

## TWO WHO DIED FOR UKRAINE

This time of year, though one of nature's unflowering, is one of tragic memories for the Ukrainian people. It recalls to them the assassination of two great Ukrainian leaders, Semen Petlura (May 25, 1926 in Paris) and Eugene Konovaletz (May 23, 1938 in Rotterdam) by Moscow's agents.

Both of these great Ukrainians were so closely identified with the movement for the liberation of Ukraine that its enemies thought that by destroying them they would deal a telling blow to it.

### PETLURA

Simon Petlura was the head of the Directory that governed the post-war Ukrainian National Republic. At the time of his assassination, he was a political refugee. The assassin, Sholem Schwartzbard, alleged as an excuse for his foul deed that Petlura was responsible for the anti-Jewish excesses which took place in Ukraine during those turbulent times when various enemies were destroying from both within and without her newly-won independence. This charge has since been disproved, as by the publication of Petlura's official orders banning the pogroms (see "New York Times," June 20, 1926 for their text) and the testimony of a number of prominent Jews themselves that he was not responsible for them. By now it has become clear that the order to murder Petlura had its origin in Moscow.



It is interesting to note that the people of Western Ukraine, from where most of the older generation of Ukrainian-Americans came, for a long time felt aggrieved toward Petlura. For it was he, as the head of the Ukrainian republic, who concluded a secret treaty with the Poles in which no mention was made of Western Ukraine as part of the free Ukrainian republic; in return for Polish recognition of that republic and of himself as its head and also for promised Polish aid to stop the Bolshevik advance in Eastern Ukraine. He seemed to have forgotten then the bitter lessons history has taught the Ukrainians in such matters. Everything turned out just as Petlura should have known it would: The Poles not only overran Western Ukraine but later at their conference with the Reds at Riga they conveniently forgot their promises and Petlura himself, and gave official recognition to the Soviets and their conquest of Eastern Ukraine.

Nevertheless, if we turn aside from this grave error in his otherwise fine public and war career, we cannot help but recognize that Petlura was an unusual idealistic man, also one of great ability and courage, who reached the heights in most trying times, chiefly because of his utter devotion to the Ukrainian cause.

### KONOVALETZ

The assassination of Colonel Eugene Konovaletz, head of OUN, was in some respects felt more keenly than that of Petlura. For while the latter was killed after he had already passed the peak of his efforts on behalf of Ukraine, the former appeared to be just attaining his peak.

The murder of Konovaletz was perpetrated by means of a time bomb which the assassin had either slipped into Konovaletz' topcoat while the latter was lunching in a restaurant, or had given it to him in the guise of a package. Exactly how the bomb was planted on him is not certain to this day.

As for the identity of the murderer, enough evidence has been uncovered to prove that he was a Soviet agent. He

## YOUTH RALLY LIVELY

Well-prepared talks and lively discussions in the afternoon and a highly entertaining dance in the evening, were the chief features of the Eastern Regional Youth Rally of the Ukrainian Youth's League of North America, held last Saturday, June 8, at Hotel Edison, New York City.

About 150 young persons attended the afternoon session and several hundred disported themselves at the dance. Most of them were from New York and New Jersey. A large delegation was present from Philadelphia. Others came from Connecticut and Rhode Island, and from Akron, Ohio.

The afternoon session was opened by Michael Piznak, New York attorney and president of the UYL-NA. He called upon John Kosbin, financial secretary of the

league, to act as chairman. John Roberts, an attorney from Brooklyn and president of the Ukrainian Professionalist Association in the New York area, was the first speaker. His talk dealt with some of the difficulties the young professional has to encounter and for which he should prepare. Roman Lapica, co-editor of the "Trident" magazine, spoke about the Ukrainian situation in the light of the war developments. John Romantion, attorney from Newark and former president of the UYL-NA, had as his topic the ways and means of making the league a more potent force in the life and activities of our younger generation. The final speaker was Michael Piznak, who reviewed the present anti-alien legislation and pointed out some of its evil aspects which he said should be eliminated.

## CHORUS TO SING AT FAIR TOMORROW

The Ukrainian Youth Chorus of New York and New Jersey, directed by Stephen Marusevich, will sing at the New York World's Fair tomorrow afternoon at a concert of religious music to be held in the Temple of Religion. Its chief number will be "Pokayaniya" (Repentance) by Wedel, arranged by Koshetz. Choruses from other nationality groups will present examples of their religious music as well. The concert is scheduled to begin at 3. The chorus has also been invited to sing tomorrow evening at a program to be presented on the American Common, which is situated on the site of last year's Soviet pavilion.



escaped on board a Soviet freighter that "coincidentally" called at Rotterdam just at that time.

Konovaletz' death brought to a close a long and eventful career, linked closely with the vicissitudes of the Ukrainian struggle for national freedom. Already as a law student at L'viv University, Konovaletz exhibited some of those sterling qualities of character and ability that were to distinguish him in later years. The arising of the Ukrainian republic found him in Kiev, to where he had escaped from a Russian prison camp, where he had been kept over a year and half following his capture in battle as an officer in the Austrian Army.

Here in Kiev, he organized the famous Sichovi Striltsi, among the most dependable troops the Ukrainian government had at its disposal, consisting of very patriotic elements drawn from Western and Eastern Ukraine. As their commander and as an associate of Petlura, Konovaletz had a hand in steering the very difficult course of the newly freed Ukraine. Following the destruction of the republic by the combined might of the Red Russians, Poles, Tsarist Russians, and other enemies, Konovaletz organized with the aid of others the militant Ukrainian Military Organization (UWO) predecessor of the present-day Organization of Ukrainian Nationalists. It was as the acknowledged leader of OUN that he became a marked man, especially and presumably from the time when Stalin himself declared — at the 17th Congress of the Communist Party (January, 1934) — that "in Ukraine the deviation towards Ukrainian Nationalism" has become "a major danger."

And thus, in the cause of a free and independent Ukraine, died Colonel Eugene Konovaletz, slain by order of Moscow, exactly twelve years after Petlura's assassination by similar order.

Their deaths, however, did not materially affect the Ukrainian national movement. For the movement embraces all the Ukrainian people and not just a few. In the place of those leaders who have been slain, new ones are constantly appearing. If anything, such assassinations as those of Petlura and Konovaletz, have strengthened the resolve of the Ukrainian people to win against all obstacles their national freedom and independence.



## STRUGGLE OF UKRAINE FOR INDEPENDENCE

Address delivered by **MARIE S. GAMBAL**  
at the Congress of American Ukrainians  
at Washington, D. C., May 24, 1940

**POETS** have written some of their loveliest lines about it. Artists hungered in garrets rather than part with it. Men suffered imprisonment, torture, and even death that it might be fully realized. For freedom is among the most precious gifts of life.

Like its sister kin, democracy, it bears a tragic connotation these war-ridden days. The word itself is overworked and variously interpreted. Hitler claims that he has brought freedom to the Germans and other peoples, while Stalin maintains that the citizens of the Soviet Union have both freedom and democracy. To many totalitarian exponents, America is neither free nor democratic. And yet it is here that Americans of Ukrainian descent may gather freely to give expression to the voice which is silenced on the lands from which they came.

Although the Soviets assure us that there is a free and democratic Ukrainian Republic, no such gathering as this is possible there. One wonders by what yardstick they measure freedom and what dictionary defines their kind of democracy.

No, Ukraine today, with a territory larger than France and a population of more than forty million people, has neither freedom nor democracy.

Nor are the Ukrainians alone in their tragic plight. Nations which for centuries have known the blessings of liberty, living their lives according to their way, and in many instances a beautifully proportioned way, suddenly found themselves overridden and robbed of their precious heritage. Their rights as free human beings have been curtailed. For the strength of a ruthless and highly mechanized government is powerful indeed.

### The Cinderella Among Nations

Their lot, however, is to some extent alleviated in that they have the sympathy and understanding of a large portion of the world. Almost any speaker in this country, discussing the affairs of Europe, justly feels that freedom must be restored to those countries if progress is to continue. The Ukrainians alone among these peoples seldom have the comfort of sympathy and understanding. They continue to remain the Cinderella among nations.

And yet, shorn of technological terms, of befuddling terminology, the problem is simple. They want to decide themselves how they are to organize their affairs. They want to establish their own ways of life within the family of nations. They want their kind of freedom to prevail. And since, through the centuries, the Ukrainians have revealed their preference for democratic ways, they want a democracy.

A free, united, independent Ukraine—that is the kernel out of which the Ukrainian problem arises. A country not dominated by Moscow, Berlin, Warsaw, or any other foreign source. Surely this will for freedom ought to be understood by any freedom-loving man and woman.

This desire is not of recent origin. It is not something artificially concocted out of the vanities of ambitious leaders. It is not of foreign instigation. Voltaire knew this when he wrote in the Eighteenth Century that "Ukraine has always aspired to be free."

Ukraine's first attempts at statecraft go back hundreds of years to the Rus' state with Kiev as its bright light, as it is today its capital city, and to the Galician-Volhynian State. And from then on events wind their way through the centuries—the fall of the Kiev State, Poland's rule, the Cossack Republic, the Pereyaslav Treaty, the destruction of the Sich—bright pages which dim in and out Ukraine's historical records.

The Kiev period, which historians tell us was a brilliant one against the background of its times, bearing within it seeds of great promise, fell under the Tartar invasion and the quarrels of the princes themselves.

### The Spark of Action

The Galician-Volhynian State inherited its mantle, but it too passed into recorded history about the middle of the Fourteenth Century. It was Poland who in time became the ruler of nearly all Ukrainian lands. Polonization of the people proceeded with all the vim and vigor of a government setting mighty on its pinnacle of power. Leaders were denationalized, while the people—those who, Lincoln said, God loved because He made so many of them—were cast into a servile position, were told to obey and to keep quiet.

For years the common man bore his lot silently. And then, seemingly out of nowhere, the spark of action arose in the hearts of men and the march towards freedom was on. The people found an outlet for their restlessness and their love of their "own" in the organizations of brotherhoods. This was quite legal and to a certain extent tolerated by the Polish government. And they found a way out of an increasingly unbearable situation by escaping to the steppes which lay to the East in all their wild beauty. It was there that they found themselves again, that they again tasted the joy of being freemen. They tilled the land, built fortresses, organized a semi-military Republic, brought over their families, in spite of the rules and regulations of the Polish government.

During the Fifteenth and Sixteenth Centuries they developed a way of life, which in its simplest form said that all men are born equal, that a leader must be chosen by a majority, that he may be ousted if he is incapable, that freedom is worth living and dying for.

To counteract Poland, Bohdan Khmelnytsky, who thought of extending the boundaries of the Ukrainian Cossack Republic to include all lands inhabited by Ukrainians, concluded a treaty with Russia, then a rising power in the North. Ukraine was to retain many of her rights. The people's way of life was to be left unmolested. The Ukrainian Republic had the right to confer with foreign powers. But Russia's ambitions were spreading in the direction of an extensive Russian empire ruled by the Little Father, the Tsar. Khmelnytsky died, a brokenhearted man foreseeing the mishap of his deal with the northern neighbor.

Ivan Mazepa, whose colorful life so appealed to the imagination of poets, writers, composers and artists, attempted to regain the fast disappearing rights of his country. With Sweden he marched against the army of Peter the Great. And when he failed in 1709, Russia went about making of Ukraine another Russian province. The end of the Eighteenth Century witnessed the last of the free Ukrainian Cossack Republic.

Russia, with its church, the school, all the apparatus of an autocratic government at her disposal, should have been able to erase all trace of Ukraine's aspiration to be free. That is, if the movement had not its roots in the lives of millions of men and women.

The Russian language, the Russian way of life pervaded. If ever there was an occasion to suppress in a people every thought of their difference and to erase from the minds of the persistently hopeful every idea of national freedom, it was during those trying years after the destruction of the Sich. But again the love of freedom proved stronger than bureaucratic decrees. That undefinable something which makes men and women reach out for supposedly unobtainable goals, brought about the renaissance of the Ukrainian movement.

### Shevchenko—Symbol of Ukraine

There appeared one who more than any other during the Nineteenth Century was able to express all the longing of the people to be free. Passionately he wrote against oppression of all sort, against serfdom which prevailed in Russia and Ukraine, beautifully he recalled some of the scenes of Ukraine's past history, with acid pen he chastised the pharisees. For ten years, little did Shevchenko realize that not long after his death he would become a symbol of Ukraine's new goal of freedom.

What were decrees issued that there is no Ukrainian language, never was, and never will be, that Ukrainian folk songs are forbidden to be printed, that Ukrainian plays are not to be performed, compared to the will of a reawakened people? During the breathing spells when

the government turned at least a shade liberal, rapid strides were made on the way to this reawakening; and over there, across the Dnieper, under Austria-Hungary, where some measure of constitutional rights prevailed, several million Ukrainians were likewise busy. Writers appeared, organizations were organized, schools for children were founded. Stubbornly and persistently the people marched on.

### The Ukrainian Republic

Their new found will to freedom found expression during the World War. As in the case of other nations, the Czechs, Finns, Lithuanians, Poles, the Ukrainians organized their government. A united Ukrainian People's Republic appeared among the new states of Europe. But whereas other peoples, because of their very smallness, were left to pursue their destiny at their own free will, the Ukrainian lands, coveted by Russia and other countries, were divided among four powers. Treaties were signed, maps were drawn up, histories were written, a people's doom was sealed.

Progress is not an evenly spaced march forward. There are pits and stumbling blocks ahead. For a brief span of time an independent Ukrainian democratic state existed, and there could be no complete turning back for the Ukrainians again. Although during the twenty-odd years that followed there could be no all-embracing drive for freedom, the dream of liberty would not die out in the hearts of men and women.

The man-made famine in Soviet Ukraine, taking its toll of millions of human beings, the concentration camps, the ruthless manner of Bolshevism in Ukraine which drove Lenin's friend, Skrypnik, to commit suicide—all these were signs that the people had not accepted Russia's rule willingly. While in Poland, where several million Ukrainians found themselves, prisons were filled with rebellious youths, Besarabova met a horrible death, Bilas and Danilishin were put to death, and unarmed, blameless villagers were "pacified" by the decree of the government.

### Another Symbol—Carpatho Ukraine

These were tragic ways in which the will to be freemen and freewomen continued to live in a people. And when opportunity arose, little Carpathian Ukraine was ready to take up the formula of an autonomous state, and later proclaimed her independence. To be sure it was but for one day. However, the symbol remained. Young men, of their own will, driven by no one, came to the defense of Carpathian Ukraine against the mechanized, large Hungarian army. To them their little country was the symbol of that large, much larger, Ukraine. For they were brought up on the tradition that we here have been brought up, on the traditions of freedom and the rule of the people, the traditions of the Cossacks and the Sich, on the Kobzar of Shevchenko, the remembrance of days past when Sichovy Striltsi fought for that large, united Ukraine.

It was a day bearing within itself all the tragedy and pathos and the hopes of a people. No wonder that an American correspondent, who happened to be there on that very day, wrote (what seems to me) her finest contribution of the year. Having witnessed many scenes in the events of many peoples at war with each other, she was impressed by the simplicity, the sincerity of these Ukrainian boys' devotion to an idea. Measured by rules of sophisticated wisdom, these Carpathian men may have seemed unwise indeed in their hopeless struggle. But measured by the rule that there is nothing finer than giving one's life for another, their struggle was not in vain.

Today, almost all of Ukraine is under the rule of the Soviet Union.

Europe is at war. It seems a hopeless task trying to bring attention to another unhappy people. And yet sometime, someday, there will be peace and we hope it will be such that mankind will look toward it as a lasting one.

If justice and truth are not to be mere shiboleths, the Ukrainian people must be considered. There, their voices are silenced under a ruthless government machinery, where even foreign correspondents are not allowed to enter.

Whatever shape or form a future Europe will take, the Ukrainian people's will for freedom and their traditions of rule by the people must be taken into consideration.

### DANIELSON AND ZINN TO MARRY

Two young persons who were officers of the Ukrainian Youth's League of North America will marry tomorrow in Detroit. They are Steven G. Danielson and Mildred I. Zinn. The ceremony will take place at St. John's Ukrainian Catholic Church, and the reception will be at the Ukrainian Home in Hamtramck.

Steven, age 31, son of Ksenia and the late Theodore Danylessyn, of 2370 Danforth Street, Hamtramck, served as treasurer in the UYL-NA for three years, beginning in 1933 when the league was founded. He received his A. B. degree at Albion College, then took up post-graduate work at the Uni-

versity of Michigan, and last year he graduated from the Detroit College of Law with an LL.B. He will take his bar exams this fall. He is a member of the Gamma Gamma chapter of Sigma Nu fraternity, a member of the Cooley Senate of Delta Theta Phi legal fraternity, sponsor of the Premier Club (American), and vice-president of the Ukrainian University Graduates Club. At present he is employed as an accountant in the Wayne County Treasurer's Office.

Miss Zinn, is a graduate of Detroit schools and at present is private secretary to the district manager of F.H.A. She is a former secretary of the UYL-NA.

In a personal note to this writer, Steve says that "she was quite

active in Ukrainian organizations but now is trying to organize me." Further on he adds that "on the income that my future wife receives, I believe that I will be able to take care of her."

### IVAN FRANKO'S "MOSES"

Trans. by Waldimir Semenyna

With a biographical sketch of Ivan Franko

by Stephen Shumeyko

Price 50 cents

SVOBODA BOOKSTORE

81-83 Grand Street

### PHILLY CHORUS SCORES

#### A HIT

The "Philadelphia Ukrainian Youth Chorus," under the direction of Stephen Marusevich of New York, made its first public appearance before a non-Ukrainian audience on Monday, May 20th when they sang three selections at the "I Am An American Day" program in the Wm. Penn H. S. auditorium. The enthusiastic applause of the 1,500 persons present indicated that the chorus had made a distinct hit.

Al Yarr.



# LIFE AND WORKS OF IVAN FRANKO

(Continued)

LABORING in the forest with the others the old priest finally fell to the ground in exhaustion, and when the hoodlums sought to beat him they were set upon by the villagers. At this juncture the landlord appeared again and made fun of them for reaching for their axes when he was only "jesting." This "jesting," however, caused the old priest to die, and the people continued to suffer in serfdom. In Spring the commissar arrived and sought to make public the emperor's proclamation abolishing serfdom, but the landlord had him seized and locked up in the dog kennels. On Easter Day, however, the landlord obtained his just dues, for he was seized by soldiers and led away to prison. As a result of this confinement he died and his properties were bought by a Jew. Eventually the Jew became the master of the entire village.

## Significance of "Pansky Zharti"

Beside its exceptional literary qualities, "Pansky Zharty" outstands because of its very realistic portrayal of the status of the Ukrainian peasantry at the time when serfdom was abolished in Austrian Ukraine. The characters themselves are unusually well delineated, each of them a typical representative of that period.

Take the "muzhiks" (peasants), for example. Bowed down by the yoke of serfdom they do not see the light of progress and freedom before them. They have little use, nor are they permitted to have any, for education. Drunkenness is no stranger to them; and they fail to realize the havoc it is playing with them, and that the landowner is subtly encouraging them to drink. Nor do they care to swear off drinking, especially when one such honest attempt was thwarted by the landowner's action of sending his hirelings to close the church door before them and drive their old priest into the forests to cut wood on that holiday. And even if they did want to believe in the advice of the old priest and the government official that they should build schools and cultural centers, how could they—when any such thoughts expressed openly would immediately earn them a beating by the landowner's retainers. And what possible respect could they have in the efficacy of laws when they see the government official thrown into the dog kennels by the landowner for public reading of the emancipation proclamation of the emperor himself!

This lack of faith in themselves, their rights, in the good counsel of even those closest to them—was quite typical of the Ukrainian peasantry during that period. And no wonder! Centuries of oppression could not leave any other results upon them.

There were other elements typical of the peasantry that Franko drew in this epic poem too, such as the conscience-stricken and wrathful feelings of the peasants at the sight of their reverend father being brutally treated by the landowner's hoodlums, and the quick stifling of such feelings when the landowner deftly disengages himself of any deliberate malice in ordering this treatment. Then there is that endurance and patience with which they humbly execute all the tasks assigned to them, despite the cruelest treatment of them,—combined with the hope that better times will come, if not now—then later. And that warm, generous heart, which prompts them to extend a friendly hand in their moment of victory to those who truly deserve a blow and a kick.

There is also a clearcut picture given in the poem of the old reverend father. At heart he was a peasant too, and with the peasantry all his sympathies lay, for he had nothing to do with the landowner, nor did the latter have anything to do with him.

Teaching the children the three R's and keeping their parents away from drink—those were his main tasks, besides the others of a purely spiritual character.

Besides these character studies, the poem is replete with incidents giving us a clear picture of life then. And one of the most powerful of them concerns itself with an old grayheaded man, the oldest inhabitant in the village, who upon hearing that serfdom has at last been abolished hurries to the cemetery to where his father lies buried, and:

на давню, ледви поміту,  
могилку аж глумливо пришик  
і обнимає дерзко,  
й кричить що сили: тату тату!  
Ми волюні! Тату, озвися!  
Таж ти цих сто літ ту кляту  
несволю дививав, і вмирати  
не хотів, а волі ждав! Дивися,  
ми волюні! Білий, ти дождати  
не міг, аж нам той промінь блис,  
Іже моїх вруків шар в палату  
так, як мене, не забере!  
Візьміть мене до себе, тату!  
Ваш син свободним вже умре!

## "DEATH OF CAIN"

In 1889 Franko wrote one of his most thought-provoking poems, a legend about the "Death of Cain." It was a poem that was little understood at that time, and made Franko the object of a bitter attack by those who thought that he had taken too much liberty with the biblical version of the killing of Abel by his brother Cain.

In it Franko sought mainly to discover the true value of life, and he found it in the harmonious existence within the person of two main elements: emotion and reason. To reach this conclusion he sought first to psychoanalyze the feelings and emotions of an outcast such as Cain, who after a long and terrible turmoil within his soul at length reaches the conclusion that true paradise lies within the person himself; but before he can preach this discovery to others, he is slain by an ancient who is blind and unreasoning, and who, no doubt, is intended to represent mass ignorance.

In this poem Franko continues and develops upon the ideas brought out by Byron in his psychological drama, "Cain," dealing with the original sin and its final reprobation, by bringing his main character to a state of peace with himself, and by bidding him not only to search for personal happiness but also to be willing to sacrifice even his life for those convictions of his that he believes will bring him such happiness.

A brief synopsis of this legend is as follows:

After slaying his brother Abel, Cain wanders about the earth, an outcast. His only companion is his faithful wife. And when finally she dies, he continues his wanderings alone.

He becomes seized with a terrible, irresistible longing for his lost paradise, at least for the sight of it. This longing becomes overwhelming when in the course of his wanderings he reaches the walls of the paradise, overlooking which looms a very high and inaccessible mountain. After days of arduous climbing he reaches the summit in a completely exhausted state. From it he looks down into the walled-in paradise, and within it he sees a strange sight: hordes of people swarming about the tree of knowledge, while the tree of life interests but a few. At first he thinks that there is an irreconcilable conflict within the people between their lust for knowledge and their lust for life, but further reflection brings him to the conclusion that in reality there is no such conflict between the two. For while the person is thirsting for knowledge and expends his energies to gain it, he has all the while within himself the source of life itself, composed of: emotion and great love for one another.

And therefore, if the source of life is within us, then there is no need for us to strive for some manner of a paradise. Thus he reasons, and his hitherto great longing to enter once more the Paradise Lost—disappears. He leaves the mountain at peace with himself—only to die at the hands of an ancient blind man.

(To be continued)

## YOUTH and THE U.N.A.

New Branch in St. Louis, Mo.

Mr. D. T. Biletzky, active organizer for the Ukrainian National Association, visited St. Louis recently, reports Olga Kopach. After two weeks' work, he succeeded in organizing the youth of the city into a new U.N.A. youth branch.

On May 29th the newly-formed group held its first meeting at the Ukrainian National Hall. It was decided to name the branch the "Ukrainian American Youth of St. Louis." The following officers were elected: Paul Wasyluka, president; Mary Hadggega, vice-president; Olga Kopach, financial secretary; William Chulick, recording secretary; Dorothy Volansky, treasurer; Mary Kopach, Ann Hadggega, Mary Kulchycki, controllers.

The branch, which has 32 members, was given charter number 463. A "Baseball Sports Club" consisting of 14 young men was formed. The club held its first meeting on May 26th, and elected Paul Volansky as its manager. A "Softball Sports Club" for girls was also formed within the branch.

Mr. Biletzky informed the members of the new branch that, on June 9th, they would be visited by the Chicago U.N.A. Sports Director, Mr. Kuropas, a member of the U.N.A. Executive Committee, is also expected to visit the group.

"Now that we are organized through the efforts of the Ukrainian National Association," writes Olga Kopach, "our duty is to stay organized and bring in as many new members as possible. Our club is strictly for our Ukrainian American youth. We want all of you to join, and everyone to cooperate."

All young Ukrainians in St. Louis and vicinity, interested in becoming members of Branch 463, are asked to communicate with Miss Olga Kopach, 1808a Victor St., St. Louis, Mo.

## 5th Anniversary Celebration In Akron

Celebrating the fifth year of organization, the Ivan Franko Club, youth branch No. 180 of the Ukrainian National Association in Akron, Ohio, will hold a banquet on Sunday, June 23rd at the Akron Elk's Club, 66 South High Street. Dinner is scheduled for 6:30 P. M. with dancing to follow.

Heading the speakers' list for the evening will be Attorney Omer E. Malitsky of Cleveland, member of the Supreme Auditing Committee of the U.N.A. Guests from Cleveland, Youngstown, Canton, Pittsburg and surrounding areas are expected to attend.

Music for dancing will be furnished by Ross Halamay—a Ukrainian boy who leads a band that has been gaining wide recognition for its splendid dance music.

Arrangements for the event are being made by a committee headed by Mary Koss and consisting of Victor Pulk, Dorothy Sudomir, Anne Monchack, Stella Zepko, Jennie Pulk, Frank Zepko, Daniel Kury and Genevieve Zepko.

A most pleasant evening is promised. Akron and Branch 180 of the U.N.A. extends a most cordial invitation—and welcomes you!

## TO HOLD EASTERN BOWLING TOURNAMENT

An Eastern Bowling Tournament sponsored by the UYLA will be held in Philadelphia, Pa. on Saturday evening, June 22, at the Jimmy Dykes Academies, 218 N. Broad Street, beginning at 7:30 P. M. (D. S. T.)

The tournament is open to all clubs and individuals of Ukrainian descent. Those interested in participating contact P. J. Zaharchuk, 706 N. 24th St., Phila. Pa. before June 20, the deadline for entries.

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Entries are accepted for the following: 5 man bowling team, 5 girl bowling team, also singles entries for men and girls. Entrance fees, for singles, \$0.75; for teams (5 persons) \$3.75. The Jimmy Dykes alleys are well conditioned for summer bowling.

## CARTERET, N. J.

Attention Youth! Why not attend the ANNUAL PICNIC of the St. Demetrius Parish to be held on Sunday, June 16, 1940 at the beautiful Markwals' Grove. Ukrainian-American dance music will be furnished by J. Snihur and his Blue Danube Orchestra commencing at 2 P. M. Admission 10c. Why not come early and meet your old friends and make new ones.

## GRADUATES TEACHERS COLLEGE

Joseph Weresuk, son of Mr. and Mrs. Onufre Weresuk, graduated from Slippery Rock State Teachers College in Pennsylvania with a Bachelor of Science degree on May 27th.

Weresuk was a member of the varsity football, basketball, softball teams; Y.M.C.A., Trigcalan (mathematical club); Freshman Open Road; Varsity Club; and the Gamma Theta Upsilon Fraternity.



Joseph Weresuk

Joseph played on an undefeated football team which took the State Teachers College Championship of Pennsylvania. He played as a regular for two seasons and was co-captain in his senior year.

Joseph has been a member of the Ukrainian National Association for the past twenty years.

## THE U. N. A. SPORTLIGHT

### BASEBALL

The Ukrainian National Association baseball season will officially open tomorrow, June 16th, when 6 teams of the Pennsylvania District will cross bats for the 1st time. St. Clair will again have 2 teams in the U.N.A. Baseball League, 1 representing U.N.A. Branch 9 and the other Branch 31. Both teams will open hostilities at home tomorrow, playing on the diamond of Branch 9. Berwick will call on Centralia, while Olyphant, the new team in the League, will go to Wilkes-Barre to see what the champs of the last 2 seasons are made of.

The rest of the schedule, as drawn up by the representatives of the 6 teams, is as follows: June 23rd—Wilkes-Barre at St. Clair 31, Berwick at Olyphant, St. Clair 9 at Centralia; June 30th—Berwick at St. Clair 31 (doubleheader), Olyphant at St. Clair 9 (doubleheader), Centralia at Wilkes-Barre; July 7—Wilkes-Barre at Berwick, St. Clair 31 at Centralia; July 14th—St. Clair 9 at Wilkes-Barre (doubleheader), Centralia at Olyphant (doubleheader); July 21st—St. Clair 9 at Berwick, Wilkes-Barre at Olyphant, Centralia at St. Clair 31; July 28th—St. Clair 31 at Wilkes-Barre at Centralia, St. Clair 31 Olyphant at Berwick; Aug. 4th—Wilkes-Barre at Centralia, St. Clair 31 at Olyphant (doubleheader), Berwick at St. Clair 9; Aug. 11th—Berwick at Wilkes-Barre, St. Clair 9 at St. Clair 31.

### SOFTBALL

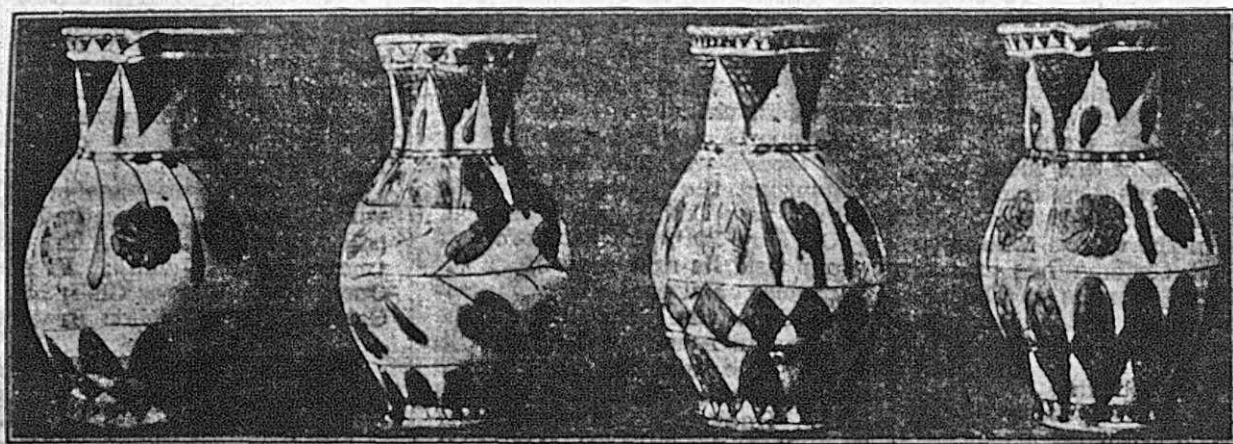
Softball is on the increase in the U.N.A. League. To this date 3 districts have been organized. Akron, Cleveland, Lorain, and Rossford will constitute the Ohio District. Ambridge, Carnegie, and Ford City will be in the Pennsylvania District. The Chicago District will have 4 teams, representing U.N.A. Branches 22, 301, 393, and 398. Chicago will also have a girl's softball team.

### DISTRICT ATHLETIC DIRECTORS

Regarded as a step forward in the development of the U.N.A. sports program is the creation of a District Athletic Director for the administration of each district. In baseball's Pennsylvania District this post is filled by John Zwarycz of Wilkes-Barre; Metro Zatchey will direct softball in the same district. Nicholas Bobeczko of Cleveland will be in charge of the Ohio District, while Joseph Woje will take care of Chicago. Although the primary reason for the creation of District Athletic Directors is to relieve the U.N.A. Athletic Director during his military service, the arrangement will continue permanently.

News of other U.N.A. teams will appear in a forthcoming Sportlight.





## OUR FOLK POTTERY

ONE of the most characteristic branches of Ukrainian folk art is that of pottery.

Its original source is the same as that of every department of folk arts: the desire of the Ukrainian people to adorn everything about them, their persons, their houses, and all their appurtenances.

### Who Are Its Creators

Ukrainian folk art is not a creation of a class of professional artists, but to a great extent the creation of the entire race. The creators of these arts are not self-conscious professionalists or artists. They care very little to leave behind them great personal reputations. They hardly ever look upon their work as art. If reputations are built in spite of it, they do nothing consciously to make them. No special apprenticeship is necessary: you are free to look at such an artist and try at once your own hand at it. Or to leave it if the art no longer satisfies your longing.

### The People Love Their Folk Art.

This attitude towards the artistic work, to be sure, militated against its higher development. If it was not thought much of by its creators and by the peasantry from among whom rose the creators, it could not naturally be thought much of by the richer classes of the society, who could pay for the uncommonly artistic creations. But lacking the support of not numerous but rich classes, this folk art had simply masses of poorer consumers. The Ukrainian villager and townsman has always had a great liking for such art. In every peasant house are found shelves of decorated vessels of different sorts. The peasant did not speak of supporting folk arts, he was not even conscious of doing anything for the arts, but he instinctively bought decorated pottery in preference to the bare pottery.

### Ukraine Famous For Her Porcelain Clays

Outside of the creators and the patrons of arts there is yet needed another factor for the creation of a folk arts, and that is the existence of natural materials which are used in producing objects of arts. Speaking of pottery, I mean before all good pottery clay. Now as to this, Ukraine has always been famous for her pottery clay. Professor Stephen Rudnitsky in his geography of Ukraine speaks of pottery clay deposits around Kiev, Chernyiv, and Poltava. He mentions Kiev and L'viv as centers

of Ukrainian pottery making. V. Bilachevsky, who wrote on peasant art in Ukraine in Charles Holme's Peasant Art in Russia, published by "The Studio," of London, England, speaks of the beauty of Poltava pottery. Mr. S. Makovsky in his "Peasant Art of Subcarpathian Russia," speaks of the pottery of Uzhorod, Khust, and Sevlus, while Prof. Volodymyr Shukevych in his great work on the "Hutsul Land," speaks of the glory and beauty of the Hutsul pottery.

### Folk Arts and Life

Given the artist, the consumer, and the material, the creators had, first of all, to adopt their creations to the practical needs of the people. In the course of many ages a great variety of requirements arose, and in response to them a great variety of pottery articles was evolved. Thus we have pottery for cooking, for the table, for preserving milk, for keeping drinks, and so on, in a simply endless variety.

A great variety of shapes of the same article was produced, as could be seen from the illustrations enclosed in this article. There are here eight specimens of the most common of the pottery vessels, the well-known "zbanok," i. e. earthen pitcher. The reader can see among them at least two basic forms. The use for this vessel is quite varied. In the vessels with a wide neck the Ukrainian farmer would keep a liquid which he would like to pour easily. He may keep in it water or milk, especially sour milk. Mowers and reapers carrying in one hand their scythes, sickles or pitch-forks, and in the other such pitchers are a familiar sight in Ukraine all through summer. The porous vessel keeps the drink cool. To protect it against flies it may be covered with a piece of cheese-cloth or even a wisp of fresh grass.

The reader himself can now imagine the difference in use for the other type of the "zbanok." Its narrow neck means that the owner would not like to spill much of its contents should it be accidentally upset. It is used to keep whiskey, mead, oil, kerosene, and the like.

### Whence Their Beauty?

Now that we have some conception of the practical side of these utensils, we may proceed to the artistic side. The reader may observe first the structural design of the "zbanoks." He can see for himself the good proportions of each of the vessels. The form is simplicity itself. Each of them is adorned by appropriate color and

line designs. To be sure, the pottery of poorer classes cannot have the finesse of the pottery used by rich classes. There is a decided hurriedness about the ornaments, a certain primitiveness. But the simplicity the design is not left as a drawback, as barrenness. The decorations emphasize the beauty of the outline of each object. They may remind you of some beautiful shapes and colors in nature, but they would not make you think painfully of what they are. They follow the surface so snugly that you could never mistake them for some rough bulges on it. If you could imagine yet the peculiar color of the background, and the greens, and the browns, and blacks of the lines, you would understand not only why they are so popular among Ukrainian peasantry, but why they offer such a delight to foreign observers as e. g. to J. Gordon and S. Makovsky in their book on the peasant art in the Ukraine beyond the Carpathian mountains.

Indeed, such is the beauty of these vessels that many a painter has been tempted to paint just such simple earthenware brought to the fair on a market day and arranged irregularly on the bare ground, and Charles Holme in his "Peasant Art of Russia" reproduced such a picture by the Ukrainian painter Vasyl Krychevsky.

### OH, THE THREADS I SPIN

"Oy, Pryadu, Pryadu"  
(A Ukrainian Folk Song)

Oh, the threads I spin,  
Dozing wearily,  
Let me rest my head a moment  
On a cozy, snowy pillow,  
Sleep shall welcome be . . .

Hark, the viper roars,  
Mother-in-law, I fear:  
"You're an idle sleepy head,  
Loafing when you should be toiling,  
Daughter, do you hear!"

Oh, the threads I spin,  
Dozing wearily, etc. . . .

Comes a raging storm,  
Father-in-law, I fear:  
"You're an idle sleepy head,  
Loafing when you should be toiling,  
Daughter, do you hear!"

Oh, the threads I spin,  
Dozing wearily, etc. . . .

Ah, my lover comes,  
Cooing like a dove:  
"Sleep, my sweetheart, bonny lassie,  
So young were you bound in marriage,  
Missed your sleep, my love!"

John Yatchew, Windsor, Can.

## AND CHRONICLE SMALL BEER

### GARLANDS OF WAR

"News of the battle," the leaders exult,  
(The wheat is trodden, the rivers run red!)  
"Our daring has brought us titanic results!"  
"We have routed the foe, we have won all our aims;  
"We have left a hundred proud cities in flames!"  
(Hear the groans of the dying; smell the stench of the dead!)  
"We're a warrior people!" the great leader roars,  
(The wheat is trodden, the rivers run red!)  
"We'll write our history in glorious wars.

"Our valiant soldiers will pause not for rest  
"Till our empire's extended north, south, and west!"  
(Hear the groans of the dying; smell the stench of the death!)  
"What of my son?" an old woman cried,  
(The wheat is trodden, the rivers run red!)  
"What of my husband?" wails a bride;  
"What of my father?" a child rebels—

But their voices are drowned by the cheers and yells.  
(Hear the groans of the dying; smell the stench of the dead!)  
Quiet, old woman; with your tears be done—  
(The wheat is trodden, the rivers run red!)  
A tinsel star will pay for your son;  
A medal of brass for the bride's heart-sore;

The orphans we'll drill for a future war.  
(Hear the groans of the dying; smell the stench of the dead!)  
ANSWERS TO FIT ANY OCCASION

Darling, will you marry me?  
Ans. This is so sudden—I don't know what to say. (She's only been working on the poor sap for the past year. He has asked the question so unexpectedly that she has only planned where they will get married, where they'll go for a honeymoon, where they will live, how much money she will allow him for cigarettes and car-fare, but she hasn't yet picked out a name for their first child, which, of course, will be a girl.)

### ANSWERS TO FIT ANY OCCASION

So you won't talk?  
Ans. . . .

### NOT IN WEBSTERS

RENUNCIATION: The act of giving up your seat in a streetcar to a pretty girl—and then purposely stepping on an old man's toes.

SYNONYM: A word with the same meaning as the one which you do not know how to pronounce or spell.

### MOSTLY WAR

... Europe is having bomy summer nights.

... Revised version: To the victor belongs the oil.

... The various bureaus of propaganda have agreed upon what the world is being made safe from but they haven't yet decided what it is being made safe for.

... The only form of hostilities that we like to see is a bloody and prolonged price war on cigarettes, gasoline or Scotch.

... We can't figure out whether we are an isolationist or a pacifist, or both, but the recruiting sergeant that gets us into this war will have to be a big husky guy and a mighty fast runner.

... Astronomers are finally convinced that the earth is the only planet that is inhabited. Cheer up, another war or two will remedy that.

... Man's inhumanity to man has sent newspaper sales sky-rocketing.

... Japan is dissatisfied with the progress of her war with China. No wonder; it hasn't made the front pages for almost a year.

ETAION SHRDLU

