

ГОЛОСИ ЧИТАЧІВ

CO-OPERATION OF THE UKRAINIAN PEOPLE FOR A COMMON OBJECTIVE.

In reading articles written by the Ukrainian people and published by the Ukrainian newspapers it becomes quite evident that for the benefit of our people and their country, it is necessary to gain the spirit of co-operation from each and every Ukrainian person of this country. Co-operation as defined in Webster's Dictionary is the association, or collective action of persons for their common objective. After observing the attitude taken by many of our Ukrainian people, the writer is inclined to feel that our greatest setback in this country is the lack of this co-operation. In a numerical comparison with the people of other nationalities in the United States we occupy but an infinitesimal part of American life. Considering the fact, this lack of co-operation among our people is entirely unaccounted for. This lack of co-operation is slowly but surely showing its effects upon our people, especially upon the American born Ukrainian youth.

Until a few years ago the responsibility to lead the Ukrainian immigration to definite ideals and standards lay upon the shoulders of Ukrainian men who were educated in the European schools and institutions of learning. Also up until a few years ago there was more harmony among our people in this country than at the present time. After analyzing the past and present conditions, a person is obliged to admit a vast change in our people. It must be admitted that at present there is more hatred, enmity and dissension, or in other words lack of co-operation among the Ukrainian people in this country than at any other time since our people immigrated into this country.

Someone is responsible for this lack of co-operation, dissatisfaction and hatred which exists among our Ukrainian people. This condition can be attributed directly to many of our so-called Ukrainian leaders. In using the term leaders I wish to explain that I have in mind priests, editors of Ukrainian newspapers, and the so-called Ukrainian political participants who too immigrated into this country with the hopes of earning an easy living.

At present the predominating Ukrainian churches in this country consist of churches belonging to the Orthodox faith and of churches belonging to the Catholics of the Greek Rites of the so-called Catholic faith. Taking in consideration the customs of the Ukrainian people the church is regarded as the most important meeting place. It is there, according to the laws of religious denominations that the spirit of friendship, brotherly love, love for one's country and the ideals and standards of life should be taught. Upon listening to sermons and sermons, however, it becomes evident that the most important topic of practically all sermons is the one which concerns the fanatical religious strife now prevalent among the Ukrainian people of this country. The general trend of subjects for sermons and services conducted by priests of the churches of both denominations is of a critical nature. The object of these topics, it seems, is to incite and create hatred and antagonism among our people by belittling an opposing denomination and its churches, belittling the characters of the people belonging to these churches, and characterizing them as traitors, non-patriots, and what not. Support of all functions, social or national, if sponsored by an opposing sect is discouraged. These types of sermons help to serve the apparent purpose of



"Сира Природа
мало Коли є ЛАГІДНА"

ПОЛОВАНИА НА ЛИСИЦІА!
"Сира Природа" — зображення славного художником, Р. Атанасієм "малом" — що був натягнений боротьбою між розлученим буттям бувалою і дикими інстинктами мислення, що їх списав заставив тварину до злого наміру.
"Сира Природа Мало Коли є Лагідна" — а сирій тютюн не має місця: є сиретак.



В Локкіс нема сирого тютюну — тому вони такі лагідні

МИ купуємо найкращі, дійсно найкращі роди тютюну у світі — але ці не пояснює, чому люди вважають всюди Локкі Страйк найбільш лагідною сигареткою. Фактом є, що ми ніколи не забуваємо оті правди що "Сира Природа Мало Коли є Лагідна" — отже цей гарний тютюн, коли він від-

повідно назрів і злагіднів, уліплюється відтак тим Локкі Страйк процесом чистення, що його означено словами — "Вони є пражні". Ось чому люди в конній місті, місточку і оселі кажуть, що Локкі це така лагідна сигаретна.

"It's toasted"
Ота пачка лагідних Локкі

creating this antagonistic condition among the Ukrainian people. At the same time a more damaging effect is produced by the fact that the more intelligent and educated Ukrainians do not come to the services, and are very reluctant in giving their support to help the true cause for which the Ukrainian people should be striving. Most certainly each and every person has a right to his own beliefs and opinions. To remedy these existing conditions it is by all means necessary for the Ukrainian people as a whole to make a concentrated movement to abolish such tactics which are employed by many of our priests. It is essential to put an end to the methods used by many of our priests in making religion a political issue. Considering those facts, it is intrinsic to concentrate organs and their editors must co-operate with their common objective. To satisfactorily co-operate with the people and the action it is indispensable that the Ukrainian people regardless of the faith should cast aside their religious differences and their animosity and sit. These differences however, cannot be cast aside unless some can be noted in reading the UK-

rainian newspapers that articles created by editors are often times hostile and of a critical nature. These criticisms are directed mainly against newspapers and editors of organizations other than the one with which the writer is associated. It seems that there are a few editors who are at times, very interested in discussing religious conditions in a manner detrimental to the operation of the Ukrainian people. Their main subjects for political issues seem to be the existing strained religious state of affairs. Unless such methods of procedure to carry on our purpose are abandoned there can never be that ever-necessary and essential co-ordination among the people, priests, editors and organizations publishing the Ukrainian newspapers.

Another detriment with which the Ukrainians must contend is the very smooth talker who immigrates into this country with the purpose of obtaining an easy living at the expense of the people. They come into this country with claims that they are university students or graduates who have practiced law, medicine, engineering, or another profession but due to the political strife in the Ukrainian land they were forced to flee into this country for the safety of their lives. In reality they are not more than fluent talkers who are able to impress with their speeches the illiterate and almost illiterate classes. These men obtain a following among the uneducated class of people. Present talks based on ideas which to an intelligent mind are extremely impractical as well as radical. They are similar to the street corner communist speaker who promises the impossible but that this state of affairs has upon

gives nothing. The uneducated and illiterate greet these ideas and speeches with enthusiasm. These speakers, too, take advantage of the religious strife which exists among our people and use religion as an impressive issue of politics. They are largely responsible for creating misunderstandings among the people. They profit financially by the lack of intelligence on the part of the illiterate. They are the type of so-called patriots who should by all means be expelled from all activities, organizations, and other endeavors which are Ukrainian.

In fairness to all, I must state that we have a number of priests in all denominations of faith represented among the Ukrainian people who are really true Ukrainian patriotic workers. They uphold activities which are for the beneficial development of our people and country. We also have a few editors who are broadminded and who encourage support of developmental actions and suggestions undertaken by really true and patriotic Ukrainians. We, too, have intelligent political leaders who were educated in European schools and who are striving and working incessantly for the cause of our people and country. These however are few and far between. They are the type who should command our respect. These leaders are the few who should be commended for the intelligent performance of duties to their people and their country. What effect do these conditions have upon our people and especially upon the American born Ukrainian youth? It is needless to offer a lengthy ex-

our older generation. As stated before, the result of the present conditions among the elders is this decided hostility of one person toward another, persistent opposition, and discouraging disputes.

The American born Ukrainian youth which is being constantly criticized, views these conditions from an angle which is beyond the scope of understanding of the average uneducated Ukrainian immigrant. The young men and women represented in this youth are trained to respect freedom of intelligent speech, freedom in religious beliefs, co-operation among all who are striving for one objective, and above all they know the true value of respect and love for one's country. These young men and women are continually chided and condemned for their apparent lack of interest in the Ukrainian affairs. This same youth which is so often criticized resents the manner in which our name is being degraded by the actions of many of our so-called leaders. They are indignant with the methods which our incapable leaders employ in making political issues out of religion. This youthful generation as a rule is not accustomed to participating in the child-like controversies in which our elders take part. This indignation is especially prevalent among our young men and women who have graduated from high schools or who are attending or have completed studies in the American universities. These young men and women have been reared among people whose ideals and standards are much higher than any attained by our Ukrainian people. Considering these factors of their youthful association they cannot be justly censured for not taking active interest in affairs which are so lacking in harmony, in which ignorance and illiteracy often prevail, and in which they are not allowed to even take a really active part without too much interference from the elders. They cannot and will not come to affairs patriotic or social, to churches, or to buildings in which they are subjected to the mental agony of hearing ridiculously slanderous and unintelligent accusations directed by our many incompetent and ignorant leaders against a church of another faith and its upholders.

Our youth as a whole believe in striving for our causes, but in a manner which is composed of a high and fitting degree of understanding. This youthful generation fails to participate in our affairs not due to lack of interest on their part but due to lack of intelligent co-operation of their elders with qualified and intelligent leaders.

To safeguard the future of our Ukrainian name and the endeavors or ideals for which it stands, to safeguard the future of the American born Ukrainian youth, the Ukrainian people with competent leaders should face the present existing facts and deal with them in an intelligent manner. To face these facts in a sensible way it is evident that there must be earnest co-operation among all leaders and the people. This co-ordination with most assuredly bring to the fore active interest not only among the youth which may not have had an opportunity to obtain an education but also our Ukrainian intelligentsia which in this country at present is mainly represented in the young men and women born in this country and reared and educated in American high schools and universities. The American born Ukrainian youth would be but too willing to co-operate with our few capable leaders who were born and raised in Europe and who were educated in the schools of Europe.

Co-operation as defined is the association, or collective action of people for their common objective.

John J. Kuchapsky.

НЕПОКЛИКАНИ РЕФОРМАТОРИ

Хто вже тільки не "реформує" та не виправляє української мови? Хто тільки не видає "свій власний правник" для української мови? Кождий хто не знає мови й плується її вивчити, а мову вивчити не легко, береться за реформу мови. Та ось мабуть чи не рекорду досягнула в нас і Америкі організація "Мазепинців", яка намагається видавати свій місячник "Голос Мазепинців".

Отсей "Голос" друкується ніби українською мовою, але латинськими буквами. Кажуть, що "Мазепинці" роблять це з уому, що нашим дітям виховани в Америці, лексикон до читати. Мій хлопчик ходив до української школи тут і читав по українськи, українськими буквами написано. Хоч не так уже дуже швидко читає, але добре й зрозумів. Та ось я йому приніс "Голос Мазепинців". Ну, думаю, тепер хлопчик мені швидко перечитає, що там написано, бо я не втну читати українські слова латинськими буквами, хоч сам добре читаю по українськи й не заче читаю по англійськи.

Приніс, дав хлопцеві "Голос Мазепинців" і кажу: "Читай, сину, що там таке". Бо мені дуже важко, а "Мазепинці" кажуть, що тутешній молоді легше читати їх місячник, ніж писане українськими буквами". Ось мій хлопчик і почав читати:

"По вайданні першого чай-сла май пайкну прайгала-лашай, джак неш громадян-ство страйн рюгов поваяю. В першу майрю май давал зир-нал читаті вкраїнській мохолоді, родсешій в Америці."

"Косда юкрїнська дитина на-ла мовою своїх батьків і ба-гето даладі знає трошка..." Тут я вже не витримав: "Годі, сину! Годі! До бісового батька з такою мовою й писаннюю. Тепер бачу, що ні ти, ні я нічого не втнемо з цього читання!"

Журнував я геть отсей "Голос Мазепинців" і рішив за-питати прилюдно: На що таке калічення мови й баякування наших дітей? Кому воно потрібне?

Батько В. П. Шкаро, Лад.

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