UKRAINIAN WEEKLY

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YOUTH TODAY

ISN'T PROHIBITION OVER?

Fourteen students were suspended by the superintendent of the high school at Sycamore, Illinois, for "spiking" lemonade at the school party.

Faculty chaperons at the benefit dance in the school gymnasium became suspicious when a score of students displayed more than their customary exuberance. An investigation followed, which disclosed that the innocuous lemonade had been fortified. The superintendent, suspending the students, announced they would be reinstated only if they apologized.

RADIO IN THE SERVICE OF CLASSROOM

A radio in every classroom in the New York City public school system was advocated by Dr. Joseph M. Sheehan, Associate Superintendent of Schools.

Through the use of the radio, he said, school work could be made more exciting and vital for both pupils and teachers.

HOW MANY EDITORS NEEDED?

Two thousand school journalists attended the thirteenth annual convention of the Columbia Scholastic Press Association, held recently in New York City. Leading newspaper men gave them pointers on various problems of newspaper making.

Charles E. Honce, executive editor of the Associated Press Sunday service, stressed the importance of high quality in newspaper writing. "There is nothing more intolerable than dull writing. The newspaper reader knows the difference between good and bad writing."

Nobody said if the reader knows how much goes into newspaper writing.

The largest contingent came from the Abington (Pa.) High School, which was represented by thirty students; Mamoroneck (New York) Junior High School sent twenty-eight; the Seth Boyden School, Maplewood, New Jersey, twenty-three; and De Witt Clinton High School, the Bronx, sixteen.

NO NEED WORRY ABOUT SPELLING

The steady advance of the machine age has lessened the necessity for teaching spelling, according to Mrs. Jane Dorsey Zimmerman, president of the Eastern Public Speaking Association, in her address before the convention of the Association, held in New York City.

She urged teachers to have children devote less time to repeating "C-A-T spells cat" and more time to instruction in pronunciation.

"Unless youngsters intend to become stenographers, reporters or compilers of dictionaries, it doesn't make a bit of difference whether they spell 'cat' with a 'C' or a 'K'."

YOUTH AND THE U. N. A. CONVENTION

As already announced, beginning May 10th and lasting possibly a whole week there will be held in Washington, D. C. the 19th regular Convention of the Ukrainian National Association, at which delegates representing about 400 assemblies scattered throughout the country will convene for the purpose of reviewing the past and determining the future policies of the U. N. A.,—the oldest and largest Ukrainian fraternal organization in America.

And, as also already announced, among the most important matters that will be taken under consideration at the convention will be that of the younger generation of Ukrainian-Americans, which is beginning to supplant the older generation as the moving force in Ukrainian-American life, as well as in its chief support, the Ukrainian National Association.

In view of this, therefore, it is somewhat incomprehensible, to say the least, that up to now, well-nigh the eve of the convention, nothing concerning it has been received from the youth for publication on the pages of this weekly. Where the Svoboda daily prints any number of such comments from the older generation, our English supplement published for the youth, on the other hand, has not received even one thus far. What can be the cause of this?

Is it because, as some say, that our young folks are blind to the high significance the convention holds for them? Is it because, as others say, that they, although realizing well this significance, nevertheless fail to discern the value of making public their opinions on the vital issues that will be discussed and determined there? Or is it, as a few say, that they are indifferent to the whole thing? Any number of such inferences arises.

Whichever of them is the true one, however, the fact remains that there is a goodly portion of our younger generation who quite well realize the value of the U. N. A. to themselves and to Ukrainian-American life in general; and that they have not as yet made public their thoughts and desires concerning the convention, is probably due to either their oversight or procrastination.

To them this editorial is especially addressed.

They should be the first to wake up to the significance of the coming convention. They should now, immediately, before it is too late, express their sentiments on these pages on the subject of the youth and the U. N. A., and thereby aid the delegates at the convention to better orient themselves in the matter.

For only when the delegates will be well acquainted with the sentiments of the youth, will they be able to formulate such policies as will best promote the welfare of both them and the association.

There is, for example, the matter of the sluggish infiltration of young blood into the U. N. A. What is the cause for it, and what are its remedies? The convention will have to know. Here the youth can no doubt give an enlightening and constructive answer. Or, as another example, the fact that the Ukrainian Weekly is published chiefly by the funds of the older generation. Isn't it about time for the youth to begin financing it themselves? And increase its size, too? How can this be done? By greater youth membership in the U. N. A., of course. And by other means as well. What are they? Well, that is up to the youth to say.

There are plenty of such matters upon which our youth's opinions are needed, and will be heeded. Let us see some of them, black on white, here on these pages.

LECTURE ON IVAN FRANKO AT COLUMBIA

A lecture on Ivan Franko by Professor Clarence A. Manning will be presented next Friday evening, April 16, at 8 P. M., at Columbia University, Casa Italiana Auditorium, 117th Street and Amsterdam Avenue, under the joint auspices of the Ukrainian University Society of New York and the Columbia Ukrainian University Club. All are invited. There will be no admission charge.

CZECHOSLOVAK ENCYCLOPAEDIA ON UKRAINE

A study by Dr. Jan Phillip entitled "The Ukrainian People in the Light of History" appears in Part VII of the "Czechoslovak Youth Encyclopaedia," published in December of last year.

According to the reviewer of the "Samostiynik," Ukrainian newspaper published in Prague, this is the first time so complete and scholarly an account of the history of the Ukrainian people has appeared in an encyclopaedia other than Ukrainian.

At the very outset of this work, this reviewer points out, there is contained the following significant passage:

"The history of the Ukrainian people is well-nigh unknown among us, for during Czarist times it was commonly regarded as part of the Russian history; whereas this forty-million people, entirely distinct in culture and social structure from the Russians, are both in their historic past and ancient customs very close to us. They, the Ukrainian people, belong to those Slavic nations about whose heroism the world has so often heard."

Of special significance, too, is the fact that in this work "Pidkarpatska Rus'" is assigned by the author to the Ukrainian ethnographic territory, something which Czechoslovak and Russian chauvinists stubbornly oppose.

The article is accompanied with nine illustrations, including portraits of Bohdan Khmelnytsky, Ivan Mazeppa, Taras Shevchenko, Michael Hrushevsky, two showing examples of ancient Ukrainian art, and others.

According to the "Samostiynik" reviewer, Dr. Phillip's work is all the more valuable in view of the fact that the encyclopaedia containing it is published especially for the Czechoslovak youth, upon whom the future relations with the Ukrainian Minority in Czechoslovakia depends. A work of this sort will help to dispel some of the ignorance now existing among the older Czechoslovakians concerning the Ukrainians, especially the belief among some of them, as a result of Russian or Moscophile propaganda dating back to pre-war times, that "after all, a Russian and a Ukrainian is all the same."

We heartily hope that the reviewer is right.

Join Your Local Branch of the Ukrainian National Association

UNIVERSITY BOASTS COLLECTION OF UKRAINIAN EASTER EGGS

By Edith Brown Kirkwood

If you were in Kiev during this Easter season you could step into the great national museum and there view one of the largest and most remarkable collections of Easter eggs in all the world—eggs bearing the traditional designs representative of all the provinces of the Ukraine.

But being in St. Paul, instead, you still may enjoy a special privilege. You may drop into the Northrop Memorial Auditorium on the campus of the University of Minnesota, and there view the largest private collection of Easter eggs of Ukrainian design, in all America.

It numbers nearly 500 eggs, has been assembled within the last ten years, includes specimens of design done by the Ukrainian decorators throughout the United States, with a few from overseas, and belongs to Dr. and Mrs. A. A. Granovsky, 2101 Scudder street.

Now, the collectors of etchings, or old prints, or first editions, or stamps, or any one of the many items which appeal to the interest of individuals, may wonder at the reason for, and the temerity of, an attempt to preserve something as fragile as an egg shell, no matter how beautiful it may be.

The Art of the Decorated Egg Shell

The answer it that the art of the decorated egg shell, as a tradition associated with the spring festivals which have come down from the days of antiquity, has been preserved and appreciated by the Ukrainians, as it has been by but few other peoples whose history goes far back into the past.

Provinces and families have originated and developed their own designs and colors down the many generations, drawing into them not only creative skill and artistic ability, but even a bit of the folklore of the respective sections from which they come. As such they take rank in the art of the Ukrainian nation.

The leaders among the native-born Ukrainians who now are citizens of the United States—among whom is Dr. Granovsky, now professor of etnology at the University of Minnesota—are endeavoring to preserve for prosterity as many as possible of the finest of their country's traditions, by making them a distinct part of the great international pattern which is creating the folk lore of the United States. One of these efforts is the continued interest in, and the preservation of, the art of their Easter egg decoration.

It will be of much interest to St. Paul folks in general to know that the St. Paul group of Ukrainian residents leads all others in the country in this particular skill.

The veneration of the decorated Easter egg as a tradition is an interesting sequence from the days of old mythology when poetic imagination attached a significance to objects which, in our scientific age, has become matter-fact prose.

Mothers, and big sisters, everywhere have been busy in the kitchens, of recent days and evenings, transforming the well-known white and brown ovals, which are just plain, good eggs during the rest of the year, into beguiling mounds of brilliant colors for the pleasure of the youngsters of the family on Easter morning.

The Egg's Season

It is the egg's season—the one day in the year when the lowly product of the clucking hen transcends the recipe book and the gastronomic pursuits of man, to become a symbol.

In the United States, generally speaking, the youngsters hail these gaily colored eggs pretty largely as a day's toy. They go scampering about the house and over the family grounds, on Easter morning, to pry into well-concealed spots for the hidden eggs, one of the earliest of the treasure hunts.

We even make something of a national children's fete of the Easter egg in the annual play on the south lawn of the White House. Easter Monday, in Washington, finds youngsters of every age, color, creed, nationality and family affiliation, bearing down upon the historic White House with baskets, boxes or bags filled with the bright balls.

There, in a truly American picture, families wander about, or picnic on the lawn, while the children roll the eggs over the ground upon which have trod the feet of the world's famed. Celebrities and servitors, alike, gaze upon the scene from the White House windows and now and then, during the day, the President of the United States, and the First Lady of the land appear, to take part in the merry-making.

The morning after, the White House south lawn resembles a shower in the wake of an exploding rainbow, and Time once more has toppled the egg from its temporary throne.

The Golden Thread of Rich Tradition

It is through this new world fete-pattern that the Ukrainians, and other folks who have treasured the lineage of the Easter egg, are running the golden thread of their rich tradition, for this is not the fate of the Easter egg in other parts of the world. Grownups and children, alike, in the Ukraine, and Slavic countries generally, exchange the colored eggs much as Christmas gifts are exchanged.

There is no sentiment against their being eaten, and many of them of course form a part of the day's table delicacies, but a goodly portion of them each year are kept to be added to the family's valued collection.

The Easter egg, in fact, has a more ancient and honorable family line than most folks realize. Easter, with the Christian people of today, commemorates the Resurrection of Christ, and as such is one of the greatest of the festivals of the Christian church year.

On Easter morn, with all the Christian world singing hallelujahs to the risen Lord, and rejoicing in the renewed hope and promise, even today there emerges, from the past, the Easter egg tradition to symbolize another beginning.

Spring, in its fresh loveliness, has proclaimed the new vigor of old Mother Earth, and, as Spring visions beauty in color, so the Easter egg is bedecked in gay, happy hues. Did not the ancients believe that even the sun danced on Easter day?

History of the Easter Egg

As is true of many of the Christian festivals which we reverence today, the Easter season reaches far back into the ages to continue, in Christian memorial and significance, that which was begun in the days when the gods ruled, and nature gave to the people its signals for special celebrations and outbursts of joy and gratitude. Religiously, our Easter corresponds in time to the Jewish Passover.

Superstition once set forth that the earth was "hatched" at the Easter-tide; and the practice of presenting eggs to friends at the season trails back to the Magian or Persian lore where it bore "allusion to the mundane egg, for which Ormuzd and Ahriman were to contend till the consummation of all things."

This is the aged history of the Easter egg in which the children of today yet find delight. It is the tradition which the Ukrainians have so revered that their respective regions are associated with the designs they have developed for the egg's beautifying at this season of the year.

Individualism of the Ukrainian Easter Egg

"The individualism which marks the design," explains Dr. Granovsky, "no doubt is due, in part, to the characteristic conservatism of the Ukrainian people.

"Many of the families have their own designs, carried through the generations; practically each county may be so designated in the Eastern egg collection; certainly each province and geographic region of the Ukraine has its own design and color combination which differs strikingly from even that of a neighboring province.

"The designs of the Easter eggs of the highlands in the Carpathian regions are entirely different from those of the lowlands only a short distance away. The highland patterns are strictly geometric. Many of them use the animal motif—horses, deer, or birds, or fish. The people of the steppe region, in turn, have their own characteristic designs.

"Each group is carrying out its tradition, as its ancestors have done for centuries, and it is because of this uninterrupted interest in the skill, that no other peoples have developed this art to such a high degree of intricacy of design and of color harmony as is found among the Ukrainians.

"Collections of Easter eggs constitute one of our most interesting and valuable means in studying typical, national handicraft and folk-lore. The ornamentation of the eggs suggest the origin as well as the antiquity of the design, the variation of forms and motifs. Some of the most ancient of the designs are the 8-pointed star; the shuttle, rake, cock's comb, spikes of wheat; religious motifs, in geometric designs which are, perhaps, the oldest of the ornamentations and which still are found to predominate in certain provinces.

"Many of those designs and patterns have special names and symbolic meanings. A great many of the newer designs are named after week-days, sun-rays, stars, flowers, saints and a variety of other things too numerous to mention.

Its Technique

"The technique of this work is very interesting. The artists, both in the creation of the design and the development of the technique, are the Ukrainian women, to whom the country owes its gratitude for the preservation of the tradition.

"Several processes are employed, such as free-hand splattering of the design which calls for various colors; or scratching the design, with a sharp knife, on eggs which have been dipped in one color; but the most common process is that resembling the one employed in batik work. This consists in the delineation of the skeleton design by applying melted beeswax with a special writer on the white egg, which may be hard-boiled or uncooked.

"This done, the egg is dipped in the lightest dye, such as yellow or orange. After a few minutes in the first dye, the entire egg will be colored with the exception of the area under the wax, which remains white. That part of the design which is desired to be yellow in the final pattern is then covered with the melted wax and the egg is re-dyed the next color.

"This process is repeated until the design is completely developed. By gently heating the finished egg, the wax is removed and one beholds the marvelous free hand tracery of beautiful design and coloration, done by the artist."

Vegetable dye is used. Usually a dark background of deep red, or black is preferred. Red, green, yellow, orange, purple, lavender—occasionally blue—are the favorites in working out the designs.

The Easter egg? Doff your caps. Royalty may not boast of the length and honor of its line.

(The Saint Paul Pioneer Press, Sunday, March 21, 1937.)

WHAT BECAME OF THE BARE-FOOT BOY

What became of our dear little barefoot boy
So healthy and strong, face shining with joy?
Roaming the hills and fishing in the brook
Quenching there too his thirst and napping in a shady nook?

Clothed from head to foot
Not only in "ready mades"
But also with soot.
For now he roams the city streets
Playing marbles with whomever he meets.

Not always wholesome in health
Often doing wicked things in stealth
Until racked with cough and gnarled
Life becomes one drab misery.
Or, horror of civilization,—nervous disease
From constant rush and pressure without surcease
Upon a boy's love of a little freedom of leisure
To fish, to roam, to nap, and these to make
Life worth living and a genuine pleasure!

THEODOSIA BORESKY,
New Haven, Conn.

UKRAINIAN MINORITY IN RUMANIA

BRITISH ACTION

A Petition has been forwarded to the League of Nations by a number of British Members of Parliament and other prominent persons, drawing attention to the injustices which Ukrainians in Roumania living in the Ukrainian territories of Bessarabia and Bukovina, are suffering under Roumanian rule.

The signatories include:—

The Rt. Hon. Lord Dickinson, P. C., K. B. E.,

The Rt. Hon. Lord Rhayader, P. C.,

The Rt. Hon. Sir Francis D. Acland, Bt., M. P.,

Mr. J. A. Lovat Fraser, M. P.,

Sir Robert Gower, K. C. V. O., M. P.,

Mr. W. S. Liddall, M. P.

Dr. G. P. Gooch, M. A., D. Litt.,

Professor Gilbert Murray, M. A., LL. D.,

Sir Walter Napier,

Mr. Henry W. Nevinson.

The Ukrainian Minority in Roumania was supposed to be protected from any discriminatory oppression by the special Treaties and regulations concerning the government of minorities.

The petition deals especially with the position of Ukrainian Schools and Education. Statistic are given which show that since 1919 there has been a steady reduction in the school facilities provided by the Roumanian authorities for the Ukrainian population which is contrary to the intentions of the Minorities Treaties.

The seriousness of the situation of the Ukrainians is emphasised by a report in "Dilo", published as recently as January 28th, 1937, which stated that a systematic dismissal of Ukrainian employees in the civil service is being carried out by the Roumanian Government.

The unfortunate position of the Ukrainians in Roumania has been the subject of frequent petitions to the League of Nations and in 1930 the Roumanian Government was forced to promise to give complete satisfaction to the Ukrainian population; but the promises of the Roumanian Government are still unfulfilled and the conditions of the Ukrainians in Bessarabia and Bukovina show no sign of betterment.

Treaty of Paris, December 9, 1919

Article 10 of this Treaty runs:—

"Roumania will provide in the educational system in towns and districts in which a considerable proportion of Roumanian nationals of other than Roumanian speech are resident adequate facilities for ensuring that in the primary schools the instruction shall be given to the children of such Roumanian nationals through the medium of their own language. This provision shall not prevent the Roumanian Government from making the teaching of the Roumanian language obligatory in the said schools."

"In towns and districts where there is a considerable proportion of Roumanian nationals belonging to racial, religious or linguistic minorities, these minorities shall be assured an equitable share in the enjoyment and application of the sums which may be provided out of public funds under the state, municipal or other budget, for educational, religious or charitable purposes."

Pre-War Conditions

In 1896, out of 335 elementary schools in Bukovina there were 131 Ukrainian schools where all the subjects were taught in the Ukrainian language. Twelve were Ukrainian-German schools, twelve Ukrainian-Roumanian, eight Ukrainian-Roumanian German, two Ukrainian-Roumanian-Polish, 165 Ukrainian or partly Ukrainian schools with 313 classes. Out of 700 teachers 240 were Ukrainians. The number of Ukrainian schools increased, and shortly before the War (1910-1911) there were in Bukovina 531 elementary schools, out of which 216 were Ukranian schools, 179 Roumanian, 82 German, 12 Polish, 5 Hungarian, 6 mixed Ukrainian-German and 2 Ukrainian-Roumanian-Polish.

Post-War Conditions

The official organ "Munitoriul Official" of July 24th, 1927, No. 101, gives the number of elementary schools in Bukovina for the year 1919-1920 as 508; of this Roumanian schools numbered 257, Ukrainian 157, German 64, Polish 27, Hungarian 3. It shows that, only a few months after the occupation, the number of Roumanian schools increased by 78 and the number of Ukrainian schools decreased by 59 in comparison with pre-war times. The figures for 1922-1923 are: 575 elementary schools, out of which 319 were Roumanian, 155 Ukrainian, 47 German, 27 Jewish, 25 Polish and 2 Hungarian. But in the 155 nominally Ukrainian schools most of the subjects were already being taught in Roumanian.

In 1917

In 1927, the Roumanian laguage was introduced as the language of instruction in all schools. It was even prohibited for the teachers to explain in the Ukrainian language; the children were prohibited to speak amongst themselves in Ukrainian, and they were instructed to use only Roumanian greetings in the street.

As a result of widespread protests throughout the country, on December 31st, 1929, the Government issued a decree, No. 184882, that:—

"From December 31st, 1929, in schools where the population is Ukrainian, north of the river Pruth, eight hours per week may be devoted to teaching the Ukrainian language, including the teaching of religion at least two hours a week. These eight hours are not included in the ordinary curriculum, and are voluntary. The teachers who do this work have to teach these subjects outside their own official number of hours." ("Czas," February 6th, 1930. No. 396.)

Decree of Little Effect

This decree did little to improve the situation or restore legitimate rights, but at the same time showed that the Government admitted that their provisions were inadequate. But even this decree, therefore, leaves the Ukrainians south of the river Pruth, as well as in Bessarabia, where great numbers of Ukrainian reside, entirely without the "adequate facilities" to which they are legally entitled. In Bessarabia there are no Ukrainian schools at all, and there is no instruction in the Ukrainian laguage although the Ukrainian population of Bessarabia is as great, if not greater, than the Ukrainian population in Bukovina.

Secondary Schools

As regards secondary schools in Bukovina (numbering seven German, four Roumanian, three Ukrainian-Government and one Ukrainian private school), there were in 1910-1911, 5,600 students, i. e. 2,946 Germans (majority Jewish). 1,194 Ukrainians, 1,193 Roumanians, 238 Poles, 10 Slovaks, 10 Magyars. and none others. ("Czas," March 8th, 1931. No 713.)

In 1914, there existed a Government Ukrainian High School at Wiznitz, with 600 students and 28 teachers; and another at Kotzman with 670 students and 37 teachers; a bilingual Ukrainian-German school in Czernowitz with 560 students and 34 teachers; and in Seret with 200 students and 10 teachers. Also in Waszkouts there was a private Ukrainian Real-Gymnasium with 120 students and 8 teachers.

None of these schools now exist; they are either abolished or converted into purely Roumanian schools.

Technical Schools

So far as technical schools are concerned, there existed before the Roumanian occupation the following Ukrainian schools; a lower Agricultural School in Kotzman, a Home Industries School at Storczynetz, a Weaving School in Czernowitz, and a School for Carving at Wiznitz. The two latter schools were abolished and the two first were made into purely Roumanian institutions.

Universities

The University of Czernowitz was created in 1875, being enlarged from a theological college which had existed from 1827. The Ukrainians had, before the War several Chairs at this University, which was German. Ever since the beginning of 1875, there existed in the Faculty of Philosophy a Chair of Ukrainian Literature and Language, and a Chair of Slavonic and East European History; and both these Chairs had Ukrainian Professors. With the advent of the Roumanian occupation, the University became a Roumanian University, and at the Faculty of Theology, where some of the subjects had been taught in Ukrainian, all such subjects were taught in Roumanian. In 1920, the Chair for Ukrainian Language and Literature was introduced with a place a Chair for Slavonic Literature was abolished and in its Roumanian Professor. All requests on the part of the Ukrainians to retain the Ukrainian Chair for Literature and Language failed. All kinds of restrictions were placed in the way of students, and whereas in 1910-1911, 207 Ukrainian students attended the University, in 1932, there were scarcely 50.

These few examples will be sufficient to show that the Roumanian Authorities do not appear to have carried out Article 10 of the Minorities Treaty either in the spirit or in the letter.

Petitions to League of Nations

As the records of the League will show, this matter has been the subject of frequent petitions to the League of Nations.

The question was considered by a Committee of Three in 1929 and 1930, and a report of the Committee of Three signed by the Representatives of France, Italy and Venezuela and communicated to Members of the Council in League Document No. C 120, 1930, I of February 4th, 1930.

In that report it is stated that the Roumanian Government proposed to introduce measures which would give complete satisfaction to the Ukrainian population, thereby admitting that the protests to the League had been justified.

Unfortunately the conditions remain unchanged and the new measures promised by the Roumanian Government are still unfulfilled.

The League of Nations should take immediate steps to ensure that the provisions of the Minorities Treaty should be applied to the treatment of the Ukrainians not only in Bukovina but also in Bessarabia.

IN WARSAW DUNGEON

By C. B. PYPER

There is in Toronto at present a young man who has known torture in the Red Indian style and imprisonment in the mediaeval manner and is, notwithstanding, as cheery a person and as attractive a personality as you could wish to meet. He is Mychajlo Dudra, an American-born Ukrainian.

Mychajlo—Michael for short—is 25 years old, has dark hair, dark eyes, a taking smile, a sense of humor and a set of features that take the fancy as much by general vivacity as by happy assortment. To look at him now, you would take him for a boy who had never known more than the minor troubles of university boyhood, and you would never guess that he had once, for six months, been the sole occupant of a dungeon, with a beard flowing toward his waist.

He can understand English and speak it a little—what he speaks is good as far as it goes—but he told his story yesterday through an interpreter. This is it:

He was born in New Jersey, of Ukrainian peasant parents, and went to the land of his father and mother in 1918, when he was six years old. There he was brought up on the farm. From the farm he went to the gymnasium, or high school, and from the high school to the university, in Lemberg, studying sociology, politics and journalism, on his way to a degree.

Imprisonment

The only degree he got was the third. When he was within six months of becoming a master of arts and was as practised in lecturing as in attending lectures, the Polish lords of his land put a stop to his education in a way more Polish than polished. They took him off a train one day as he was going home for holidays, and shut him up in a dungeon, in Warsaw. The charge was of revolutionary activity and complicity in a conspiracy to free the Polish part of Ukraine from Polish domination.

The dungeon, as Michael describes it, was not a particularly pleasant place. It had an earthen floor, was filthy, had no light and no air except what came through a hole in the roof. There were rats in it and vermin abounded. There Michael was left to live alone, and there his beard grew.

Torture

The food was bread and water, given when his captors "felt like it." When they felt like it, they tortured him to extort a confession. It was real torture—they pushed needles beneath his fingernails and crushed his fingers in the jamb of the door.

From his cell he could hear the wailing of other prisoners who were being beaten. He was threatened with death, but was saved by the fact of his American citizenship.

When he was tired of it all, after six months, he went on a hunger strike. They tried to feed him with a rubber tube, but he kicked them in the shins and bit off the end of the tube. Then they kept their shins out of the way and fed him through his nose. By this method they succeeded in getting some food into his system, but not enough to give them hope that he would stay alive.

(Concluded Page 4)

IN THE BLACKSMITH SHOP

By IVAN FRANKO (2)

Translated by John Panchuk

Inside the shop, the wild Hag moaned continuously. The forge now gave off white flames, glowing and blazing like gold, and throwing off large, irregular sparks called cinders. Therein a future axe was "boiling." Father had thrown on the hearth two good handfuls of shingle nails, those old fashioned nails made out of wrought iron, covered them with charcoal, and placed another man to assist Andrew in blowing. It was the custom of the shop that whoever entered, shared both in the convivial pleasures of the place and in such tasks of the forge as required assistance. On such occasions I was an object of his special care. Whenever red hot metal was placed on the anvil emitting large sparks or greenish white cinders, father would always ask some one of those present:

"Please stand in front of the child."

I was terribly afraid of those sparks, yet I loved to watch them fly and scatter in all directions like a swarm of bumblebees from under my father's hammer. Especially when two pieces of iron were welded together. Thus when father had hammered into a single lump the malleable shingle nails, and after several more heatings had shaped it into a long flat bar about twelve inches long and three and one half inches wide, and on the rounded edge of the anvil bent and hammered the ends together, then began the most important process in the making of the ax; the molding of a good, strong, head, the tempering of the blade, and giving it a steel edge. The bent bar was placed in a forge again, and when heated white, an iron form was inserted into the rough opening left for the handle. On this form father wrought the head with utmost care. His heads never cracked, and this fact was a great virtue in an ax that had to serve also as a mallet. The rough form of the ax was again placed in the forge, but in what a different condition! That part of the bar which was welded and which was to form the blade was all coated over with a soft mud preparation which had the efficacy of hardening the iron. While in the fire, the ax received very careful attention. Father covered it with burning coals, and then added some fresh charcoal which he sprinkled with water containing a thin mixture of fine dirt, added for the purpose of obtaining a more intense heat. By now the wild Hag was moaning with all her might, and flaming white sparks began to burst out of the forge. When the sparks began to stream out, the melting point was reached. Father then picked the malleable bar out of the fire with his tongs, knocked the fire with his tongs, knocked the coals and the molten dirt off it, and tapped it with his hammer several times. These blows were a mysterious phenomenon to my childish mind. Gentle as they were, each succeeding blow produced a swarm of sparks in all directions. An although at such instances I was ordinarily protected on my high perch by the broad shoulders of some visitor, my eyes peeped from their secure position and took in the whole shop; they followed every spark and constantly reverted to the bar of iron, which under the hammering of the mallet gradually assumed a more definite form. Having secured the desired shape, father motioned to those present, especially the younger visitors and exclaimed:

"Now, now, fellows, to the mallets! Faster, faster!"

Two men picked up the mallets and hammered the bar. Bang, bang, bang, bang, bang, bang, resounded the blows of the three hammers, father's small one giving out a sharp tone, and the other two sounding low and angry like.

The bar was tempered and ready for the final touches of the process. First, he completed the head and removed the form, then added the finishing touches to the face of the ax. He hammered and rehammered every part several times, not only to obtain the desired shape, but especially to give the metal an even and solid texture, and to insure it against all flaws so that it may have the appearance of a cast and polished ax.

Meanwhile the chatter in the blacksmith shop continued. Neighbors related the village news: rumors as to what had transpired in the village council meeting, the market news from Drohobich, and tales as related by an old mendicant. Most of the talk centered around Borislav and its mines and wells. It was the period when the petroleum industry was entering upon its new and most progressive stage. Thousands of Jews had gone to Borislav and bought up the small peasant plots of ground at ridiculously low prices, and burrowed the soil for its natural wealth. In the surrounding villages emerged a new type of workman, known as the petroleum miner, representing primarily the young umarried men of both the poor and the more prosperous peasantry. They aspired to the "black shirt and white bread," as the popular contemporary saying characterized the life of the petroleum workers at the dawn of the capitalistic system of industry in the hitherto peaceful and patriarchal region.

Only vague rumors of this new phenomenon reached our blacksmith shop. This week five had been killed in the mines, recently three had been asphyxiated. This or that fellow was reported to have fallen off the plank, and became impaled upon a stake below which projected out of the lattice work serving as a casing in some crudely constructed well. Such stories were a constant theme of conversation. Another that carried high interest, concerned the fortune of this or that citizen of Borislav. One became a beggar, another took to drinking, and still another was made intoxicated by the Jews and pushed into a well. Endless fragmentary stories were told of fraud practiced by the Jews, of the drinking and the brawls of the petroleum miners, the large earnings made and their sudden riotous squanderings, and the explosions of gas thirty, sixty and ninety feet below the surface.

(To be continued)

ROLLING BONES GATHER NO MOSS

Come-on s-e-v-e-n, 'l-e-v-e-n, baby needs a pair of shoes. No doubt, many if you do recognize this swingy theme song of Dice. But to "those" who are ignorant of this great pastime, it is game of chance, played with two small cubes, which are marked on the sides with one to six spots. Critical eyebrows are raised at the slightest comment on this old sport, which dates as far back as civilization itself. Some historians believe that Adam and Eve originated this game to "kill" time. That is how their garden took on the name of Paradise.

In this brief dice-eration an attempt will be made, not to show you how to shoot disc but rather, how craps should be shot. There is a slight difference there, but if it is not understood just yell "no dice" and we'll roll 'em again.

Many recent theories have been expounded on this pastime, especially since the advent of the game "Monopoly." The greatest trouble here is that the same system for Monopoly works poorly in one of the more common "knee" games.

Progressive System

Take for instance the Progressive System. The idea behind this style of play is theoretically an offensive measure, but it always puts the person employing it on the defensive. In using it the roller takes the dice and rolls, starting at either the highest number and proceeding backwards until he gets a "seven" or starting at the bottom and working up. The trouble here is that the system, if it works, loses for the roller on his first attempt, thus never giving him a chance to get up to the "seven" which would lose for him if he did get along that far.

Systems cannot be employed now as they were formerly. The skepticism of the American people has taken the game out of the middle of the parlor and placed it over in the corner where the dice can be banked against the wall. Since no scientific measures can figure the type of bounce the cubes will take off of the wall the roller, strange as it may seem, must trust to luck.

Greatest Misfortune

A well-known Cleveland convetionalist says that the greatest misfortune of the game falls to the snap-finger addict. The trouble seems to be getting the dice out of the hand and snapping the fingers with the same hand. To correct this he has shifted the dice from his right hand (his regular finger-snapping hand) to his left hand. In this way he rolls his left and snaps his fingers with his right.

Probably for safety's sake the plain forehand thrust is the most commonly used motion in throwing the cubes. Some players say that the efficiency of the backhand style of play makes up for the sprained wrists that often result, but the greatest number have given up this offense.

The Modernistic Trend

That there is a modernistic trend toward simplicity in the playing of the game is evident when one thinks of the practices that have been discontinued. Blowing on the dice to make them respond properly, a thing synonymous with the old style of play, has gone overboard.

Modern psychology has done a great deal in this revolutionizing. Definitely it has been proved that the dice are more deceiving than perceiving. Since it is definitely established now that they cannot see or hear, only the gentlemen from the old school continue the practice of carrying on a conversation with the dice as they perform.

The best way to tell a crapshooter is to look at the back of his hand. The knuckles are usually scarred up a bit, since he so completely loses himself in his art that such a trivial thing as his knuckles scraping along the floor is nothing at all.

Year 'Round Sport

Competition is keen in this all year 'round sport. As yet this game has not been added to our Meets. The greatest obstacle here is the setting up of a scoring system. However, the chances of seeing it as intra-mural sport are highly romote, but some of the boys have been keeping in fairly good trim with hopes of attending the Cleveland Convention of the Ukrainian Youth's League of North America this coming Labor Day weekend.

The ethical requirements of the game are apt to overshadow some of the other aspects. One of the greatest errors is using a heavy pair of dice that have a habit of responding in a certain manner each time. This, like trumping the partner's ace, has often been punished by a slashed throat or a heavy lead weight tied neatly below the fourth rib. Drastic methods are used on "kibitzers."

Money has not been mentioned. It is merely a form of keeping score between the different contestants. The more aesthetically minded players still hold that the monetary loss or gain is secondary to the high art of the sport.

RUSS MILAN,
Cleveland, Ohio.

IN WARSAW DUNGEON

(Concluded from Page 3)

Banished From Ukraine

Then they got scared and took him to the American consul in Warsaw. The consul was shocked at his emaciated appearance, and could not recognize him, beneath the beard, as a boy. He procured his release, on condition that he would leave Polish Ukraine inside three weeks. An attempt was made to get compensation for his imprisonment but it brought nothing more than an apology.

Michael returned to the States —that was 18 months ago—as a representative of the Prosvita Society.

He intends to make journalism his job in life and is at the present editor of Lemko Bell, a New York Ukrainian paper, which takes its name from the Ukrainian district of Lemkiwshchyna, of which the inhabitants are called Lemko. He will be in Toronto until Sunday.

This story may appear to be flippantly written, for a tale whose essence in tragedy, but that is Master Michael's fault. His cheeriness is infectious.

(Excerpts from The Evening Telegram, Toronto, March 18, 1937.)