

UKRAINIAN WEEKLY

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VOL. VI

NAIMECHKA or THE SERVANT by Taras Shevchenko

Prologue

On a Sunday, very early,
When fields were clad with mist
A woman's form was bending
Mid graves by cloud wreaths
kissed.

Something to her heart she pressed,
In accents low the clouds addressed.

"Oh, you mist and raindrops fine,
Pity this ragged luck of mine.
Hide me here in grassy meadows,
Bury me beneath thy shadows.
Why must I 'mid sorrows stray?
Pray take them with my life away.
In gloomy death would be relief,
Where none might know or see
my grief.

Yet not alone my life was spent,
A father and mother my sin lament.
Nor yet alone is my course to run
For in my arms is my little son.
Shall I, then, give to him my
christian name,
To poverty bind, with his mother's
shame?

This brother mist I shall not do.
I alone my fault must rue.
Thee, sweet son, shall strangers
christen,
Thy mother's eyes with teardrops
glisten.

Thy very name I may not know
As on through life I lonely go.
I, by my sin, rich fortune lost,
With thee, my son, to ill fate, was
tossed.

Yet curse me not, for evils past.
My prayers to heaven shall reach
at last.

The skies above to my tears shall
bend,
Another fortune to thee I'll send."
Through the fields she sobbing
went.

The gentle mist its shelter lent.
Her tears were falling the path
along,
As she softly sang the widow's
song:

"Oh, in the field there is a grave
Where the shining grasses wave;
There the widow walked apart,
Bitter sorrow in her heart.
Poison herbs in vain she sought,
Whereby evil spells are wrought.
Two little sons in arms she bore
Wrapped around in dress she wore;
Her children to the river carried,
In converse with the water tar-
ried:

'Oh, river Dunai, gentle river,
I my sons to thee deliver,
Thou'lt swaddle them and wrap
them,

Thy little waves will lap them,
Thy yellow sands will cherish
them,

Thy flowing waters nourish
them."

(Trans. by A. J. HUNTER)

AT THE ROADSIDE

.....At the roadside
Not far from where I stood
A girl was picking hemp.
She heard my sighs and sobs
And came the cause to seek,
Then wiped my rolling tears
And kissed me on the cheek.
It seemed as if the sun shone
forth,
As if the word and all there was,
The fields and woods, were mine
to keep...

And we, with merriment, went
forth

To water someone else's sheep.

(Transl. by W. SEMENYNA)

PROFESSIONALISTS TO MEET

A regional meeting of the Ukrainian Professional Association will take place Monday evening (8 P. M.), March 14th, at the Ukrainian National Home, 217 East 6th Street. All Ukrainian-Americans with college or university degrees are urged to attend.

THE EMBODIMENT OF UKRAINIAN IDEALS

Of all the months in the year, March is charged with the greatest significance for the Ukrainian people. For it was on March 9 (1814) that Taras Shevchenko, their national prophet and leading poet, was born and on March 10 (1861) that he died. That is why the entire month is devoted to commemorative exercises honoring his person and work.

These exercises are themselves a clear illustration of how deeply the Ukrainians venerate this man, this outstanding incarnation of their national genius—as one American university professor describes him. For since his death seventy-seven years ago, they have been held with religious fidelity, in spite of every difficulty placed in their way by the enemies of Ukraine, who have anathematized Shevchenko and all that he represents.

In Ukraine under Tsarism, for example, public ceremonies commemorating him were often banned; nevertheless the people managed to pay homage to him in some form or other, including requiem services for the repose of his soul. Under Bolshevism today, only such observances are permitted that present him in the distorted light of the Soviet misinterpretation of him and his teachings; yet Ukrainian patriots still manage to see him in the true light and gain inspiration from it.



Under Polish misrule, every sort of an obstacle is placed in the way of those who would do honor to him: speeches about him must first be examined by the authorities; police agents attend the concerts and lectures and report any deviation from the censored talks. And finally, similar and even worse conditions characterize the attempts of Ukrainians under Rumania to render homage to the memory of this great man.

Despite all this opposition, however, the Ukrainians steadfastly continue to observe his anniversary, with the result that his inimitable and soul-stirring songs—to paraphrase the words of a distinguished English scholar—become better known to them, and continue to play an inspiring part in their movement for national liberty.

Here in America where liberty still flourishes in its pristine state, where we have freedom of thought, speech and action, the songs of Taras Shevchenko can be heard in all their power and beauty—if only we pay heed to them.

To pay heed to them means not only to arrange concerts and lectures in honor of their creator. It also means that we should really strive to learn something of the man, of the terrible conditions under which he spent most of his life, of his indomitable courage, of his transcendental love for Ukraine, of his faith in her ultimate freedom, and of the immortal works that have made him one of the great masters of world poetry. Only by learning all this, can we be inspired by him, can we hope to understand why he is the object of such veneration among his countrymen.

Therefore, let us take full advantage of the blessings of liberty bestowed upon us in this land, but denied to our kinsmen in their Ukraine. Let us make this month of March the beginning of a thorough exploration of the personality and works of this figure, who became the very embodiment of the ideals and the aspirations and the dreams of every Ukrainian patriot.

THE TESTAMENT

by Taras Shevchenko

Dig my grave and raise by barrow
By the Dniéper-side
In Ukraina, my own land,
A fair land and wide.
I will lie and watch the cornfields,
Listen through the years
To the river voices roaring,
Roaring in my ears.

When I hear the call
Of the racing flood,
Loud with hated blood,
I will leave them all,
Fields and hills; and force my way
Right up to the Throne
Where God sits alone;
Clasp His feet and pray...
But till that day
What is God to me?

Bury me, be done with me,
Rise and break your chain,
Water your new liberty
With blood for rain.
Then, in the mighty family
Of all men that are free,
May be sometimes, very softly
You will speak of me?

(Transl. by E. L. VOYNICH)

I CARE NOT

by Taras Shevchenko

I care not, shall I see my dear
Own land before I die, or no,
Nor who forgets me, buried here
In desert wastes of alien snow;
Though all forget me,—better so.
A slave from my first bitter years,
Most surely I shall die a slave
Ungraced by any kinsmen's tears;
And carry with me to the grave
Everything; and leave no trace,
No little mark to keep my place
In the dear lost Ukraina
Which is not ours, although our
land.

And none shall ever understand;
No father to his son shall say:
—Kneel down, and fold your
hands and pray;
He died for our Ukraina.
I care no longer if the child
Shall pray for me, or pass me by.
One only thing I cannot bear:
To know my land, that was be-
guiled

Into a death-trap with a lie,
Trampled and ruined and defiled...
Ah, but I care, dear God; I care!

(Transl. by E. L. VOYNICH)

UKRAINIAN JUBILEE BOOK GIVEN

A recent gift to the Minnesota Historical Society, the "Jubilee Book of the Ukrainian National Association," makes an interesting addition to the library's constantly growing collection of material dealing with foreign elements in this country. The book traces Ukrainian immigration from its beginnings, telling the part these people play in America's economic, social, political, cultural and artistic life. It has sections devoted to their fraternal and patriotic organizations, their literature, and one part gives a history of Ukrainian communities in the United States.

For many years the Minnesota Historical Society has been on the lookout for similar material pertaining to all nationalities represented in the United States and and particularly in the Northwest.

Much of this material has been published in foreign languages and is not readily available, but is of great importance in tracing the history of these nationalities in America.

(St. Paul Sunday Pioneer Press)

Two Fine Youth Programs

One of the cardinal principles upon which the Ukrainian-American youth movement is founded takes in account the fact that without a good knowledge of those elements that constitute their Ukrainian background, our young people cannot be of any real service to America nor to Ukraine. Accordingly, the more progressive among them are striving to obtain such knowledge and steep themselves in the benefits flowing from it.

This observer has been particularly impressed with the progress made in this direction by a number of our young people who live in the New York City—Newark area.

Last month witnessed two typical instances of our youth's organized efforts directed towards becoming better acquainted with several branches of Ukrainian folk art. The first was a choral and orchestral concert on February 6 at Stuyvesant High School, while the second was a varied presentation of Ukrainian songs, folk and ballet dances, costumes, and a wedding scene, given February 25 at New York University. Both presentations were conceived, produced and presented entirely by young people.

At the Stuyvesant High School affair, the Ukrainian Youth Chorus under the direction of Stephen Marusevich, and M. O. Hayvoronsky's Orchestra directed by the com-

poser, combined to produce a finely blended program of choral and instrumental music, consisting mainly of Christmas and New Year's carols, which, judging by the hearty applause, the large audience found considerably to its liking. It was quite evident from the able manner with which the young choristers and musicians executed their parts that the efforts of their conductors are not in vain, that their conception of the spirit and meaning of Ukrainian songs is in the process of steady development. To help convey some of this conception to the younger element present among the audience, was the object of a talk given in Ukrainian and English by John Kosbin, a member of the chorus. The entire proceeds of the evening's affair as announced by Mary Lechitska in her appeal for contributions, were for the benefit of the Ukrainian Course at Columbia as well as for aiding needy students in the old country.

The N.Y.U. program was of a more elaborate character, and presented before a capacity audience, with several hundred turned away. It was held under the auspices of the Ukrainian Club at N.Y.U., in honor of the Dr. E. George Payne, retiring Dean of the School of Education. Briefly, the program consisted of an introductory talk by Mary Kusy, president of the Ukrainian Club of N.Y.U. (who together with her sister

Julia was mainly instrumental in arranging the program); a few words by Dean Payne on the subject of democracy; songs by the Ukrainian Youth Chorus directed by Stephen Marusevich; with double piano accompaniment by Vera Stetkewicz and Olga Hrycey-Lachowitch; Ukrainian fashion show presented by Mrs. Stephanie Halychyn; folks dances by the Ukrainian Dancers Club, with Mary Wintoniak and Eugene Patryk leading; Ukrainian ballet by a group of dancers from N.Y.U. led by their instructor, Ivan Taras; a scene from a Ukrainian wedding presented by a group from the Lyseńko Chorus of Jersey City under the direction of Walter Gela; violin selections by William Chosnyk; and a soprano solo by Olga Karyshyn.

The chorus, as usual, sang effectively, although it was considerably handicapped by the acoustical deficiencies of the stage. Its young conductor, himself a graduate of N.Y.U., led in a manner that deserves commendation and augurs well for his future. Most warmly received were Hayvoronsky's "Shumyt Hudyt" and "Kolo Mlyna," for which the composer had especially arranged for this occasion a two piano accompaniment—capably executed by the two young ladies already mentioned. A brief explanation of each song for the benefit of the American guests present was given by a member of the chorus, Olympia (Lee) Hamkalo.

The Ukrainian fashion show,

portraying various types of costume worn in different sections of Ukraine together with their modern adaptations, aroused considerable interest among those present, especially since it was the first given in this part of the country on such a large scale. The models, twenty in all—too numerous to mention here by name, demonstrated in a way which though not altogether professional was effective nevertheless. It was very evident that a great deal of preparation went into the making of this show, for which Mrs. Halychyn deserves proper credit. In addition to her running talk explaining each costume, she also delivered a lecture on Ukrainian native dress.

Worthy of special mention here also was the solo performances of Ivan Taras, a young Ukrainian-American who teaches ballet dancing at the Washington Square College of N.Y.U. It was evident that he is a serious student of the art.

Such then, so briefly outlined, is the manner with which Ukrainian-American young people drawn from the environs of New York City and Newark are acquainting themselves with some aspects of the Ukrainian heritage to which they have fallen heir here in America. It is most encouraging, especially since it clearly demonstrates that within them there is a close attachment to that which is native to them. As long as that is so, the future of Ukrainian-American life looks bright indeed.

UKRAINIAN SCHOOL SITUATION IN ROUMANIA

Article 10 of the Treaty of Paris (December 9, 1919) 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."

Elementary Schools

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 Ukrainian schools, 179 Roumanian, 82 German, 12 Polish, 5 Hungarian, 6 mixed Ukrainian-German and 2 Ukrainian-Roumanian-Polish.

The official organ "Munitoriul Oficial" of 24th July 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 69 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 1927, the Roumanian language 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.

Protests

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."—"Chas", February 6th, 1930, No. 396.)

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 Ukrainians 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 language although the Ukrainian population of Bessarabia is as great, if not greater, than the Ukrainian population of 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.—"Chas", March 8, 1931, No. 713).

In 1914, there existed a Government Ukrainian High School at Wiznitz, with 600 students and 28 teachers; and another at Koztman 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 Koztman, a Home Industries School at Storozhynetz, 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.

University of Czernowitz

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 Univer-

sity, 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 abolished and in its place a Chair for Slavonic Literatures was introduced with a 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.

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. 1 of 4th February 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.

It is not how much we have, but how much we enjoy, that makes happiness.—C. H. Spurgeon.

We are the heirs of habits and mental customs. Our beliefs, like the fashion of our garments, depend on where we were born.—Robert G. Ingersoll.

LOOKING FORWARD

By OLYMPIA HAMKALO

[Address delivered at the Ukrainian American Youth Rally, in Newark, February 12, 1938.]

In looking forward or in considering along what lines the Ukrainian-American youth movement should progress, we should always see clearly the goal towards which we are striving. Primarily, we are striving to do our share in the building of America and in the freeing of Ukraine; by doing this, we are at the same time advancing our group and individual development here in America. How far we have already advanced toward this goal, has already been covered in a previous talk. Now we are faced with the problem: along what lines should we, Ukrainian-American youth, advance in order to make real progress towards our goal?

Unity and Progress

At the very outset let it be understood that no matter what lines we decide upon, no progress is possible without the presence of unity among us. There is no need for me to elaborate upon the advantages of unity, for they are obvious. Suffice it to say that without unity the various social, economic, and political problems that beset our progress cannot be cleared out of the way. If we but look upon the organized efforts of our parents, we see that whatever progress they made was at all times governed greatly by the degree of unity among them. For example, when they united themselves into such a solidly-grounded organizations as the fraternal orders, they thereby enabled themselves to make much faster progress than they would have made otherwise. Had these fraternal orders remained as one, and not divided themselves into several—as they did—then there is little doubt but that our parents would have progressed even more. And the same applies when we stop to consider some other types of their organizations, be they nationalistic, social, or business. All in all, had our parents been better united, Ukrainian-American life would have been more advanced than it is.

Let us now consider the question of our own unity. Thus far it has manifested itself in several ways: in the many and varied types of youth clubs that have sprung up in every Ukrainian-American community, and secondly in the several youth leagues that strive to organize and direct the energies, activities, and potentialities of these clubs.

Funds Needed To Finance Youth Projects

In examining both these types of our united efforts, we find that although they have accomplished much good, yet on the whole they have fallen quite short of what they could and should accomplish. And the reason for this? Simply this: they lack that firm financial basis upon which all real organizations of necessity have to rest in order to operate. So far our youth organizations have been financially unaggressive and hence their organized activities have on the whole been haphazard and not as productive as they could have been. The varied types of youth organizations have managed to make the progress they did mainly because their members have been willing to sacrifice time and money in their behalf. Our youth leagues, for instance, are good examples of this. It was mainly due to such individual sacrifices that these leagues have managed not only to exist but to expand some as well. Yet how much more they would have developed if they had a strong financial basis. How many of their really fine projects would have become actualities if there had been money to finance them. It becomes clear to us then that if we, the younger generation, want to make any real progress now, if we want to be a con-

trolling factor in shaping our future, we must raise funds for our various organizational purposes.

How Such Funds Could Be Used

Equipped with funds, we could do a great deal that would be considered real progress. We could, for example, help in the building of national homes or community centers for ourselves. No one can deny that one of the greatest drawbacks to our development is the lack of such Ukrainian community centers. In most cities and towns our young people have to meet either in backrooms or in dingy halls that provide little or none of the facilities that any group needs. Had they places to meet in such as the International Institute for example, there is no doubt that they would be welded closer together than they are now.

With financial backing, we could make our cultural activities of far greater value to both ourselves and to America than they are now. Our Ukrainian choruses, for instance, would be even better than they are if there were funds to make our finest conductors devote themselves entirely to the task of conducting them and not waste time in trying to make a living in some other fields. Also, we could enable some of our rising young conductors, singers and others to study further, especially under such men as Prof. Koshetz or Mr. Hayvoronsky.

Equipped with funds, we could make far better progress in acquainting ourselves and America with our Ukrainian background, culture and traditions. For we could then have published in the English language various types of publications dealing with these matters. We could also enable our young persons to get a better knowledge of the Ukrainian languages, by taking, for example, such courses as the one at Columbia University.

Last, but certainly not least, provided with funds we could develop our athletic activities to the point where they would really aid us physically, morally, and nationally.

Such, then, are but some of the benefits we would derive if we had funds. If we regard these benefits as a whole, we will see that they will help us make appreciable gains towards the attainment of our goal—which I pointed out at the very beginning of this talk.

How Are They To Be Raised

Now since it is clear that we need funds for our varied purposes, the question arises—how are we to get them?

In my opinion, the answer is: conduct a steady and constant drive or campaign for them.

Among whom?

Among ourselves—among the young Ukrainian-American people.

Our parents, as we know, have been conducting such drives practically since the time they arrived here. Most of the money they collected they sent to aid various institutions and causes in the old country. Some of it they have spent here, as for the building of churches, and in some localities—national homes. All in all, they have raised and used for all these varied purposes a sum which I dare say runs into several million dollars.

If our parents have succeeded so well, what is there to prevent us from making even a greater success in raising funds for our own use. Certainly most of us are old enough to have a few spare pennies that we could contribute weekly towards some youth fund, a fund that would help everyone of us.

A question that most naturally suggests itself at this juncture is: how are we to raise these funds?

I believe the best way would be to form a youth committee whose aim will be that of creating

CMTC

Young men, Attention! Something which the U. S. Government is offering to you absolutely free, without any entangling obligation: a month's stay, from July 13 to August 11, 1938 at one of the Citizens' Military Training Camps.

Here you are given the opportunity to work hard and play hard. Thus, you drill in the mornings while the afternoons are devoted to sports: baseball, swimming, track and field, volley ball, tennis, boxing and wrestling. In the evenings many forms of entertainment are available: motion pictures, theatricals, boxing, and dances supervised by hostesses.

The government pays ALL necessary expenses—transportation to and from camp, shelter, food, uniforms, medical attention and laundry.

The only requirements are, that you must be between the ages of 17 and 29, in good health and able to read and write English.

Why am I offered this without cost? What is the catch to it? These questions are best answered by stating that "The object of these Training Camps is to bring together annually, for a month's training, the best representative American Citizens from all sections of the nation; to give them the basis of military instruction and that physical and moral development that will fit them to become influential leaders in their respective communities in times of peace and leaders for national defense in time of war; to inculcate a stronger patriotism and a wholesome respect for discipline and obedience to constituted authority; above all, to teach the young men of this generation their serious duties, responsibilities, and obligation to home and country."

Send in your application NOW!

Write to the CMTC Officer in your area for an application blank and information regarding these camps. If you do not know who he is, drop me a card and I will send you the necessary information. But Hurry!

DAVID CHMELYK.

952 W. Russell St.,
Philadelphia, Pa.

a fund to be used for Ukrainian-American youth purposes, and by the direction of the youth. Such a committee, first of all, would be composed entirely of young people, since it will function mainly among young people and therefore will have to have their fullest confidence. Furthermore, I believe that will be to the best interests of all concerned that this committee be entirely independent. Also the committee itself should be representative of all Ukrainian-American youth.

How can such a committee be formed?

There are various possibilities. It could be composed of representatives of each of the now existent Ukrainian youth leagues. Or it could be elected at a national convention of all our youth.

However, these are but suggestions.

At all times, however, we should remember that the achievements which we hope to reach will not be accidental products of our enthusiasm, courage, energy, intelligence, nor even capital—if we get it—but will be a result of the willingness of our young people to cooperate and to unite into an organization that can give definite direction to the progress of youth.

The creation of a fund for youth purposes only is the job which we as eager and serious-minded Ukrainian-Americans with the same ambitions, the same enthusiasms, and the same indomitable determination to build a true Ukrainian-American life, should tackle without hesitation.

Let us begin working on this task. Let us begin working on this task now, and thereby clear the way of a great many of those obstacles and difficulties that obstruct progress towards our goal.

Ukrainian and American Songs

There is a great difference between the Ukrainian folk songs and American popular songs. Although they all are composed for the entertainment of people, the Ukrainian songs differ from American songs not only in their form and character, but also in their ultimate purpose.

Some of our American songs are very beautiful and are sung all over the world. Ukrainian songs, however, need not any compliments for they are universally acknowledged as one of the finest and most beautiful in the world. Nevertheless there exists a great difference between American and Ukrainian songs. In the first place, they differ in the length of their existence. American songs, at best, last several months only. They are usually born in Hollywood or in some night club of a large city. Through the talking picture or stage, they become more widely known. Next we hear them on the radio and in second-rate playhouses and restaurants. Simultaneously the printed music appears at all the book stands. Everyone sings or whistles the popular tune. If the song is well liked, it continues to be sung in this manner for several months. Then it gradually vanishes, until one day we hear it on the street, played by the organ grinder. It is then very much degraded, defamed and ultimately it is—buried.

Since American songs are written for the sake of entertainment only, and since people cannot be entertained for a long time with the same thing, it is only natural that the American songs have such an ephemeral life.

With Ukrainians songs however, it is entirely different. They have not been created so much for the entertainment of people as for their cultural expression and education. Being oppressed by other races, and having their spiritual culture and national development curtailed by their oppressors, the Ukrainian people have had to express themselves largely through the medium of their folklore, in the first place through their national songs. These folk songs depict not only the joys of the Ukrainian people, but also their sorrows. And such is their nature that often they inspire the people, and point out avenues leading to a better life. As such too, they preserve for future generations knowledge of the historic past.

That is why the Ukrainian folk songs last much longer than the American popular songs, especially since so many of them are based on the vital problems of life. Being confronted with such problems, the Ukrainians turn to their national songs for their solution. The Americans, on the other hand, having their freedom, can glorify their victories in books, poetry, stage, or on the streets in the form of big parades, while the Ukrainians, being forbidden to do all this, have to compose such songs as:

„Що за Дашевом, під Сорокою,
Сім тисяч ляхів пропало”.

Have you ever stopped to analyze a Ukrainian folk song? You will find it flowing with beautiful melodies, which soon will have you humming and then singing it. A great many Ukrainian songs are sad, but that is because there are a great many tragic moments in Ukrainian history. But if it weren't for these tragic moments in Ukrainian history, we probably would never have such beautiful and melodious Ukrainian Folk Songs.

OLGA HRYCEY-LACHOWITCH.

NEW YORK CITY

Joseph R. Iwaniv presents a 3-Act Comedy "AMERYKANKA" sponsored by the St. Vladimir's Ukrainian Club Art Group. SUNDAY, MARCH 20, 1938, at Parish Hall, 334 E. 14th St. Time 7:30 P. M. Ticket 40¢ 58.64

RAY OF SUNSHINE

BY RAY DAMER

THE FOLLY OF DRINKING

It is no secret that many of the older Ukrainian folks have, through "drinking," wasted their youthful opportunities, broken down their health, squandered their weekly earnings, lost respect of their children, etc. And yet what is the younger generation doing—slowly but surely they are acquiring the drinking habits and falling into the same category.

Drinking today is, "the smart thing to do." Million-dollar advertising campaigns for alcoholic beverages assure us that we must drink in order to get the joys out of living; to relax; to forget one's worries; to become happy, etc. Great pressure is exerted not only to make people drink, but make them drink to excess. In fact the man who can drink his friends under the table is acclaimed as the hero. Indirect publicity is used to wide-spread drinking—The Thin Man, a recent movie, is a good example of this tendency to make drinking as glamorous as possible.

Those who profit from the sale of alcoholic beverages, naturally are very enthusiastic about having everyone drink the liquor. However, and fortunately too, there is another group who absolutely condemn the use of alcoholic beverages—they are the Life Insurance Companies. Life Insurance Companies profit only when people are healthy, and therefore they have made extensive studies of alcohol and its reaction on the human body. In addition other eminent world scientists began to investigate. Briefly this is what they found about alcohol (liquor, beer, and commercial wines):

(1) That even a "moderate" use of alcoholic beverages will increase the death rate as compared to those who use no alcohol.

(2) Ethyl alcohol is the largest alcoholic ingredient of alcoholic beverages but by no means the only one. Others include Amyl alcohols. These are known as aromatic alcohols because of the flavor they give to whiskey. Although they are harmlessly named "aromatic" they are actually poisons.

(3) Laboratory and clinical evidence shows that alcohol in moderate quantities produces definite ill-effects—such as lowering resistance to disease; interfering with the efficiency of mind and body; alcohol weakens the liver, kidney, brain, and other organs.

(4) Alcohol reacts like a drug and that once the blood and nervous system is accustomed to it, will demand more and more of it, in the same way that a drug addict needs constantly increasing doses.

Fighting Against the Habit

Habits of drinking are easily acquired and most difficult to break. Note what a famous authority says about drinking habit: "The whole history of the life of every drunkard can be summed up in a few words. He tried to drink moderately. The alcoholic addict, as well as most other people, believes that the habit of drinking can be broken at any time with the exercise of a little willpower. The formula is usually something like this: 'If I really want to stop drinking I can.' As it actually works out, the addict is constantly making up his mind to stop drinking some time in the near future. He is always taking his last drink, or confidently announcing that after tomorrow he is never going to touch another drop. Promises are not kept—defeats and disappointments add to the difficulties of ultimate cure."

Modern Youth

Today, women are drinking—more than ever. They have acquired "equal rights at the bar" with men. However we should pity these women who are having their drinking fun without giv-

UKRAINIAN MAJOR LEAGUE BASEBALL PLAYERS

By DIETRIC SLOBOGIN

Down in the deep South and way out West Old Man Sol is warmly smiling upon some 600 baseball players at their respective training camps representing the sixteen clubs of the National and American Leagues. 1-300th of these diamond hopefuls are Ukrainian, or two in all. An embarrassing situation occurs when one compares this status with that of other nationalities. Out of 253 listed on American League rosters, fourteen are Polish and one is Ukrainian. This summer almost every major league team will sponsor a baseball school in its respective city. Individuals showing big time qualities will get a crack at professional baseball. Here is a chance to augment Ukrainian representation in big league baseball and perhaps we may be able to worship players a la DiMaggio, Medwick, or Moses.

Taking the American League first, we introduce to you Mr. Michael Tresh. He first saw the light of day, or the dark of night, on February 23, 1914 at Hazleton, Pennsylvania, which according to simple mathematics, makes him 24 years of age. 170 pounds of flesh constitutes his five feet eleven inch frame. A present resident of Detroit, he was included in one of the biggest trades of recent years, being transferred along with Gee Walker and Marv Owen from the Motor City to the Chicago White Sox for Vernoh Kennedy, Dixie Walker, and Tony Piet.

The Ukrainian catcher began his organized baseball career with Decatur and Moline of the Three-I League in 1932. 1933 found him behind the bat for Beaumont and Shreveport of the Class A-1 Texas League, the former a Detroit Tiger subsidiary. Tresh spent the whole 1934 season handling the slants of Beaumont hurlers and in 1935 served with four different minor league clubs. In eighteen games with Beaumont his hitting was below par, averaging .111 with the stick. However, he ranked tenth defensively among the catchers, fielding .982. With Henderson of the West Dixie League the same season he swung the willow for .211 in 39 games, but in fielding he was in the spotlight again, ranking fifth in that department with another .982 mark. A teatime of 39 games with Springfield of the Three-I League brought him an enviable batting figure of .352. Erring three times in twenty-four games, resulted in a .979 fielding average. Mr. Tresh served in 1936 with Toledo of the AA American Association and also had a brief trial with the parent Detroit club. Last season, after a brief term with the Mud Hens, he was shifted

ing thought to the future. The alcohol they are consuming will not only destroy their health but will age their complexions, their beauty, and their charms. Some day these same young women will face motherhood. How can they expect strong, healthy children when science has proven that alcoholic mothers give their offsprings a very poor start in life. And what about respect? Will children honor and love their mothers—after seeing them in their alcoholic state?

The men too, are consuming great quantities of alcoholic beverages. Some make a habit of getting together nightly at some bar. Here the unimportant fellow can be a important fellow, conversationally. After a couple of drinks or a few beers it is easy to talk big, announce rosy plans for the future and tell how the boss was put in his place. Poor fellows, they are wasting their evenings, their money and their health. With each drink they are weakening their willpower and destroying their chances for success in business as well as success in marriage. Some day these same men will face the bitter experience of knowing that their own children do not respect them.

to Portland of the AA Pacific Coast League where he smote the agate for a nifty .270 average, fielding .962, and coming back to the majors with Detroit at the tall end the pennant race. Followed then, the aforementioned deal with the Chisox. Your writer had the pleasure of conversing with Jimmy Dykes, manager of the Sox on one of our Hot Stove League programs, and took the opportunity of sizing up Tresh's chances for sticking in the Majors. The ever pleasant James J. says that Mike only needs to beat out George Rensa, since the ancient Luke Sewell can no longer stand under the strain of regular backstop duty. Meet Mr. Michael Tresh, catcher of the Chicago White Sox of the American League.

The second part of our report concerns William Yarewick, the only Ukrainian listed on National League rosters. Bill was born at Bayonne, New Jersey in 1916 and celebrates his birthday on November 15th. A resident of New York City, he stands six feet one and one-half inches tall and is burdened with 175 pounds. Yarewick has made two training trips with the Giants, this season at Baton Rouge being his third. In 1936 he was farmed out to Greenwood, a class "D" minor league team. 1937 found him pitching for Richmond, Virginia of the class "B" Piedmont League where he won five and lost five decisions. His trouble, as it goes with all young southpaws, is control. In the 103 innings Bill pitched for Richmond, he walked 95 batters, hit six, and was guilty of eight wild throws, whiffing 78. In the swatting department, a more or less minor consideration of a hurler, he averaged .235, garnering eight hits in 34 times at bat for 14 total bases, among them three doubles and a home run. The outlook for Yarewick does not look as promising as that of Tresh at the moment, but with the benefit of the present conditioning trip, Bill Terry may cure him of his wildness and give him an opportunity with Jersey City of the International League, which is just about as close to the Majors as you are to your next door neighbor.

YOUTH TO PRESENT SHEVCHENKO PROGRAM IN PHILADELPHIA

The United Ukrainian Youth Clubs of Philadelphia will present a Taras Shevchenko commemorative program tomorrow (Sunday—March 13) evening, at the Ukrainian Hall, 849 North Franklin St., beginning at 7 o'clock.

The program will be presented entirely by young people. Taking part in it will be the Ukrainian Youth Chorus of N. Y. and N. J., consisting of about 45 singers, under the direction of Stephen Marusevich; the Lysenko Young Male Octet, from the same area as the chorus; and a number of local talented young persons. Speakers will be Stephen Shumeyko and Evelyn Kalakura. The arrangements committee is headed by Peter Zaharchuk, Chairman of the United Ukrainian Youth Clubs.

ELIZABETH, NEW JERSEY.

The Ukrainian Social Club of Elizabeth invites all sport fans to attend the outstanding game of the season, A BASKETBALL GAME will be held at the Ukrainian Hall, 214 Fulton St., Elizabeth — between the Ukrainian Social Club Five and the Ukes of Allentown, Pa. — on SAT. evening, MARCH 12th. Game will start at 8:30 P. M. 58

M-me XENIA VASSENKO

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ACTIONS SPEAKS LOUDER

This is in reply to Mr. David Chmelyk's article that appeared in Feb. 25 issue of the "Ukrainian Weekly."

Mr. David Chmelyk and many more thousands of Ukrainians of his type are almost what could be called "representative Ukrainians." They want everything put into their lap without the least bit of effort on their part. Things like Ukrainian clubs resembling the Y.M.C.A. in character are not built overnight. Did it ever occur to Mr. Chmelyk that someone has to conceive the idea (that much he has done), and after conceiving the idea to put some constructive effort into its realization? If he thinks that there is a necessity for such an organization, why does he not try to undertake to form a nucleus for such an organization?

It is very easy to say that things should be done, but we who want these things should spend time and effort to see that they are done. There is an old saying that goes like this, "If you want a thing done well, do it yourself."

May I cite a concrete example: Groups not connected with St. Michael's Ukrainian parish of Minneapolis think that the parish must number at least 4,000 members. This is not an exaggeration. There is documentary proof of such a conception in the files of the organization. My estimate would place the membership at 125.

The work done by this group outside of its own building to benefit the Ukrainian name is tremendous to say the least. Prior to 1934 there was some outside work done, but it did not compare to the amount of work done at present. It took only three people to stir this group into action, and they are: Dr. Granovsky, of the University of Minnesota, Mrs. Pauline Koshuba, and Mrs. Marie Procai. They came to the conclusion early in 1934 that our organization must do more cultural work among outside groups. Since that time members of the organization have appeared at least once a week, many times four and five times a week, among outside groups.

This shows determination and also success. These people saw need of a certain thing and then went about bringing the desired condition in a very deliberate way. Not by writing to papers and talking, but by ACTION. Action still does, even in the 20th century, speak louder than words.

I doubt whether the work done by this group in the past four years can be approached by any other Ukrainian group of five times its size on the North American continent.

I have these few thoughts that I would like to leave for Mr. Chmelyk and others of his type, which are plentiful.

If you feel that an institution like the Y.M.C.A. is necessary for your community, or for that matters, any other type of organization, why don't you take it upon yourself to see that you have such an organization instead of throwing stones at our fathers and mothers.

Our parents are not trying to burden us with bars and pool tables.—Anyone that does not care for such things can very easily find a much better substitute. Your parents were probably brought up in Europe and may not have received the excellent education that our American institutions offer us, so that strong criticism is not due them.

If you think that there is something wrong with the present leaders, do as I have repeatedly suggested, that is, by action.

Do not criticize someone else's efforts until you can go out and show them that you can do better! Critical? Oh no, just practical.

WALTER J. KOSHUBA
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