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VOL. IV

YOUTH TODAY

DO THEY REPRESENT AMERICAN YOUTH?

The third annual American Youth Congress closed its three days of sessions, on July 5, at Cleveland Public Music Hall.

Before it closed, the thousand delegates adopted, with slight amendments, the declaration of rights drafted at last year's congress in Detroit. They approved part of a new constitution, leaving action on the balance to the national council; elected a national council of sixty-three members and approved resolutions to support the American youth act, to send a delegate to the World Youth Congress in Geneva; to support the anti-war "strike" next April; to boycott Hearst publications; to work for the freedom of Angelo Herndon and to condemn Columbia University for "its virtual expulsion" of Robert Burke, a delegate to the congress.

The delegates from the Young Peoples Socialist League, and the Southern Tenant Farmers Union declined nominations to the national council, charging Communist domination.

NEW YOUTH IN COLLEGES?

That high-brow magazine, "Fortune," which charges a dollar for each monthly issue, in its June issue of this year, publishes the results of its wide inquiry on the youth in colleges.

"By many interviews, by questionnaires circulated among 1,220 male and female students carefully chosen to represent an accurate cross section, by conversations with a variety of people including visiting Englishmen, young instructors, swimming coaches, and college presidents, by reading dozens of college newspapers, and by checking with other investigators, a picture that has a definitely homogeneous character emerges." —is the claim of Fortune. "And the picture is wholly consonant with Maxine Davis' book, 'The Lost Generation.'"

The change, Fortune says, is most noticeable in leadership.

"The new-style leader is more apt to demand courses in Communism, Fascism, and the works of Thomas Jefferson than he is to take a stand for or against a given type of social organization. The fact that students have been flocking to history, economics, and sociology courses does not mean that Leninism or Henry Georgeism is rampant under the elms. The new leaders limit intransigence to a demand for information."

NEW SENATE FOR UKRAINIAN UNIVERSITY

At the recent elections in the Ukrainian Free University in Prague, Czechoslovakia, the following were elected to its new senate: Dr. Alexander Kolessa—rector; Prof. S. Shelukhin—pro-rector; Prof. F. Slusarenko—head of the department of philosophy, with Prof. W. Scherbakiwsky as assistant; and Prof. A. Andrievsky—head of the department of law and social studies, with Prof. L. Biletsky as assistant.

SUMMER CAMPS FOR OUR YOUTH

Here we are, shackled in this torrid weather to our desk by work, our fingers roaming listlessly over the typewriter keyboard, and our rebellious thoughts escaping into the faraway green countryside and bringing back to our imagination alluring vistas of the cool deep valleys, lofty mountains, still lakes, and rushing streams.

So rather than to waste our waning energy in this unequal struggle between duty and desire, we shall compromise this time by dwelling on a matter that will, we hope, satisfy both of them.

Fortunately for us, the matter obtrudes upon our notice itself, saving us the necessity of racking our brains in search of a suitable topic to write upon today.

Before us lies an old country Ukrainian newspaper, open to the page on which there appears an article describing the wonderful time some of our young kinsmen abroad are having this summer at the various camps established for them by Ukrainian organizations. Reading it, we perceive that even though conditions there are far worse than here, still the value of such summer camps for the youth, especially those who are poor, is so well realized there that every possible effort is made yearly to bring them into being. And how successful these efforts are, can be gleaned from the letters written by these young campers and published in the press.

And so, reading all this, we wonder,—why can't we have summer camps for our youth here in America? Practically every other nationality that helps to comprise American society has such summer camps for its youth. So why can't we?

We realize very well, of course, the difficulties involved in setting up such camps. And yet we believe it can be done. Practically every Ukrainian community here has its church, perhaps a national home, various societies, composed of both young and old. Why can't any one or all of them take such a project under serious consideration?

The matter is not as formidable as it may first seem. Plan out a campaign for the raising of funds to finance such a camp, carefully choose a likely site for it, appoint a good director to guide it, determine the number of young people it could accommodate, and then get down to hard work and make this camp an actuality,—if not this summer then at least the next.

Some of our nationwide institutions could give this matter their serious consideration, too, especially now when they expend so much of their efforts and money in the attempt to attract youth to their ranks. It certainly would be worthwhile for them to consider the advisability of establishing such summer camps for those of this youth who show the greatest active interest in them and their welfare. For example, winners of the various membership drives and contests could have as their prize a stay at such a camp.

There is no doubt but that a summer camp would be an ideal place to strengthen among our Ukrainian-American youth the bonds of their common origin and mutual aspirations. Into its vacation atmosphere there could be introduced many features that would give them a better understanding and appreciation of their Ukrainian heritage, such as campfire talks on the Ukrainian people, open air group singing of Ukrainian folk melodies, the learning of Ukrainian folk dances, reading of Ukrainian stories and poetry, and the playing of Ukrainian games.

In such atmosphere, our young campers could perhaps sooner learn to know the true Ukrainian spirit—begotten not of the city but of the steppe and mountains—than in the cramped club rooms of our national homes.

It's certainly worth giving a thought—and a trial!

JOIN YOUR LOCAL BRANCH OF THE UKRAINIAN NATIONAL ASSOCIATION—NOW!

A VITAL PROBLEM FOR OUR YOUTH

The several directions which the Ukrainian-American youth movement is beginning to take at the present time makes it very imperative that there be evolved through careful planning a pattern of their future united life, one which shall allow our young people the fullest freedom of action within the spheres of their special interests and at the same provide a common ground upon which all of them, irrespective of their religious, political or other convictions, can meet and together labor for the advancement of Ukrainian-American life and the bringing nearer the day of Ukrainian independence in the old country.

Failure to evolve such a pattern very soon will result in the continued divergence of our youth movement, with the further result that the widening chasms splitting it will in time become impassable to any belated attempts at unity. When such a point is reached, the extinction of Ukrainian-American life will not be far off; for only upon unity of all our progressive youth can it survive and progress.

Realizing that it would be the height of folly to ignore this vital problem of creating such a pattern of our youth's future united life, the Executive Committee of the Ukrainian Youth's League of North America is planning to devote considerable time to the treatment of it at the sessions of the UYL-NA sponsored Fourth Ukrainian Youth's Congress of America, to be held in Philadelphia over the Labor Day weekend in conjunction with the First Ukrainian American Olympiad.

Accordingly we urge all our organizations to give this matter their immediate and full consideration, and thus prepare for its treatment at the coming congress.

Executive Committee of the UYL-NA

UKRAINIAN PEASANT-WOMAN'S DAY

More than seven thousand persons took part in the observance of the Ukrainian Peasant-Woman's Day held recently in Radekhiv (Western Ukraine under Poland) under the auspices of the local branch of the "Soyuz Ukrainok."

The ceremonies connected with the observance consisted of a parade, addresses delivered by women leaders, and a concert of Ukrainian songs. Dressed in Ukrainian costumes the women taking part made a very striking appearance, according to the old country press reports.

UKRAINIAN SCHOLAR HONORED

The Czech ethnographic society, "Slovansky Ustoy," recently elected the well known Ukrainian ethnographer Dr. Filaret Kolessa as its member abroad. The membership was conferred upon him for his research work in the field of Ukrainian folk music.

IVAN FRANKO

By S. S.

(10)

Svit

In the early part of 1881 there appeared in Galicia the monthly gazette *Svit* (World), edited by Ivan Beley, and contributed greatly to by Ivan Franko. This gazette is of significance to us today in that it shows the advance in political orientation made by the progressive Ukrainian younger generation of that day and its more judicious treatment of those topics which had been the cause of the constant confiscations and the ultimate downfall of the previous publication which Franko helped to edit, namely, *Hromadsky Druh*.

Upon its pages there met, for the first time, progressives from all parts of Ukraine and the emigration: Konysky, Nechuy-Levitsky, Lymansky, Hrinchenko (Perekotipole) from the Dnieper country (Greater Ukraine); and Drahomaniw and Wovk from beyond the borders of Ukraine. *Svit* made a deliberate effort to serve as a common meeting ground for them all, and to bring about more harmonious relations among the different sections of Ukraine; and towards those ends its editorial policy was in form of

a compromise between the progressive and radical tendencies of Ukrainian life of that time.

Its fall

And yet, by the close of 1882 it fell, not because of its policies but because of other reasons. The emigres, seeing on its pages articles written by those Ukrainians of Greater Ukraine whom they disliked, ceased supporting it; Drahomaniw himself privately called *Svit* a "Galician dishwasher". The gazette itself had many faults, too, being in many respects dry and academic. Then there were the attacks upon it by the reactionary Muscophile elements. In addition, the nationals grouped around Dilo cast slurs upon it, ironically characterizing the *Svit* supporters as "earthshakers." And finally, the public itself remained largely indifferent to it, and failed to subscribe to it in sufficient numbers to keep it alive. And so like *Hromadsky Druh* the *Svit* fell, and its fall was felt even more, because unlike the former it fell not because of government confiscations but because of the apathy of the public towards it and the lack of cooperation among those connected with its publication.

Franko's contributions to it

Nevertheless, before it fell there appeared on its pages quite an amount of Franko's writings: articles on topics of contemporary interest, reviews of literary works (Shevchenko's *Haydamaki*, *Caucasus*, *Dream*), a number of translated and original poems—*V shinku* (In the saloon) *Velikden* (Easter), *Maksim Tsiunik*—and the beginning of the unfinished novel *Borislav smiyetsya*, in which he portrayed a strike of the Borislav oil workers in 1877, which ended in a great conflagration.

Zakhar Berkut

Nevertheless, this work did not give him an opportunity to make even a bare living, so during Lent in 1881 he went to the scene of his birthplace, Nahuyevich, and from there, under the surveillance of a gendarme who counselled him to become a monk, he contributed many articles to the Kiev publication *Zorya* and to the Geneva journal *Volnoho Slova*, the latter which was edited by Drahomaniw. Here also he finished his translation of *Faust*, which although not measuring up to present day standards still then was of classical quality. And here, too, he worked on his novel *Zakhar Berkut*, which in 1883 won first prize in the contest sponsored by Partitsky in *Zorya*.

of disapproving of intermarriage, implies a decision as to the degree to which Ukrainians in America should sacrifice their interests to the interests of their brethren abroad, and on this there are bound to be divergent viewpoints which we do not propose to settle. Again, if this attitude congealed into a policy, it would mean a dogmatic assertion that the Ukrainian who has married a non-Ukrainian will inevitably be lost to the cause of Ukrainian independence abroad. While, generally speaking, this would be true; it is not so in every case.

... and the family

Intermarriage, from the viewpoint of the families concerned, that is, the parents, respectively, of the bride and bridegroom possesses no more advantage than it does according to preceding considerations. The Ukrainian parents will almost invariably be immigrants, and whatever the generation or nationality of the non-Ukrainian parents, there is bound to be sufficient differences in outlook, in manners and customs, in ways of living in general, to make any genuine understanding between the two families difficult, if not impossible. While it is true that this is not absolutely and in every case important or essential; it is, nevertheless, true that the parents will at least have to resign themselves to being fair strangers to each other as well as to the son-in-law or daughter-in-law of the different nationality.

POTPOURRI

By BURMA-CAPELIN

INTERMARRIAGE

Shall I marry one of Ukrainian or non-Ukrainian national descent? This question comes up before the Ukrainian second (those born in America) generation at least as an academic poser if not as a practical personal problem on which a decision must be made. We live in a situation of fairly numerous and varied contacts with American and other nationalities and these contacts often eventuate in considerations of marriage. It is probably true that intermarriage (that is, marriage of two persons of different nationality) in the case of Ukrainians is of less frequent, proportionate occurrence than in the case of many other nationalities in America. This is largely due to the fact that Ukrainians constitute one of the most recent immigrant groups; partly also, due to greater differences in culture (culture is here to be understood simply as the group ways of living or customs) between Ukrainians and Americans or other nationalities than between most non-Ukrainian groups themselves. Intermarriage does occur, however, in the case of Ukrainians, and is at least a possibility for most young men and women of the second generation. Is it advisable, however? It is pertinent to consider its advisability because young people do apply a measure, though sometimes small, of rational thought in the selection of a life partner; the poetic idealization of love as being "blind" or "bound to have its way" is only a half-truth.

... and assimilation

Those who have been interested in what they vaguely conceived as "assimilation" have usually favored intermarriage. Many self-styled Americanizers used to consider intermarriage as the most thorough technique of assimilation—the latter, however understood by them—being a consummation devoutly to be wished. Now, in the first place, it is supine folly to favor something which we know we cannot through any rational group policy bring into be-

ing. Having hopes, or "favoring," for example, a flight to the moon would be taken as a test of mental maladjustment of an individual. Yet, ironically, as it may seem, there have been and still are individuals who "favor" intermarriage on the ground of assimilation. There can be no such "favoring" because, in the question of marriage, human beings in a democratic state, act and will act according to their own and the immediate family interests as they see them; there cannot be dictatorship on this point either from the state or other authoritative groups. I am not unmindful, of course, of laws in some states of this country which prohibit intermarriage between different races; that is a different matter; we are here concerned with intermarriage between nationalities of the white race, specifically between Ukrainians and others of the same race. Secondly, it is true that, if two individuals of different nationality intermarry each is likely to absorb something of the culture of the other, that is, assimilation of some sort will take place. But the genuine probability is that, if the cultures of the two individuals are very different, they will not intermarry; while if their cultures are more or less the same, the chances are as good that they will intermarry as that they will not. In other words, intermarriage is not so much a prerequisite to assimilation as it is an index that assimilation has already taken place. Today, then, "Americanizers" have, generally, rescued themselves from favoring intermarriage as such; they recognize that it is not a means, necessarily to anything, and, in any case, nothing can be done much about hastening assimilation through this or other means. From the standpoint, then, of assimilation as such, there is no argument for intermarriage.

... and nationalism

The Ukrainian nationalist, unlike the Americanizer, generally opposes intermarriage; and, by

"Ukrainian nationalist," we mean here simply anyone who has a deep pride in Ukrainian culture and who wishes to see the group perpetuated either in its cultural identity or in its organizational solidarity or both. There are two main elements in the attitude of the nationalist towards intermarriage. In the first place, there is no culture group in the world, however small, which does not regard its ways of living as being superior to those of others. Every group, therefore, is ethnocentric; and there is no point in passing judgement on this, it could not be otherwise. And each such group discourages, if it does not taboo entirely, intermarriage with outsiders. The Ukrainian nationalist exemplifies this attitude. Moreover, he knows that intermarriage, whether as the consequence of the cause of assimilation, is likely to mean that the Ukrainian will lose his nationality consciousness and become "lost" to Ukrainians. Secondly, the attitude of the nationalist is conditioned by the particular lesson Ukrainian history has to teach about intermarriage and by the desire for the establishment of the Ukrainian state. The nationalist knows that intermarriage was a deliberate policy of the Poles for the assimilation of the Ukrainians, and he knows, moreover, that whether connived at or not by the Poles, the effects of intermarriage were disastrous to the Ukrainian movement for independence. There is, then, an old-world antipathy to intermarriage which leads the nationalist to put a ban on it here. This, also, for another reason. If intermarriage means the "loss" of another Ukrainian, manifestly it could not be tolerated. Ukrainians abroad need all the help they can from every immigrant and from all his descendants; Ukrainians abroad are fighting a struggle for very life itself; it is the duty of kin to help, and these kin will be deaf to appeals if they are "lost" through intermarriage. The attitude of the nationalist is rational enough; it is particularly sound in its prizing of Ukrainian culture, though there may lurk the danger of undue exaltation of it. To make a policy, however,

The core of the matter

The advisability of intermarriage, however, must be decided not on the basis of any one or all the preceding considerations—though they all may affect the decision—but on the basis of the interests of the parties concerned, that is, of the prospective bride and bridegroom. Supposing there were no obstacles of great moment either in the family situation or from the standpoint of nationalism or of assimilation the prime, and really the only consideration as far as the marriage itself is concerned, is whether it will be a success. And a successful marriage may be termed one which is a harmonious relationship. The ideal marriage few attain; but where friction is at a minimum, where adjustments are made a matter of course, we have an approach to the ideal. The unsuccessful marriage may range all the way from a relationship of chronic conflict to one which is finally terminated by divorce or other disorganization.

If there were objective studies on the outcome of mixed marriages we could speak with certitude as to their advisability from the standpoint, primarily, of the parties concerned. Divorce, an extreme form of family disorganization, could be taken as an index of the success of such marriages. Though there is no extensive scientific study of this sort as yet, there is no doubt among sociologists that such studies would bear out what we may logically expect, that mixed marriages are much less likely to succeed than marriages between members of the same nationality. This is so because in a mixed marriage there are many more possible spheres of conflict introduced. There are significant nationality differences even between those born in America of whatever immigrant parents; the children do acquire inevitably a measure of their parents' culture.

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MAPLE LEAVES

By VASYL STEFANYK

(Translated by R. L. Vyssotsky)

I

The guests and godfathers sat quietly on the benches around the table resting their large hands, clenched into fists, on their knees. In a corner a sheet, hung as a screen, concluded the bed. The flat top of the oven was occupied by the children, who with their sleeves hanging loose, looked like a flock of quail ready to fly. A candle flickered in the niche of the oven, throwing gigantic black shadows across the beams of the ceiling.

The host, Ivan, father of the baby they had just christened, stood near the table. "Come, friends, have another glass of whiskey! Of course, it is mud, not whiskey, but what can we do? The good things are not made for us. Such is the fate of the peasants!"

"God created us for this purpose!" answered the men piously. When the whiskey glass made the round, Ivan put it down near the bottle.

"Please, have a bite... Just think of the troublesome time I am to have now! I don't know what to do. Am I to neglect my harvest to nurse my wife and cook for the children, or shall I leave them to God's mercy, let them go hungry, and stick to the scythe? It is impossible to hire anyone for the housework at this time of the year. Here, Ivan, is another child, and be happy, for those you have did not give you enough misery."

"Do not complain, friend, for it is God's will, not yours. Children are like foam on water, something will snap, — and you will carry them all to the grave."

"Nothing shall happen to mine, — where there is one, there something will snap. The beggar that I am!"

"Ivan, you are speaking nonsense, for people must multiply."

"But beggars are born, not people."

"Friend Ivan! Please, be quiet, for as weak as she is, your wife ought not to hear such talk. It will not add to her health. Some other time..."

"I apologize for my words, but do you think I care about her or myself? Not a bit! Let them all perish right now, and I with them! Would we lose Paradise on earth or part with riches?"

The guests neither answered nor argued for they saw that it was impossible to convince Ivan. They silently waited for him to say all that he wished to say, for they wanted to go home. Ivan turned towards the children, pulled his arms out of the sleeves of his coat, to imitate them, and started to talk to them.

"Why don't you fly away and be out of my head? I will open the doors and windows, eh?..."

The children hid in back of the oven and were scarcely seen.

"Locust! Only bread, bread, and bread! Where shall I get the bread from? Working for each twelfth sheave, one can't earn much."

He was addressing the guests again:

"And when you get home in the evening, when you walk in tired and worn, — all of them, the wife and the children, start in a chorus — here is no bread! — Then, poor wretch, you do not go to sleep. Instead, you thresh the whole night long, so as to be able to go to the mill in the morning. You drop upon a bit of straw all exhausted, and awake with the

sunrise, all covered with the morning dew which eats into your eyes. You wash your eyes and get into your harness again, feeling mean and cross, and obliterating the brightness of the sun with your gloominess."

"Ivan, do not worry about the children. God is their father before you."

"I am not at odds with God, but why does He create all these beggars? Sends one down to the earth with no luck, no manna coming from heaven, — then the world says — 'peasants are thieves, murderers, robbers!' At the church the stout fathers have the audacity to preach: You did not teach your children to fear God, you send them to steal... where do I come in?"

"If my children had nurses, governesses and the priest's wife to care for them, if people would bring me all sorts of gifts, I guess I would then, Your Holiness, be as good a teacher as you. But my children grow up in the gutter, among weeds, together with the chickens. Often, as is the case now, no one knows what they eat, whether they beg, steal, or earn as shepherds. — How do I know? I mow your hay, dear preachers, and forget of my own existence, not only of the children's. Would you expect me to mow your fields and have time to teach my children? What are you here for? Well, friends, you know what a life is ours!..."

"Of course, we know it well! Such is our lot!"

"When I look at the children, I do not think whether they are taught well, — I am anxious to have them learn how to walk, so that I may send them to work. I am not even waiting for the child to grow strong. As soon as a noble or any rich man opens his jaws, I throw it in. Then the child chases after cattle, its feet covered with wounds. The dew eats into them, thorns prick them, — the child runs and cries. I wish I could do the work for him and kiss his sore feet, for he is my flesh and blood; but instead I hide from the child, lest my pain and sorrow be noticed!..." Ivan was flushed and could hardly catch his breath.

"Thus it grows under the table or bench, fed on its fists, and washed by its tears. When it grows up, it steals the first nice thing; it sees, and would want to enjoy that stolen thing, for it never had any joy in its life. Pe-hold — a gendarme! He handcuffs and beats you, for you are the thief's father, and forever a thief. But this is not the end! Let your son, the thief, perish in prison, — who has sympathy for a thief? No! After the prison sucks the health out of his body, they put him into a hospital, and force you to pay bills. — If you don't, you are thrown out of your house with your belongings. You come to the justice of the village, kiss his hands, and beg him to free you from this punishment."

"Well," says he, "you are a poor man, and I shall let you off. But what do I get for that?"

"And you have to promise to serve him a month without compensation... Am I right, friends, or do I lie?"

"Yes, it is all true. You did not exaggerate a word."

Conscious of the importance of his bitter words, Ivan trembled. "Let people not say that I caw over my children like a raven over carrion! I am telling the truth! It is the blood of my heart

that talks, my sorrow that cries!"

His eyes lit up with deep love for his children. He searched for them with his eyes all over the room.

"You would think that I am a bitter enemy of my children. I am not. I merely try to see what will happen a few years from today. I let my imagination carry me away from today and tomorrow, and take me to see my children in the distant future. I came to visit them, and my blood curdled at the sight of their household!..."

He added in a moment: "If there were no seas to cross to Canada, I would carry them off from this mockery, outrage, and thralldom..."

The guests who had been carried away by Ivan's tirade, came back to reality, and bid their host farewell.

II

Early morning. The children are eating on the floor, spilling the liquid over their clothes and making noise with their spoons. Near them lies their mother. Yellow and emaciated, the sick woman writhes with pain. Extreme suffering is expressed in every feature of her countenance. She bites her lips to suppress groans. The children, with spoons in their mouths, often turn around, look at their mother, and continue eating.

"Semenko, have you finished eating?"

"Yes," answered the six-year old boy.

"Take the broom, sprinkle the floor, and sweep through the room. Mother cannot bend, because she has pain inside... Don't raise, too much dust."

"You are in my way, Mother."

The woman got up with difficulty and dragged herself over to the bed.

"Now, Semenko, wash up nicely, and let Maria and Katrusia wash up, too. Run over with the jug for water, but be careful, don't fall into the well."

"Semenko, pick some cucumbers. I want to pickle them for you. I think I am going to be sick, and your children will have nothing to eat with your bread. Bring some horseradish and cherry leaves. Be careful, don't step on the vines."

"Semenko, give me some shirts to mend, for those all of you have on are as black as coal."

Semenko ran everywhere, did everything his mother told him. He often scolded his little sisters saying that girls can only eat.

"They are too little, Semenko! When they grow up they shall wash your shirts."

"I will have my shirts washed in the place where I shall serve."

"My child, do not look forward to service. You shall often curse the day you were born."

"Father grew up in service and nothing is wrong with him."

"You shall grow up there too. Your skin shall burst from this growth! But instead of talking, Semenko, better take some dinner over to father. He must be terribly hungry and tired awaiting you."

"I shall take father's cane to protect myself from dogs."

"And if you lose it, father shall beat both of us. Don't go bare-headed, take father's hat."

"It is too big, it slides over my eyes and I can't see the road."

"Wash the jug out and fill it with borshch."

"Please don't teach me. I know everything."

"Semenko, see that the dogs don't bite you."

III

Semenko ran swiftly leaving small, white, flowerlike imprints upon the thick layer of dust.

"Until I get there, the sun will scorch me. But I shall fix my hair like a soldier and feel cooler."

He put the pot down upon the road, lifted his hair high and put the hat upon it, so as to look like a soldier. With laughing eyes he continued his journey. But the large hat did not hold the hair, and it moved down upon his neck. "What a funny hat! When I get work I shall buy such a hat..."

A few minutes later he put the food down again. "I am going to draw a big wheel in the dust." He sat down in the dust and began to draw a wheel with a stick. Then he jumped up, and ran ahead. Near every house he carefully looked around for dogs. Out of one house came a big black dog and ran after him. Semenko hid under a bush, dropped the stick, and began to cry. He sat there long; finally he decided to look around. The black dog stood quietly right over him.

"Here, here, Gypsy, eat but don't bite, for it hurts. Besides, your master will have to pay a fine. He shall break your legs."

The boy pinched pieces of the corn bread, and threw them to the dog, trying to imitate the animal's ways.

"Whose boy are you? Why do you feed dogs along the road? What will you bring to the field?" asked a woman, slapping the boy.

"Don't hit me! The dog wanted to bite me!"

"Whose are you, such a foolish one?"

"I am Ivan Petrov's. Mama had a baby and is sick, so I have to carry dinner to father. Not enough that the dogs bite, you hit me yet!..."

"O, how I hit you! Where are you carrying dinner?"

"To my father, he works in the valley."

"Come with me. I am going there too."

They went together.

"Who cooked dinner?" asked the woman.

"Mother did, because I don't know how to cook, and Maria and Katrusia are younger still."

"Then your mother is not sick?"

"Of course she is. She rolls upon the floor and groans so! But I do her work."

"Some worker!"

"Why sneer when you don't know. Ask Mother how clever I am. I know Pater Noster!"

The woman laughed, while Semenko shrugged his little shoulders and continued to play with the dog.

IV

Three days later.

Semenko and his two sisters sat on the floor. Near them stood a basket with the baby. In the middle of the floor was a pan with sliced green cucumbers. Their mother lay on the bed surrounded by willow branches. Flies were swarming over her.

"Eat and sit quietly. I am taking the baby to Vasyli's wife to feed. Father told me to carry it there morning, mid-day and late in the afternoon. In the evening he will attend to it himself."

"Semenko, don't hurt the baby."

"I thought you were asleep, Mother. Father told me to give you some cold water to drink and some white bread to eat. Maria,

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POTPOURRI

(Concluded from page 2)

Summary

We have reviewed intermarriage from four different angles: assimilation, nationalism, the family, and the marriage as such. We found nothing in the attitudes of those who favor intermarriage on the basis of assimilation to make it advisable. From the nationalistic and the family aspects we concluded that intermarriage was definitely inadvisable. And coming to the core of the matter—the likelihood of a mixed marriage being a success—we were led again to conclude its inadvisability. Discreet spirits, who do not regard marriage lightly, who in discretion seek confidently, the highest satisfactions in life, will not gamble by introducing into marriage potential elements of conflict. A more risky element than a difference in nationality there can hardly be. Judicious reason would dictate the greatest discretion in the choice of a partner for the most intimate human association in life—marriage.

MAPLE LEAVES

(Concluded from page 3)

the rascal, bit into the bread-
once, but I took it away from her.
Will you eat now?"

"I can't eat."

"Father gave me a candle and
told me to light it and put it into
your hands when you will be dy-
ing. But I do not know when I
am to do it..."

The mother lifted her dark,
feverish eyes to her son. An
abyss of anguish, pity, and help-
less fear shone out of those eyes.
Two large pure tears rolled out
and wavered on the lashes.

"Father wept bitterly this morn-
ing and beat his head against the
wall!... Then he took the scythe
and left..."

"Semenko, my dear little son,
do not let the stepmother hurt
Maria and Katrina. Do you hear?
For she will beat you all, starve
you, and not give you any white
shirt."

"I will not let her and I will
tell father."

"It will not help you, my be-
loved child... When you all grow
up, love each other very, very
much. Protect the younger chil-
dren."

"When I will be big and strong
and be away to work, I shall
come to see them every Sunday."

"Semenko, repeat to father what
I am telling you now."

"Wouldn't you eat some bread
now, Mother?"

"Why don't you sing to quiet
the baby?"

Semenko rocked the baby but
could not sing. Then the mother
wiped her dry lips with palm of
her hand, and began to sing. Her
suffering soul was in her feeble,
broken, tearful voice. It hover-
ed over the children and kissed
and caressed their little heads.
The sad, indistinct words told
about maple leaves, which were
scattered all over the plain. No
one shall ever gather them, never
shall they be green again. The
mournful song filled the low room,
striving to fly out of the house,
far into the bare fields, after the
dry, dead maple leaves.

End

MAKING SPORT HISTORY

An event of truly historical im-
port in the world of sport for our
Youth will take place at the
Northeast High School Field,
Philadelphia, on Labor Day, Sep-
tember 7th.

The First Ukrainian-American
Olympiad, hereafter to be an an-
nual affair, will come to life on
those days. It will be sponsored
by the Ukrainian Youth's League
of North America with the aid of
the United Ukrainian-American
Organizations of Philadelphia, and
in conjunction with the Fourth U-
krainian Youth's Congress, to be
held September 5th and 6th in
Hotel Sylvania. It springs into
vibrant being, endorsed by our
foremost Ukrainian-Americans, by
the high and low in the panorama
of the progressive American scene.

The Ukrainian-American Youth,
long dormant in sports, lagging
far behind the other nationalities
which have produced many Olym-
pic Teams, has decided to find the
proper outlet for its ebullient
energies in the healthy atmosphere
of track and field, and allied re-
creations.

In Philadelphia alone there are
nine Youth Clubs which are vital-
ly interested in the success of the
1936 games. These games will
have the regulation A. A. U. cham-
pionship events on the program
and a number of events open to
all amateur athletes. The cham-
pionship events will be closed to
members of Ukrainian-American
organizations. Plans for the Olym-
piad originally involved the use of
the Temple University Stadium,
which would have granted our
teams wonderful facilities under
remarkable concessions. However,
determined to keep the events of
the Congress centralized, plans
were changed so that a field closer
to the heart of the city would
be available.

Athletes from at least ten to
fifteen clubs, athletes who are of
nationalities other than Ukrain-
ian, some of whom are of near-
Olympic calibre, will be invited to
participate. They will be in the
Open competitions, and they will
provide the sparkle which may
lead to record-smashing perfor-
mances.

But it is in the closed events
that the stimulus to the young
Ukrainian-American athlete lies.
There will be novice events for
the Youth clubs. The response to
them so far, is most gratifying.
Our young people, boys and girls,
are beginning to go to gymnasia
and fields. It is new to most of
them. It is a pleasure for them
to be introduced into this wonder
realm of out-door competition.
Safeguards are being provided for
the unexperienced athletes by
limiting their participation to a
certain number of events. These
young people cannot compete suc-
cessfully in a half dozen of events
without the long preparation that
must go into their training to
make them compete on a level
without undue exertion.

The objective of the Ukrainian-
American competition is not mere-
ly to produce a Frank Wycoff, a
Don Lash, a George Varoff. It is
far better to have 50% of the
average Ukrainian American boys
in the United States cracking 11
seconds, let us say, than have one
one phenomenon whirl it off in
9.2 seconds. However, this de-
pends on the individual sense of
values, and there are many that
would most gladly welcome and
prefer the unusual performance
mentioned above.

But as an all-essential adjunct
there will be the closed events.
Preliminary meets have already
been staged through-out the land.
Friendly rivalry will be stirred be-
tween local organizations. It will
revitalize the physiques of the
young men and young women; it
will breathe new forces of cir-
culation into the arteries of the
sectional A.A.U.

Beyond a doubt, the birth of a
meet of this sort, interesting not
only our various Ukrainian Youth
organizations, but also the Ameri-

UKRAINE UNDER IRON HEEL OF SOVIETS

By A THREE CENTURY ROOTED AMERICAN

(Reprinted from The Gaelic American)

(1)

Our agricultural citizens, farm-
ers and farm workers, may be
trusted to work out their own
local and state economic problems
intelligently without alien instruc-
tion. We may wonder how they
would receive delegations of zeal-
ous communistic bureaucrats from
Washington arriving with orders
to them to surrender their land,
homes and properties, together
with their personal labor, for
rigid collectivist schemes. Also
what these citizens would do if
the bureaucrats began a move-
ment to "liquidate" them, in Bol-
shevist fashion, if they resisted
the demands.

The question of the resistance
of the sturdy, thrifty,—"obstinate"
kulaki to the demands of the
Bolshevist commissars in their
"collectivizing" raids in the U-
kraine, we are now told in the
Soviets news, has been "liquid-
ated."

What Bolshevist "liquidation"
has meant, especially in the U-
kraine, Americans who can read
and hear, and see—for some
Americans have made ways to get
on the ground to see—have had
plenty of means of learning. It
has come from accessible, author-
itatively based information, much
of it official and wholly unques-
tionable. It has leaked through
general press items intermittently;
items relative occasionally to
the arrest and execution or im-
prisonment of Ukrainian "national-
ists" as "traitors" to the Soviet;
items indicating the exile of ku-
laki under the pleasing term of
"voluntary colonists" to a miser-
able life in Siberian barracks,
after their Ukrainian homesteads
have been confiscated; and, dur-
ing the famine periods, reports of
such conditions as could not be
concealed from press correspond-
ents, with rumors of darker things
behind—rumors gradually filled
out by those who travelled and
saw more than outsiders were
meant to see. Incidentally, the
story of the Ukraine "liquidations"
with that, no less, of the Ukraine
nationality, is due here for some
particularized attention. There are
many Ukrainian nationals in New
York and elsewhere in our States
and in Canada, many of them
naturalized citizens here. Perhaps
in particular the Irish in America
have cause to understand them
and to extend to them especial
friendliness. Without doubt many
Irish know the Ukraine's national
history; but for those who may
not, some outline of it shall be
given in these columns.

Story of Ukrainians

The Ukrainians have their na-
tional story, telling their struggles
to regain independence from the
days when their old heroic com-
monwealth began to suffer from
the encroachments and persecu-
tions of Muscovy; following upon

can people as a whole in one of
the most beneficial of pastimes,
is a step in a constructive di-
rection. Next year, for instance, local
meets will be conducted through-
out the country on a more exten-
sive scale, with the one big meet
as the big goal.

Reservations for tickets for the
1936 games may be made with
any of the UYL-NA executives or
committee members. Entry blanks
will be ready next week. Besides
the members of our Ukrainian-
American clubs, this meet is open
to every registered A.A.U. ath-
lete in this country. The meet is
sanctioned by the Middle Atlantic
Association of the A.A.U.

The First Ukrainian-American
Olympiad is a milestone in the
history of sport. Our Youth has
heard the call of athletic competi-
tion and has not been found want-
ing.

WALTER N. NACHONEY,
Chairman Olympiad Committee.

the treaty in the mid-17th Cen-
tury entered into by the Hetman
Khmelnitski with Alexis of Rus-
sia; a treaty gradually disregard-
ed till the freedom of Ukraine was
completely lost.

Now again in this century his-
tory repeats itself in the betrayal
by the Bolshevists of their treaty
with the Ukrainians: in the same
fashion, only much more rapidly,
for the various concessions and
agreements have been abused, en-
croached upon and broken in the
course of a decade, the good faith
of the Ukrainians ruthlessly taken
advantage of in the period be-
tween the Russian revolution and
the present.

The results of this betrayal, the
world now widely knows. In this
Twentieth Century, the Ukrainians
have suffered through the Bol-
shevist regime, persecutions sim-
ilar to those which in the Fifteenth
and Sixteenth Centuries, the Irish
suffered through Queen Elizabeth
and Cromwell. Dark incidents are
almost paralleled: Elizabeth's
campaign of "Extermination," and
Cromwell's "Plantation" for the
benefit of his followers.

The Ukrainians have at times
during the past decade besought
the diplomatic championship of
the United States, particularly in
regard to certain of the post-war
treaties into which they had en-
tered, and during the famine
periods. Whatever we may not,
diplomatically, be debarred from
doing for them, they merit our
moral support—that of a widely
awakened public opinion in their
behalf. The Powers and the League
of Nations have passed them by,
letting them remain, what histor-
ians call a "submerged" nation.

After the war, on July 6, 1923,
Ukraine became a member or the
Federated Socialist Soviets. By the
Treaty of Riga, both Poland and
Russia recognized Ukraine's inde-
pendence. As an individual "Re-
public of the Federated Soviets,"
Ukraine successively made treaties
with Italy, Georgia, Lithuania,
Latvia and Estonia. In 1924, the
autonomous socialist republic of
the Soviets, Moldavia, was assign-
ed as part of Ukraine, in the Fed-
eration. Ukraine also made a
treaty with Turkey and certain
agreements with Czechoslovakia.
All these were made with the
status of Ukraine ostensibly recog-
nized as autonomous.

Republic Proclaimed

In March, 1917, Ukraine had
made a formal demand of the
Provisional Government for auto-
nomy: In April of the same year,
a Ukrainian National Convention
met at Kiev. Recognition by the
Provisional Government came in
August, and in November the U-
krainian People's Republic was
proclaimed. Ukrainian delegates
at Brest-Litovsk to negotiate a
separate peace, thus recognizing
her independent status as previ-
ously proclaimed by the Petrograd
Provisional Government, the Bol-
shevist Directorate did not call
this in question—at first. Although
the incidents intervened which had
caused the Ukrainian Rada (re-
presentative assembly) to call on
the Central Powers for help
against the Bolshevists and led to
Petlura's short dictatorship end-
ing in his alliance with Poland
against them, the record of the
subsequent agreements with the
Soviets—the U.S.S.R.—had cer-
tainly by 1923-4, established a
formal status for Ukraine as an
autonomous republic in the Fed-
eration. This would seem to have
guaranteed Ukrainian independ-
ence of Moscow and a perpetua-
tion of her national assemblies at
Kiev as a freely administrative
body. The Constitution of Uka-
ina, promulgated in 1919 at Khar-
kov, had described the Republic as
"an independent and sovereign
state."

(To be continued)