terror in

cheese, and soft pottery like cast iron. Beauty of form, movement and line typify all Archipenko's work; in other qualities he may vary or not realize, but always one finds a moving beauty in these three characteristics.

Archipenko will teach this summer at the University of Washington, sponsored by the Seattle Art Museum and the University of Washington.

KENNETH CALLAHAN.

(The Seattle Sunday Times,  
June 14, 1936.)

the Ukraine caused by Bolshevik and Polish rule created more American citizens of the Ukrainians than any other single factor: the immigrants concluded that America was the best place for them and that they were there to stay.

### Chief occupations.

The chief occupation of Ukrainians in Pennsylvania, as well as in the United States, is manual labor in factories and mines. The iron and steel industries of Pittsburgh and neighboring cities employ many thousands of Ukrainian workers. Although they prefer domestic service, and those who speak English make excellent house servants, many of the girls and young women have been attracted to the factories because of the higher wages. The coal mining districts of the upper Monongahela region in Pennsylvania and West Virginia and of southeastern Ohio have several hundred communities where the Ukrainians, Slovaks, and Poles constitute over ninety per cent of the population. The value of immigrant labor to expanding American industries is obvious. The wages paid for their manual labor have been low. According to the accounts published in one of the Ukrainian papers in 1922, Ukrainians in Pittsburgh then worked for the following wages: common laborers thirty-to thirty-two cents an hour; mechanics forty-eight and a half, fifty, and sixty cents an hour. They also work on railroads and in garages, hotels, and restaurants. The American-born, of course, enter into every kind of employment that is available, and the girls with a high school education work in stores or offices. In addition to the miners and factory workers there are about four hundred Ukrainian farmers in western Pennsylvania. They are mostly former city residents who disliked city life and went back to the soil. Many of their farms are situated near the cities or in the former mining regions from which all the coal has been removed. There are two large agricultural groups in Erie County, one near Erie and one near Albion. About four per cent of the Ukrainian immigrants enter business and the professions. In Pittsburgh and other cities they conduct such establishments as grocery stores combined with butcher shops, candy stores, hardware stores, general stores, taverns, small hotels, restaurants, barber shops, beauty parlors, tailor shops, and real estate agencies. In nearly all cases the business is owned by an individual; partnership is rare. Most of the businesses are established in immigrant communities, such as the South Side district of Pittsburgh. The professional men, except for the clergy, are not numerous. In a majority of cases they are the immigrants who had received a public school education in Europe, worked in the factories in America until they had a small sum of money with which to start on the road to higher education, then worked their way through advanced institutions until they attained their goal. There are a few public-school teachers, lawyers, dentists, and engineers.

### Dwelling conditions.

Because of the low wages Ukrainian immigrants received for many years they lived under conditions that were below the average American standard. They rented small wooden houses near

the factories. Since not many immigrants brought families during the first years of mass migration, those who did had many opportunities to supplement their earnings by taking roomers and boarders. As a result the small houses were overcrowded. It was not out of the ordinary to find from four to six men occupying a room. Every space had to be utilized to provide room for two or three beds, a table, and trunks. The average lodging rate paid by such roomers in the industrial centers was about five dollars a month. Small as the sum appears it increased the family income. As a measure of prosperity was attained, however, the Ukrainian Americans purchased or built modern houses and adopted American standards of living, so that the position of the women, who had overtaxed their strength and had aged prematurely in caring for numerous boarders in addition to their own large families, improved and the children were given the best of education.

### Pittsburgh Ukrainians

The metropolitan area of Pittsburgh is the cultural center of the Ukrainians for the entire western half of the state. There several Ukrainian papers are published and many societies maintained. Three of the mutual aid societies of national character have their head offices in the district: the Ukrainian National Aid Association in Pittsburgh, the Sojedeninije in Homestead, and the Sobranja in McKeesport. Homestead is also the seat of the diocese of one of the Ukrainian Greek Catholic sects. Its present bishop is the Most Reverend Basil Takach. In the city of Pittsburgh alone there are ten Ukrainian churches; although some of them are designated as "Russian" or "Ruthenian," their worshippers are purely Ukrainian in race and speech. At one time or another each church has maintained a large choir that has gained local renown. Occasional musical performances given in large halls are of superior quality. The young people from Ukrainian homes who attend the various colleges in Pittsburgh are organized into a group known as the "College Club," which publishes a monthly leaflet.

### Cooperation with peoples of other races

Ukrainians seem to disagree frequently among themselves over political and religious questions, but with their English-speaking neighbors they get along very well. As a matter of fact, they often cooperate much better with the people of other races than with those of their own; and Ukrainian business men often complain that their fellow countrymen do not support their business but go to the Jews, to the Poles, or the Americans instead. They have no police record. They support civic projects if asked to do so by their American neighbors. The more intelligent immigrants are very patriotic; the uneducated are frequently indifferent. In some cities the immigrants themselves or their sons have won the respect of their American fellow citizens and have entered into business partnerships with them or have served in such civic offices as justice of the peace and member of the school board. The borough of Arnold, with a small Ukrainian population, has two school board members of Ukrainian nationality, one of whom is president of the board. Both are well known and apparently well liked in their community, judged by the votes they received in the last election.