

UKRAINIAN WEEKLY

Supplement to the SVOBODA, Ukrainian Daily

Published by the Junior Department of the Ukrainian National Association

No. 38

JERSEY CITY, N. J., SATURDAY, SEPTEMBER 19, 1936

VOL. IV

UKRAINIAN NATIONAL ASSOCIATION YOUTH BRANCH FORMED IN CARNEGIE, PA.

The youth branches of the Ukrainian National Association are steadily increasing in number. The latest arrival is that of Carnegie, Pa. It was formed at meeting held there September 13th last, at which 20 young Ukrainian-Americans, between the ages of 16 to 26, signed an application for membership in the Ukrainian National Association, and elected the following officers: Walter Patross, President; Mary Mykita, Treas.; and Catherine Haluschak, Secretary. The meeting was presided by Rev. Kucher. Mr. V. Malevich, Vice-President of the U.N.A., addressed the assembled youth on the subject of the significance of the U.N.A. to the Ukrainian-American youth.

REGISTRATION THIS WEEK AT COLUMBIA FOR UKRAINIAN COURSE

Registration opens today and lasts until September 26th for the course in advanced Ukrainian, entering its second year at Columbia University in New York City. The course will be given every Friday, beginning September 25th, from 7 to 8:40 P. M., in Room 310 of the Business Hall (north-east corner of Broadway and 116th Street). The tuition is \$42.50 per semester, payable in advance or in two installments. Graduate students working for credit will receive 3 points per semester, 6 in all for the entire course. The course is open to all, however, credit or non-credit students. The latter have until October 3rd to register. The sole qualification for non-credit students is that they must be over 16 years of age and have the ability to understand the Ukrainian language when it is spoken to them. The course will be conducted in Ukrainian, with explanations in English when necessary, by Mr. Joseph Stetkewicz, instructor. For further information write to Ukrainian University Society, 341 E. 17th St., New York City.

NEW YOUTH PUBLICATION

"The Trident," a 16 page "national magazine for the Ukrainian youth," published by the Young Ukrainian Nationalists of America (Editorial and Publication Offices: 625 N. Hamlin Ave., Chicago, Ill.) made its initial appearance early this month, containing articles on "General Kurmanovich," and "The Ukrainian Youth's Problem," a section devoted to world events, another to sports, pages on First Aid, recipes, and humor, etc. The magazine has a fine format and is written in a spirited vein. Its editor is Walter Didyk; manager — John Sawchyn.

STORY BY UKRAINIAN YOUTH IN "ESQUIRE"

September's issue of "Esquire"—the magazine for men—contains a short story, "When We Get Married," by S. Kryvicky, whom "Esquire" describes as "American-Ukrainian, twenty-five years old. His home is in Detroit. He says, 'I spend my days at this type-

4TH YOUTH'S CONGRESS — A STIMULUS

Even the most casual observer could not help realizing that the recently-conducted 4th Ukrainian Youth's Congress of America, held in Philadelphia over the Labor Day week-end, represented the pinnacle of all Ukrainian-American youth manifestations held thus far. The number of its participants, their nationwide representative character, the manner in which they posed and discussed the various problems confronting them, all these factors and others as well converged to make this congress a shining example of what youth initiative, energy, and self-sacrifice can achieve when the will is there. The Ukrainian Youth's League of North America, under whose auspices this, the fourth of its kind, congress was held, can well be proud of its achievement.

Besides this aspect, however, the congress disclosed to the careful observer many significant facts true of our Ukrainian-American youth today.

Among the more important of them is that—today there can be found among the younger generation of Ukrainian-Americans a rising crop of individuals who can well be entrusted with adult tasks. And we are happy to state that these individuals are not of that well known flash-in-the-pan variety that spring apparently out of nowhere, agitate themselves in a most attention-drawing manner, and then disappear as suddenly as they appeared—"unwept, unhonored, and unsung"; but rather they are those who have been connected with the Ukrainian-American youth movement, in both its local and national phases, for years, and who by steady conscientious work and self-sacrifices have advanced it to the point where today it is rapidly becoming an effective force in Ukrainian-American life. In this work, it is worth noting too, they have gained a practical experience that usually is not associated with youth, and that should prove to be of considerable benefit not only to Ukrainian-American life but to themselves in other fields as well.

A second significant fact the congress disclosed is that our Ukrainian-American youth today has a far better grasp of the problems and realities confronting it than it did, let us say, three years ago at the First Ukrainian Youth's Congress, held in Chicago. Then there was a maximum of high-sounding but vague phrases, and a minimum of realism. That, of course, was to be expected at such an early stage. But hardly any one expected that such progress would be made as demonstrated at the Philadelphia congress, where there was a minimum of high-sounding phrases and a maximum of realism, and yet where high idealism was the very bedrock of all deliberations. And this progress is very important, for upon the ability of our youth to grasp and master the problems facing them depends not only their future group life but the amount and quality of service they can render to both America and Ukraine.

In this connection it is worth noting that there was no lack of discussion at the congress on these problems. It was indeed a happy sight to see the delegates rising to their feet and without any visible signs of self-consciousness express their views clearly and forcibly. That is as it should be, for that is the purpose of any congress. It becomes evident, however, that if these UYL-NA congresses continue to attract the numbers they do, they will have to be divided into several sections, or else they will become too unwieldy to permit broad discussion.

Finally, a striking feature of the congress was the tacit opinion prevailing among the delegates that cooperation between the youth and the older generation was most desirable, and that no real obstacles existed to prevent such cooperation. This fact is indeed cheering at a time when such cooperation is most needed.

The Fourth Ukrainian Youth's Congress can truly be considered a great event in Ukrainian-American youth history, and a good stimulus to the present Ukrainian-American youth activities.

YOUTH TODAY

THE SCHOOL OF TOMORROW

"A novel forward-looking suggestion has been made by the Division of Education of New York University for our World's Fair educational exhibit,"—writes "The New York Times." "It is not to be a collection of lifeless charts and graphs, specimens of children's handwriting and drawing, examples of products of manual-training classes, etc. Schools are to be seen in the action and reaction of living teachers and pupils. The dramatic story of American education will be told in advance by moving sound-pictures. Then by the use of such modern services as 'one-way glass,' sound-proofing and sound-amplification, visitors will be enabled to see and hear what is going on in classrooms, shops, auditorium, clubrooms, nursery school, without being themselves observed by teachers or pupils."

VALUE OF IDEALS

The danger of forgetting our ideals and aspirations as we grow older was emphasized by the Rev. Samuel Mercer, Professor of Trinity College, University of Toronto, in his sermon, the other Sunday, preached at a New York church.

"The young," he said, "need to be reminded that they have growing aspirations and the old that these aspirations sometimes fail and need to be renewed. We all have a greater purpose in life. We want to do and be something worth while. If we are to have a complete life we should pursue that aspiration."

NEW FACILITIES OUTLETS FOR YOUTH'S ENERGIES

Victor H. Bernstein writes in "The New York Times," Sunday, August 31, on the vast expansion of recreation facilities giving new outlets for youth's energies.

"The opening of new playgrounds, sports fields, swimming pools and recreational culture centers have become ordinary occurrences on both sides of the Atlantic," he writes. "Recreational facilities have more than doubled in the United States during the last ten years. Recreation boards, commissions or bureaus have become integral parts of our pattern of government. Increasingly these bodies have been broadening their responsibilities and are functioning now not only for children but for adult groups of widely diversified interests."

writer and nights among flying flywheels, whining belts, and silver cylinders that spin so swiftly they appear stationary. I am unmarried. Uneducated in most spots. And I will walk nearly half a block to join any kind of an argument."

(Today's Ukrainian Weekly, including Pen Pal Column, is included in the Svboda.)

IVAN FRANKO

By S. S.

(18)

The third and final part of Franko's poem "Death of Cain" tells of the new peace of mind that Cain finally achieved, of his travels through the world in order to preach that which had given him peace and understanding, and finally, his death at the hands of an old blind man.

In this part Cain pities humanity, because:

„Оце мізерне
знання, котре мов іскорку хоронять,
і роздують, — що їм з нього? Тьма
і загадка сидить при нім на стражі.
А ту дорогу, що веде до серця,
до широкі любови — другий вітр
загородив — химера біотроїриза,
котра манить і найяснішу правду
у правді, у ману пуску зміниє.

This understanding of the tragedy of the human soul leads Cain, the first murderer, to preach a newly-discovered truth:

О люди, діти, внуки, спротиві!
Покіньте плавати по страді раю!
Я вам його несу! Несу ту мудрість,
котра поможе вам його здобути,
у власні серцях рай новий створити.

He approaches a village, and there is killed by an arrow shot by the old blind man, who in the poem is intended to personify the blind, unreasoning mob spirit that destroys all those who would aid mankind find itself and its happiness.

And thus ends this poem, this symbolical picture of the struggle of mankind to gain knowledge, of its longing for happiness, of its doubts and despairs, and of its final emergence upon the road that leads to real progress and happiness.

Franko's Third Imprisonment

The same year that Franko wrote "Death of Cain" he was imprisoned for the third time. This happened just before the elections. In order to discourage the peasantry from voting for any radical elements, the authorities jailed every one of such radicals upon whom they could lay their hands, including Franko, and even a

group of visiting Ukrainian students from Kiev. None of the imprisoned were apprised of the charges against them. Naturally, the Polish authorities did their best to find some charges and towards that end conducted various investigations, but their efforts were fruitless, and after three months in jail Franko and the others were released.

"Prison Sonnets"

It was during this imprisonment that Franko wrote the cycle of "Prison Sonnets," which vividly portray the conditions of prison life. One such verse runs as follows:

Встаю раненько, жиденько-гарненько,
вобрамлю і стелю ліжко в мнї,
пшечком казно метемо чистенько,
тоді давай ходити, ходити, ходити.
Шість кроків там і шість назад—досять,
щоб не крутився світ, та трьом тіленько:
то два нас ходить, а один сидить, —
той встане—з нас один сідає смарненько.

"Jewish Melodies"

In 1889 Franko also completed his cycle of poems dealing with Jewish life, known as "Jewish Melodies." By it he showed him-

self to be the first Galician Ukrainian writer who really made an effort to understand the Jews. Up to that time the Jew in Ukrainian literature, as well as in popular conception, was the tavern keeper, who together with the grasping land lords kept the poor Ukrainian peasant in perpetual poverty. And there was good reason for this conception. This type was familiar to Franko too, and he portrayed it in some of his leading works. Yet he knew too that there was a class of Jews which was being exploited and which suffered as much as the most oppressed peasants. It is upon the life and hardships of this class that his "Jewish Melodies" are based. One of these poems, "Surka," tells of a Jewish mother:

Однако вік мій минає,
як та вода по болоті
без шаста, радощів жадна!
І вмру і знати не буду
того, чим тішається дитина,
а там, у небі, безшлюбним
не має вступу, ні чести.
Нехай же буде й у мене
дитя малесеньке! —

(To be continued)

SHADOWS OF FORGOTTEN ANCESTORS

(Continued) By MICHAEL KOTSIUBINSKY

(Translated by S. S.)

(8)

Mikola was stricken ill—and Ivan had to mind the fire at night. It was not an easy task, as he had to continually fight against overpowering drowsiness. Opposite him, lying on a bench set against the wall of the hut, snored the chief herder. In one corner, where shadows danced fitfully, Mikola groaned in pain. From the boiling water in the blackened kettle whitish vapor gently rose and mingling with the smoke from the fire escaped through the cracks in the roof. Now and then a sudden gust of wind penetrated the hut, causing the glowing fire to flare brightly; which helped Ivan to keep awake. To make sure of this, he kept his eyes glued to the fire. God only knows what would happen if he fell asleep and permitted the fire to die out. Images of various dire happenings floated through his mind at the thought of such possibility. Gradually they changed to blank spots that danced before his eyes. Round and round these spots danced; until they formed one whirling black mass with a vortex in its center. A pin point of light appeared in this vortex, and before his eyes it grew larger and larger, disclosing to view a vista of green meadowland. Trodding lightly over it was—Marichka. She turned towards him, and seeing him threw her rake to the ground and stretched her arms to him appealingly. With a gasp of gladness Ivan leaped towards her. Just as he was about to feel her soft, lovely body pressed against him, a huge bear lumbered out of the forest and with a terrifying roar descended upon them and the sheep. The latter, panic-stricken, rushed wildly between him and Marichka, separating them. With a jerk Ivan woke up. His muscles tensed themselves for a leap to his feet, when suddenly he realized that it was all a dream. He shook his head puzzledly. What did it mean? Glancing at the chief herder he noticed he was still snoring away, while Mikola in the corner was whimpering to himself. Ivan let out a deep sigh. If only he could be back with his Marichka again. Who knows, maybe at this very mo-

ment she was calling to him. He felt a strange sense of foreboding. To rid himself of it, he rose and opening the door carefully, so as not to disturb the others, stepped outside.

A vast stillness and refreshing coolness swept over him. From the corrals came the soft breathing of sheep and cows. Here and there gleamed watch fires. A sudden swift patter of feet, and several sheep dogs surrounded him, stretching their bodies cramped from lying down, and pressing themselves affectionately against his legs. He patted them absentmindedly, his eyes roaming about him. In the distance, towering over the downs, he could dimly see the peaks looming darkly in the night air. Up above him spread the vast heavens, veritable downs of the sky, upon whose surface white starlets grazed in clusters and droves. For a moment his senses reeled at the thought of the immensity of nature, and he felt like an intruder in this mighty amphitheatre. A great sense of loneliness crept over him. What was he doing here in these strange domains. His place was far down below, where steams splashed and gurgled as they leaped over rocks, where people lived, loved, laughed, played, and sorrowed. An intense longing to be among them choked his breath. He looked about him wildly, as if in search of some means of escape from this oppressive stillness. Finally he could endure it no longer. A half-gasping cry broke from him and then with a wild shout he started running into the downs, accompanied by the barking of the dogs and bleating of sheep, startled by his outcries. Echoes of all these sudden sounds rained down upon him from all sides, and the resulting bedlam brought him to his senses. Breathing heavily he slowly retraced his footsteps back to the hut, leaving behind him an onrushing stillness that silenced all sound.

Yet his sense of loneliness did not leave him. If only the sun would rise and dissipate it, if only he could hear the joyful rushing of cascading waters,

WHITHER YOUTH?

"There comes a time to everyone when he must pause in his headlong rush through life and ask himself: whither am I going?" Thus begins an instructive booklet published recently by the Ukrainian National Association under the title "To Our Youth."

The book has for its purpose to assist young Ukrainian-Americans to orient themselves in the far-reaching changes which American life and its Ukrainian phase are undergoing. These changes may be described as the change of generations: the older generation are retiring, leaving the field of action to the young generation. What part are the young going to take in shaping the new life? What new form, if any, are they going to give to it? Or will they, perhaps, go even further than that, and change the very contents?

To answer such profound questions, the book must delve deep into the past of the Ukrainian immigration to America, to examine the causes of that immigration and then the processes by which the Ukrainian immigrants to the United States attained their purposes, and incidentally adapted themselves to their new surroundings. They came to the American shores with a considerable cultural heritage, and this they used to develop an im-

posing number of cultural institutions, churches, societies, choruses, libraries, national homes, and the like. They have taken an advantage of American freedom and democracy to enrich themselves materially and spiritually. Taking into consideration all the relevant circumstances, there is indeed an imposing record of which could be proud both they themselves and their offspring.

They had come once to these shores expecting to stay here only a short time, expecting to return to their beloved fatherland. For various reasons they remained here forever. One of the chief reasons, perhaps, of their staying here forever is their desire to give their children a better chance for advancement, material and spiritual, than is offered now in their land of their origin, due to the political oppressions. Having decided to remain here and to die, they are now beset with a great worry, the greatest worry of their mind: what will become of their institutions? Will their children carry on their work? the work of their fathers?

Of course, if such question were asked of our youth directly, they would answer it in the affirmative. There is will to continue the fathers' work. But is that enough?

(Concluded p. 4)

laughter, human voices. Again he began losing control of himself, feeling his whole being carried remorsefully into the depths of some strange, inexplicable sorrow. His head whirled. Suddenly all feeling left him. A voice broke the stillness: "Ivan-e! Ivan-e!"

Why, that was Marichka's voice! Yes, of course! "Marichka! Marichka! Where are you!" he cried joyfully, running blindly in the direction from which the voice had seemed to come. But no reply. He stopped and held his breath to hear better. All was still. Slowly his pent-up breath began to escape him, when suddenly again he heard: "Ivan-e! Ivan-e!"

There was something so strange about this voice that Ivan grew frightened. What was she doing here? And at this time of the night! Perhaps all this was but

an hallucination. What should he do. And then—again came the cry: "Ivan-e!" It seemed to be just ahead of him. He lunged towards it, and stopped just in time—at the brink of a chasm. Cold sweat broke over him and he felt it trickling down his body. Now he knew. It wasn't Marichka's voice, but that of some forest dryad that was leading him to his doom. His mother had often told of such happenings, of sheep herders being found mangled and dead on the rocks. He breathed a sigh of relief and wiped the sweat off his face. Crossing himself and apprehensively looking back over his shoulder every few steps, he returned to the hut. Far on the horizon a faint glimmer of light appeared, heralding a new day.

Ah, he must hurry and prepare breakfast for the herders.

(To be continued)

"CONTROLLING" YOUTH

A Reply to Burma

If I had any doubts about the impartiality of the *Ukrainian Weekly* towards its contributors, they have disappeared since I read in its last issue Burma-Capelin's article on "Immigrant Control and Second Generation Organizations," for, in my opinion, this article is a direct slap against the older generation that makes possible its publication and against the younger generation whose organ it is. And I admire this impartiality all the more because this slap, in my opinion, is indefensible, and because it seems to indicate that Burma-Capelin is quite removed from the realities of Ukrainian-American life, in both its older and younger generation phases; otherwise he could never have written the article in the manner he did.

From beginning to end the article strikes me as being artificial in tone. Instead of being fashioned around concrete examples, it is based entirely upon suppositions. Beginning with an unsubstantiated premise that the older generation organizations control the youth organizations, it flits lightly from one unsubstantiated conclusion to another, not once pausing to prove any particular point.

For example, the basis of the entire article is that the older

generation organizations control the youth organizations. Surely, that is a grave charge and should have some proof attached, at least in form of Burma's own personal experience in the matter. But does Burma do so? Does it perhaps occur to him that there may be some who disagree with him on this point? Not at all. Burma merely states that such control does exist and then proceeds in a very hypothetical manner to show the reasons for it and its effects. And as for the word "control," the crux of the whole charge. What does he mean by it? What forms does it assume? None of these vital questions, upon which his entire case hinges, does Burma even attempt to answer. How, then, can any one give credence to his statements. How can I believe him, especially when I know it to be a fact that such an outstanding youth organization as the Ukrainian Youth's League of North America has not been directed, restrained, or governed (in the ordinary sense of "control") by any older organization whatsoever, and when I know the same is true of numerous local youth organizations as well. If he has observed differently, he should state so, giving particulars. He is making the charge, and upon him rests the burden of proof.

Further on in the article, Burma deplores the meagerness of finances and leadership among the youth. Since when and where has it been otherwise with youth?

He states, however, that there are some among the younger generation who have these resources, but that most of them have forsaken Ukrainian-American life, and therefore the youth "is left at the mercy" of the older generation organizations.

Well, perhaps it is true that this group that forsook Ukrainian-American life has financial resources. But what makes Burma endow it with those qualities of leadership that would aid our youth in organizing itself and solving its problems? Because the members of this group have been successful in their life careers? Does such success make leaders of them? Can he point out to me examples among this group who have become leaders in their "American" circles? I, personally, don't know of any.

It is rather peculiar that in considering the leadership material for our youth Burma ignores entirely those individuals who have been at the head of the present Ukrainian-American youth movement from its very start, who have sacrificed their time, money and energies in behalf of this movement, who have directed the various youth manifestations of all sorts (as, for example, the last

UYL-NA Congress and Olympiad), and who have directed this movement to the point where today it is becoming a definite force in Ukrainian-American life. Why ignore them completely and yet waste a sigh of regret over those who remain aloof of Ukrainian-American life? Is it perhaps because Burma has little regard for the progress the Ukrainian-American youth movement has made thus far; he does mention in one spot that the youth have not achieved "anything more than volatile speech-making or paper publicity." And yet, how he can can thus characterize our youth's progress is beyond me, in the face of overwhelming evidence on all sides, in both national and local life, to the contrary. Honestly, I am quite amazed at such unfamiliarity with reality. The only excuse that I can find for Burma is that he must have had some particularly unfortunate experiences which gave him this so pessimistic outlook upon youth and the older generation. I can only advise him to broaden the horizon of his experiences and observations in the field of Ukrainian-American life.

There are a number of other unsubstantiated points in Burma's article with which I wish to take issue, but I shall do so in another article, hoping, in the meanwhile, to read the opinions of others in this matter.

ANTIN SEDYAHA.

POTPOURRI

By BURMA-CAPELIN

(10)

CAN ONE BE A GOOD UKRAINIAN AND A GOOD AMERICAN AT THE SAME TIME?

The expression "You can be a good Ukrainian and a good American at one and the same time" is very often addressed to the second generation. And in most cases, even though sounding almost metaphysical, the second generation boy or girl accept it as a capsule containing nothing but truth, though actually he or she may understand it no more than Einsteinian "relativity." This is not surprising, for really, in the nature of things the one is exclusive of the other. We would not think a moment that a Chinaman can be a good Chinaman and a good American at one and the same time. This example, though far-fetched and analogical, will serve to "drive home," however, the fact that there are many possible interpretations of such an expression as the one given above.

When the nationalist leader, for example, admonishes young people that they can be "good Ukrainians as well as good Americans" he recognizes implicitly that they cannot be Ukrainians (whatever his interpretation of this may be) only. But there is a hope, as it were, that they remain conscious of their national descent, have a pride in their ancestry, and maintain Ukrainian associations, perhaps, more specifically, support by membership and otherwise either immigrant organizations or immigrant-sponsored "Youth" organizations. This is not necessarily in the nature of a Messianic hope—impossible of fulfillment; it is, to a degree, practicable without sacrificing unduly the prime interest of the second generation—that of contact with Americans.

But all too often the nationalist has not such a realistic grasp of the situation and the prime necessities of the second generation. In the expression "good Ukrainian and good American" there is wrapped up an actual lingering hope that the second generation here resist "the mania of Americanization," for the purpose of becoming crusaders for,

and later actual architects in, the fashioning of the Ukrainian state abroad. This hope rests on two fallacies: One, that living in America and hoping to be Ukrainians they can be such, and, secondly, that they can be of significant help in the struggle abroad. These, I maintain, are tenuous assumptions for which no proof has ever been advanced and hence they do not require rebuttal.

If by "good Ukrainian" and "good American" the reference is to the culture—the group ways of living—of the people then, manifestly, one cannot be a good Ukrainian and a good American at the same time, for it is these very ways of living which characterize the group as being one or the other; being good, in either sense, means conforming entirely to the detailed culture patterns of the respective group. I might add that from the standpoint of culture the second generation individual may be anywhere between a mixture of Ukrainian and American and a more or less complete American. In the cultural sense the expression I am analyzing is a myth; one cannot be a good Ukrainian and a good American at the same time.

But there is still another interpretation of this. Often the expression refers to nothing more than, in popular parlance, being "law-abiding." But the fact that a Ukrainian can conform to American laws as well as anyone else is so patently evident that, if the expression is used in this sense, it is quite superfluous.

There is, finally, another sense in which this expression carries a lot of truth, though popularly, it is never interpreted that way. I refer to this: Unless one's adoption (mostly unconscious) of American ways is gradual the individual is likely to throw overboard his conduct to make him moral (conforming group ways) without having substituted anything ef-

fective in their stead; such a person would be demoralized.

Let us develop this in some detail. An individual is born with certain basic organic or biological urges; the two most fundamental ones being hunger and sex. But even these urges are not what are often termed instincts; an instinct presupposes the existence of a specific urge which is invariably satisfied in but one way. For example, if man was born so that everywhere he ate peas or some other one substance we would then be justified in saying that man had a pea-eating instinct. But, as is common knowledge, the ways in which man's hunger drive, for example, is satisfied are numerous and varied. Hence it is not correct to speak of a hunger instinct. An instinct, put in another way, is specific, definite reaction, biologically determined, to a specific stimulus. The knee-jerk, for example, fits this definition; it is entirely involuntary; strike a little below the knee-cap (stimulus) and the foot jerks (reaction).

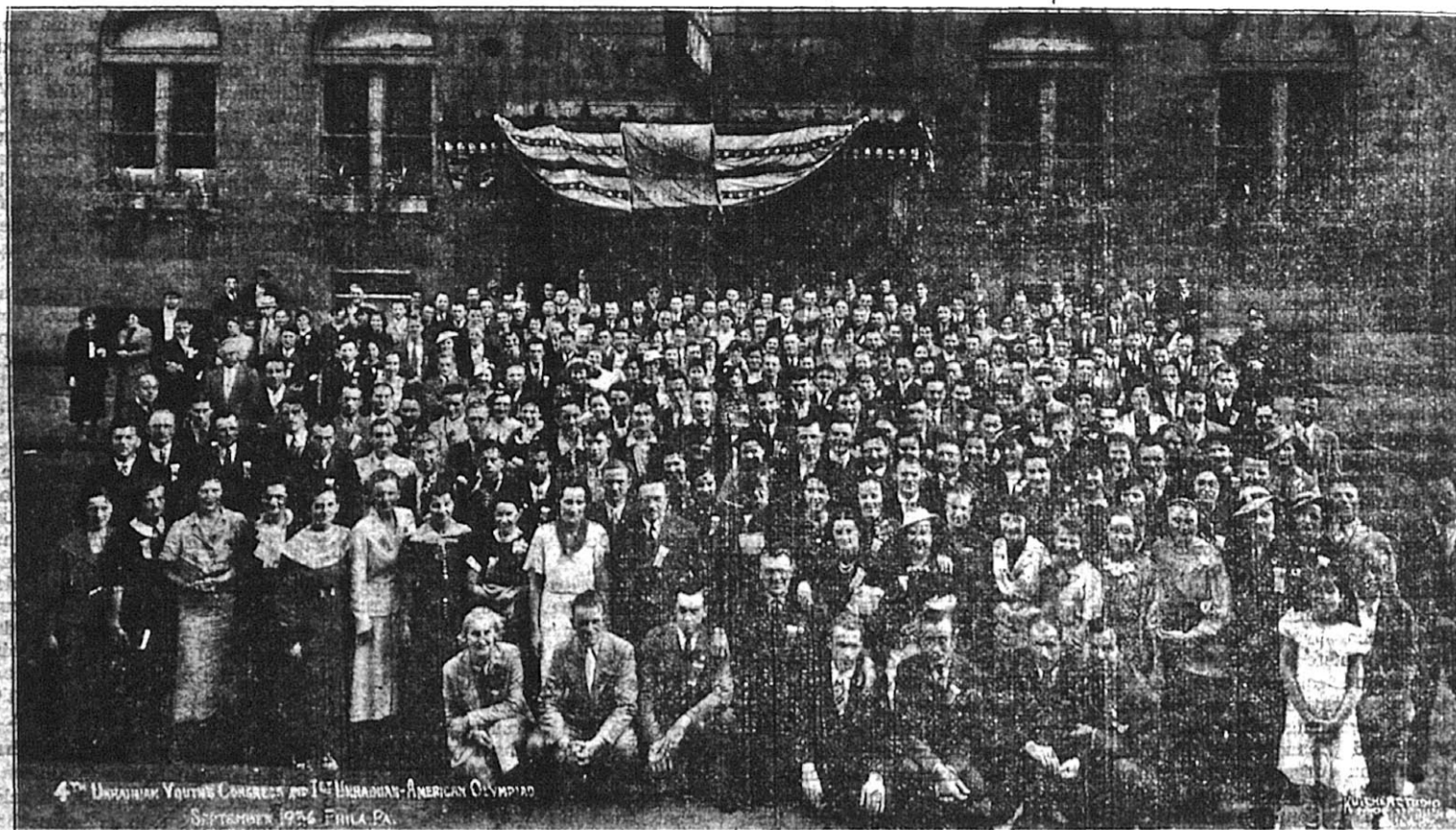
Hunger and sex, then, we call basic drives; they are universal and must be satisfied; they are not instincts, however; for there is no absolute specific, biological determination as to the varied ways in which they may manifest themselves. In other words, whatever other basic biological drives man possesses, the particular ways in which they are satisfied are conditioned by one's associations, they are learnt, or acquired, and this learning comes through the groups in which one is most intimately or primarily associated with.

The family is the fundamental social group; it is the cradle of human nature. Next after the family comes the play group, the neighborhood, etc. It is in these groups that the individual first obtains his definitions of various situations; in other words, the ways in which an individual may satisfy his fundamental desires defined to him through the family and similar intimate groups. Behaving according to the standards of these groups makes him moral.

It is quite evident that the second generation Ukrainian boy or girl, through the near-universal fact that one is first inducted into family, has his or her behavior defined primarily according to the views of the parents. To that extent he or she is Ukrainian; one possesses certain ways of behaving, in some respect peculiar to Ukrainians. It is these ways of living—or culture, because they are group ways, which define the individual's behavior or control him.

If, for any reason, the individual discards these group norms of conduct he is "lost," "at sea"—as we say. He is not sure how to behave and is likely to behave in erratic, non-approved ways. This will happen if the change from the norms of conduct of one group to those of another is very rapid, because our ways of living, rooted eventually in habit, are not matters which can be changed rapidly. If the change is rapid, it is also most likely superficial; the individual may adopt the forms of conduct of another group without their meaning.

Specifically, in connection with the second generation: The individual may openly flout Ukrainian customs, declare himself "emancipated," "Americanized." Whether this change is deliberate or not, if it is rapid, it will mean that for a period the individual will not be under the control of either Ukrainian or American ways, in which case he is demoralized. While it is true, that granting various conditions, the second generation eventually becomes Americanized, it is, at the same time true that if this change is too rapid it is bound to entail personal disorganization or demoralization. The most healthy situation for the individual is a respect for Ukrainian ways, and only a gradual absorption of American culture. In this sense, it may be truly said that one cannot be either a good Ukrainian or a good American without being both. But this describes more or less a process, a changing not a static situation.



FOURTH UKRAINIAN YOUTH'S CONGRESS
of the Ukrainian Youth's League of North America. — Philadelphia, Pa. — September 5 and 6, 1936.

RAMBLINGS OF A WORD-HUNTER

A PROGRESS IN TRANSLITERATION

I noticed in the Ukrainian magazine "Наша культура," Lviv, April 1926, that the well-known German publication of Slavonic studies, "Zeitschrift fuer Slavische Philologie," has published in its issue No. 12, of 1935, an article by D. Chyzevsky on Skovoroda, the Ukrainian philosopher of the 18th century.

I also notice that the Ukrainian names in that article are transcribed from the Ukrainian alphabet into the Latin in accordance with the Czech usage.

If one takes into consideration that this transliteration is used in a German magazine in spite of the fact that the Germans usually used their own transliteration, this fact would point to the tendency towards a unified system of transliterating into the Latin alphabet the words of those Slavic languages that use the Slavonic script.

The need of unification is indeed appalling. And not only in writings on Ukraine and Ukrainians, but even in writings on Russian topics, where due to an older interest in them one could expect some unity in spelling. However, we can see that The International Encyclopedia in its articles on Russian language and literature transcribes the same sound now one way and again another way: Chekhov and Gonteharov, Sobolevski and Dostoyevsky, Dostoyevsky and Griboedov, Alexandroff and Lermontov, and so on.

If all those who are often called upon to transliterate Slavic characters into Latin could be prevailed to use the Czech alphabet, a great deal of confusion in transliteration could be avoided, and with it a great deal of confusion in the pronunciation of Slavic words by Americans.

"FREEDOM OF THE SEAS"

Addressing the Veterans of Foreign Wars at Denver, Colorado, Major General Smedley D. Butler, retired, said that "freedom of the

seas" was nothing more than theory that patriotic youths of the United States should pay with their lives to protect shipping "that only enriches war hucksters."

What the General was evidently trying to do for the Veterans was to translate the abstract term "freedom of the seas" into a concrete conception. The phrase about "the freedom of the seas" is beautiful one, but abstract, and as every abstract phrase, it is capable of "passing nonsense for sense, imagination for fact, gesture for profundity, and preciousness for art," to use the expressions of Prof. H. R. Huse. There is no safeguard against such dangers than translation of the abstract term into a concrete term. Once you have done this, the magic of the phrase disappears: you know what is meant by the phrase in the terms of things you could see, hear, or touch. And once one knows that one may accept it, or reject it, whatever one does, one does it with eyes open.

ONE OF THE MANY

In a passage of his novelette "Shadows of Forgotten Ancestors," Michael Kotsiubinsky describes in the following manner the wind blowing into the shepherd's hut:

"Часом нечистий дихне у діру і тоді дим з силою буха та гризе очи..."

It is evident that the writer, speaking from the standpoint of the characters of his story, alludes to the wind as to the "foul fiend," the devil. This is in accordance with current conception of the Ukrainian mountaineers in Hutsulschyna, and of the people in other regions, as Ivan Franko, in his article on folk-beliefs in Pidhiria, quotes a superstition that, during a thunderstorm, when the wind raises dust, one should not walk in the middle of the road but on the side of the road since "he," i. e. the devil, is flying in the middle of the road.

UKRAINIAN LITERATURE

Much of Beauty Came from Pens of Loyal Borderland Patriots

In hand is a "Brief Survey of Ukrainian Literature," by Arthur Prudden Coleman, M. A., Ph. D., professor in the department of east European languages, Columbia University, who is son of Mr. and Mrs. Michael Coleman, of Hale's orchards. Just off the press, this concise and interesting book is expected to be as well received as his previous works on east European literature, history and poetry on which he is authority after years of study both here and in the sections about which he writes.

This was first presented by Dr. Coleman at the Evening of Ukrainian Literature, held in Schermerhorn hall, Columbia University, Nov. 22, 1935. This address was given in conjunction with one on Taras Shevchenko by Clarence Augustus Manning, assistant professor of east European languages at Columbia, who, also read excerpts from his translation of the poet's "Haydamaki."

Whether or not readers of these columns have ever been interested in the Ukraine, they cannot help being intrigued by Dr. Coleman's work, should they ever secure a copy. The versifications

When coming across such superstitions in the reading of the works by a Ukrainian writer, the that such superstitions are a peculiarity of the Ukrainian people. Sir Richard Paget, one of leading English linguists, however, at a recent congress of British linguists, however, at a recent congress of British linguists sets us right on that point, saying:

"Human speech is still primitive. The code of spoken symbols for thoughts is full of relics of barbarism, taboos, pedantry, fetishes of grammar and word magic. These hold all languages back and prevent rational development."

Who speaks of the superstitions of other peoples, implying by this that his people have none, resembles the man who thinks that the people of other dialects have each his accent, but the people of his dialect have none. er.

of all selections are by Marion Moore Coleman, his wife, who collaborated with him in the translation of Antoni Malczewski's "Marya," a tale of Ukraine, published in 1935, and which undoubtedly a number of Seymourites of Ukrainian birth or descent have enjoyed since that time.

(Excerpt from the Ansonia Sentinel, July, 1936, Ansonia, Conn.)

WHITHER, YOUTH?

(Continued from page 2)

Do the youth really carry out the work of their fathers? If not, why not? What is lacking to make this decision effective?

The book plunges into a discussion of the various methods by which the youth can take advantage of the already established Ukrainian organizations, generally, and of the largest and richest of them, the Ukrainian National Association. This organization is the richest not only in material possessions but in its cultural traditions and spiritual facilities.

To this interesting, one may say, arresting discussion is added a Manual of the Ukrainian National Association, which gives clear, concise, and yet complete informations on the objects, methods of organization and management of the greatest Ukrainian fraternal benefit order. The book ought to be read by every Ukrainian-American young man and woman, and remain forever in their reference library.

er.

NEW YORK CITY.

The Ukrainian Civic Center invites you to its "GET-ACQUAINTED EVENING" on TUESDAY, SEPTEMBER 29, 1936 at the International Institute, 344 E. 17th Street. Games, singing, lots of fun and good refreshments. Admission 25¢. Commencement at 8:00 P. M. 219,25

NEW YORK CITY.

JUBILEE ANNIVERSARY DANCE sponsored by AMERUKS CLUB, to be held at Webster Hall, 119 E. 11th St., New York City, SATURDAY, EVENING, SEPTEMBER 26, 1936, featuring 3 orchestras. Polka Contest. Admission (including tax) 60¢. 219,25