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A Grave Disservice to the Ukrainian Cause

Today the trend of our progressive Ukrainian-American youth movement is verging towards greater interest and more active participation on the part of our young people in those things and events that help constitute the Ukrainian national movement for freedom and independence. Concurrently, too, they are beginning to take under serious consideration matters and questions that are closely identified with this movement, as witness the address and discussion on that subject at the last UYL-NA congress.

The opinions they express on the subject, however, are not only oral but printed as well. Although both are important, yet the latter are naturally more far-reaching in effect, especially when written in English, and therefore need to be subjected to a more critical scrutiny than is generally applied to the oral opinions uttered within limited circles of listeners.

We have in mind here an article, "Nationalist Betrayal In Carpatho-Ukraine," written by "Paul Stachiw," that appeared in the June 10, 15 and 17 issues of the tri-weekly "Narodna Wola," on its "American Page."

In essence, the article is a violent diatribe against Ukrainian Nationalists, for having "betrayed" Carpatho-Ukraine, by "spreading pro-Nazi doctrines, orientations upon 'uncle' Hitler, active resistance against Prague as well as stirring up of anti-Czech feeling, and agitation for a 'greater Ukraine' with Carpatho-Ukraine as its 'Piedmont.'"

In this article, the Ukrainian Nationalists are constantly referred to as "Nazionalists." Where, however, it appears that the term "Nazionalist" would weary the eye with its repetition, the writer inferentially or directly refers to them and their sympathizers with such choice terms as: "political-comedians... cellophane-wrapped patriots... loud mouthed politicians... sizzlers... Czech-baiters... men in masks," and last but not least, "political idiots." Looking over these invectives, we cannot help but be impressed by their variety and profusion. Of all our many young people with whose articles in English we are acquainted, none has ever displayed such a marked talent for name-calling. Accordingly, we are left to hazard a guess that the anonymous "Paul Stachiw" is not a young person. In any case, however, he is guilty of a most reprehensible act, that of introducing, among our young people this name-calling, which though essentially childish is capable of breeding personal bitterness and hatred among those accustomed to its use.

The article also contains an unusually ardent defense of the Czech policies in respect to Carpatho-Ukraine. Although, for example, "Paul Stachiw" admits that the Czech rule in Carpatho-Ukraine was oppressive and brutal, and that the Czechs "shaped their course to the disadvantage of Carpatho-Ukrainians," yet he constantly modifies such admissions by stating that the Czechs "cannot be blamed," and asks, "which nation would subordinate or sacrifice its own vital interests to those of another?"

The mistreatment and brutality vented by "Czech government employees" upon the Carpatho-Ukrainians, he further says, "should not be misconstrued as the work of the entire Czech nation," for after all, they are only government employees, and "should not be regarded as paragons of the Czech people." To apply this form of reasoning to other similar cases then, Poland should not be blamed for the notorious "pacifications" of her Ukrainian minority, nor for the denial to them of many elementary rights guaranteed them by solemn Polish pledges and by the Polish Constitution itself, for that is the work of her government employees, i.e. officials of various sorts, police, troops, etc. Similarly, the Soviets should be regarded by us in a friendly light, for the horrible famine in Ukraine, the countless executions of Ukrainian nationalists, the terrible suffering of the Ukrainian peasantry there, is not the work of the Soviet Russian nation but only of its public servants. Since such is the case then, let us all feel kindly disposed towards all national oppressors of Ukraine. Likewise, let us urge our suffering kinsfolk in their native land to bear nothing but kindly thoughts towards the nations that rule over them, for their suffering is really caused

by those bad, bad governmental employees.

Furthermore, let us not feel too sorry for the oppressed Ukrainians, for, as "Paul Stachiw" declares, "our very own Ukrainian people—this is 'treason'—may not always be the poor innocents they persistently claim to be." For the Czechs, he charges, they were a "sea of troubles... a sorry mess... a negligible quantity," and as such obviously not entitled to the autonomy Czechoslovakia promised them at St. Germain in 1919 when it is absorbed Carpatho-Ukraine.

Indeed, so strongly critical of the Ukrainians, and so full of sympathy and understanding for the Czechs, is "Paul Stachiw," that we are inclined to recommend to him that he send his article to some Czech newspaper for republication; where undoubtedly it will be warmly received. Better yet, let him send it to the former chief of all Czech governmental employees himself, the great Benes, who is quite the rage in America today, and yet who in all his many speeches on Democracy and former Czechoslovakia, has failed to mention the Ukrainians at least once by their proper name, but on the few occasions that he did allude to them, called them "Russians." Such loyalty to the Czechs as "Paul Stachiw" displays in his article, Mr. Benes would undoubtedly find very touching.

Despite the article's gross distortions, rabid partisanship, petty name-calling, and anti-Ukrainian spirit, we would have overlooked it, had it not been for its linking of Ukrainian Nationalists to German Nazis. Conditions are such in America today that to call anything Nazi is to anathematize it. Well, it appears that it is not enough that enemies of Ukraine make attempt after attempt to link the Ukrainian Cause and those connected with it, with the Nazis. An anonymous Ukrainian, "Paul Stachiw," has to appear and do likewise, and in the English language too, so that non-Ukrainians may read it, also. Greater disservice to the Ukrainian cause he would find hard to do. What amazes us most, however, is that a Ukrainian newspaper prints such stuff.

It is not our intention to defend organized Ukrainian Nationalists, nor the policies they pursue in order to win freedom for Ukraine, nor their conduct in Carpatho-Ukraine; they are well able to do so themselves, and they have their own press to do it in. Our intention is to see that truth, justice and the spirit of fair-play shall prevail among us, young Americans of Ukrainian descent, that our organized life be kept on an even keel, and that no harm be done to the Ukrainian Cause, only good. And therefore, we take cognizance of the fact that such a broad movement as that of the Ukrainian Nationalists, of necessity embraces within itself all sorts of elements, including some of the most idealistic Ukrainian youth, who gladly give up their lives for the movement and what it represents. Perhaps some of its more extreme elements look towards Berlin for help. Yet Ukrainian Nationalists as a whole are not connected with Berlin or the Nazis. Whatever may be said about them, they are not so naive as to link the destinies of their movement and the great cause it represents, to any one particular nation. To lump them all under the common designation of "Nazionalists," therefore, is to create a deliberate falsehood.

Furthermore, to call them "political idiots"—as "Paul Stachiw" does—because they dreamed of a Greater Ukraine with Carpatho-Ukraine as its springboard, and labored towards that end, is, to put it charitably, to fall into a grave error. For that matter, thousands upon thousands of Ukrainian-Americans themselves dreamed and strived likewise. Are they to be called "idiots" too? All because the first ray of Ukrainian liberty, i.e. the rise of Carpatho-Ukraine, gave them hope that soon liberty would shine over the whole Ukraine?

In conclusion, whatever errors or sins anyone among us may commit, let them not include that of foisting the dissensions of our elders upon our younger generation. And, still more important, whatever faults, squabbles or fights that we may have among ourselves, let us keep them private, within the family, within ourselves.

TARAS SHEVCHENKO AS SEEN BY THE SON OF CHARLES DICKENS

WRITTEN MAY 5, 1877

(1)

Editor's Note: The article below about Taras Shevchenko, though erroneously credited by some authorities to Charles Dickens himself, was in all likelihood written by the latter's son, also named Charles. Entitled "A South Russian Poet," it originally appeared in the May 5, 1877 issue of the "All Year Around," a weekly magazine that the elder Dickens had founded and had conducted and upon approaching death (1870) had willed it to his son, who conducted it for a number of years afterwards. The periodical itself bears the inscription across every two pages, "Conducted by Charles Dickens." This article on Shevchenko is the first of any importance to be published in English.

In reading it, one must bear in mind that it was written during one of the darkest periods of Ukrainian national existence, when it appeared that the several oppressors of Ukraine, especially Czarist Russia, had at last completely subjugated the Ukrainian people, destroyed their national consciousness and their very identity. It is therefore no wonder that in the article below the writer expresses the opinion that the Ukrainian race at that time was "not a strong one." Neither is it to be wondered at that he often uses "Little Russia" as a designation for Ukraine and "Little Russians" for Ukrainians, for Russian propagandists had then succeeded to quite a degree in making it appear that there were no Ukrainian people, only "Little Russians," little removed from the "Great Russians" to the north.

Were Dickens to come to life again today, he would undoubtedly be the first to pay tribute to the national strength of the Ukrainian people, which enabled them to survive centuries of unprecedented oppression, to undergo within the past fifty years an amazing national resurrection, and to become today a powerful forty-five million nation whose mighty struggles for freedom and independence are causing its chains of foreign misrule to begin to snap on all sides.

Were the author of the article alive today, he would also change his intimation that Shevchenko was "not a strong man." For since the writing of this article, far more has been learned about Shevchenko than was known then; and among the things learned since then is that Shevchenko was a man of strong character, otherwise he would never have been able to endure what he did and still emerge to become the great Ukrainian national poet.

On the whole, however, and taking into consideration that both the Ukrainian people and their national prophet were so little known then, the article is, from the Ukrainian viewpoint, a very good one.

In its reproduction below, we have made no changes, except to correct the spelling of the names of Shevchenko and Khmelnytsky.

TARAS SHEVCHENKO was born a serf; and serfdom is not a wholesome condition for a human creature. Under a good lord the serf's lot might be superior to that of the English labourer in some of those dreary villages where there is no resident squire, and where the farmers are more than usually hard and unenlightened; but all masters are not good, and the mischief of serfdom and slavery is, that they leave too much to the individual. Man needs checks of all kinds to keep him straight. In England, if one farmer is exceptionally hard, the labourers will go to another; and there are various courts of appeal, unestablished but none the less influential, which help to keep things straight. Where serfdom was the rule, poverty was not—as theoretically it ought to have been—abolished; and, worst evil of all, the disposition to help distress in general was lessened because it was each owner's business to look after his own serfs; he was their "father," and to interfere might be resented as an affront. Moreover, Shevchenko belonged to a race among whom serfdom was a recent introduction. This South Russia, or Little Russia, of which he is the popular poet, is what we also call the Ukraine—the land of Cossacks, who were free till the middle of the seventeenth century. Free they were, but not safe, with their loose organisation of village communities—not centralised enough to bear the pressure of

modern times—and with eager enemies, Poles, Turks, Russians, watching them all round. Of these the Poles were the worst.

Poland has suffered a great deal, no doubt of it. Her sufferings are a disgrace, not only to the arch-rover and persecutor and to the other two who shared in the spoil, but to all the other "powers" who looked on, and did nothing—did not even get up a conference on the occasion. But then, Poland, in her time, was a hard mistress, deservedly hated by her kinsfolk of Little Russia. She had "annexed" them as far as the right bank of the Dnieper, and had made her rule odious, by that petty kind of tyranny which it is the hardest thing in the world to forgive. For instance, the Poles then, as now, were zealous Romanists, and they worried the schismatic Cossacks, by putting all the church lands in their part of the Ukraine into the hands of the Jews. Worse still, every church matter was transacted through Jews; the wafers for consecration could only be bought of Jews, who, the Cossacks believed, never sold any, without having first desecrated them by stamping them with some unholy mark. So, when it seemed needful to choose a protectorate, lest the other half of the Ukraine should likewise be swallowed up, no one thought of the Poles; the question was: "Turks or Russians?" Many were for the Turks; they were a strong nation then, and they had won the respect of their neighbours by a habit of truth-telling, not over common in any part of Christendom, and especially rare to the eastward. Moreover, they were tolerant. If their Christian subjects would pay tribute, they were safe to be undisturbed in the practice of their religion. During the two centuries of Tartar rule in Russia, when the Grand Duke of Novgorod, or by whatever other title he styled himself, was the humble vassal of "the Golden Horde," the churches rarely or ever suffered, the bishops were protected. However, the hetman of the Cossacks, Bohdan Khmelnytsky, decided for Russia, and in 1654, the Ukraine put itself under her protection, stipulating that she was to be as free as ever, and to be ruled still by her own chiefs, the hetmans and koshovys. Just so the horse made all sorts of stipulations when, in his struggle with the stag, he took man to help him. Very soon the native rulers were abolished, and "Great Russian" laws, administered by "Great Russian" functionaries, were introduced. The Cossacks had to submit, except those who lived among the almost inaccessible islands, hidden by the reed-beds of the Dnieper. Even Peter the Great left these to themselves; but Catherine the Second at last conquered even them in 1775, all except a few hundred who got on board their light boats, dropped down the river by night, and settled on the right bank of the river Kuban, under the skirts of Mount Caucasus, where their descendants are still called Black Sea Cossacks. Catherine determined to make sure work of her new conquest, by introducing throughout the Ukraine the new institution of serfdom. The chiefs, seeing resistance hopeless, submitted with a good grace; it was no bad change for them, looking at the matter from a selfish point of view, to become, instead of patriarchal heads of clans with very limited authority, nobles, with all the power which the Russian nobles wielded till the recent emancipation. But the clansmen were naturally disgusted; and a large emigration took place, colonising the Dobrudscha—the Delta of the Danube, as muddy and reedy as the islands of the Dnieper themselves. There they lived their wild life under Turkish rule, whilst those who were left seem, with their freedom, to have lost their self-respect and their energy. They sank to be

mere clods instead of enterprising fellows, ready for a foray across the steppe, or a raid with boat-flotilla up or down the river, and equally ready for any trading enterprise that had a spice of romance in it. Before fifty years were over, all the trade of the country had passed into the hands of "Great Russians," or of Jews. In education also there was a lamentable fall. Kiev had been the cradle of Russian thought; its university for a long time had ranked high, in theology especially; anyhow it was the only university between the Black and White Seas; the men who helped Peter the Great in his civilising work were educated there. Schools, too, were numerous; there were, for instance, three hundred and seventy-one in two districts of the government of Chernigof; there are now only two hundred and sixty-three in the whole government. Even now that the serfs have been emancipated, the Little Russians have not got the full benefit of the change; the zemstvos (general assemblies, folks-mote), which exist in every other district, have not been permitted in Western Ukraine, for fear of the Polish proprietors; and even on the left bank the language used is Great Russian, therefore those who can only speak Little Russian don't know what is going on. Hence they will be slower than the other Russians in profiting by their freedom. During less than a century of serfdom they seem to have lost more than their brethren did in long ages, and it will take a great deal to rouse them out of the sleepy distrustful state into which they have got. Of old times they have kept nothing but their poems—the songs of the kobzars, who used to sing at banquets and tribal gatherings, as bards or minstrels did in Western Europe. Shevchenko is a modern kobzar; only his poems, instead of being all about love and war, and raids on the Mussulman, and glorious expeditions down the river, and even to the walls of Stamboul itself, are more than half about serfdom, the degradation that it brought to all, to the women especially. For, as I said, he was born a serf in the government of Kiev, just forty years after serfdom had been established by Catherine, that is, before the memory of the old freedom had died out. His grandfather must have been free; his father may proudly have enjoyed some years of freedom. And he died early in 1861, just when all Russia was ringing with the news that the serfs were set free.

The future poet was one of five children when his mother died, and his father, at his wits' end how to manage such a tribe, took a second wife. She turned out a cruel stepmother to them all, especially to young Taras, whose high spirit and sense of justice angered her. He was made family swineherd, and was sent out with a bit of black bread to spend the whole day upon the steppe. Here he would sit for long hours at the foot of one of the barrows so common on the steppe, listening to mysterious voices that seemed to come to him from within. "What is there in the world beyond, and how far does it go?" he used to ask himself; and one day, leaving the pigs to do the best they could, he walked on and on to find the world's end, and the iron pillars on which he fancied it rested. Fortunately he was picked up by some people who knew him, and brought back half dead with fatigue—he was barely five—to his native village. When his father died, his stepmother sent him to the sacristan, who kept him and several other boys as drudges, in return for a few lessons in reading, writing, and plain-song. Russian priests are a disgrace to Christianity. "He has priests' eyes," is a proverb which means that the person so characterised is lustful, greedy, and self-seeking. Moreover, they are, in a drunken

nation, the most drunken. A friend of mine, who stayed several months at a Russian country-house, says it was a common sight to see two priests lying in a cart, as pigs do when they are driven to market. One saint's day, he tells me, the priest came to chapel too far gone to read the service; instead of being struck dumb with shame, he actually whined out an apology: "We poor fellows spend all our time in praying for others, and have no one to pray for us; no wonder, therefore, we fall under temptation." Things are just as bad in Bulgaria; an English engineer who has just written a book of his experiences there, went over one Sunday to attend a church, whose "pope" had a great reputation for sanctity. There was no service, for the "pope" was lying dead drunk among the nettles at the back of his vodkō (whisky) shop. "I heard," quaintly adds the writer, "that for the five previous Sundays his place had been among those vegetables." Is it any wonder the Turks look on a religion which has such teachers as fitter for swine than for men?

Priests being such, what can we expect sacristans to be? Taras' sacristan was a drunken brute who beat his boys, and on whom they in turn played off all sorts of unhandy tricks. Taras, however, managed by dint of perseverance to pick up reading and writing and a little knowledge of accounts, and to learn how to chant the service; nay, by-and-by, his master would send him to take his place at a funeral, giving him one of the ten copecks which he got as fee. While here, Taras became exceedingly fond of drawing, covering every scrap of paper that he could pick up with sketches of everything that he saw around him; but at last the beatings were too much for him. He ran away—how, he details with the utmost simplicity. "One day, the sacristan, more drunk than usual, had fallen into a heavy sleep. I picked up a stick, and, in one sound drubbing, paid him out with interest for all the floggings he had given me. Then I made off, having first pocketed a little book with hideous coloured engravings—how beautiful they were in my eyes! I can't tell now, as I look back on that time, whether I thought he owed me the book for his ill-treatment, or whether my desire to possess it wholly silenced the voice of conscience. Brought up as I had been, I think I'm rather to be praised for not sinning more grievously." After his flight, he first took service with a deacon, who was also a painter; but with him he only stayed three days, for he found that his master, though glad enough to have an intelligent lad to fetch him water and grind his colours, had not the least intention of ever putting a brush into his hand. Next he found another sacristan, whom the country-folk looked on as a veritable Raphael. "Let me look at your left hand," said the painter, before engaging him; and, having studied the lines on his palm, he said: "You'll never do—why you haven't enough notion of form to be even a tailor." So Taras, in despair, went home and took to his swineherding. "At worst," thought he, "I shall have my days, to myself, and copy quietly the pictures in my little book." But before many months were over, he was rudely reminded of his position by being taken into the steward's family as kitchen-boy. From this he was promoted to be kozachok in the great house. These kozachoks—i.e., "little Cossacks"—were half-pages, half-jesters, in the houses of South-Russian nobles; they wore the old Cossack dress, the professed object being "to protect the Ukraine nationality," and their place was in the antechamber, ready to do any little thing that their masters wanted. Taras had now plenty of time to himself. He listened greedily to all the kobzars' songs about the old Cossacks' glories, and, whenever he was out of sight, he went on with his painting. Moreover, as his master travelled much, he saw

THE LITTLE BLACK BOOK

HAS it ever happened that you found yourself intensely interested in the contents of a "little black book"? Especially when during your early school days you saw the teacher jot down something beside your name after you had uncertainly recited a lesson over which you had spent hours the night before. It seemed as though your very existence depended on knowing whether the mark was good or bad.

There is one little black book, however, which has not apparently aroused any great curiosity although its contents are of importance to the people concerned. It seems from observation that many of the younger members of the Ukrainian National Association are not familiar with what is written in the black rate book published by the Home Office. True, such books are distributed mainly to lodge secretaries and organizers, but any member who is interested in knowing the contents will find his secretary ready to explain the figures and tables printed therein. Those members who find it impossible to attend their lodge meetings to speak with their secretaries may contact the Home Office by mail and information will be furnished them gladly.

What information does the rate book contain? For one thing, there appear the monthly, quarterly, semi-annual and annual rates for every certificate issued under the New System for ever, insurable age. It is surprising to note the number of U.N.A. members who do not know that they can pay their dues one year, six months, or three months in advance and thus save themselves, in some cases, as much as two to three dollars per year. The discount on annual dues is approximately 6% while that on semi-annual dues is about 3%.

As in the case of monthly dues, payments in advance should at all times be made to the local branch secretary. For the benefit of those secretaries who are not thoroughly familiar with such payments, let it be stated here that no special form is required to be sent to the Home Office. The annual, semi-annual, or quarterly rate should be included in the remittance for the monthly assessment and a memo with the member's name and certificate number attached to the assessment bill. No receipt is required, but on the assessment list for the following month, as well as for all of the months for which the dues have been paid, the member's dues are excluded from the assessment total.

There will also be found in the rate book the cash surrender values of every certificate offered by the U.N.A. under the New Sys-

many new places, delighting himself with the illustrated "posters" with which in Russia, as well as in England, town-walls are liberally ornamented. These he used to copy when he could: sometimes he even picked them off the walls, and transferred them to his portfolio. One night, when he was about fifteen, when "the family" had gone to a grand ball, and the servants were in bed, he was copying a coarse print of Plato of the Cossack, when all once a smart box on the ear laid him flat on the ground. His master had come back, and took that way of reminding him that his time was not his own. Next day, the coachman was ordered to give him a good flogging: not for drawing, but for doing what might have set the house on fire. But three years after, at St. Petersburg, his master, finding he made but an indifferent page, yielded to his entreaties, and apprenticed him to some daubing fellow who called himself a painter. Now began a golden time for the poor lad; living in a garret, ill-fed, and worse clad, he was supremely

PROFESSIONALS TO CONVENE JULY 29

The seventh regular annual convention of the Ukrainian Professional Association will be held Saturday, July 29, at Hotel Douglas, Newark, N. J. All Ukrainian professional people, as well as those who although not practicing a profession possess degrees from colleges and universities, are cordially invited to attend. For further information watch this weekly, or write to the Association in care of the hotel.

tem. This is the source from which the cash values which appear on every member's certificate are obtained. A member contemplating borrowing on his certificate can very quickly determine the limit to which he can borrow by referring to his particular table of cash values. As an illustration, let us take a member who holds a 20-year Endowment Certificate for \$1,000 and who has been a member for 10 years, having entered the U.N.A. at age 18. On the certificate, or in the rate book, it will be found that at the end of ten years the cash value is \$373.40. This is the amount of "reserve" up to which the member can borrow. It also represents the amount which the U.N.A. would pay to the member if, through some circumstance, such member wished to sell his certificate.

During times of financial stress many people make the mistake of selling their insurance. This should be the last recourse, for when the real crisis comes, i. e. the death of the insured, the need becomes ever greater. Rather than sell his insurance a member should first consider making a loan against it. Loans on U.N.A. certificates bear interest at the new low rate of 4%, a reduction of 2% from the rate in effect as of June 30, 1937. A member who borrows on his certificate does not lose any of the privileges or rights due him under the terms of the contract. In the matter of life insurance, therefore, it seems to be the wiser policy to borrow rather than to sell.

There are other features of a U.N.A. certificate which make it more desirable than some life insurance policies, namely, "extended" insurance and "paid-up" insurance. An explanation of these, however, will be made at a later date. In the meantime, the rate book may be referred to for pertinent information.

The Recording Department of the U.N.A. is, at the present time, engaged in the task of revising the black rate book, and announces that sometime in the late fall a small pocket-size edition will be ready for distribution.

STEPHEN KURLAK.

happy, working for dear life, and when he walked, going to the "summer garden" to copy the statues which are there ranged in the shrubberies. One day an artist from his own province saw him sketching, and said: "You've got a talent for likenesses. My advice is, go in for water-colour portraits." Shevchenko did as he was told, and got a fellow-servant to sit for him. The kind fellow sat twenty times, and at last something like likeness was the result. His master saw it, and forthwith installed the ex-page as his painter in ordinary. He was now twenty-three years old, when the artist from Little Russia, who had become his friend, introduced him to a set of artists and poets—one of them tutor to the Czarevitch, the present Emperor. "We must send Taras to the Academy," they said; but, of course, the first thing was to make a free man of him; to which end the painter Bruloff gave a picture, and the others got up a raffle for it; thus raising two thousand five hundred roubles, the young serf's price.

(To be concluded)

WHAT COMMENCEMENT SPEAKERS SAY

Make New Jobs

James S. Thomas, president of Clarkson College, told the graduating class of Owen D. Young's model rural school last Monday that "there is no use in making old things in a world that wants only new things" and urged them to split molecules instead of rails.

"Jobs are plentiful today," he said. "They are not the same jobs your grandmother had, nor the specific type of work your father engaged in. Jobs today are different and there is plenty of work to be done."

"It is true there are no more rails to split, but there are plenty of molecules," he declared. "There is no longer need for defining simple relationships, but there is a great need for defining the complex human relationships which invariably arise from a dynamic, advancing civilization."

The Last Quarter of Century

Looking back over the years since his graduation, President James B. Conant of Harvard University declared during the course of his speech at Harvard's picturesque annual Class Day on June 21, that the last quarter of a century could be summed up with the following words: "a war, an armistice, a boom, a crash and a series of question marks."

Defines State Governors

In the same speech, and obviously alluding to a former classmate, Governor Leverett Saltonstall of Massachusetts, of class '14, Dr. Conant defined State Governors as "judges holding a stop watch on the race between bankruptcy and taxation; or referees in the wrestling bout between a rugged individual and his social conscience; or umpires calling strikes on our favorite batters."

"Let us throw no pop bottles," said Dr. Conant, "but rather admire their courage and pray the good Lord to improve their eyesight."

The Obligations of Universities

"The obligations of the universities have never been greater than they are today because they are perhaps the only places in a disturbed world where freedom of thought and free discussion is not only tolerated but is urged upon every member from student to president," said Dr. Hans Zinsser at a luncheon during commencement exercises at Yale University on June 21.

An Outlet for Personal Power

In his baccalaureate address delivered to the graduates of Hunter College for Women in New York City on June 21, Ordway Tead, chairman of the Board of High Education, told them that they could find an outlet for personal power through affection and creativeness.

"Whether it is child labor, unemployment, old age, relations with foreign people or with minority groups at home," Dr. Tead said, "we go about removing handicaps, hardships and hatreds, not by some grandiloquent formulas, but by the practice of a warmer, closer feeling of human affection and fraternal regard."

A Married Woman's Creativity

Speaking to the graduates as "women," Dr. Tead then offered them "a personal word" on the creativeness that can be found at home.

"Part of a married woman's creativity, I am confident, lies in her eager willingness to let her husband realize himself without the handicap of distracting and belittling demands of hers," he said. "This is a subtle but perennial problem."

"Marriage does not ask of you that you get your creativity vicariously through pride in what your husband does. Your affection in marriage does not imply self-effacement. It implies a mutual and reciprocal effort of each to draw out the creative best in the other."

Ukrainian Seminary Graduation

The graduation programs of the Ukrainian Catholic Seminary at Stamford, Connecticut, were held on Monday and Tuesday, June 19th and 20th, with His Excellency, Most Rev. Constantine Bohachewsky, presiding. Twenty-three graduates received their diplomas at the services in the chapel following Holy Mass on Tuesday morning.

The graduation program was divided into two sections. The class night section on Monday evening found an overflowing audience assembled in the auditorium to hear addresses by Very Rev. Paul Procko, Rector, Walter M. Koval, president of the Senior class, and John Thomas Panas, the valedictorian of the class. There also were included in the program songs by the school chorus, recitations in six foreign languages by members of the graduating class, presentation of medals by His Honor, Judge E. Gaynor Brennan, and presentation of special Catholic University of America diplomas to twenty-one graduates by His Excellency.

Judge Brennan made the following awards:

(1) Gold Medal for Scholarship City, N. J. Honorable Mention to Peter E. Leskiw of Philadelphia, Pa.; (2) Gold Medal for Religion to John Hagan of Stamford, Conn.—Honorable Mention to Andrew Ushak of New York City; (3) Knights of Columbus Medal for English to Peter E. Leskiw—Honorable Mention to Michael X. Doyle of Stamford, Conn.; (4) Gold Medal for Mathematics to James E. Patrick Jr., of Stamford—Honorable Mention to John Redmond of Stamford, Conn.; (5) Knights of Columbus Medal for Science to John R. Farrell of Stamford, Conn.—Honorable Mention to Bohdan W. Yourk of Fairfield, North Dakota; (6) Gold Medal for achievement in Athletics awarded by U.C.Y.L. of N.A. to Daniel J. Morelli of Stamford; (7) Gold Medal for cooperation in Athletics awarded by U.C.Y.L. of N.A. to Peter E. Leskiw; (8) Gold Medal for progress in Athletics awarded by U.C.Y.L. of N.A. to William E. Lynch of Stamford, Conn.

On Tuesday morning the ceremonies began with an academic procession from the main building across the campus to the chapel. The procession was led by the traditional cross and candles. Followed Holy Mass in the chapel, Rev. Charles Hagearty from the Church of St. John delivered an address to the graduates.

Upon completion of the address of Father Hagearty, His Excellency, the Bishop, awarded diplomas to the following graduates: Leo Adamiak of Altoona, Pa.; Gerald Amiraull of Old Greenwich, Conn.; Daniel E. Byrne of Greenwich, Conn.; Francis A. Du Frane of Stamford; Leonard J. Dziamba of Cohoes, N. Y.; John Raymond Farrell of Stamford; John W. Gallagher of Stamford; Marven Gretchen of Long Island City, N. Y.; Walter M. Koval of Bayonne, N. J.; Peter E. Leskiw of Philadelphia; George Lawrence Mathews of Stamford; Joseph Thomas McCue of Stamford; Daniel Joseph Morelli of Stamford; Michael J. Mulkerin of Stamford; Michael Nahorniak of Dickson City, Pa.; Gerald James O'Donohue of Noroton Heights, Conn.; Russell Orlak of Philadelphia; John Thomas Panas of Jersey City; James E. Patrick Jr. of Stamford; Timothy Joseph Quinlan of Stamford; John Joseph Stankard of Stamford; Gregory Tom of Syracuse, N. Y.; and Bohdan W. Yourk of Fairfield, North Dakota.

Honors were conferred upon the following:

John Thomas Panas, Valedictorian; Peter E. Leskiw, Salutatorian; John Raymond Farrell, Third; George Lawrence Mathews, Fourth.

REGISTRAR.

"I'm surprised that Mykhalyshyn sent his two sons to study medicine."

"Nothing to be surprised at. After all, he is an undertaker."

THE U. N. A. SPOTLIGHT

STANDING OF THE CLUBS

The standing of the teams entered in the Pennsylvania Division of the U. N. A. Baseball League is as follows:

	W	L	Pct.
Wilkes-Barre	5	0	1.000
McAdoo	2	1	.667
Berwick	1	1	.500
St. Clair 31	1	2	.333
St. Clair 9	0	1	.000
Centralia	0	4	.000

Box scores of games reported below appear next week.

WILKES-BARRE WINS 5th, 7 to 1

On June 25th, the Wilkes-Barre U. N. A. team chalked up its 5th consecutive victory when it defeated Centralia in a return game played at Gibbons Field in Wilkes-Barre. With 5 wins and no losses to date, the Wilkes-Barre boys feel confident that they will repeat last year's performance and once again emerge as champions of the Pennsylvania Division.

In garnering its latest win, the fast-stepping Pennsylvania Division leaders allowed Centralia but 1 run on 6 hits, that coming in the 3rd inning when Mekosh hit safely over 2nd base. In recording the victory, Wilkes-Barre's hurler, "Mickey" Sluzar, contributed 3 hits out of 3 trips to the plate, and scored 3 times, thus accounting for half of his team's runs.

NEWARK TAKES 2 FROM PHILA.

The Newark U. N. A. Lions defeated the Philadelphia U. N. A. Club twice in a doubleheader played at Olympic Park Stadium in Irvington on June 25th. Steve Stutsky, Newark hurler, pitched flawless ball, getting 15 strikeouts to his credit. Bill Moir contributed a home run for Newark in the first game. J. and W. Karmazyn fielded brilliantly, the home club winning the game by a 6 to 1 score.

In the second game Newark chalked up a 10 to 2 win over the opposition as T. Harzula, doing mound duty, retired 11 batters via the strike out route. In the 6th and 7th cantos Harzula found himself in the position of having the bases loaded with none out. He managed to eke out of the predicament by striking out 2 and letting in only 1 run in the 6th.

MEETING OF MANAGERS

After the Philadelphia-Newark games, the managers of the 4 teams in the Metropolitan Division, and the U. N. A. Athletic Director, went into conference. Rules for the 1939 season were discussed and explained, and were adopted without any changes. A set of rules, similar to those of the Pennsylvania Division, were adopted as follows:

1. The home team furnishes the umpires for the games, but the visiting team may bring an umpire who will alternate on the bases and on calling strikes with the home umpire. The umpire who calls strikes shall be considered the "umpire-in-chief," he may overrule the base umpire after a conference with him.
2. The managers of the teams at play are to decide whether the umpires shall alternate every inning or after 4 1/2 innings.
3. Not more than 2 men from each team shall enter into the settlement of a dispute on the diamond.
4. The umpire-in-chief has the authority to put an abusive player out of the game.
5. The home team furnishes the balls for the games.

The 4 managers then collaborated on drawing up their schedules.

JERSEY CITY-NEW YORK GAME CALLED

After completing 4 innings of its game with New York, the Jersey City U. N. A. Baseball Team was forced to leave the diamond together with the opposition because of the expiration of a permit. The score was 7 to 6 in Jersey City's favor, but, inasmuch as the game was not played a legal number of innings, it will be replayed at some future date.

GAMES FOR JULY 2nd

New York will play Newark a doubleheader at Olympic Park Stadium, 40th St., Irvington, the first game to begin at 1:30 P. M. Philadelphia will play at Jersey City's Pershing Field, the game to start at 3:15 P. M. Wilkes-Barre will play St. Clair's Branch 9. Berwick will play at Centralia. McAdoo and St. Clair's Branch 31 will be idle.

ROCHESTER'S SOFTBALL TEAM

The St. Joseph's U. N. A. Softball team of Rochester, N. Y., have entered the local Catholic League. This 8-team league is celebrating its 10th anniversary this season and is one of the oldest softball leagues in this part of the country.

A Graduate's Story

"Song is Truth; And the Expression of Life"

AS a grand finale to a ten year struggle for a college education —littered with financial difficulties —imprompted with necessary school changes, I, a graduating senior from Ohio State University, am on the threshold of serving the city of Cleveland in elementary education.

Tutored in my mother's native tongue, Ukrainian, at the tender age of nine years, the romance of languages was instilled in me. Upon graduation from Shaker Heights High School in 1929, I attended Miami University in Oxford, Ohio, where my interest in language was continued. I majored in German and Spanish for a year and a half. Needles to mention the deplorable years of the thirties; my education was abruptly halted by a call to return home. The usual and important problem of finance, interrupted my education at this time.

For four years—it was a matter of adjustment throughout. During that time my experiences varied from assisting a brokerage firm in Cleveland, to modelling for artists in New York City and Cleveland, to Warrensville, Ohio at the Children's Colony where the nucleus of my interest in children originated.

With the pressure of financial difficulties loosening its grappling clutches upon my wholehearted desire to follow through my academic interests, I returned to school at Ohio State University in Columbus, Ohio.

My interests reverted to languages, whereupon I pursued a study in French and Music. This was all very intriguing until I was struck with the reality of opportunities that were more favorable in another field. At this time, my embedded interests in elementary education became prominent.

It was in the course of my studies in elementary education, that a music class required creative presentations of folk songs of various countries. Here was my opportunity to clarify the misconceptions of Ukrainian culture.

The purpose of the program was to interpret the true spirit of Ukrainian folklore, and also to bring out the definite characteristics of the music itself. Many people labor under the misapprehension that minor feeling in music means, "I am sad." I strove to show that some of the gayest dances and melodies of Ukraine are written in the minor mode; "sans" sad feeling.

Minor music oft-times is a plaintive melody with a questioning wonder rather than a pessimistic sadness. The atmosphere of the folk tune is, always, one of color and vitality, whether it be in the prevailing minor, or in wildly exuberant major mode. Other characteristics that I brought out in the presentation were,—the irregular rhythms; repetition of phrases; the increasing tempo of the melodies with the great crescendos; and the

By winning the first 3 games, the U. N. A. team is tied for first place with the Holy Rosary club. Steve Holowka has done all the hurrying for the Ukrainians, receiving credit for all 3 victories. He allowed only 3 runs and 7 hits in the trio of contests.

In the first encounter against the Mt. Carmel team, Holowka pitched no-hit ball. Due to a walk, an error, and a passed ball, the opposition garnered its only run. The score by innings:

	R	H	E
Rochester:	000	200	0—2 6 1
Mt. Carmel:	001	000	0—1 0 2

In the next tilt, the St. Joseph's defeated St. Augustine, 5 to 2. The score by innings:

	R	H	E
St. Augustine:	002	000	0—2 5 0
Rochester:	200	120	0—5 5 1

In its last game, the Ukrainians easily downed the Immaculate Conception team, 2 to 0. The score by innings:

	R	H	E
Immaculate:	000	000	0—0 2 0
Rochester:	100	100	0—2 5 0

These items on the Rochester softball team were submitted by Manager Michael Pielak.



NATALIE BREWKA

change of modes within the song. Instrumental in creating the Ukrainian mood was my mother's own costume, which I wore. Along in the program, I presented for class scrutiny several decorative Ukrainian Easter eggs and my own handmade Ukrainian doll representing the Cossack.

And here is another point in the program that played an important part. The Cossack, to many of these students, has always been strictly Russian. I explained the true origin of the Cossack, and I showed the original camping grounds of the Cossack on a map I painted. Ukraine was outstanding in a vivid orange with other parts of Russia and surrounding countries in contrasting colors. Prior to this time, the students had very limited knowledge concerning Ukraine as a country with its own spirit, colors, folk-songs, traditions, customs and costumes.

The technique of comparing Ukraine with other countries helped bring out the Ukrainian feeling. For example, in Great Russia the national instrument is called a balalaika. However, in Ukraine this guitar-like instrument is called a bandoura. Emphasis was also placed on referring to Ukraine as Ukraine, rather than Little Russia, in order that the students would become familiar with the country Ukraine and its Ukrainian people.

I also mentioned that there were folksongs for every activity in the lives of the Ukrainians. After all, we know that each country's airs are influenced by climatic and geographical conditions and by differing degrees of political, social, and industrial advancement. Therefore, there is an expression of communal feeling and sentiment.

Ukrainian melodies are comparatively unknown, especially in areas not too cosmopolitan. The great beauty of Ukrainian folk songs should not be considered so lightly by Ukrainian students in universities throughout the country. By perseverance, these students can create a definite awareness of Ukrainian songs and traditions by integrating their college work with a Ukrainian spirit whenever it seems proper. For example, we can bring to the fore such eminent people as Professor Koshetz, Archipenko and Taras Shevchenko in connection with music, art or courses of study in philosophy or poetry. A mention of these people is quite stimulating to American educators.

Ukrainian students have much to share with people of a different heritage. By sharing with each other, we grow into interesting and full personalities. It is the democratic way of life!

NATALIE BREWKA.

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 Shumyko, 1972 Ostwood Terrace, Union, N. J. (Tel.: Unionville 2-1614-J) for reservations.

YOUTH and THE U.N.A.

New Youth Branch Organized in Aliquippa, Pa.

It is interesting to note that many of the new branches being organized by the Ukrainian National Association are composed solely of young people. Just last week, the organization of a new youth branch in Freeland, Pa., was reported here, and for this week, we have news of another branch, newly organized, in Aliquippa, Pa. Both of these branches were formed by W. Zahayevich, who is active in organization work, and Mr. O. Kostyuk, secretary of Branch 85 in Hazleton, Pa.

Originally, the new Aliquippa branch was an active group known as the "Ukrainian Catholic Club," which name is being retained now that the club is a branch of the U.N.A. Efforts will be made to enroll all eighty-five of the club's members into the U.N.A. A letter from the club, which is Branch Number 431, reads in part as follows: "We have thoroughly investigated the benefits derived from membership in the Ukrainian National Association, and are sorry that we were not informed about the advantages of U.N.A. membership sooner. In our club there is a spirit, and that is most important. We feel that our club is going to be not only a leading assembly of the city but also a strong one, perhaps as strong as any of the present assemblies of the U.N.A."

The officers of Branch 431 are: Nick Baranyk, president; Anna Batz, financial secretary; Mary Bur, treasurer; John Sanko, club organizer. As the branch will have a meeting shortly, all interested persons in the vicinity of Aliquippa are requested to write to Anna Batz, 401 Sixth Avenue, Aliquippa.

ODWU CONVENTION TODAY

The ninth annual convention of ODWU, Ukrainian Golden Cross, and YUN, will be held beginning today and ending on July 4th, in Hotel Douglas, Newark. Guests are especially invited to attend the Sunday session, beginning 9:30 A. M., and the Sunday evening banquet and dance at 7:30—tickets \$2, for dance alone 40 cents.

CELEBRATION AT ROYAL OAK

To celebrate the 950th anniversary of introduction of Christianity into Ukraine, a celebration will be held on July 4th at the Shrine of the Little Flower in Royal Oak, Mich. Bishop Bohachevsky of Philadelphia, Bishop Takach of Pittsburgh, and Bishop Ladyka of Winnipeg will officiate at the High Pontifical Mass, and more than 50 priests will participate. Archbishop Mooney of Detroit will also be present. A part of the Mass and the sermon in English by Father Coughlin will be broadcast. A Ukrainian chorus of 150 singers from Detroit and Hamtramck will sing. The arrangements committee is headed by Fr. Stephen Chehansky.

OFF THE EDITOR'S DESK

In our report of Ukrainian program at Fair, it should have been stated that Eugene Patryk is leader of Ukrainian Dancers Club and Walter Rybka is leader of Dance Ukraine group, instead as it erroneously appeared.

NEW YORK CITY.

Young people who are interested in doing Ukrainian Folk Dancing (as well as Folk Dances of other countries) are invited to come to the Ukrainian Folk Dance Circle (leader, Michael Herman) this Wednesday, July 5, 1939, at the International Institute, 341 E. 17th St., New York City at 7:30 P.M. A summer course for beginners will be arranged. No new members will be admitted to the group after this date. If you cannot come this week, drop us a postcard and let us know that you intend to join our class.

Ukrainian Folk Dance Circle of New York.

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