

THE UKRAINIAN WEEKLY

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Dedicated to the needs and interests of young Americans of Ukrainian descent.

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U.N.A. MEMBERSHIP DRIVE IN CANADA

During recent months, more than a dozen new U.N.A. branches have been organized in the Canadian provinces of Ontario and Quebec. Several hundred juvenile and adult members have enrolled in these new branches, and indications are that this organization work will continue on a large scale. Even as this is being written more new branches are being formed in Canada. The obvious conclusion is that Canadian-Ukrainians will become a vital part of the U.N.A., and it is expected that a considerable number will attend the 1941 U.N.A. Convention as delegates.

None of the branches in Canada are youth clubs, but this does not mean that none will be formed in the future. The U.N.A. is slowly but surely being recognized by Canadian-Ukrainians as a strong fraternal order worthy of their support. Soon the youth will be attracted to it in large numbers. Of course, there are youth in the branches already formed, but the older folk predominate and none of the branches can be classified as youth clubs. The U.N.A., however, expects to announce the formation of its first Canadian youth branch before many months have passed. In connection with this, we urge all interested young Canadian readers to write to the U.N.A. for information relative to the formation of a youth branch.

In addition to Ontario and Quebec, the U.N.A. has also received correspondence from other Canadian provinces, such as British Columbia, concerning the formation of U.N.A. branches.

CHORUS TRIUMPHS AT WORLD'S FAIR

Rising to the heights demanded of it by the occasion, the Ukrainian Youth Chorus of New York and New Jersey under the inspired direction of Stephen Marusevich triumphed at the International Concert of Religious Music sponsored last Sunday at the New York World's Fair in the Temple of Religion by the International Institute of the Y.W.C.A. before an audience of several thousand persons, the great majority of whom were not Ukrainians.

Several other nationality choruses appeared on the same program, including Swedish and Polish male groups, Italian and Armenian mixed groups, and a chorus of professional singers. By both the audience and members of these choruses, however, the Ukrainian chorus was adjudged by far to be the best. Encores were demanded of it by prolonged applause, but time did not permit. "Open the Door to Repentance, O Lord" (Pokayaniya), a 17th century religious hymn by Wedel, arranged by Koshetz, and "The Blacksmith" (Koval), a modern piece by Michael Hayvoronsky, were the offerings of the Ukrainian chorus.

The chorus sang both of them with an appreciation of their meaning and melodic qualities. Its fine performance justified the faith its followers have that when the occasion demands it the chorus rises to it.

Immediately following its concert at the Temple of Religion, the chorus made another successful appearance at the American Fathers Day program on the American Common. Here the chorus sang "Shumyt Hudyt Dibrovonka" by Hayvoronsky and "Schedryk" by Leontovich.

Early this week the chorus received an invitation to present an hour-long concert at a special twilight program in the Fair's Temple of Religion sometime in August.

HELP THEM GET ACQUAINTED

It's surprising how many of our young Ukrainian-Americans from the country are now in the big cities, holding down, or searching for a job. It's still more surprising, however, that no real effort is being made by anyone to get them better acquainted with others of their kind.

In New York City, for example, there is a very large number of such boys and girls, young men and young women, hailing from the Pennsylvania coal fields, from the wilds of rural Jersey, and even from Canada. They are engaged in various tasks, ranging from tending Elsie the model cow in her model boudoir at the World's Fair to being an important cog in some big office personnel.

While they work, of course, all is well. But when evening or the weekend comes, that is the time when they crave companionship of people like themselves. After all that Irish or German or Italian boy or girl is very nice. Yet for one newly-arrived from a Ukrainian community back home, a Ukrainian boy or girl is much better company, since they have much more in common. And so our young Ukrainian-American, transplanted by exigencies of fate from the country or inland city to the New York metropolis, sets out to find others of his kind. Instinctively he goes to a Ukrainian church, where after mass he may pick up some acquaintances. Or he may go to the International Institute on 17th Street, where practically every night of the week some young Ukrainian group meets, and where he may join a chorus, a dancing group, a university society, or a girls' club, all Ukrainian. In either place, he is likely to "get into his crowd."

If that young person from out-of-town in search of friends is a girl, however, she is not likely to find many. For, after all, she cannot be too forward. Her intentions may be misconstrued by some.

It is precisely here that some organization should step in and help the girl out of her dilemma. For example, it could, either by itself or in conjunction with other clubs, arrange to have once a week, as on a Friday, a "Ukrainian Out-of-Towners Evening" at some convenient place, as in a church hall, national home, or the International Institute, to which it could invite personally, and also by public announcement, all such young Ukrainian-Americans who have to live away from home and who have little opportunity for social recreation among their kind.

In addition to these out-of-towners, the club could also invite a small number of local young people, of good character and agreeable nature and active in Ukrainian-American affairs, whom the out-of-towners could meet socially. Such an evening may be enlivened by a little program, including choral singing or dancing.

Such affairs, if regularly held, will go far toward making the life of such out-of-towners less lonely and more companionable. At the same time it will strengthen our organized Ukrainian-American life, as such young people will be glad to join various organizations or create their own.

We strongly urge our clubs to take this matter under serious consideration and to act upon it.

As evidence of its cooperation in this matter, the Ukrainian Weekly will undertake in the near future to act as a sponsor of such "Ukrainian Out-of-Towners Evening," to be held in New York City, at a place to be announced next week.

All those interested in attending this affair are requested to notify the Weekly and they will receive an invitation.

N. Y. AREA PROFESSIONALS TO MEET MONDAY

Next Monday evening, June 24, a fresh effort will be made by the Ukrainian-American Professional Association of the New York Metropolitan Area to truly organize the many Ukrainian-Americans who are engaged in various professional fields in the New York Area as well as those who do not practice any profession but possess degrees from colleges and professional schools.

This was announced by John Roberts, Brooklyn attorney and president of the association.

The ways and means of organizing the professionals and college graduates will be discussed at this meeting of the association next Monday, beginning at 8 P. M., at the Carpathian Hall, 217 East 6th Street (between 2nd and 3rd avenues), New York City.

All professionals and graduates of colleges and professional schools, are cordially invited to attend the meeting, Mr. Roberts said.

PLAN UKRAINIAN-AMERICAN YOUTH DAY AT THE WORLD'S FAIR

Ukrainian-American participation at the New York World's Fair this year will consist of a "Ukrainian-American Youth Day," to be held during the coming Labor Day weekend, probably on Sunday, under the auspices of the Ukrainian Youth's League of North America, whose eighth annual congress will be held during that weekend in New York City.

This decision was reached last Monday evening at a meeting of the Ukrainian-American Exposition Association, which sponsored a Ukrainian program at the Fair last year on June 18th.

The meeting decided that there are too many practical difficulties involved and not enough benefits to be gained in sponsoring at the Fair a Ukrainian program of several days' duration, as was proposed by some upon invitation from the Fair authorities.

Accordingly it was decided to accept the offer made by the Ukrainian Youth's League of North America to sponsor there a Ukrainian-American Youth Day program in conjunction with its annual congress.

As outlined at the meeting, the program will be presented at the American Common, and will consist of Ukrainian choral and dance presentations and an exhibit of Ukrainian folk art, all under the direction of the league and with the support of other organizations who will offer their aid.

Besides the Ukrainian-American Exposition Association officials and press representatives there were also present at the meeting UYL-NA representatives including Michael Piznak, its president, John Kosbin, financial secretary, and Mary Ann Bodnar Herman, chairman of its educational department.

Among the others present were the directors of the choruses which comprise the United Ukrainian Folk Choruses of the New York Metropolitan Area, headed by Theodosius Kaskiw of Newark.

UYL-NA TO HOLD CONVENTION IN NEW YORK CITY

New York City, and not Chicago, will be the site of the coming eighth annual congress of the Ukrainian Youth's League of North America, to be held next Labor Day weekend, it was announced recently by the league executive board.

Chicago had been decided upon as the site for the congress when the "Ukrainian Weekly" learned from Dr. Anthony Wachna of Toronto, Canada, that because of the war his city could not act as host to the congress, as was originally decided upon at last year's convention.

Shortly after the announcement was made (March 23) that Chicago would be the site, however, the League executive board was notified by the several UYL-NA clubs in Chicago that because of insufficient notice they were not prepared to make the necessary arrangements to hold the congress in their city.

At a recent league executive board meeting, therefore, it was decided to hold the UYL-NA congress in New York City and to hold in conjunction with it a Ukrainian-American Youth Day program at the New York World's Fair.

READ "SELECT UKRAINIAN STORIES"

Ivan Franko's humorous short story, "The Education of Hrytz," appears in its translated form in today's Weekly overflow in the "Svoboda." Its seventh in the series "Select Ukrainian Stories." Read it and save it.

Ukrainian National Traditions A Thousand Years Old

By PROF. CLARENCE A. MANNING

Acting Executive Officer of the Department of East European Languages at Columbia University

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(Condensed from an address delivered at the dedication of the Ukrainian Cultural Garden in the Rockefeller Park, Cleveland, Sunday, June 1.)

IT is a great honor to be invited to speak here in Cleveland at the dedication of the Ukrainian Cultural Garden. This collection of monuments to the great past of the various national groups which have settled in Cleveland is a unique revelation of the elements which have entered American life and have made it what it is today. It is also something which in one form or other should be in every American city, for we are too often apt to forget that America as well as Europe is fearfully complicated in origin and that we have drawn here upon the best that the entire world has to offer. Here we have in concrete form a picture of the culture of Cleveland and with it an equally vivid picture of the development of Europe and of civilization. It is a striking proof of the intelligence and the understanding of the directors of this great movement that they have encouraged the creation of this beautiful garden with its remarkable statues by Archipenko of the great men of whom Ukraine is justly proud.

The history of Ukraine has been sad and during the last centuries the country has been too often forgotten even by those who think that they are familiar with Europe. Its present is difficult and however much we may believe in its future, we must realize that there must be hard work and serious thinking expended by its friends before that future can be made a reality. That fact imposes a special obligation upon the persons of Ukrainian descent in the United States and Canada to be an influence for good not only to their adopted countries but also to the homeland which has been deprived of the right to speak for itself.

Nationality

In emphasizing the historical past of Ukraine, we are not doing it to stir up hostility between Ukraine and her neighbors. The problem of Europe and its proper organization is far more involved than any of us think. Even the very conception of nationality itself cannot be explained nor can the steps in its development be predicted. We do not know how or why nationality develops. We know that it exists and we never understand how or when it made its appearance. We only know that it has arrived.

American historians are in dispute as to when American nationality appeared. Even at the time of the American Revolution, George Washington and his associates took up arms to defend their rights as Englishmen against non-English policies and they had the support of the thinking classes of England. Yet a year later the Declaration of Independence was adopted and American nationality was definitely on its way. Some time between the founding of Jamestown in 1609 and the beginning of American Revolution a change had taken place in the spirit of the people and that change launched this country on an independent course. Why? No two scholars agree and yet today every one knows this except the totalitarian rulers of modern Europe who are so enamored of their theories of race and conquest that they utterly fail to understand the spirit of America and rest their entire cause on the hope that they can ignore it or disintegrate it as they have done in so many other countries, to further their own power and their own theories.

This is not a political harangue. It is vitally connected with the development of the Ukrainian nationality as you and I know it.

There is another point in this whole question. Ukraine cannot, as many Ukrainian patriot believe and say, rest its cause upon language alone. Certainly prior to 1200 it is impossible to distinguish scientifically whether a document is written in Ukrainian or Russian. The intermixture with Church Slavonic, a similar language with a Balkan base, was so far-reaching that any positive judgement about documents of that day must be based upon bias and the theories of the scholar. Both Russian and Ukrainian have developed separately since that time and St. Volodimir would be as confused upon seeing a modern Russian or a Ukrainian text as would Alfred the Great if he tried to read the account of an American baseball game. Ukrainian changes have been largely concerned with changes of the vowels, Russian with the consonants. Most of the arguments that have been raised on a linguistic basis begin nowhere and end nowhere and prove very little.

The Ukrainian Kingdom of Kiev and Volodimir the Great

Yet there are certain things that we can say. The original seat of Christian government in the area was Kiev. St. Volodimir ruled a great country which was roughly identical with the territory claimed for modern Ukraine and that area was called Rus'. He was one of the great men of the first millenium after Christ, a great missionary, a great ruler, a great educator. Kiev was a civilized community following in the tradition of Constantinople. Compare him and his successors, Yaroslav the Wise, Monomakh and the others with the rulers of Western Europe of their day and age and the difference will be noticeable at once. The Grand Prince of Kiev could boast that he was the ruler of a civilized state, if there was such a thing outside of the walls of Constantinople.

In 1169, Kiev fell before the onslaught of Prince Andrey Bogolyubsky of Suzdal, and it is to this date the decline of the old Ukraine begins. What happened? To the Russian nothing but another of the many civil wars. To the Ukrainian it was a foreign conquest. We do not know what the average citizen of Kiev who went through that sack actually thought. In all probability he merely bewailed the passing of the country's centre from his home town. In all probability he did not realize that a new period was opening in history any more than the Roman citizen who saw the deposition of the Emperor Romulus Augustus the Little in 176 know that a new world had begun. Things do not happen that way. People rarely realize that way. But the changes this time were important and the system of government which was carried on by the Princes of Suzdal and later of Moscow grew more and more different from the type which had been known at Kiev. There was a different culture, a weakening of the cultural influences of Constantinople, and a growing hardening and autocracy over the whole realm. Then came the Tatar invasions, renewed devastation of the country, and the western part of the lands of Volodimir and in fact almost all of his original territory found itself under the control of Lithuania and Poland. New ideas and new inspirations were brought in and the process of differentiation was carried further.

The name Rus' stuck to the south and for a long while the rising rulers of Moscow were content to call themselves by the name of their capital city. For centuries the land was known in English as Muscovy before the ambitions of the tsars led them to assume the ancient name and strive to annex the entire history. Yet there was a question and an important one in this period between 1169 and 1600.

Was the area of Kiev completely emptied of population during these dreadful and bloody struggles? Was the Ukrainian population entirely obliterated by the Tatars? Was the population that filled Ukraine a century later composed only of immigrants or were they part of the original population of the country? That is an important question in the study of Ukrainian continuity. From what we know today of refugees and deportations and slavery, it seems unlikely that the area was as thoroughly cleared of population as it was fashionable to claim a few years ago. The old population probably remained in large part despite the hardships and the darkness that descended over the land. The development in Western Ukraine was steady and continuous and there was far more intellectual activity there than has commonly been believed. The old bonds with Constantinople were maintained and Greek scholars were welcomed at a time when their learning was proudly rejected by the rulers of Moscow.

The Ukrainian Kozak State and Khmel'nitsky

It was the period of the Kozaks and of the republic of the Sich. At that time the cavalry and the infantry of the Sich were famous throughout Europe as disciplined and fearless soldiers. That republic today can teach us a lesson. There are too many people who hold that the necessary discipline of war will be destructive to a democratic form of government and that a war against tyrants can only result in the end of liberty, whichever side wins. It is a specious argument disseminated today by the friends of the totalitarians. The Sich shows the falsity of that statement, for the Kozaks on their return from their wars would try and condemn the ruler who abused his power even though they obeyed him on the expedition. A

free people rallying and organizing for a great cause will not lose its liberty that way and the people who fear it are those who have never loved liberty.

We can never forget, too, that in the seventeenth century when the revival of learning started in Moscow, it was due entirely to the work of Kievan scholars and of men who had been trained in that city and elsewhere. This is a subject that has never been sufficiently studied and it casts a great deal of light on the relations between Kiev and Moscow.

Unfortunately it was the period when the Ukrainian lands were torn by the question of submission to the papacy. We do not need to discuss that bitter question but it weakened Ukraine still more and even the genius of the Hetman Khmel'nitsky could not do more than effect a shortlived union and independence. So we come down to the modern period.

The Modern Revival; Shevchenko, Franko

In the eighteenth century, there began the tremendous interest in peasant languages, as Ukrainian was now regarded, for by this time many of the leaders in all sections of the country had given up their native speech and had adopted the language of one of the conquering peoples. It was then that Kotlyarevsky with his Aeneid began the work of revival but the movement became serious and respected only with the work of Taras Shevchenko.

There has hardly been an author with a more tragic fate. Born a serf and liberated only to be put into the Russian army where he was forbidden for years to write or draw, Shevchenko is the greatest poet of modern Ukraine. He was the contemporary of Pushkin, Mickiewicz and Macha, one of the great Romantic group of the Byronic period of Slavonic literatures and his friends and his enemies were equally interesting. He was bought out of serfdom through the influence of the poet Zhukovsky, the friend of the tsars, and the painter Brulov. Those conservative Russians who understood culture understood his value while the liberals and the radicals of the day, as Byelinsky, utterly refused to acknowledge him and condemned his efforts to give his native speech a definite written form. In his fate Ukraine learned that liberal Russia was perhaps more opposed to the Ukrainian spirit than was the old reactionary period which insisted upon a kind of surface uniformity and cared relatively little about many things.

Shevchenko belonged to the heroic age. He had been reared in the Kozak tradition and perhaps in his youth he had known men who could still remember Mazeppa and the last struggles of the Kozaks for liberty. In the Kobzar and the Haydamaki, he drew many of his themes from the past and it was from that past that he looked to the future. Perhaps it would be going too far to say that he visualized a new born Ukraine with the old atamans and hetmans and the martial spirit of the past but he felt the thrill and the appeal of the old days. Later a new note sounded, the note of quiet, peaceful longing for the land where he had been born and where his early youth and last days were spent.

Conditions were not favorable for his dream and the increasing restrictions on the use of the Ukrainian language during the nineteenth century checked to a considerable degree the work of restoration. All through the century the Russian scholars claimed that there was not and never had been a Ukraine and as Moscow had annexed the name Rus', so now they denied the idea which that name expressed.

The struggle for the rebirth of Ukraine shifted to Austria-Hungary and it was here that Ivan Franko, the other outstanding representative of the Ukrainian genius, developed. Unlike Shevchenko who had been Orthodox in religion, Franko was a Greek Catholic or a Roman Catholic of the Greek Rite to be more precise. Unlike Shevchenko, he thought not in terms of the Kozaks but of the reaction against the Polish landlord in the province of Eastern Galicia. He rarely turned to the heroic past and he felt more the modern urge for democracy than for history. It is only in his novel Zakhar Berkut that he undertakes in a historical novel to show the superiority of the peasant to the feudal lord who tries to take away their privileges and is ready to do this by selling himself to the Tatars, the enemy of both noble and peasant.

(To be concluded)

LIFE AND WORKS OF IVAN FRANKO

(Continued)

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AND now, to delve into Franko's poem, "Death of Cain" a little deeper:

Who is Cain supposed to represent?

To answer this we should read Cain's self-portrayal:

„Оте знання нещасне
у моїм серці розбудило лють
на брата, обиділо мене зробило --
за те, що він не думавши, по просту,
мене нагнув, хотів у ту саму
дуплячу простоту, з котрої дух мій
давно вже виїшов”.

In other words, Cain is the symbol of an enlightened soul that has progressed from its original and ancient simplicity, whose sin is in having slain such simplicity in his brother.

And thus Cain goes on through life an outcast, cursed by those whose simplicity he attacked and killed. His only companion is his wife:

„Що хоч вона невинна й чиста серцем,
не вартувала для нього все
покинути, з проклятим поділитися
його прокляту долю”.

And when death took her from him, Cain is left alone upon this earth, and no matter where he goes he finds:

„Усюди сум одинокий, самота
однака і однако горе люте”.

In his great loneliness the outcast Cain experiences a great desire to see at least once more his Paradise Lost, the symbol of eternal life and happiness. This desire becomes whetted even more by his dreams of it, so that he plunges ahead towards it, minding not the

great hardships involved, until at length he comes before it, only to find a high wall separating him from it. Then from his lips there flows the prayer:

„Дозволь лиш раз ще, лиш на хвилину,
хоч з далека заглянути у рай!
Хоч оком окинути на це ділцтво
котре на віки вічні я стратив!
Лиш раз поглянути! Лиш миг погляти!”

That is the tragedy of this soul emancipated from naive simplicity, the desire to see that eternal happiness which the lost paradise might have given him.

And so he begins that terrible, gruelling climb to the mountain top overlooking the paradise. It is when he finally reaches the summit that the first part of the poem ends. The second part tells what he sees.

That moment when Cain stands upon the peak of his aspirations symbolizes the rebirth of his spirit. With one glance he captures the entire panorama of mankind and its strivings. He sees that the two main goals of mankind are the tree of knowledge and the tree of life. Around these two trees all mankind mills, mostly, however, around the tree of knowledge. And yet, the fruit that drops to the ground from this latter tree quickly rots away:

„А вкусивши
оного плоду кожний ще лютийший
стає, озвердіє на весь світ,
мораве, рибачкує в хайданні,
валить і ломить те, що другий ставив,
валить, руйнує -- просто, божевільні!”

While hardly anyone approaches

the tree of life.

А як часом, відовинившись від юрби,
до него хто наверхнесь, поконтіє
плодів чудових і почне гукати
на других, щоб шли туди, -- то мов
ворони кидуються всі на нього
і бють і рвуть і мучать і калічать
його, мен за найбільшю провиню”.

Each of these trees is guarded by an animal: the tree of knowledge by the sphinx, symbol of the eternal riddle of things; and the tree of life by the beast of Apocalypse.

...з крилами лядика, з хвостом,
як пав, з кігтями орла, із тілом
хамелеона і з жалом змії.

And while those who press towards the tree of knowledge have to deal with a peaceful animal that does not hinder them, those that strive to approach the tree of life, on the other hand, have to contend with an animal that one moment entices them towards the tree and the next moment leads them away from it. Whoever blindly follow it always comes to grief; but instead of blaming the beast for it, always blames the tree of life itself. "It is," he says, "all chimera, deceit and lies!"

The sight of all this brings Cain to the verge of despair. Already he begins to think that life and knowledge are enemies of one another, that whoever bites the fruit of the tree of knowledge carries death to all, and therefore is an enemy of life. But suddenly he sees something else. He sees that those who have tasted the fruit of the tree of knowledge have no fear of death in the least, that in their eyes all men are friends.

„Вони на смерть шли, мон на весілля,
випрали з сумом із ран, із мук;
вони катів своїх благословляли.
Що це значить. Знать смерть їм, не

страшна!
Знать джерело життя було в їх серці”.

„Скоро
хто плоду з дерева життя вкуси,
проянювався увесь, благим спокоем
проймався, і голос піднімав і кликав
усіх до себе, урогов найгірших
мов другів обидів і був...
одним чутиєм святим наскрив про-
няти”.

Знати: чути, великая любов --
ось джерело знання”.

Realization of this, that knowledge and life are harmonious and not antagonistic elements, and that the source of life lies within the person himself, finally brings Cain to peace with himself. He realizes that the source of life does not lie in paradise.

Here end the second part of the poem "Cain."

"RED LETTER DAYS"

Elizabeth Hough Sechrist has written a very useful book for children, teachers and parents, entitled "Red Letter Days," containing descriptions of various holiday customs, including those of Ukraine. Macre-Smith Company of Philadelphia are its publishers (price \$2).

In her foreward to it, the authoress writes, "For material on the Ukraine I am indebted to Mr. Vladimir Malevich of Pittsburgh and the Ukrainian Weekly and its editor."

She is also the author of "Christmas Everywhere," "Thirteen Ghostly Yarns," and "Little Book of Hallowe'en."

PERTH AMBOY, N. J.

BAND CONCERT sponsored by the Ukrainian Band of Perth Amboy, N. J., at the Ukrainian Hall, State St., Perth Amboy, N. J., SUNDAY, JUNE 23, 1940. Beginning 8 P. M. Admission 35c.

UKRAINE: HER PLANT LIFE

(Continued)

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Plant life of Ukraine is quite varied as the borders of the three main divisions of European plant-geography meet in Ukraine: the Mediterranean division, the steppe region, and the forest region. Besides, three mountain regions are to be met in Ukraine: the Carpathian, the Crimean, and the Caucasian.

In the Forests

The forest region occupies barely one-fifth of the Ukrainian territory, namely the north-western and northern borderlands. The southern border of the forest region coincides with the northern boundary of the black soil. The soil of the forest region is generally poor, fertile turf-occurring only in higher places. The forests, which once covered the entire region, have been thinned to a great extent. Only a few districts of Polissye and the famous virgin forests of Bilavezha gives some idea what these primeval forests were like. As to their composition, the Ukrainian forests southwest of the line Lublin-Lutsk belong to the Central European forest zone, those northeast of the line to the Northern European forest zone. In the former, entire forests of beech are found, on the Carpathian foothills the pine, with smaller number of larch, yew, maple. In the Northern European zone all these trees disappear, the predominating tree species being the pine, birch, fir, oak and white beech, with a considerable admixture of alders, aspens, lindens, elms, maples, ash and wild apple, pear and cherry trees. Hazel, willow, mountain ash, raspberry and blackberry bushes, constitute the underbrush. Forest swamp, laz, is common in the Ukrainian forest region. The luh, a luxurious meadow, with a beautiful growth of grass and herbs set with single trees and clusters of trees, along wide, flat river valleys is another important formation of the forest region. The third typical plant formation is that of swamps, of which the best example is Polissye, the greatest swamp country in Europe.

The forest region played an important role in Ukraine's history: the people receded into them, fleeing from the Tartar and Turkish nomads, and advanced toward the southeast again when the menace disappeared or was under control. Today, however, a great part of those forests have been destroyed by planless deforestation.

In the Steppe

All the rest of Ukraine, outside of the forest region, is occupied by the steppe region. Between them however there extends a zone of transitional plant formation, the most characteristic feature of which constitutes the luh ((the luh zone). The typical soil of both the transitional country and the steppe zone is the black earth, chornozem (in Russian, chernozym), the blackish, ever fertile soil, a product of the transformation of loess, with a strong admixture of the products of decomposition of plants. In places it attains a depth of 7 feet and over. The black-earth region extends easterly through Ukraine, covering over three-fourths of the country. The northern boundary of the black-earth region extends from Lviw along the northern border of Podolian and Dnieper Plateaus as far as Kiev, then northeast to Oka river, south of Kaluga. The western boundary runs from Lviw to Chernivtse, the southern through the deltas of Boh and the Dnieper to the city of Mariupil. The entire Kubañ plain and the plateau of Stavropol also belong to it.

The plant formation of the steppe-region could be differentiated into the meadow-steppe of the transition zone and the real steppe of the south, as well as the desert-steppe of some regions in Crimea and the Caucasus. In the vegetation of the meadow-steppe, grasses and herbs take the first place, of the grasses the stippa species are the most characteristic (tirs, avil), of the herbs, the lily-like growths. The growth of grass in the northern part of the steppe region attains great heights, although the growth high enough to hide the rider and his horse, as described in Ukrainian tradition, belongs to the past. In spring the steppe presents a picture of life and beauty, which under the scorching sun changes soon to yellow and brown. The steppe abounds also in bushes of wild cherry, spiral, snowball, almond shrub, and even in trees. The shrubs are common in the steppe balkas, and plavns.

Of the above regions quite independent is one Ukrainian flora of the southern slope of the Yaila and the Caucasus, which belongs to the Mediterranean region, though its vegetation is but a kind of an advance guard of the real Mediterranean vegetation, with many remnants of the northern vegetation still common.

In the Mountains

Of the three mountain regions of Ukraine the most extensive is the Carpathian mountain region. The foot of these mountains is covered with mixed and leafy forests, of white beech, linden, aspen, pine. The once wide oak forests have already been depleted. Higher ridges of

the Low and High Beskid are covered by mixed forests of beech and fir, the trees becoming smaller with the higher altitude. In the Gorgani, the lower zone has principally beech woods, the upper fir woods. The Chornohora has a similar division: oak forests at the foot, mixed forests above them, with white and red beech, birch, ash, maple and fir. Above the forest line of the Carpathians the predominant plant formation is that of dwarf-shrubs: mountain fir, juniper, dwarf-alder bushes, lying often in thickets which are impassible.

The mountain-meadow, the polonina, is another typical plant-formation of the Carpathians. Such poloninas lie above the forest line. They begin to appear at the source of the San, and become more luxuriant toward the south east, especially in the so-called zarinok, where hay is made.

The mountains of Crimea, characterized by similar division of plant zones, have forests of white, and red beech, oak, and pine. Their mountain meadows, yaila, are poor. In the Caucasus, the forests consist of oak, beech, elm, linden, maple and ash. Above the forest line a low shrub formation prevails, with rich grass and herb growth, reaching to the very snow border.

On the whole, Eastern European characteristic bigness is peculiar also of the plant life of Ukraine. Though much smaller, Ukraine has a much more varied plant geography than the rest of Eastern Europe.

Rich In Useful Plants

As to the useful plants, Ukraine is one of the richest countries of Europe. This is true before all in respect to grain production. She possesses great wheat fields, especially in the southern section of her black-earth zone; rye in the north and northwest; barley, on large scale, in the south; oats in the north and in the Carpathians; buckwheat in the northern regions; milled in the black-earth region. Corn is in the southwest and under the Caucasus. Potato is cultivated especially in the western part of Ukraine, sugar beets in Volhynia, Podolia and on the Dnieper Plateau. Water melons, cantaloupe, cucumbers are raised in southern Ukraine on special plantations, bashtan. Tobacco culture is highly developed. Fruit culture flourishes in Pokuty, Podolye, Bessarabia, Crimean and sub-Caucasian region. Wine is cultivated especially in Eessarabia, Crimea, and in the sub-Caucasia, with many vineyards scattered also more to the north. The Ukrainian farmer has introduced lately various new plants and learnt to cultivate them in scientific manner.

(To be continued)

FUNNY SIDE UP

DEAR BROMO,

This being the month when so many young loves are altar-bound, I recently witnessed an odd looking couple on the verge of a merge; that is, I attended their wedding ceremony. You know what a wedding is, don't you? A wedding is a funeral where you smell your own flowers. So I thought I'd write and tell you about it. It might help to give you a bride idea for your next column. Getting back to the subject and strange as it may seem, the bride was a circus fat lady and the groom was the circus thin man. Only last month he was engaged to a hula hula dancer, but it seems she wiggled out of it. When asked the fat lady for her hand in marriage, she said, "You'll have to take all of me, or it's no deal!"

To give you an idea: the bride looked the picture of health... she was mighty well painted. She had the kind of smile you see on a billboard after a kid gets through with a pencil. You might say, she's got a winning smile, but a losing face! Her chin was beautiful too... but it sagged at the knees. I read in the papers that she was 21 years old. I also read in the same paper that "Dewey Captures Manila." She was cute in an expansive sort of way... and she did weigh plenty. She retained her girlish figure; in fact, she's tripled it! When I first saw her, I wondered if that was her own figure or if she was wearing an inner tube for a girdle. Believe it or not, she's got oomph! When she sits down, the sofa goes oomph! She wore roses on her wedding gown. So did the groom. He carried a load of "4 Roses." She tells friends that the reason she decided to marry him was because his eyes intoxicated her... it must have been his eye-balls!

As for the groom, I've seen a better looking pan in the sink. He had a face that looked like a hangover with a hangover. He had a face only a mother could love, but lucky for him, she's got a maternal streak in her. An apt description of him would be—tall, dark, and rancid! He's so skinny that everytime he eats more than 5 olives he looks like a string of beads. If it wasn't for his ears, he'd have no shape at all. At that he doesn't look half bad... but there's going to be trouble when they open that hearse and find him missing!

It seemed odd at first that all throughout the wedding one fellow kept singing "Oh Promise Me." I found out later he was from the Finance Company. In the midst of the ceremony the bride threw out her bouquet to the bridesmaids. Many people wondered why she threw them out so soon. However, I learned she had tied the bouquet to her girdle and in the midst of the ceremony, it had snapped on her! I'm curious to know if they'll remain happy. However, I'm sure of one thing. He's going to keep her in the manner to which she's accustomed. Her mother and father will move in on them next week!

Your sister,

ALKA SELTZER.

MARRY, MARRY, QUITE CONTRARY

Marriage is an institution. Marriage is also a gamble. Gambling is against the law. Therefore, marriage as an institution is unconstitutional and should be abolished!

Marriage is an institution. Marriage is love. Love is blind. Therefore marriage is an institution for the blind!

Marriage is like playing the horses. You never know what you can get for 2 bucks!

Marriage is like a cafeteria. You pick out what you like first and then you pay for it later!

BROMO SELTZER.

PROBLEMS OF THE EMBRYO UKRAINIAN PROFESSIONAL

(Based on a speech delivered by John H. Roberts, Brooklyn attorney, and president of the Ukrainian American Professionals of the New York Metropolitan Area, at the UYL-NA rally at Hotel Edison, June 8th, 1940)

In the light of the present world wide turmoil, any discussion not bearing directly upon the conflict seems by contrast to appear insignificant. However, this is the period of the year when our colleges and universities release a veritable army of youth having a superficial academic background, into a practical world of competitive specialization, and a discussion of the problems of this group is not untimely.

Many of those who recently have had conferred upon them various important-sounding degrees and scholastic certificates will be of Ukrainian descent. Some will come to the decision of continuing their studies with a view of embarking upon a professional career. To the latter the thoughts and suggestions embodied in this dissertation are directed.

Some Pre-Conceived Notions

The average Ukrainian youth who plans on becoming a professional is not infrequently imbued with a number of pre-conceived notions which because of their fallaciousness are often the source of later disappointments. He invariably believes that the mere acquisition of a professional degree together with the fact of his Ukrainian nationality is a sufficient guarantee of financial success in the practice of the profession. And it natural for him to reach some or all of the following conclusions: (1) that if he is active in the various political, fraternal, social and religious Ukrainian organizations in his community, the wide contact among the Ukrainian people acquired thereby will form the basis for a tremendous clientele, (2) That inasmuch as most Ukrainians who live in the same locality are acquainted with each other he will be recommended to them, as well as to those whom he does not know personally, (3) that the Ukrainians follow faithfully the principle of "sviy do svoho," (4) that he had better hire several assistants to help him with all the Ukrainian business that will come his way. But lest our embryo Ukrainian professional be sadly disillusioned, let me call to his attention the fact that there are a number of vital obstacles in the path of a successful professional practice among the Ukrainians.

Confidential Communications

In the first place, it is apparent to the writer that the Ukrainian public does not appreciate the significance of the term confidential communications. By this I mean that the average Ukrainian client is hesitant about bringing his personal problems to the Ukrainian practitioner for the reason that he feels the information he may be compelled to disclose will be circulated generally among his Ukrainian neighbors. Suppose this potential client is beset with serious financial difficulties, and is about to file a petition in bankruptcy. Assume he desires to prepare his last will and testament which would affect a relative who is intimately acquainted with the Ukrainian professional. Imagine if you will that the client is involved in matrimonial or domestic difficulties and requires legal advice and assistance. What if the client has committed or is charged with the commission of a public offense or crime? Do you not think it probable that this potential Ukrainian client will seek counsel among professional talent of some other nationality? Would the average Ukrainian woman or young lady feel comfortable about undergoing a thorough medical examination by a young Ukrainian doctor, particularly one she knows well? Doesn't it seem likely that the young Ukrainian physician will find Ukrainian patients who suffer from physical ailments which are intrinsically personal in nature going elsewhere? Situations of this kind can be cited at length.

Too Much Familiarity

A second vital problem encountered by the young professional is that being too familiar with his Ukrainian acquaintances. Familiarity breeds, etc. Most of the Ukrainians in his locality have probably seen him at his best and remember him at his worst. They knew him when... The result is obvious. The client is supposed to have the utmost confidence in his professional representative; and the business transacted with him should be done on a dignified and professional basis. What chance of this is there when the client begins by relating an anecdote about the time he had to change a triangular garment for the professional? How often will our professional find himself giving free advice over a glass of beer or a plate of borsch?

The Inferiority Complex

A further problem is presented by the existence among the Ukrainian-American people, particularly the older generation, of what I call, for lack of another suitable expression, a mass inferiority complex. It is not necessary to discuss the history of the persecution of the Ukrainians to account for this. It may be sufficient to mention for our purpose that in Europe most professionals were of some other nationality and that the Ukrainian professional was, comparatively speaking, a rarity. In any event the result is that it is difficult for the Ukrainian public to comprehend that a Ukrainian professional can be and in most instances is just as competent, if not more so, than a professional of some other nationality.

These are some of the problems. They can and should be overcome; in some instances by the individual and in other respects by the Ukrainian professionals as a group. I offer the following suggestions:

How They Can Be Solved

With reference to the matter of confidential communications, the Ukrainian-American general public must be educated to understand that information disclosed to a professional in the course of the transaction of professional business is safeguarded by law, by statutes and by the codes of ethics. Such disclosures are as sacredly confidential as that of the confidential. Attorneys and physicians cannot be compelled even by a court to reveal any information acquired in their professional capacity, without the consent of the patient or client.

Of course, the professional himself should and must refrain from discussing with anyone the cases he may be handling.

The matter of familiarity depends upon the individual himself and requires the exercise of considerable diplomacy and tact. The professional should be neat in appearance, dignified in demeanor and conversation without giving the impression of trying to appear superior. He must be courteous and at the same time discourage personal references to him. A friend who laughingly refers to him as "shyster" or "sawbones" is not a friend and definitely is not humorous.

The problem of dispelling lack of confidence on the part of the Ukrainian public in the Ukrainian professional can best be solved by individual achievement on the part of the Ukrainian professional. If you intend to enter the professional field, by all means go to the best school you can afford, get the best training possible and apply yourself to your studies diligently and seriously. When you do enter the practice of your profession handle every matter brought to you conscientiously and thoroughly and with every resource at your disposal. Be proud of your profession, be proud of your nationality, above all have respect for your fellow Ukrainian professional, and the same feeling will be inculcated in the attitude of the Ukrainian public.

THE U.N.A. SPORTLIGHT

WILKES-BARRE DEFEATS OLYPHANT

June 16th marked the opening of the 1940 season of the Ukrainian National Association Baseball League in Pennsylvania, when Olyphant played at Wilkes-Barre, Berwick played at Centralia, and St. Clair Branch 31 played on the diamond of St. Clair Branch 9.

Wilkes-Barre, 1938 and 1939 Eastern U.N.A. Baseball Champion, defeated the Olyphant team, 5 to 4, at Hollenback Park, reports John Zwarycz. Lucas, pitching for Wilkes-Barre, struck out 15 opposing batters. Joseph Katulka and Henry Bolowsky starred for the winners, both getting 2 singles and a two-bagger apiece.

Olyphant cut down Wilkes-Barre's 3-1 lead in its half of the 8th inning when it scored a trio of runs to take a 4-3 advantage. Wilkes-Barre, however, scored twice in the same canto, and won the game when Olyphant failed to tie the score in the 9th. Pesota starred for the losers.

The score by innings:

	R	H	E
Olyphant:	001	000	030—4
Wilkes-Barre:	011	010	02x—5

CENTRALIA BEATS BERWICK

John Wyszczanski reports that Centralia defeated Berwick, 13 to 10. N. Lynn and Kolishun led the attack for the winners, while T. Puksen and J. Oram starred for the losers. The slugfest by innings:

	R	H	E
Centralia:	414	004	000—13
Berwick:	222	201	001—10

BRANCH 9 BEATS BRANCH 31

St. Clair's Branch 9 defeated St. Clair's Branch 31, 14 to 10, reports Joseph Salak. Frank Lessick of Branch 9 pitched good ball after a shaky 2nd inning, striking out 11 men. Futchko, Branch 31 pitcher, retired to the showers after being belted for a total of 8 runs in the 3rd and 4th innings. J. Bednar, Procak, and J. Salak came through with 2 hits each for the winners. Powanda of Branch 31 starred with 3 hits.

The score by innings:

	R	H	E
St. Clair 31:	140	210	110—10
St. Clair 9:	015	303	02x—14

EASTERN DIVISION MANAGER'S MEETING

With Gregory Herman, U.N.A. Athletic Director presiding, a meeting of Eastern Division team managers was held at the U.N.A. Building in Jersey City on June 15th, reports Michael Husar. Philadelphia was represented by George Slobogin and William Juzwiak, Millville, N. J., by Andrew Scharnoski, and New York City by Michael and Emile Husar. The meeting covered all possible disputes that might occur on a ball field. National League baseball rules will govern all contests, with exceptions noted on registrations issued to all U.N.A. teams. Besides the U.N.A. club trophy to be given to the League champions of this year, each player of the championship winning club will receive a gold baseball watch charm, with the U.N.A. insignia, besides the name of the club, engraved on the ball. The teams were urged to continue the good work and fine sportsmanship shown in previous seasons.

A suggestion to issue division championship trophies was taken under consideration.

EASTERN DIVISION DIRECTOR

Michael Husar was appointed by the U.N.A. Athletic Director as the Eastern Athletic Director, to represent Mr. Herman in the Eastern Division. All official score sheets of games played by Eastern Division teams should be forwarded to Michael Husar, 41 East 7th St., New York, N. Y.

NOTICE

All material meant for publication in the Sportlight should be addressed to Theodore Lutwiniak, P. O. Box 88, Jersey City, N. J. Official score sheets should be complete and accurate, as they are published in the "Svoboda" whenever space is available.

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