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CONVENTION OF UKRAINIAN CATHOLIC YOUTH LEAGUE

About 150 participants, about equally divided between delegates and guests, attended the Third Convention of the Ukrainian Catholic Youth League in Hotel Benjamin Franklin, Philadelphia, July 17-19 in conjunction with the league's Field Day at the local Northeast High School Field.

The formal opening of the convention was held Friday afternoon.

Saturday morning a Pontifical Field Mass was held at the athletic field, celebrated by Bishop Bohachevsky, with the New York and Yonkers church choirs singing under the direction of T. Onufryk.

In the afternoon the track and field events were held. Walter Nachoney, Temple University ace, was the individual star, winning 440, 880, the mile, and a number of second places. Leo Lotowycz of Jersey City starred among the juniors. Of the girls the individual track star was Anne Lebo of Newark, who won the 50 and 100 yard sprints, and whom American sports writers characterize as a budding Stella Walsh. St. Joseph's of Frankford won team honors, with Newark second.

The following morning, after High Mass, where the Perth Amboy choir sang under the direction of W. Lwiwsky, and a Communion Breakfast, the convention held a closed session devoted to league business and then a 3-hour open session devoted entirely to addresses on youth problems delivered by S. Mamchur, Rev. S. Knapp, M. Wagner, S. Stefaniw, Miss J. P. Showsky and Miss E. Piddubcheshen. Alex Chehansky of Stamford Ukrainian High School spoke at the Friday convention opening.

In the evening a banquet and ball was held, attended by close to 500 persons, during which athletic prizes were distributed, and at which the Frankford choir sang under direction of P. Bahlay.

EXPLOITATION OF UKRAINIAN PEASANTS.

KALUSH (Galicia). — Dilo's staff writer reports that many Ukrainian peasants, especially from the hilly villages of Kalush, are being forced by economic necessity to hire themselves out, mostly in the Podilye, as field hands during the present harvest time. From sunrise until dark they labor, and their only pay is every 20th or 24th sheaf of grain. For the very privilege of working they have to work without pay for 5 or 6 days. In addition they have to pay the agent that engaged them the sum of 2 zloty. And so, the very most the Ukrainian peasant earns during the entire season is 150 to 250 kilograms of grain.

Most of these farms on Ukrainian territory are owned either by Poles or Jews. Dilo writes that it is indeed very strange that such conditions, before which ancient serfdom pales, do not interest anyone except the inspector of labor, who does nothing about it.

(Today's Ukrainian Weekly concluded in the Svboda)

IT'S WORTH A TRIAL

Just a month or so ago a school year came to a close and just a month or so from now another one will begin. Already many of our young Ukrainian-Americans are beginning to plan the course they will take, such as will prepare them to make a livelihood and at the same time give them a cultural background.

Towards the latter end especially, many of them will take various dead and living foreign languages, such as Latin, Greek, French, German, Spanish. And yet, to how many will it occur to take up Ukrainian? True, not in the school itself, for in most cases it will not offer such a course, but privately, with the aid of some competent teacher. How many will realize that there lies within their reach knowledge of a language that is one of the most beautiful in the world—a combination of ancient Greek and modern Italian, as one Englishman characterized it,—a language that contains a beautiful store of those cultural elements that help to enrich one's personality and life, and a language that may prove to be of considerable value to one who knows it when an independent Ukraine takes its rightful place among the leading nations of the world.

Aside from these self-evident advantages of studying Ukrainian, how few of us seem to realize that we should make such a study at least from the standpoint of duty to our parents. They have in most cases sacrificed a great deal in order to give us better opportunities than they had of advancing ourselves in life. And we know that one of their fondest hopes is that we retain and develop our rudimentary knowledge of the language they still speak and will speak as long as they live. Why can't we show our appreciation for all that they have done for us at least in this manner, by learning Ukrainian, speaking it at every possible occasion, reading some of the finer examples of Ukrainian literature, founding and attending courses of study of it, and gradually perfecting our knowledge of it. It will not take up much of our time nor effort. And yet it will mean so much to our parents—and to us too!

BEWARE OF WOULD-BE LEADERS

We have on more than one occasion in the past warned the older generation from introducing their various discords, prejudices, and demagogic tactics into the fabric of Ukrainian-American youth life, for such action may eventually rend this fabric apart beyond all repair.

And now we find that we have to issue the same warning to our younger generation as well, to some of those who have been born and raised here, have gained higher education, and today are practicing various professions.

For, from amongst this class, which should produce our future leaders, there are beginning to arise certain irresponsible and demagogic elements. Assuming the cloak of righteous reformers they are trying the age-old trick of advancing their own private interests by seeking to undermine by scurrilous methods the faith and confidence of young people in those institutions and individuals that strive to organize our people into one strong unit for the good of our interests in America and the old country too.

We do not deny to anyone the right of criticism, no matter how strong; but we do deny it to those who use the worst type of demagogy, who pander to the lowest instincts, and who pay scant or no regard to the truth.

We do not ask our youth to take our word for that of these would-be leaders. All that we ask is that our youth should judge carefully their words and actions, and see for themselves whether they are not irresponsible and destructive to all that Ukrainian-American life represents.

A development of such critical faculties among our youth will make it impossible for various irresponsible elements to flourish among them as they did among the older generation.

WHERE ARE THE BOYS?

In order to give our youth an opportunity to consider in advance some of the problems that will be treated at the coming Fourth Ukrainian Youth's Congress to be held in Philadelphia, Pa., over the Labor Day weekend, the executive committee of the Ukrainian Youth's League of North America, which is sponsoring this congress, is giving advance notice of these problems now.

Last week the first of these problems was broached, namely: That of creating through careful planning a pattern of the future Ukrainian-American "united" life, such as will allow our young people the fullest freedom of action within the spheres of their special interests, and at the same time provide a common ground upon which all of them, irrespective of their religious, political or other convictions, can meet and together labor for advancement of Ukrainian-American life and the bringing nearer the day of Ukrainian independence in the old country.

Another problem to be discussed then, which we announce today, can be aptly labelled—Where are the boys? Although it may hurt masculine pride, the fact remains that our girls exhibit far greater interest and activity in Ukrainian-American organized life than do the boys, both locally and nationally. Why is this so? Furthermore, why is it that although Ukrainian girls are beautiful, charming and intelligent, yet many of the Ukrainian young men seem to be blissfully unaware of this and "go chasing" after the feminine sex of other nationalities? Why? The coming 4th Ukrainian youth's congress will seek to find the answers to these questions. So prepare yourself to take part in the discussions upon them at the congress.

The congress is open to all our Ukrainian-American youth that believes in the national ideals of our people. If you cannot come as a delegate (2 to a club) then come as a guest and have the same privileges except that of voting. For further information write to Stephanie Monasterska, chairman of arrangements committee, 2347 Fairmount Avenue, Philadelphia, Pa. In regards the congress program write to S. Shumeyko, 97 Boyden Avenue, Maplewood, N. J.

Also—refer to page 4 for news about the First Ukrainian-American Olympiad, to be held in conjunction with the congress.

Executive Committee of the UYL-NA.

UKRAINIAN LECTURE AT ROYAL INSTITUTE

LONDON.—The Ukrainian Bureau reports that the Ukrainian Prof. Smal-Stotsky recently delivered a lecture in the Royal Institute of International Affairs on the subject "Nationalistic Aspirations in the U.S.S.R." His audience consisted of specially invited members of the Institute.

FORBID CELEBRATION OF COOPERATIVES

ZBARAZ, Galicia.—The Regional Society of Cooperatives in Zbaraz had planned to celebrate its 10th anniversary. For awhile it had difficulty in obtaining permission from the Polish authorities to use the local square for its celebration. When finally it did gain permission the Polish police then banned the celebration because "they could not guarantee public safety."

IVAN FRANKO

By S. S.

(11)

Zakhar Berkut

Although an engrossing novel portraying Ukrainian life some time during the 13th century, Franko's prize-winning Zakhar Berkut was in reality a penetrating study and commentary upon the social conditions of his day; yet because of its romanticized character this latter fact was not apparent and the story became very popular. It might easily be likened to a sugar coated pill that Galician society swallowed without knowing of its real contents until they began to be felt within its organism.

Franko becomes editor of Dilo

Early in 1883 Franko travelled to L'viv where he was offered and accepted the position of associate editor of the oldest Ukrainian daily Dilo. At that time its founder, Volodimir Barvinsky, was still living, but soon afterward died. Franko, thereupon, quit his position, sometime near the close of Spring, and went to Vinko where he had a commission from Volodislav Fedorovich to write a biography of the life of his father, a former member of the Austrian Parliament in 1848. This work kept Franko busy for several months and upon its completion he again returned to his

home town of Nahuyevich where he began writing the political and economic history of Galicia during the period of 1810-1848.

The new spirit of cooperation

In the autumn of the same year, 1883, Franko once more went to L'viv in order to do a little research work connected with the subject matter he was writing upon. This time he found among the nationalists (narodovtsi) a greater desire to cooperate with the younger generation than had hitherto prevailed. This friendlier spirit was responsible for Franko accepting again a post on the editorial staff of Dilo, a similar post with the Zorya, and that of contributor to the humorous-satirical journal Zerkalo (Mirror),—to the latter which he contributed some biting satires upon the political life of Galicia during that time.

Fortune smiles upon him

For awhile it seemed that fortune had begun to smile upon Franko. Following the scandal uncovering Muscophile trial of O. Hrabar, Galician society seemed to take on new life and energy. Through his editorials and public utterances Franko began to play a definite role in the shaping of pro-

gressive thought. His address on the economic status of Galicia society, delivered before a mass meeting in L'viv by Nahirny, created considerable sensation. Besides this line of activities, Franko continued to write short stories and novellettes—Hrytzeva shkidna nauka (Hrytz's Education¹), Mavka, Mally Myron (Little Myron²), Lisi i pasoviska (Forests and Pastures), etc.—which he published in the Zorya. His popularity grew and he was even promised the outright gift of Zorya.

The reaction

But the chasm of various differences between the older and younger generations was too wide to permit such friendly spirit to bridge it very long. The elders had no mind to step out of responsible positions and let youth take their place. They not only censored Franko's writings but rejected any of them that did not suit them. And so, a quiet but no less bitter conflict raged between them and those whom Franko represented, and it is no wonder, therefore, that Franko did not get his promised gift of Zorya and that its editor, Partitsky, whom Franko characterized as being "rough, self-willed, and inconsistent," donated it instead to the Shevchenko Society.

¹ See February 8th and 15th, 1936 issue of Ukrainian Weekly for translation.

² See January 18th and 25th, 1936 issue of Ukrainian Weekly for translation.

RAMBLING THROUGH BOOKLAND

A radical and seemingly significant departure from the usual run of works in English on Russian history, in that it gives a far more adequate consideration to the history of Ukraine than any of them, is George Vernadsky's (professor of history at Yale) recently published "Political and Diplomatic History of Russia" (Little, Brown, and Company, \$3.00). For that reason it should be on the bookshelf of every Ukrainian-American and every other person who is interested in learning at least a little of the truly great role Ukraine has played in the so-called Russian history, a role which Russian propagandists and even scholars have hitherto done their best to disparage or conceal entirely before the eyes of the world, in order to make it believe that, as a Russian minister of state declared in 1863, "there never has been and never will be a Ukrainian language or nationality."

Since that time, of course, the Ukrainian movement, despite its most vigorous persecution by Russia and others, has grown so powerful and so important in the policies of not only the modern Soviet Union but other East European countries as well, that Russian historians have perforce begun to relax their militant stand and give grudging albeit entirely inadequate consideration to it in their works. Some, however, like Pokrovsky—the leading Bolshevik historian (now dead) who placed practically all emphasis upon the material and economic aspects of Russian history—continued to ignore it. And, if our memory serves us rightly, even Vernadsky himself in his work on Russia (2nd edition, 1930) gave but scant and rather condescending consideration to it.*

*In this connection we wish to note that we are referring here to Russian history books written or translated into English, ranging from the standard set by Kluychevsky to the briefer and more recent ones.

About the first of the Russian historians to treat the Ukrainians as a separate race and dwell with some detail upon their separate national history was Mirsky in his "Russia," published about five or six years ago. This book will undoubtedly now find a serious rival, at least from the standpoint of popularity among Ukrainians, in the present work of Vernadsky. Were it not for the fact that the latter perforce limits himself to the political history of Ukraine, whereas Mirsky includes its cultural aspect as well, there is no doubt but that his "Political & Diplomatic History of Russia" would be above comparison with "Russia," for it has a far more exhaustive and penetrating treatment of the Ukrainian national movement; and the claim of its publishers that there is "no other book on Russia history in any language where the history of Ukraine is given adequate consideration" is more than justified.

At least in one respect, however, Mirsky takes a far more definite stand than Vernadsky, and that is on the question whether the early Kievan state of Volodimir the Great and Yaroslav the Wise was founded by the direct ancestors of the present-day Ukrainians or of the Russians. In this connection Mirsky writes:

"The thesis of Great Russian historians has always been that the eastern Slavs formed a pre-established unity from the beginning of time. The thesis of Ukrainian historians is that the eastern Slavs had two centers of gravity—one in the north and one in the south, and that the southern group was originally not much more closely related to the northern than it was to other groups in the Balkans or in central Europe. The sum of evidence seems to be increasingly favorable to the Ukrainian than to the Great Russian thesis."

On this point Vernadsky is quite indefinite. Although he constant-

ly speaks of the "Ukrainians" yet he does not bring out when they arose. And although he seems to favor the Great Russian thesis, still he is rather vague about it, especially when he interchangeably uses such terms as "Moscow" and "Russians" at times when both seem to be in conflict with one another. Furthermore, in beginning to write of the Cossack period he states outright that "the Dnieper Cossacks belonged mostly to the Ukrainian branch of the Russian people" without previously explaining how and when they arose and apparently forgetting that earlier in the book he decided to use the term "East Slavic" in place of the vague "Russian" in citing its three main branches, namely: "the Great Russians, usually now called simply Russians; the Ukrainians, formerly called the Little Russians; and the White Russians." The whole trouble here appears to be the author's puzzlement over the exact meaning, if there be one, of the word "Russian."

This fault, however, is dwarfed by the good qualities of the book. The author has accomplished that which he had in mind, namely: to give the student of Russian history a reliable account of the most important developments in Russian policies from the earliest period up to the present, with the essential details; to emphasize a certain fundamental unity of the Russian historical process which makes the present-day Russian policies only the continuation of age-long development; and finally, to adequately treat the history of the Ukrainian people.

In this last field he has succeeded far better than any other Russian history writer whose works we have read. Despite some natural deficiencies his account of the Ukrainian people is detailed, well balanced, penetrating and fair. Although his treatment of the Cossack period and of the recent attempt of Ukraine to gain her freedom is generally good, still it is his treatment of the Ukrainian movement during the 19th century that caught our eye,

ORGANIZING OUR UNIVERSITY YOUTH

A suggestion was made several years ago that university people should attempt to organize a national society affiliated with the Ukrainian Youth's League of North America since (1) many of the university graduates are young people who are in sympathy with or are actively supporting the society and (2) there is not a sufficient number of interested people at present to sponsor an active and independent national society.

In view of the increased intercommunication and activity of the younger people it is believed that the present time would be well suited for taking the initial steps in organizing such a group. As the first step this year a half-day conference should be held during the coming UYLANA sponsored Fourth Ukrainian Youth Congress in Philadelphia of members of university groups now in existence together with other interested people to discuss:

- 1—agreement upon some minimum standards;
- 2—determination of the probable strength of such a group;
- 3—plans for establishment of local groups;

It would be unwise at the first conference to attempt to formulate too extensive a plan for the first year. The primary purpose should be to stimulate the formation of local groups each of which would be encouraged to carry out its plans in its local sphere. Each group should be allowed to set its own standard of membership provided they agreed with the minimum standards and also, preferably, with the definition of college or university recognized by their state.

I would be greatly interested in hearing from others who are planning to attend the coming Ukrainian youth congress concerning their views and hope that they will endeavor to obtain the opinions of other university people in their localities who will find it impossible to attend.

EMIL HLADKY.

by reason of the fact that for the outside observer it is usually nothing more than a confused blur of events. Although he has not the grasp of these events that a Ukrainian historian would have, nevertheless his exposition of them is most commendable.

His fairness is exemplified in more than one place, as, unlike most Russian historians, he does not seek to minimize the number of Ukrainians, but writes that "now they are divided among several states. The majority—over thirty-one million—live in the Soviet Union; about eight million have been annexed to Poland; about one million are Rumanian subjects; and finally, over six hundred thousand joined the Czechoslovakia Republic (the so-called Carpathian Russians, or Ruthenians)." And, furthermore, although in several places he seems to give the impression that the Cossack wars for freedom were local in character yet he does bring out the fact earlier in the book that: "Beginning with the sixteenth century the Cossack communities of the south and southeast created a peculiar type of military democracy which came near to spreading over all Russia during the 'Times of Troubles.'" In the second half of the seventeenth century Ukraine was a democratic republic as well." Notice that in this last sentence he speaks of "Ukraine" and not the Cossacks.

Because of these reasons we highly recommend this book to our readers.

S. S.

POTPOURRI

By BURMA-CAPELIN

THE FAMILY

Attacks upon the family—the group composed of father, mother and children (which definition will suffice for our purposes)—come from a wide variety of individuals and groups. Those, like the notorious Emma Goldman, who have nothing but pain to reflect upon in their own family experiences, or those who, through non-marriage or other cause, are left outside the family, are most likely to criticize it. Then there is the doctrinaire communist or the revolutionary of some other stripe who, seeing in the family the depository and the vehicle of tradition, sedulously sets out to “shatter” it. In addition to these direct personal lashings-out against the family, a whole series of impersonal forces have changed its pattern in the western world during the last one hundred and fifty years. Is this institution, certainly “hoary with age,” characteristic of all peoples and climes, is it “outworn” and about to pass into oblivion as some silver-tongued messiahs of old Leninism are wont to assure us? Or is there in the family at least a residual function which cannot be supplied by whatever agency the new Utopia may promise?

Original status.

Once the family was the factory, if you please, the theatre, the social club, etc. The family group tilled the soil, garnered in the harvest, and from the proceeds made its own food, its own clothing, its own houses, etc. It was economically quite self-sufficient. The children and parents worked together at tasks each able to do best, and the fruits belonged not to any one individual; they belonged to the family. Education was of a very practical sort; the son followed his father on his errands and, as he gradually grew up, he was gradually being apprenticed to tasks of “man’s estate.” The daughter accompanied her mother; she thus learnt housekeeping, sewing, tending children and a plethora of other tasks. Formal schooling was not the desert of the masses; that was the special preserve of the clergy and the nobility. After work, whatever amusements came, occurred within the household or in the village; the parents and the children devised their own recreational activities under the roof of the home or upon the green of the village. An individual was pre-eminently and almost exclusively classed as to his status, his social prestige, not so much on the basis of what he himself was but on how his family was regarded.

The change

The series of mechanical inventions subsumed under the concept of the “industrial revolution” changed all that. The father, the mother very often, and children became individual wage-earners; their work was in the factory. Factories began to produce everything from shoe-laces to sliced bread; the home or the family group as such was now no longer the production unit. With the coming of the restaurant and canned food it decreased in importance even as a consuming unit. Schools began to make an appearance, eventually elementary education became available and even compulsory to all; kindergarten and nursery schools appeared; even in the end, Sunday schools. As an educational unit the family decreased in importance. More

and more children and parents went “their separate ways.” Came then the “movie” and the “talkie,” magazines and periodicals of a thousand sorts; and recreation was no longer centered in the home. As this multiplication of specialized institutions went on apace the individual, not the family, became the unit to be reckoned with; hence family prestige decreased in importance for the individual. The industrialization of life, the inventions in transportation and communication set people adrift; mobility, again, weakened family cohesion. In short, the things that used to be done by the family and in the family and for the family came to be done by factories, schools, recreational agencies, and thousands of other institutions familiar to us. The functions, in other words, which the family as a group once performed for its members it performs today to a much lesser degree, and in some cases, hardly at all.

Persistence of its basic elements

And yet, despite changes within it, despite divorces and Utopia-building of coteries of intellectuals, the family, though re-adjusting, persists. Not only that, but wherever individuals have become stranded on the shoals of crime, wherever “malaise” has, seized them with lethal effects, always the circumstance can be traced to mal-functioning of the family. It is the very essence of human nature, an aspect which no revolution were it ever to transform the color of the skies could change, that individuals crave and must have affectionate response from others. The basic element in the desire for response is the sex urge, but this can be satisfied in marriage. Over and above sex, as an element in the desire for response, is that craving (difficult to define) for affection and understanding. Human beings are not rocks; nor are they Robinson Crusoes. An individual is fortified often, figuratively, to conquer worlds if there be but one other soul who can respond to his feelings, his upsets, in an intimate understanding. The industrialized western society is becoming more and more impersonal; it has lost the intimacy of bygone village days. Most human relationships are of the “touch-and-go” variety. “Good morning” and “good-day”—that is the extent of one’s familiarity with those we buy from, those we work for, places where we go for amusement. How one feels “shut in” in such an atmosphere! A world of emotion imprisoned! Another world of emotion with no one to understand! We crave much more than a stiff “good morning.” We wish to have someone to whom we could “unburden our souls,” as it were; no, not to be complaining, or seeking patient receptors for our woes, no; primarily to exchange our feelings—and no medicine-man of the future will be able to quite dissect these and prescribe a pill. And no public nursery will be able to satisfy this desire. The bond of blood is the most powerful, the primordial societal bond. It is within that bond—the family—that nature provided an arena of satisfaction for the cravings it implanted. The husband and the wife, the children between themselves and between the parents—within this circle one finds those where truly the desire for response can be met. Here a “good

Michael Kotsiubinsky

Of all the Ukrainian writers only Taras Shevchenko can equal Michael Kotsiubinsky in sensing and singing the Beauty of Ukraine’s nature in its finest details and all the unequalled and bottomless sadness of the people who live amidst that beauty. These were the qualities which made both writers the favorites of the whole Ukrainian race, and the young Ukrainian generation especially. In America Shevchenko is known to every American youth of Ukrainian descent, while Kotsiubinsky is still not so popular as his writings deserve. When an American magazine republished a story by Kotsiubinsky¹ the editors could not say anything about the author. This points to a great need of making the public acquainted with a writer of such caliber.

Michael Kotsiubinsky is the writer of the past generation. His life was poor in outstanding events. In reply to the request of his friend (Serhey Efremov, the well-known historian of the Ukrainian literature,² Kotsiubinsky could compress the story of his life in some 250 words:

“I was born on September 5th, 1864, in the city of Vinnitsia, of the province of Podolia, as the son of a poor office clerk. My love for literature developed in me quite early as I wrote a novel based upon the life of Finns when I was 12 years of age. It was written in the Russian language. When I was 13, I obtained by chance several volumes of the Ukrainian magazine “Osnova,” that had been edited by Kulish, the novels by Marko Vovchok, and then Shevchenko’s Kobzar. These books made me once and for ever consciously Ukrainian. At the very time our family happened to be living in the country, in a village in the district of Mohilev, in Podolia, and this still more strengthened my love for everything Ukrainian. Several reasons, for which I was not responsible, prevented me from finishing college, though, intending to get into a university, I systematically supplemented my education. When I was 16 years of age, I was already tried for a political offense, and ever since, the gendarmes have not failed in their gracious attention to me. Quite often they

molested me, binding me for a long time to one spot and forbidding me any kind of work... Until 1892, I succeeded in earning my livelihood by tutoring without the knowledge of gendarmes, and in 1892, even succeeded somehow to get into government service as a member of the “scientific phylloxera commission,” which had to combat the phylloxera, the disease of the grape, in the province of Bessarabia. In 1895, I was transferred to the southern coast of the Crimea, where I lived till 1897. A serious illness forced me to change my occupation, and I became a journalist, publishing and editing (unofficially) a daily. Then I went to work for the “zemstvo” (the autonomous provincial government) of the province of Chernihiv.”

There in the city of Chernihiv he remained, leaving the city only from time to time, when he went in search of health to the Carpathian mountains in Galicia and then to the Island of Capri, in Italy.

He died on April 12, 1913, when he was 48 years old.

Prof. L. Biletsky describes him as “a man of medium height, slim, in his last years slightly drooping, dressed always modestly, but without a slightest defect and forever wearing a flower in the buttonhole of his lapel. Flowers were his passion and pleasure. You could see how his eyes sparkled and danced for joy when he passed by a field overgrown with hundreds of various flowers. He loved nature passionately. He loved good people, loved especially children and would never pass them by without greeting them, without stopping to talk and joke. Polite to everybody, modest, without a trace of pride, he knew how to imagine himself in other people’s position and how to understand other people’s souls. Unselfish to the point of self-sacrifice, he did everything out of his inward conviction, and nothing for the sake of his economic interest, and he was often taken advantage of. An ardent patriot, he loved his country and his people above everything and was ready to give them all his strength, knowledge and talent.”

But though his outward life was meager, his inward life was rich. Though he had few adventures and striking experiences in the world, he had a great power to fit himself into the life and experiences of other people, to make observations, to think their thoughts, to feel their feelings and to arrive at their decisions. Hence he could say to his friend in reply to the request to write his autobiography, “About my own life I could write either very much or quite little.” This is the power which drove him to writing.—The start of his literary activities is usually taken as the year of 1890, in which his poem “Our Hope” appeared in the Ukrainian juvenile magazine “Dzvinok,” of Lwiv, Galicia. Very soon he began to write short stories. The first of them were written in the usual style of those days; they used the life of the hero as an excuse for portraying the peculiarities of the customs and habits of the Ukrainians. Though that kind of writing was a great progress when compared with the literature which preceded this, a literature which to a great extent kept aloof from the “common people,” Kotsiubinsky soon saw the defects of his fashionable writing. He disliked portraying the customs and

1) The Golden Book Magazine, of June 1929, reprinted Michael Kotsiubinsky’s story “By the Sea”, from “Asia”, of 1920.

2) Serhey Efremov was tried by the Bolshevik government, for his Ukrainian nationalism and condemned to ten years imprisonment.

morning” is not a conventional shibboleth; it has meaning. One is not a stranger in the intimacy of family life. As our outer world relationships tend to assume the aspect of colder and colder formalism the family assumes more and more the task of providing for the affectional aspect of life. No other institution, no nursery school or publication—not hallucinatory Utopias of feverish radicals can substitute for the family in this regard. Only between husband and wife and those bound by blood, is there that element which provides the basis for the satisfaction, in its essential measure, of the desire for response. Individuals who do not obtain it go to pieces. The family in its affectional function particularly in our impersonal society of the day, cannot be supplanted! Whoever attacks the family attacks very existence itself!

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UKRAINE UNDER IRON HEEL OF SOVIETS

By A THREE CENTURY ROOTED AMERICAN

(Reprinted from The Gaelic American)

(2)

Elsewhere in the world it has since then been seen how far from regarding their pacts as something more sacred than "scraps of paper" the Bolsheviks have been. The history of their complete and ruthless perfidy has been written in agonies suffered by Ukraina of precisely the same sort as those suffered over and over again in the history over and over again in the history of past, and—as we modernly have complacently believed—less enlightened periods, by nations which any other powerful and tyrannical peoples have wished to gobble up. Yet from the Bolsheviks we hear the loud disclaimer of imperialism and, of late, the self-righteous denunciations of Italy's campaign in Ethiopia.

Bolsheviks activities in the Ukraine represent the same historically familiar trail of bloodstained repression, confiscation of property, limitation of national culture and industry that have characterized every campaign of imperialistic tyranny for purposes of conquest. To cite a few specifically of the cultural limitations, which are as spiritually devastating to a people as more conspicuous material outrages are to them otherwise, is to recognize the familiar steps in all the history of imperialistic encroachment.

National Language Suppressed

In the Ukraine, the national language has suffered measures of suppression; publication of all books has been controlled by Soviets officials sent from Moscow; learning of the Russian language is obligatory in the schools—which, by inference, considering the measures exercised against the national language, means practically substitution; as to which we learn that Ukrainian professors are arrested charged with "not adapting their technical vocabulary to Russian and introducing words widening the gap between the Russian and Ukrainian languages."

To quote here a well known commentator on Ukrainian conditions: "The Ukrainians are strongly individualist in tendency, setting great store by their homes and farmsteads, which are set on carefully chosen spots amid orchards and beautiful surroundings. The Bolsheviks read in this that the Ukrainians are by nature and instinct opposed to communistic ways of living..." (Lawrence Lawton, in "Fortnightly Review," April, 1934).

To the fanatic, the leopard must change his spots! The Bolshevik intention is to beat their nature out of the Ukrainians.

The American public is acquainted with the further ferocious onslaught of the Bolshevik government upon Ukrainian nationalism, in pursuance of which it has exiled to Siberia and other regions literally hundreds of thousands of Ukrainian nationals, and shot and otherwise murdered innumerable others by "official executions," numbers of these formalities known as "mass executions." We and the citizens of other nations have for long now, been made aware of the desolation brought about in the fertile lands of the Ukraine, the country of a home-loving, educated, competent and industrious people with a community life established for more than a thousand years: and this desolation has been wrought, according to the words of the Bolshevik authorities themselves, because Russia "needs" the country of these people. For their own

purpose of exploitation, to further the scheme which enhances their official power, they appear to regard it as justifiable to wrest the Ukraine from its long-rooted inhabitants at any cost—to the Ukrainians. Which is all merely the historically ancient and familiar imperialistic justification.

Perverted Methods

When an individual human being wants the property of another and even thinks he "needs" it, if he kills this other in order to get it, we make short shrift of him and don't call him pretty names, seek his society and bestow favors on him—unless we are unbalanced convict-petters. If this ambitious and murderous individual further makes up a high-sounding theory justifying, in his view, his perverted methods of acquiring possessions and making of them—in his view, a virtue, we call him quite simply, a lunatic—a homicidal maniac. When he begins seeing himself as a glorified superman beyond all laws of humanity, his psychopathic status appears even more ominous and dangerous.

In an issue of a prominent monthly awhile ago, there appeared a gushing article elaborately setting forth for the world to admire, the methods by which the Bolshevik regime intended to "re-construct nature" for the benefit of its three-ply "Five Year Plan." It was not—it may be mentioned—stated in this article that massacre, torture, exiles uncounted, ruthless confiscation of sustaining necessities of life to the point of imposing famine and death by starvation on whole communities; deliberate, systematic destruction of a long-grown and superior national culture—that of the Ukraine; devastated homes and farmlands in that region; human beings bereft and despairing, their talents and potentialities defeated: it was not stated that all these things were to be included in the bombastically described "re-constructive" plan!

What should we think of our courts if they made no efforts to apprehend murders or restrain homicidal maniacs with neurasthenic delusions about their superman exemption from laws of humanity, mercy and justice?

If there were such institutions as an efficient World Court with a World Police—or in lieu of these, a powerfully universalized world opinion, so accordant as overwhelmingly to bring to bear enlightened edicts as to humanitarian behaviors, on nations as well as on smaller communities, and if such an opinion had been active against the outrages upon humanity conducted by the Bolshevik regime—what then would the Bolshevik authorities have done after they had exiled or tortured and murdered all their "borzhui" intellectuals who knew how to do things, if they had found that other countries prohibited their educated and expert natives from going to aid them? How would they have got their grain, to confiscate which they starved or murdered the Ukrainian agriculturists, if there had been a cordon of protectors rallied by a world sentiment of wrath, to keep them out of their neighbors' fields? Or how would they have succeeded in exportation of this murderously confiscated grain, if all markets had been closed to them?

(To be concluded)

EARLY OLYMPIAD ENTRIES FOR LABOR DAY

Among the earliest communications received in regards to the Olympiad celebration in Philadelphia in conjunction with the Fourth Ukrainian Youth's Congress, sponsored by the Ukrainian Youth's League of North America, there has been a letter from Dr. E. Wachna of Toronto, Canada. He writes that they are intending to send four track men for Labor Day.

What is still more interesting, he states the Ukrainians of Toronto are sponsoring a provincial field day on August 15th. Here's to the success of their games! Dr. Wachna's lines are full of enthusiasm, for he also explains that there are six Ukrainian teams very active in their local softball league. Activity of such a degree is very encouraging and it should set a splendid example for our other Ukrainian localities.

Word has come through the grape-vine channels that the hard working Detroiters are about to try their wings in their first important sport event. The Youth of Detroit are scheduling a local field meet for August 2nd. It seems that Danielson, Dobryden & Co. are out to keep the pace they set last year. With the information that Detroit alone is sending forty people to the Congress, most certainly they will be able to find at least one relay team in their midst, in addition to other bits of talent for the various sport events. The best of luck to their enterprise! Steve Dobryden was among the earliest to issue a call to his local track enthusiasts. Starting early in spring as they did, they certainly should have a formidable team.

Maurice Kuzbyt, athletic manager for the Ukrainian Lions Athletic and Social Club of Passaic, N. J. wrote months ago, that they are going to enter a full team. With all of these teams arriving in Philadelphia for Labor Day, some one is going to have one swell time in this City of Brotherly Love. With the Olympiad only five weeks off, things will be rapidly underway from now on, not only in Philadelphia, but also among these various localities.

Alex Palazey of the Ukrainian Social Club of Trenton, an organization which participated in the First Youth Day of Philadelphia last year, writes that a great deal of enthusiasm was created at last year's affair, and that they will help more in making this year's Olympiad a more remembered one.

These clubs are only a few of those that have signified their intentions to enter the Olympiad. This year's affair is the Ukrainian Open National Championships, and being open to all Youth organizations, let's have the greatest representation possible from such cities as Cleveland, Boston, New York City, Chicago, Newark and all other points, East, South, West and North.

WALTER N. NACHONEY
Chairman—Olympiad Committee
2070 E. Allegheny
Philadelphia, Pa.

To Tania M.
When Harlequin, Columbine called
And felt his soul in her hands
enthralled
He played his lute—his enchanted
lute
To the night, to the moon, to the
moonbeams mute.
Columbine and Harlequin did
not recall
Harlequin felt no sorrow, nor the
soul's gall
He played his lute—his enchanted
lute
To the night, to the moon, to the
moonbeams mute.

M. M.

NEW YORK, N. Y.
ATTENTION! — FESTIVAL-PICNIC
given by Ukrainian United Hetman
Org. 5th Div. N. Y. SUNDAY, JULY
26th, 1936, a Belvedere Park, North
Beach, L. I. N. Y. Park opens at
10 A. M. Admission 50c. First class
music will be played at the Park Hall.
Come all and enjoy yourself. 172

MICHAEL KOTSUBINSKY

(Concluded from p. 3)

habits of the people. Such portrayal appeared to him meaningless. Such literature was but "fiction with stuffing." Such literature portrayed merely the outward man. A good literature should probe into the thoughts and feelings of the people, deep into the soul, to the very bottom, bringing to light those thoughts and feelings which were hidden from the eyes of an average man.

He studied various foreign writers and convinced himself that they had long ago arrived at the same conclusions. What is more, they have carried them into practice. Kotsiubinsky did likewise. He began to observe the man of Ukraine as he lives, feels and reacts amidst the Ukrainian glorious nature, amidst the peculiar conditions of society. What influence has that nature upon the man? No Ukrainian writer could equal him in portrayal of the Ukrainian in the Ukrainian nature. His prose is poetic and he was a poet of nature. And the highest expression of his artistry was his "Shadows of Forgotten Forefathers," a long short story from the life of the Ukrainian mountaineers, Hutsuls.

In many of his stories he touches upon the social side of human existence. He knew how to portray with equal skill the social interests of a provincial town and the life of intellectuals, the love-adventures of Crimean Greeks and tragedies of Bessarabian Rumanians, but most of all he liked to probe the feelings of the peasants. In another long short story of his, entitled "Fata Morgana," he tries to catch within a small frame a tremendous picture of the social upheaval of the land-hungry peasantry.

Kotsiubinsky is dead. But his art is still alive among the Ukrainian people. And the translations of his works into foreign languages, so far still few in number, give ample proof that his work will soon become the property of the world, and the name and personality of Kotsiubinsky will pass among the number of charming people known to all humanity.

er.

A DREAM

As I lay
Upon a heap of microscopic stone
Absorbing ultra-violet rays,
My mind goes back
To a mother's story of home,
Ukraine.

The Legend:

Thrift and economy, come first.
(as it were) Boots, boots, boots,
Very expensive.
Yet—very durable.
(but the story goes)
To the market we shall go,
Hand in hand, hand in hand.
Yes, boots in hand
And soles of feet upon the sand.
Tanned by exposure,
Roughened by use,
Yet, economy, thrift, comes first.

Chorus:

We're not primitive;
We're just thoughtful,
For freedom of foot,
Is freedom of sole.

AT THE DANCE

Soft, simmering glows,
Sweet silvery strains
Thru my mind, blood and arteries
flow,
Since the time we met at the
dance.
Alive was I...
But where, O, where were you?
Self-concerned, self-implied,
I told; I narrated; I explained;
I defined.
But wasted all my time,
For in return received but not
a line.
So, what more could I do
But remind this of you.
CHARLES KOVEAL.