



UKRAINIAN WEEKLY



Supplement to the SVOBODA, Ukrainian Daily

No. 26

JERSEY CITY, N. J., SSTRURDAY, JUNE 24, 1939

VOL. VII

UKRAINIAN FESTIVAL AT WORLD'S FAIR A HUGE SUCCESS

Before a vast assemblage, of which, according to the New York Herald Tribune, 50,000 were Ukrainian-Americans, a colorful program of Ukrainian songs and dances was presented by close to 1,000 young persons at the Ukrainian American Festival at the New York World's Fair last Sunday evening.

The unusually high attendance and the general excellence of the program featured the Festival, which Ukrainian-Americans finally managed to present despite all the force and influence that Soviet representatives in America could bring to bear to prevent it. As it was, however, we are informed that a word from Washington compelled the Fair authorities to cancel from the program brief addresses by two representatives of the Ukrainian-American Exposition Association, under whose auspices the Festival was held, although neither of these addresses was political in nature or had anything in it that might be construed as anti-Soviet. For the same reason, the Fair authorities would not permit the announcing of the program by any Ukrainian-American, in either Ukrainian or English, but delegated that task to one of their own announcers.

Despite these difficulties, illustrative of many similar ones that the Festival committee had to combat for months before it finally managed to persuade the Fair authorities to renew their broken promise to allow such Festival at the Fair—the event was an unusually great success, and reflects great credit upon its committee, upon those whose contributions helped to finance its costs, and upon the masses of people who came from all parts of the country to witness it.

Relative to its attendance, Fair officials declared that of all the numerous programs held in the Court of Peace, the Ukrainian program drew the second largest crowd.

Opening

The Festival was opened at 6:30 by the singing of the Star Spangled Banner by the United Ukrainian Folk Choruses of the New York Metropolitan Area under Prof. Alexander Koshetz. A representative of the Fair, Mr. Murphy, then appeared and welcomed both performers and the audience, and thanked Dmytro Halychyn, head of the Festival committee, and Michael Piznak attorney for the committee, "for their untiring efforts to make this program possible."

Koshetz Chorus

The mass chorus under the world-renowned Prof. Koshetz then sang the following numbers: Early One Morn, arr. by Stupnitsky; Cuckoo, Grey Cuckoo, arr. by Stetzenko; In A Courtyard, arr. by Stetzenko; and Lonely Am I, arr. by Koshetz. The singing was of such magic quality that for those who had the opportunity to listen to it well, the haunting melodic beauty of the songs, the vividness of their imagery, and the power of their thought and expression, was more than evident.

Holynsky

The same is true of the singing of Michael Holynsky, leading Ukrainian operatic tenor, who followed the chorus with the following songs: Fields of Strife and Sorrow, by Barvinsky; Hetmans,

YOUTH'S ROLE IN FAIR FESTIVAL

June 18, 1939 is a date that the younger generation of Ukrainian-Americans will always recall with a thrill of pride. For it was on that day that they played a leading role in making the Ukrainian American Folk Festival at the New York World's Fair the great success that it was, by attending it by tens of thousands and by presenting at it a very colorful program of Ukrainian songs and dances—a sample of their rich native heritage whose finer elements they seek to introduce into the stream of American culture.

Special credit is due to the young choristers who for the past half year trained diligently under Prof. Alexander Koshetz and his assistants, and who so nobly responded to his matchless direction at the Festival. Equal credit is due to the young dancers for their intensive preparation and well-executed performance under Andrew Kist and his assistants. And finally, great credit is due to those many young people who traveled long distances in order to give the Festival their support by swelling the ranks of the audience.

Truly, the Ukrainian-American youth was tried—and not found wanting.

Let Moscow See For Itself

At the foot of the huge statue of a worker fronting the Soviet Pavilion at the New York World's Fair, yet high enough to obtain a commanding view of the adjoining Court of Peace, a photographer was seen taking pictures last Sunday evening of the vast assemblage of over 50,000 spectators and close to 1,000 choristers and dancers who had gathered in the court to observe the gigantic American Ukrainian Festival. Since it is very unlikely that an ordinary photographer would have been permitted to occupy that spot, it is safe to assume that the man working the camera there was someone connected with the Soviet Pavilion.

And so, we hope that the pictorial record he took of this impressive Ukrainian-American demonstration finds its way eventually, as it probably will, into the highest circles of the Soviet regime, perhaps to Stalin himself, so that they all may observe with their own eyes the fact that despite all their efforts the Ukrainian American Festival at the New York World's Fair was held, and, even more important, that it was attended by an unprecedented number of Ukrainian-Americans, who had flocked from various parts of this country to demonstrate that they were united as one in body and spirit, in their opposition to the Soviet and other foreign regimes misruling Ukraine, and in their unswerving determination never to cease their strongest efforts to aid their kinsmen in their native land to secure for themselves the blessings of liberty—in a free and independent Ukraine.

Let this pictorial record, together with supplementary reports of Soviet agents here, show Moscow that about one-half of this huge Ukrainian-American assemblage, including all of the performers, were young people, born and raised here in America, who have never seen the land of their forefathers but who ardently desire and strive towards the liberation of Ukraine.

The sight and realization of all this will give Stalin and his underlings something to think about, at least.

Oh Hetmans, by Lysenko; Where Is Your Sword and Rifle, Kozak? by Hayvoronsky; and as an encore, The Oak Bowed O'er the Pond, by Hayvoronsky. Fresh from his American and Canadian triumphal tour, and singing with engaging ease but with great power, Holynsky gave at the Festival added proof to the fact that he is the fortunate possessor of a great voice. He was ably accompanied at the piano by Miss Vera Stetkewicz.

The mass chorus again appeared under Prof. Koshetz and again under his matchless direction triumphed in its interpretation of the following songs: The Blacksmith, by Hayvoronsky; Hetman Sahyadachny, arr. by Koshetz; Our Lady of Potchalv, arr. by Leontovich; The Bright Star, arr. by Lysenko; The Kozak's Lament, arr. by Koshetz; The Sun Shone Forth, by Nedilsky; and Live On, Ukraine, by Hayvoronsky.

Folk Dances

Then followed an exhibit of Ukrainian folk dances by several hundred young performers under the direction of Andrew Kist, assisted by Michael Lawryk. Beginning with a grand march, the dances followed one another in kaleidoscopic fashion, and consisted of the following: Easter Hayevka together with prayer, Arkan, Kolomeyka—for two couples, and Hopak Kolom. These and succeeding dances vividly portrayed the reactions of the Ukrainian soil-tiller to the manifestations of Nature, of the warrior to the spirit of battle, of the lover to the call of his sweetheart, and of the merry-maker to the strains of dance music.

Donna Grescoe

Following the Hopak Kolom, the waves of brightly costumed dancers swept back, revealing, standing in the middle of the stage, Donna Grescoe, the 10-year-old Ukrainian violinist from Winnipeg whose fast rise in the musical world has led many to regard her as a violin child prodigy. A lovely child, dressed in Ukrainian costume, she played Handel's Sonata A Major and Danc's Bolero in a manner that captivated and won the high admiration of even the professional musicians present. She was very well assisted at the piano by Vera Stetkewicz.

Again the waves of dancers swept forward and around into Hrychanyky, Kozachok of Podolia, Chumak of the Steppes, Zhuravice, Katherine from Kherson, Zaporozhian Hertz, and many other such dances, concluding with Metelitsia. A Wide Hopak was performed with considerable liveliness and understanding of its spirit by the Ukrainian Folk Dance Circle led by Michael Herman. A solo dance, Kozak, by Myroslav Lechow of Canada, displayed his dancing ability to a very good advantage. Music for the dances was furnished by an orchestra led by Peter J. Tcharkovsky.

The Festival was brought to a close by everyone singing the Ukrainian National Anthem.

Audience

On the whole, the huge audience was quite well behaved, in spite of the fact that many in it could not well hear nor see the program presented on the commodious stage, on account of the fact that the Fair police had not expected such a large crowd and therefore had not made the proper preparations to handle it.

Newspaper Comments

Reports of the Festival appeared in several New York dailies the following day. Henry Beckett of the New York Post, wrote that the chorus "sang with amazing precision and blend," and that the dances "were a magnificent spectacle." He declared, however, that the dances needed an amphitheatre to be really seen and appreciated, and that the concert would have been even more effective in a concert hall, where noises from the Fair would not have intruded.

Participating Groups

The United Ukrainian Folk Choruses that appeared at the Festival under Prof. Koshetz consist of the following: Boyan Society of Newark, director, Theodosius Kaskiw; Lysenko Society of Jersey City, director, Walter Gela; Ukrainian Choir of New York City, director, Theodore Onufryk; Ukrainian Youth Chorus of N. Y. and N. J., director, Stephen Marusevich; Young Uk-

(Concluded Page 4)

THE DANCE

By LESH MARTOVICH

VOLODIMIR, a recent graduate of a theological school, was just about to leave the ballroom, when the dance-master announced the sixth figure of the quadrille, and the music struck up a popular air. Volodimir remained for the sake of the music, which brought to him memories of his school days. True, there was nothing pleasant about those days, but the reminiscences drew him out of his present state of dissatisfaction.

Volodimir had decided to get married, and it was this decision that had brought him to this ballroom. But after having spent a few hours at the ball, he came to the conclusion that it was absurd to attempt to choose a wife at a dance. An idealist and dreamer, the young theologian hoped to find a wife, who could understand and share his ideas and impulses.

But here, at the hall, how could he begin? He had no acquaintances, and surely, he could not just go over to one of the women and say: "Pardon me, I would like to talk to you and see whether you are the type of woman I would desire to make my wife." Even if he would not word his thoughts this way, he imagined they were written on his forehead in blood-red letters. With such thoughts passing through his mind, Volodimir lost hope of finding a wife there who would come up to his expectations. The women here had their holiday masks on, and their real selves were carefully concealed. These meditations left Volodimir very much dissatisfied with himself and his surroundings, and were it not for the familiar air he would have left the ballroom. Gradually his dissatisfaction became dissolved by the associations connected with the music. He calmly watched the dancing women. The ladies, led by the dance-master, formed a long chain, which glittered with the bright hues of evening clothes, and glowed with the warmth of bare skin. Volodimir could only see the back of this live chain. He soon found himself scrutinizing the bare shoulders.

Here were the broad, plump shoulders of a stout young woman. They wrinkled slightly around the shoulder blades. When the owner of these shoulders turned around, Volodimir noticed a double chin and the tip of a pug nose. Then followed a row of shoulders—slim and stout, smooth and wrinkled, according to the position of the arms. The shoulder of a certain tall young woman held his eyes. They seemed to differ from all the other shoulders. They also changed with every move of their owner, but the skin had a natural peculiar lustre, which was not affected by the artificial lights. Absorbed in the admiration of the wonderful shoulders, the theologian lost many an opportunity of seeing the tall young woman's face. But he was sure that he would recognize her by these shoulders.

To see these marvelous shoulders again, to find their owner became Volodimir's passionate desire. He searched all over the ballroom, but it was impossible to find her in the crowded room. Volodimir felt uneasy at the thought that the girl with the beautiful shoulders would leave before he had a chance to see her once more. Suddenly he saw her. . . He knew her by her gleaming skin. A glow radiated from her bare neck and bosom, her face and even her hair. This glow caressed Volodimir's eyes, and gave his heart a feeling of happiness and ease.

Although he looked at her very closely, Volodimir could not catch the expression of her face. He saw that she was a blonde with an oval face, but could not decide upon the color of her eyes. Her presence awoke a strange rapturous feeling in the young theologian's soul which he could not put into words. He impatiently waited for the end of the dance, for he was

determined to make the acquaintance of the lady with the magnificent shoulders. But the dance was in full swing. He saw her once more, and again his heart throbbed and quivered. She was dancing with a man much shorter than she. What was it that made her skin glitter? It seemed to penetrate through her clothes and lead warmth to her dress.

"During the quadrille," thought Volodimir, "the women turn from side to side to show off their bodies; but when do we see their souls?"

This thought irritated him. "What is her soul to me?" thought he, "Do I want to marry her?"

He felt frightened and ashamed, but knew not whether it was caused by his thoughts or her presence.

The quadrille finally came to an end. Volodimir watched the object of his thoughts reach her chair, and as soon as the music started to play a gallop, he asked her to dance. She rose and put her left arm on his shoulder. But in his extreme excitement he found it impossible to dance, and soon she sat on a chair, while he stood near her, fearing to say a word. The young lady was fanning herself, turning her head from side to side, and paid little attention to Volodimir. He looked at her, addressing her in his thoughts: "Please read the stamp on my brow, and answer, I implore you!"

"You must be tired," ventured he, looking first at her smooth, low forehead, then at her white bosom, the sight of which sent a thrill through him.

"Is this love?" thought he with fear. . .

She seemed to have no conception of his feelings and just answered "No" to his question. Volodimir decided that her face was not pretty. Even her skin, which attracted him from afar, was less striking now. And yet a strange power drew him towards this woman.

"Do you like to dance?"

"Why shouldn't I?" answered she, looking straight into his eyes. Again he couldn't see the color of her eyes, but her look irritated him.

"Speak, speak, let me see more of your inner self!" pleaded he with her in his thoughts. To her he said: "It all depends with whom; perhaps with me not the same way as with someone else?"

She did not even look at him: "I never gave it a thought," she answered, fanning herself.

Volodimir bent down over her: "Friendship and love are often born during dances. . ."

She did not seem to understand his hint, and only said: "Indeed!"

"She's a fool," thought Volodimir. "At least if she behaved naturally, as she does at home in her village. This fanning and turning of her head only accentuate her stupidity. But perhaps this is becoming to her. Must a wife be clever? Perhaps life is much more pleasant with a simple-minded wife."

Again he looked at her face and bosom, and again that rapturous feeling filled his heart. He decided to tell her of his intention.

"Perhaps you love someone already," asked he timidly.

"I wouldn't waste my time," was her indifferent answer.

"I do not suppose she came here willingly; she must have been forced to come," mused Volodimir. "Then why bother with her? This is not love!"

But something kept him from leaving her. Just then her father, a stout red-faced priest, came over and sat down near his daughter. Volodimir introduced himself, adding his title: Graduate Theologian.

"I know," answered Father Korolchuk, with a twinkle in his eye. "There are only two theologians here: Harchouk and you. But Harchouk is engaged to Mamagirsky's daughter. I wonder what he found in her!"

With these words Father Korolchuk looked at Volodimir and read the sign on his forehead, which stated now: "I want to marry your daughter, but have not decided yet."

"I see you are hot and tired," said the priest to his daughter. "Let us have a cold drink. I hope you will join us," said he to Volodimir.

The men drank beer, while the girl sipped her lemonade. Volodimir scrutinized her from all angles with the same feeling of ecstasy. For the third time he asked himself: "Is this real love?" And although something told him that it was not real love, he kept on making love to his neighbor. The priest, with his palm on his knee, drank his beer and paid little attention to the young people. Volodimir continued talking to the girl, who listened to him with her usual apathy. Her indifference provoked the young man, who tried hard to stir some emotions in this strange woman. At last, he openly made love to her, but the lady did not react even then. Suddenly, he he found himself saying:

"I have serious intentions. May I hope?"

She lifted her frightened eyes to him. Volodimir still could not distinguish their color, but he saw an expression of extreme fear in them.

"I suppose, a lamb lifts such eyes to the wolf, who is about to eat it,"—thought he, and wanted to take his words back. Just then the girl answered:

"I have nothing against it."

The theologian felt that he ought to say something to her, but could not find words. He tried to imagine her gleaming body, but saw her frightened eyes instead.

"What did she tell me with those eyes of hers? Did she beg me to leave her alone? Did she not come here to find a husband? Or was she brought here like a lamb to a wolf, and having no alternative, she accepts my proposal. She is here with her father, surely, he is her father."

Father Korolchuk noticed the awkward silence on the young people, and the three of them went back to the dance room. The music was playing a mazurka. A young student invited the girl with the marvelous shoulders to dance. Volodimir watched her and seemed to see only the frightened eyes dance to the rhythm of the music.

"I feel sorry for her, or perhaps, it is the feeling of a love? But why feel sorry? Nothing has happened to her."

It seemed to him that all the women were compelled to jump around in order to show their physical fitness to the men. He could see it in their gloomy faces, in their frightened eyes.

"Why do these eyes hunt me? I made a decisive step in life, and suppose, my excited imagination makes me see things."

"It is not music," went on Volodimir's thoughts. "One can hear the rhythmic sound of the bass, which is here to chase poor women. The violin is just to camouflage the sound of the blows. Before they were dragged around the room, now they are told to jump. Who will save them from this sad situation? Surely, not these, who inspire such fear in their eyes."

Volodimir leaned against the door, and shut his eyes. Like little fish out of the water were those jumping to the rhythm of the music.

"I guess, I am in love with her," thought the young man: "Such deep sympathy means tender love. But she, she. . . Will she ever love me? Why does she agree to marry me? She, who lived her young life in a village, never having the opportunity to meet people of her class; she who was compelled to come here to search for a husband she whose life depends upon the first man, who will happen to like her. . . Can I ever bring peace to these frightened eyes?"

He shut his eyes to rid himself of the vision of these wonderful restless eyes.

(Trans. by R. L. Wissotsky-Kuntz)

Ukrainian Receives Doctorate

Joseph Daniel Stetkewicz, 28, received the degree of Doctor of Philosophy at Columbia University on June 6.

Dr. Stetkewicz received his early education in the schools of Jersey City, Passaic, and Perth Amboy, graduating from the Wm. L. Dickinson High School in Jersey City in 1928. He entered Columbia the same year and in 1932 received his Bachelor of Arts degree. In 1933, he received the degree of Bachelor of Science and in 1934, the degree of Chemical Engineer. During the next two years he held the Samuel Anthony Goldschmidt Fellowship and studied for the doctorate under the direction of Prof. Arthur W. Hixson. The title of his doctoral dissertation is "Studies on the Hydrolysis of Titanium Sulfate Solution by means of Refractive Index and Viscosity measurements."



DR. JOSEPH STETKEWICZ

One of the requirements for qualification for the PhD degree is a knowledge of two foreign languages. Dr. Stetkewicz offered Ukrainian as one of these, and to our knowledge this is the only instance that Ukrainian was accepted for an advanced degree in America.

He is a member of a number of organizations and societies, among which are the following: Sigma Xi, a national honorary research society; Phi Lambda Upsilon, a national honorary chemical society, in which he is now serving as a member of the national constitution and by-laws committee; Alpha Chi Sigma, a national professional chemical society; the American Chemical Society; the Electrochemical Society; and the Society for the Promotion of Engineering Education.

Dr. Stetkewicz is now assistant professor of chemical engineering at Bucknell University at Lewisburg, Pa., which position he has held for the past two years.

Dr. Stetkewicz has always been prominent in Ukrainian-American youth activities in the New York Metropolitan Area. While at Columbia he was very active in disseminating knowledge of the Ukrainians, their culture and national aspirations in both faculty and student circles. He is also a talented violinist.

A LULLABY

(A folksong)

I was rocking, ever rocking,
A wee babe to slumber on,
And in swinging I had broken
Its new cradle, so it's gone.
But the loss of cradle shattered,
Causes me no care or worry,—
'Tis intruding on child's dreamland,
That makes me feel sad and sorry.
For the cradle, a mere cradle,
Was of winding willows woven,
But the babe, the little darling,
Came from the heart true and proven.

Translated by John Yatchew.

THE SLAVS

(This is the 3rd instalment of the "Short Survey of Ukrainian History," issued by Ukrainian Bureau in London.—Editor.)

FROM archeological data, contemporary histories, and linguistic research, it may be assumed that the bulk of the agricultural inhabitants of Ukraine were Slavs in the first centuries A. D. According to Professor Scherbakivsky, and other authorities, they were the descendants of the 'people of the painted pottery' of pre-historic times, whom successive invasions of nomads had repressed and exploited, though their language and economic life had remained substantially untouched. Scherbakivsky writes "This population was preserved until the Slavonic (historical) epoch, (i.e. until the 6th century). At times it expanded, at times it contracted, but it remained always on the territory that had been its home ever since the Neolithic Age."

Professor Hrushevsky is of the opinion that the Slavs of the 6th century inhabited an area stretching from the foothills of the Carpathians to the Valdai Hills near Novgorod, those who were the progenitors of the Ukrainians inhabiting the region around the middle reaches of the Dnipro River, from whence they spread towards the South and West. Not only Hrushevsky, a Ukrainian, but Shakhmatoff, a Russian historian, agree in assuming that the Antae, a tribe often mentioned in Byzantine chronicles of the 6th century, were the direct ancestors of the Ukrainians. Shakhmatoff maintains that the three nations, the Russians, Ukrainians, and White Russians, came from one common source, an original Rus tribe. On the other hand Professor Smal-Stotcky, member of the Kiev Academy of Sciences, and other recent historians and ethnologists, deny the existence of an original Rus tribe, holding that the nations in question developed independently, at a very much earlier date, from a common Slavonic root.

The Greek historian Ptolemy, the Roman historians Pliny and Tacitus, and later Gothic and Byzantine historians, all mention the Slavs, though under different names. The Kiev Chronicles of the 11th century, which are based on ancient traditions, give detailed information on the distribution of the early Slavonic tribes, much of which has been since confirmed. Those tribes have been classified in three main groups (1) Sloveni and Krivitchi, on the Volga and upper Dnipro, (2) Radimichi, Viaticchi and Siveriani, on the Oka and middle Dnipro, and (3) Volhyniani, Derevlani, Polani and Dreho-vychi, to the West of the Dnipro. They were the ancestors of the Russians, White Russians, and Ukrainians. Even as early as the 8th century there were signs of loose State formations among them.

The Khazars

The neighbours of the Slavs in the East were the Khazars, a people of Turco-Asiatic origin, who had embraced the Jewish Faith through contact with Mosaic traders in Crimea and the Caucasus. In the 6th century the Khazars pushed into Ukraine and established a State on the lower reaches of the Volga and the Don, with a capital at the mouth of the Volga. They attained the peak of their political and economic power during the 8th and 9th centuries, when they expanded towards the West and brought under their rule a number of East Slavonic tribes, becoming the mediators in a lively trade between the Slavs and Arabia and Persia. Meanwhile, however, the Slavs had been quietly developing their own State organizations and by the 10th century they had become so strong that they rose up against the Khazars, attacked their State, and established themselves as masters in Ukraine, though in so doing they opened the door to further influxes of Eastern tribes, by destroying the barrier behind which they had de-

veloped their own State. It is interesting to note that until quite recent times there lived in Crimea a people known as 'Caraimes' who were descendants of the Khazars of Eastern Ukraine.

The Varangians

Almost simultaneously with the growth of the Khazar State there had emerged another important factor in Slav territory—inseparably bound up with Slavonic history.

Professor Scherbakivsky sets the date of their appearance in Ukraine as early as the middle of the first millenium. He writes: "It is already obvious from the furniture of the graves (of the period) that we may safely say that there were not only sporadic expeditions, but permanent settlements on the Upper Dnipro." Professor Alan Mawer sets the arrival of the Varangians much later. "To the East their settlements were on the shores of Lake Ladoga at the place which they called Aldeigjuborg, and which which they established about the year 800. In the year 839 some of them made their way overland to Constantinople, for there is a curious story of that year telling how representatives from the Byzantine Emperor visited the court of Louis the Pious, how certain members of it called themselves Rus and asked to be allowed to return direct home instead of braving the perils of the journey overland via Constantinople, and of how Louis made enquiries and found that they were Swedes."

Towards the end of the 9th century, the Varangians were already established as the rulers of Kiev, and their fleet roamed the Black Sea as far as Constantinople. At first they merely settled as small traders in various Slavonic towns, but later they rose to become the governing class, and State organizers of the Western Slavs, probably replacing the native administrators. It was not long before the Varangians had consolidated the loosely federated Slav communities into one State under their 'konungs' or local princes, centralized in the ruling dynasty of Rurik. Mawer states that 'those princes soon became completely Slavized, lost all sense of their ultimate racial affinities, and were Slavonic princes pure and simple.'

Later, the Kiev Chronicles idealized the advent of the Varangians in a beautiful story of three brothers who came with their retinue from the North to rule the country. The legendary nature of this story is evident in the fact that it was not written for two centuries after the appearance of the Varangians in Ukraine.

Russian historians of the last century cast doubts as to the historicity of the Varangian conquest, but recent research has established it as a historical fact.

With the establishment of the Rurik dynasty at Kiev, "the Mother of Russ cities," and the consolidation of the Slavonic peoples during the 9th and 10th centuries, Ukraine takes its place in history as a State, the Kingdom of Kiev, with its many subordinate dukedoms held by sons and relatives of the ruling Prince.

ASTORIA ELECTIONS

The newly organized Ukrainian Junior League of Astoria held its first elections at its clubroom, 30-10 32nd Street, Astoria, L.I.N.Y.

The officers are as follows: Peter Zajac, President; Catherine Sydor, Vice President; Helen Styranovskii, Secretary; John Klymyshyn, Treasurer; William Martin, Financial Secretary; Gerald Lichacz and Marie Krywen, members on the Executive Board; Mary Burdyga and Pauline Chemarinshi, Controllers.

Meetings are held Thursdays at 8:30 P. M. at clubrooms. All Ukrainian Americans are invited to become members.

UKRAINE MIRRORED IN OLD COUNTRY PRESS

GREAT BRITAIN AND U.S.S.R.

Without comment, we give the following extracts from a letter published in an English Roman Catholic newspaper, which, we suggest, illustrates a widespread uneasiness in England at the prospect of an Anglo-Soviet Alliance:

"Surely it is largely because Catholics are patriots that they feel extreme uneasiness at the prospect of an alliance of their country with the one Power in the world today that is professedly anti-God..."

"Many of us, in our preoccupation with the menace of Fascist and Nazi dictatorships, are apt to forget that the Soviet is the father of modern totalitarian States—of a thoroughness and intensity beside which the later totalitarianisms seem almost democracies!..."

"Yet if the Government of this country feels that the situation is so desperate that even an alliance with the Soviet is justified then at least we should not agree to keep silent about the militant atheism of our potential Ally..."

UKRAINE UNDER POLAND

No Ukrainian Municipal Representation

"Novy Czas," L'viv, May 25th, reports as follows: "On Sunday May 21st the municipal elections were held at L'viv... Ukrainians, although numbering some 60,000, still remain without a single representative... We do not intend to go into details as to how it was determined that tens of thousands of Ukrainians simply 'disappeared' and were thus precluded from electing the representatives due to them... To that end a complicated machinery was put into operation. These tactics are only too well known to Ukrainians, without the necessity to enlarge upon them..."

"Novy Czas," May 27th, comments: "We know how the recent elections to L'viv municipal council have been conducted. We know also very well who was responsible for the fact that we have not been given a single councillor. Even had we been organized in the best possible manner, had we brought to the polls hundred-year old grandmothers on stretchers, the result would have been the same. We were powerless to influence the issue..."

"Dilo," L'viv, May 18th, states that the Polish election authorities at L'viv invalidated eleven out of the nineteen Ukrainian lists of candidates, in spite of the fact that the Ukrainian lists contained a far higher number of signatures than the one hundred necessary for validity.

Closure of "Prosvita" Halls

"Nash Prapor," L'viv, May 19th, reports that the local authorities at Lisky, district Sokal, have closed the church hall on the grounds that it was used by the "Prosvita" (Enlightenment) Society, and was therefore a danger to public order.

"Nash Prapor" of the same date also reports that the district court of Yavoriv (Jaworow) has closed two village reading-halls of the "Prosvita" Society, in Vilka-Roskivska and Tcholanitsi, and that the district governor of Berezhany has closed the reading-hall of the same Society at Naraiv, on the same charge.

Trial of Ukrainians

"Novy Czas," L'viv, May 27th, reports what it describes as one of the greatest court cases held in Volhynia of recent times. 22 Ukrainians, at Rivne, are charged with membership in Ukrainian secret organizations. All the accused, with three exceptions, have been in prison since 1937. Among them are two women.

"Novy Czas" May 25th, reports the following charges made against Ukrainian peasants at the district court of Berezhany, Galicia:

Case No. 281/39. Sixteen peasants of the village of Urman, dis-

Archipenko's New Sculptures

Work on View at Passadoit Galleries

After an absence of several years from the New York field, Archipenko is having an exhibition of his latest sculptures at the Georgette Passadoit Galleries, 121 East Fifty-seventh street, which is to continue over into next month, to July 2, to be precise.

Dominating the display in point of size is a huge statue of Moses that may prove something of a surprise to those familiar only with the sculptor's previous work. It appears here in composition stone part of which has been tinted gray. It is an impressive and commanding work, as peculiarly befits the subject. But the surprise of it, along with all the sculptor's customary artistry, is in the idea it embodies, in which you cannot escape reading the cry of the oppressed or even the condemnation of humanity itself. For the great Hebrew leader and law giver stands bent back, his head raised toward the heavens, while with one finger he points to the tablets of the law that were handed down on Sinai and which he holds in the hollow of his left arm.

As seen from certain positions—the size of the gallery prevents the work being properly seen except from the front and one side—the effect is almost overwhelming. As thus seen, the partly grayed surface serves as a background for the figure. What the effect would now be if seen from the rear seems somewhat questionable. If carried out in other material, as is understood to be the artist's intention, this question would doubtless disappear. As it is, the statue appears the sculptor's outstanding achievement to date.

The artist's other exhibits, all of which are comparatively small, fall into more familiar style when his work is concerned. In the figure, "Black and White," he has repeated the experiment of using two tones. But, as the black is confined to the drapery, the result is harmonious. In this and the others, whether in plaster, aluminum or brass, his work ranges from studies in abstract form to rigidly stylized representation. In these the interplay of volumes, rhythms of mass and line and movement are the chief concern of the artist, and their chief appeal must necessarily remain to those whose senses are attuned to vibrate to this silent music.

(New York Sun, June 10, 1939)

trict Berezhany, "for events which took place at Urman in January."

Case No. 293/99. Three persons of Ukrainian nationality "for an offence against Article 97, para. 1. of the Criminal Code" (i.e. that which refers to sedition).

Case No. 304/39. Twelve persons from the village of Mozolivka, suspected of membership in a prohibited seditious organization.

Case No. 343/39. One person "for an offence against Article 97, para. 1. of the Criminal Code."

Case 252/39. Two persons "for political reasons."

CARPATHO-UKRAINE

(under Hungary)

We have received the following information by letter:

The number of refugees from Carpatho-Ukraine now amounts to approximately five to six thousand. Taking into consideration that the whole population of the country was only 600,000, the number is extremely high.

The lot of these Ukrainians is tragic. A large number are in Slovakia and Yugoslavia. Many have been arrested by the Magyar authorities and imprisoned, or put in concentration camps. On May 15th it was stated that 1,853 able-bodied persons had been sent to Labor Camps in Germany.

(Ukrainian Bureau, London),

RAIN

By Stephen Rudansky

After sowing of the grain
All the farmers wait for rain.
Thus two muzhiks met one time
Burdened with some awful strain.

Old man Hrytz, the judge—by age—
His head tilted—not a sound—
And with what should be a cane
Traces figures on the ground.

And Khoma is tying knots
Of which he has many tied.
"Not a drop of rain!" says Hrytz
"Not a drop!" Khoma replied.

"If Good Lord would send us rain
Then, Khoma, I'm telling you
Everything that's under ground
Would in no time come to view."

"Everything?" "Yes, everything!"
"Let it be, then, just the same!
My good wife is under ground—
And it would be a great shame."

June 5, 1859.

Translated by W. Semenyina

YOUTH and THE U.N.A.

New Branch in Freeland, Pa.

As the result of the organization work accomplished by Mr. Wasyl Zahayevich of Cleveland, Mr. Onufry Kostyuk of Hazleton, and Mr. Andrew Morris of Freeland, a new youth branch of the Ukrainian National Association was formed in Freeland recently. Mr. Zahayevich is active in organization work; Mr. Kostyuk is the secretary of Branch 285; Mr. Morris is the president of the Ukrainian St. Peter and Paul Church in Freeland.

The new youth branch, which is numbered 429, is named the St. Peter and Paul Society. Its temporary officers are George Morris and John Gronski, president and secretary respectively. Interested Freelanders are asked to write to the president, 458 Fern St., or to the secretary, 1139 Centre St., for further information regarding the plans of the newly organized group.

George Morris, in a letter to the U.N.A. states that, with the co-operation of the aforementioned organizers, the members of Branch 429 "expect to become one of the leading groups, because we, the youth of Freeland and vicinity, have spirit, and this spirit is what counts most."

At the club's initial meeting, Mr. Zahayevich delivered a talk on the U.N.A., during which he stated that the U.N.A. is not only the largest and strongest Ukrainian fraternal order in the United States but that it has a financial standing higher than that of any large commercial insurance company. The U.N.A. has a certificate valuation of 156%, which means that it has a surplus of \$90.00 per each \$1,000 insurance in force. The certificate valuations of other companies are under 156%, stated Mr. Zahayevich.

"Our Rev. Father Basil Macknik is very pleased that, during this very brief period of time (the youth branch was organized literally overnight), we were successful in becoming a part of your great organization," reads a section of George Morris' letter to the U.N.A.

Several other U.N.A. branches were organized recently, bringing the total of chartered groups to 430... but, inasmuch as still other branches are being formed as this is being written, the number is probably higher. More than 33,500 Ukrainians compose these 430 branches, which are scattered through the United States and Canada. A considerable number are youth clubs, many of which are active in sports and other U.N.A. matters.

Information regarding the U.N.A. can be obtained from Theodore Lutwiniak, P. O. Box 88, Jersey City, N. J. Interested persons are asked to write without any obligation.

THE U. N. A. SPOTLIGHT

(Scores for games reported in this column appear in today's Svoboda)

Wilkes-Barre Wins Fourth Game

The U.N.A. Baseball League's leader in the Pennsylvania Division is Wilkes-Barre, with 4 wins and no losses. The latest to suffer defeat at the hands of this strong team were the St. Clair (Branch 31) boys. The game was played at Wilkes-Barre's Hollenback Park on June 18th.

In the opening frame, Wylatta, connected for a 2-bagger, after which Hercha homered, thus driving in St. Clair's only 2 runs! Lucas, pitching for Wilkes-Barre, held St. Clair scoreless for the 8 remaining innings, while his mates bombarded Kozla, St. Clair's hurler, for 11 runs on 12 hits. "Bill" Proch played expert offensive ball, with Sluzar, Elko, and Zwarycz coming through for major counters for the winner.

Berwick Trounces St. Clair

The Berwick U.N.A. squad defeated St. Clair's Branch 9 by a 23 to 6 score at the loser's field on June 18th. A Kostow, pitching for Berwick, allowed but 6 hits, one of them a home run by J. Salak with the bases loaded, coming in St. Clair's half of the 4th canto. The Berwick batsmen received 19 hits from 4 pitchers, 5 of them going to T. Puksen and 4 to the pitcher, Kostow.

Games for June 25th

Jersey City will play New York City at Randall's Island Field No. 2 at 11 A. M. Philadelphia will play a doubleheader with Newark at Olympic Park Stadium, Irvington, N. J., the first game to begin at 1:30 P. M. Wilkes-Barre will play Centralia at Hollenback Park. Berwick will play at McAdoo. St. Clair's Branch 31 will play St. Clair's Branch 9.

WILKES-BARRE BEATS BERWICK

Playing at Hollenback Park on June 11th, the Wilkes-Barre U. N. A. team won its 3rd consecutive league game in defeating Berwick by a 12 to 5 score. Berwick was leading 5 to 1 after 2½ innings of play, but, in Wilkes-Barre's half of the inning, "Babe" Katulka doubled, "Hrych" Hrenenko slashed a drive to right field, Elko whaled a long fly to center, "Bill" Proch sizzled a liner to first, and "Smack" Swokla walloped another to put the team only 1 run behind. Wilkes-Barre's half of the 4th inning opened with Hawryshko sending the ball to right field, other drives ulling the bases. "Whitey" Kozemka's home run was sufficient for the win.

The score, by innings:

	R	H	E
Berwick: . . .	22	100	0—5 3 6
Wilkes-Barre . . .	103	809	x—12 10 4

YOUNG UKRAINE SCORES 2nd WIN

The Young Ukraine of Brooklyn opened its baseball season with a 17-5 triumph over the Sons of Legion of Brooklyn several weeks ago. On Memorial Day, the team traveled to Jersey City to play that town's U. N. A. team, but went down in defeat, 8 to 4, in a hectic game played before a large crowd.

After a week of idleness due to rain, the Young Ukraine came back to defeat the strong Polish Falcons, Nest 14, by an 8 to 7 score. The game, which was played at McCarren's Park, saw the Ukrainians take an early lead which they retained to the end. Blaszc, Ukrainian hurler, did exceptional mound duty. Kurylo, Skitsko, and Bohan each received 2 hits.

The score by innings:

	R	H	E
Polish Falcons 000	101	203—7 8 4	
Young Ukraine 002	030	21x—8 9 2	

On June 18th, the Young Ukraine will play the Cobra's A. C. at Morgan Field in Brooklyn. On June 25th, the team will meet the Mohawk's A. C. in a doubleheader at McCarren's Park; the first game to start at 1 P. M. All Brooklyn baseball fans are invited to attend and root for the Ukrainians.

JOHN BOHAN.

REMINISCING

Reviewing the past months, "The Ukrainian Civic Center" of New York, finds it has been quite active in the fields of education and amusement, as well as in social studies.

To "Begin the Begine," we thought our officers would like to shine a little and so we start off by naming them:

President, Mary S. Wiley; Vice-President, Anne Pilipshen; Recording Secretary, Jeanne Sivruk; Corresponding Secretary, Mary Charchan; Treasurer, Olga Nizovitz; Educational Chairman, Mary Shust; Social Chairman, Eugenia Uhorchak; Refreshment Chairman, Algene Kupchak; Publicity Chairman, Carol Schloss; and Two Members elected to the Board, Mary Andreyko, Olga Huzar.

Our officers were formally installed at an "Installation Night Program" with appropriate pomp and dignity.

Our programs, arranged by the Board of Directors, are such that everyone's interest is taken into consideration, and many of our meetings are concluded with tea and cookies.

For our political and civic minded members and friends, we have sponsored the following lectures:

1. Mr. Eugene Lachowitch, well known in Ukrainian circles, spoke on "The Ukrainian Question." 2. Mr. Paul B. Taylor of the Foreign Policy Association gave his views on his research work on the topic "Ukraine—Which Way?" 3. Miss Shelia Ziprin of the Citizens Housing Council spoke on "Old Law Tenements and Conditions Up to the Present Day." Her address also included ways and means of applying for Government low rental apartments.

For a little "Ginger and Spice," (our girls are nice, according to our recent member's personality analysis) we call your attention to our social functions. Beaus—bows—Remember our Valentine Dance! Game Nite was a lot of fun too! Merrily we rolled along into Spring at Skateland! At our next meeting we soothed our bumps and bruises with Ukrainian and American poetry and prose. The group also attended one of the outstanding plays of the season, "Pins and Needles." On April 11, the Chinese "Ging Hawk Club" girls accepted our invitation to an "Ukrainian Easter Dinner." During the dinner we acquainted them with various foods and the customs of our people.

The Club has also been active in the International Institute activities as shown by the work done by our representatives at such meetings and functions as the Members Council, The Nation Wide Observance, The Annual Meeting of the International Institute, Election Night of the International Institute and The Nationality Youth Conference.

In conclusion the Ukrainian Civic Center takes pleasure in welcoming any new members, who are interested, to call at our club at the International Institute, 341 East 17th Street, New York, N. Y. on Tuesday evenings.

EUGENIA UHORCHAK
JEANNE SIVRUK.

FAIR FESTIVAL

(Concluded from page 1)

raine Choir of Brooklyn, director, Vasile Sawitzky; Boyan Society of Elizabeth, N. J., director, Michael Yadowsky; Boyan Society of Yonkers, N.Y., director Michael Fatjuk; Boyan Society of Perth Amboy, N. J., director, Stephen Hrabar.

The Ukrainian Folk Dancers, which took part in the Festival, were drawn primarily from several leading groups, including the Ukrainian Folk Dance Circle, led by Michael Herman; Dance Ukraine under Eugene Patryk; Ukrainian Dancers Club under Walter Rybka; all three groups being from New York City; and Ukrainian Dancers of New Haven led by A. Gina.

WHERE WOULD POLAND BE

To the Editor of The Star:

British categorical language which officially pledged armed support to Poland has not relieved the aristocratic Polish headache even by one minute degree. As a matter of fact Prime Minister Chamberlain's latest pledge to give assistance "should the Danzig situation threaten Polish independence" has only served to add an extra job to the already throbbing temples.

England will fight, understand the Poles, if Poland's independence is threatened. But need the possible loss of Danzig and the Corridor, they ask, be necessarily construed as a threat to Polish independence?

If Germany attacks and the Poles choose to resist, England, they believe, might very conveniently back out of an armed assistance on the grounds that the loss of Danzig and the Corridor does not constitute a direct threat to Poland's independence. It would merely be a loss of conquered territory. And the Poles, traditionally stubborn, reluctantly admit this to be true.

Likewise an armed conflict would provide an excellent opportunity for her 9,000,000 Ukrainian minority to revolt and strike for freedom. England said nothing about Western Ukraine, and this, too, could be interpreted as loss of conquered territory, having no effect on the independence of Poland proper, as Poland proper is defined.

Even little Lithuania, bitterly resenting Poland's seizure of Wilno 20 years ago, would send her boys marching to bring home their ancient capital.

In such event, ask the Poles themselves, where would Poland be? Ironically they recall how they had consistently declared that small nations like Czecho-Slovakia and Carpatho-Ukraine were too small to be allowed to exist. What if Poland were to be reduced to its ethnographical boundaries, and the remaining small stretch of swamp and sand then declared "too small to be allowed to exist"?

The Poles shudder as they think of it. Better perhaps to surrender Danzig and the Corridor peacefully and thereby retain control over Western Ukraine and preserve Poland's independence—temporarily at least, and then fervently hope that a turn in events may minimize the danger of further dismemberment.

If England would fight, together they might come out of the battle proudly victorious. But constantly recurring to mind is the bothersome old adage, "Wants much more and loses all." What if the battle were to be lost?

Unhappw indeed is today's Poland as she finds herself, British promises notwithstanding, between the devil and the deep.

JULIA CARPIN.

("The Evening Star," Washington, D. C., June 2, 1939)

NEWARK AND VICINITY

For a perfect Sunday in July attend the MYSTERY BUS RIDE an all-day outing with swimming, ball-playing and picnicking, sponsored by the Ukrainian Social Club of Newark on SUNDAY, JULY 9, 1939. Our destination is a mystery, but it will be a wonderful surprise for those who come. Bus fare 99¢. Buses will leave opposite Penn Station in Newark 8:00 A. M. Sharp. Contact Anthony Shumeyko, 1972 Ostwood Terrace, Union, N. J. (Tel.: Unionville 2-1614-J) for reservations.

NEW YORK CITY

The EIGHTH ANNUAL DANCE of the Ukrainian Civic Center will be held SATURDAY, NOVEMBER 11th, 1939; at the Hotel Martinique, Broadway and 32nd St., New York City. Be sure to reserve this date for the Civic Center Dance, which has now become an annual tradition. We ask other clubs to refrain from sponsoring other affairs on that date and join us instead in celebrating our Eighth Annual Dance. Details later.