



A UKRAINIAN WHO BECAME THE HEAD OF THE HAWAIIAN SENATE

Sometime during the 80's of the last century a Ukrainian student of the University of Kiev fled from his native country in order to escape the Russian police, whose wrath he incurred because of some political acts. His name was Mikola Konstantinovich Sudzelowsky, although he also used the name of Russel. He arrived in San Francisco. Impressed with its pioneering spirit and bustle he decided to settle there. The next we hear of him is when he is a Doctor of Medicine with a wide practice, going under the name of Dr. Russel. He probably decided to use the latter name as it was easier to pronounce by his American patients, for his fame as a doctor was such that besides Slavic patients he won many Americans as well.

Sometime in the late 90's we find Dr. Russel in Hawaii. He is known by the aborigine natives as "Kawka Lukini," meaning Rusky Doctor.

When in 1899 the Americans began to agitate among the Hawaiians to vote a Democratic or Republican ticket, our Ukrainian, Kawka Lukini, appeared on the scene with a fully organized party of his own, composed of native aborigines, known as the Autonomists, or the Independents. His party was pledged towards the preservation of natural rights of the Hawaiians and the combating of foreign exploitation.

His campaign was successful, and he himself was elected to the Hawaiian Senate.

In his letter to his friend Lazarovich, dated December 5, 1900, he wrote as follows: "The Senate Session begins in February and it is up to me to bring about revolutionary changes in the entire law framework of the Hawaiians, from top to bottom. Because I am about the only white man in both Houses, and one who has at least some knowledge of the law machinery of civilized countries, most of the burden of legislating laws will fall upon my shoulders. In the interests of the Hawaiians, who have been too long exploited by unscrupulous persons, it will be necessary to pass at the first session certain very necessary reforms, namely, (1) more local self-government, (2) radical reforms in the sanitary system, (3) no less radical reforms in the system of taxation, (4) the abolishing of the death penalty, (5) expansion of credit for public schools and a Conservatory of Music in Honolulu, (6) the introduction of the Norwegian or some other good system of the control of alcoholic liquor."

At the first Session of the Senate, Sudzelowsky was elected President of the Senate, and in this position he commenced a very active career, dedicated towards the betterment of his newly adopted land, Hawaii. Many of the above mentioned reforms, due to his ceaseless efforts, became actualities. And thus the creative Ukrainian spirit round its echo on the distant shores of Hawaii.

THE FAMINE IN UKRAINE

An excellent monograph entitled "Collectivized Agriculture in the Soviet Union," has been published by the School of Slavonic and East European Studies (40, Torrington Square, London, W. C. 1.,—price 1s/6d. per copy).

The monograph has been compiled by the well known writer, Mr. Lancelot Lawton, and gives a very clear exposition of the conditions in the Soviet Ukraine. This booklet is well documented and should be read by all who are interested in this question.

In moderate language, Mr. Lawton shows that in the Soviet Paradise there are "large numbers of people who are continually deprived of a sufficiency of food."

The monograph has already been the subject of much ill-balanced criticism from Communist and Russian sources. Even the "Monthly Review" issued by the Moscow Narodny Bank in London devotes, in its September issue, considerable space to a criticism of Mr. Lawton's memorandum. Obviously there is grave fear among the Soviet authorities that a knowledge of the condition of her agriculture will, if widely known, seriously prejudice her credit standing.

Whether Mr. Lawton or the Soviet criticism is right, may be judged by the following interview that appeared with the Rt. Rev. Mgr. Ladyga, formerly a parish priest of Satanav in Ukraine, who came to England a short time ago, which appeared in the "Catholic Herald," as recently as September 22nd, 1934. In it we read as follows:

"In fact, instead of the promised economic prosperity, the major portion of the population and particularly the peasants, had never suffered more. There was not a cat or a dog to be seen in Ukraine, Mgr. Ladyga explained, as the starving peasants had already devoured them. So acute was the lack of food that the people gathered nettles and boiled them in order to extract the iron tonic, and the children had taken to the practice of picking a species of flowers and eating them to get the taste of sugar."—(UKBURO, London).

JUBILEE OF THE UKRAINIAN THEATER

During this year the Ukrainian people in their homeland are observing the 70th anniversary of the founding of the Ukrainian Theater in Western Ukraine.

It was a most inspiring day when, 70 years ago, the Ukrainian Theater presented its first offering before the people of Lviw, capitol of Western Ukraine. Hundreds of years under Polish domination had destroyed many of the finer cultural phases of Ukrainian life. Only when Poland fell and was partitioned, did those sections of Ukraine which went under Austria begin to undergo a revival of both the national and cultural spirit. And although later, the Austrian government, yielding to Polish influences, began to retard this revival, yet it could not stop it any longer. The Ukrainians had tasted the fruits of liberty once more, and had no mind to give it up. They began to erect bulwarks of defence against all attacks upon themselves and their cause of liberty for their country. And one of the strongest of these bulwarks was the Ukrainian Theater. Travelling through cities and hamlets, this Theater helped to keep strong the Ukrainian spirit of independence, both in national and cultural fields. Its actors were people who suffered all manners of hardships, but who nevertheless persisted in dedicating their talents and energies towards the Ukrainian cause and towards the propagating of Ukrainian culture.

Here in America we too should observe this Jubilee of the Ukrainian Theater, for our native theater can play here a role similar to that of the old country.

NEWARK YOUTH'S AID NEEDED

The Ukrainian youth of Newark, (N. J.) is urged most strongly to take an active part tomorrow in the local Tag Day, the collected funds of which will be sent to the flood victims of Western Ukraine. All those who wish to help in this patriotic work should report Saturday morning, or as soon as they can, at the "Old Church Hall," 249 Court Street, Newark.

YOUTH PROGRESS IN AKRON, OHIO

In Akron, Ohio, in connection with a picnic held near the close of last summer under the auspices of the "Better Akron Civic Club," a contest was held to pick out an "All-Nations Queen." Of all the girls, representing various nationalities, that participated in this contest, a local Ukrainian girl, Miss Olga Halamay, was picked as the "All-Nations Queen," for the year of 1934-1935. In addition, Miss Halamay won first prize in the beauty contest. She and her parents are members of the U. N. A.

At this same affair, a first prize for the most beautiful costume went to a Ukrainian also, Catherine Ivanicki.

The local Ukrainian Dancing Club, under the direction of Joseph Sudomir, which for the past two years won a silver dancing cup at this annual affair, this year just missed first prize. To make up for this, the club competed at the Columbus Day program, attended by over 5,000 people, and of all the nationalities that competed, it won first prize for dancing.

When the 40th anniversary of the founding of the Ukrainian National Association was observed recently in Akron, this Ukrainian Dancing Club also took part in its program, presenting a fine program of dances.

According to the latest reports from that city, there is a strong probability that a youth branch of the U. N. A. will soon be formed there.

For all this information we are indebted to Geraldine Petruha.

UKRAINIAN YOUTH'S LEAGUE NEWS

The Ukrainian Youth's League of N.A. wishes to announce, according to its latest press release, that membership certificates have been printed, and will be mailed to member clubs during the coming week.

The bulletin for the month of November is in preparation, and will be sent out near the latter part of next week to all member clubs as well as those that were represented at the Second Ukrainian Youth's Congress last month. It will contain an exposition of the meaning of the November Day Holiday (Listopadove Svjato) as well as many other articles on various pertinent topics of interest to our youth.

Membership in the League is open to all American-Ukrainian youth clubs.

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH
(A free translation by S. S.)

(38)

Kotlyarevsky's Service to Ukrainian Literature

Besides the semi-humorous presentation of Ukrainian life during his time in his famed "Aenied," Kotlyarevsky also wrote two important dramatic pieces, "Natalka Poltavka," and "Moscal Charivnyk" (The Russian Magician).

Kotlyarevsky's service towards Ukrainian literature is indeed great. For up to his time there really was no Ukrainian national literature. The national tongue of the people was used only by people and not by the literary men, the latter who principally used the artificially-formed literary medium known as the Church-Slavonic. Kotlyarevsky's works, however, opened new vistas before the vision of his contemporary literary and other intellectual workers. And as a result, there arose in Ukraine a new school of writers, one known as

the Romantic School; characterized by its national tendencies and the use of the national tongue for literary purposes.

Peter Artemovsky-Hulak

Following Kotlyarevsky there appeared in the field of Ukrainian literature a talented writer, poet, and satirist, Peter Artemovsky-Hulak.

Upon completing his secondary-school education in Kiev, Hulak entered a university in Kharkiv. He graduated with honors and became member of its faculty, teaching Russian history. He remained in this position until 1950, at which time he resigned and retired on pension, continuing to live in Kharkiv.

Artemovsky-Hulak's Fables and Travesties

At the very beginning of his literary career, Artemovsky-Hulak

wrote in the Muscovian (Russian) language, but after reading Kotlyarevsky's works he was so impressed with them and their use of the Ukrainian national tongue that he began to use the Ukrainian language himself in his writings. He wrote original little stories and fables, as well as translating many of them from the Polish and German tongue.

Hulak's most important contribution to Ukrainian literature was his "Pan ta Sobaka" (The Squire and the Dog). Here, in a fine satirical fashion, he portrayed Ukrainian social life of his time, strongly criticizing the "pane"-landowners for the many abuses and grave injustices they inflicted upon their peasant-serfs. In return he had to suffer quite a bit of antagonism from these "pane," for daring to criticize them in such fashion.

Hulak also wrote translated travesties of the Odes of Horace, adapting them, like Kotlyarevsky with his "Aenied," to the Ukrainian setting and outlook upon life.

The Arisal of Ukrainian Ethnographic Studies

Up to this time the study of Ukrainian ethnography received but scant attention from Ukrainian intellectuals. However, the impetus furnished by the above and arisal of a group of active Ukrainian intellectuals in Kharkiv led to a closer study of this very important subject.

The first collection of Ukrainian songs was made by Prince Certel. His collection aroused others to a closer study of folk songs and other folk-productions. Inspired by his collection similar ones appeared, those of Michael Maksimovitch and Izmail Sarednevsky. Prince Certel, not content with this one work, continued his studies and researches, and as a result issued an important thesis in which he emphasized the fact that the Ukrainian national tongue was of an independent character and prophesied for it a fine future.

(To be continued.)

IN SEARCH OF HIS SISTER

(A tale of olden Cossack times)

By ANDRIY TCHAIKOWSKY

(A free translation by S. S.)

(16)

16. Pavlush runs away, in search of his sister

The Cossacks could well congratulate themselves now, for in the brief encounter with the Tartars they suffered no casualties at all. The entire Tartar caravan had fallen into their hands, including all that the Tartars had plundered from the village of Spasivka.

Most of the villagers who had joined the Cossacks in the morning, now decided to return homewards. But since it was late afternoon, they decided to wait until the following morning. Nedolya gave directions to his Cossacks to allow the villagers to pick out the wagons, horses, cattle, and household goods that belonged to them.

Among those who decided to return home, now that he had some of his possessions back, was Stepan. Having no one waiting for him at home, since his wife and father had been killed, he decided to ask his older son Petro to return with him, together rebuild their home, and start life anew.

Accordingly, Stepan approached his son Petro with the plea to return home.

Although Petro hated to give up his Cossack life, yet he saw his duty towards his father clearly. He therefore assented. They both agreed that when the time came when everything had been rebuilt, he, Petro, would return back to the Cossacks. Stepan then obtained Nedolya's permission to let Petro return home with him, although the latter was loath to let such a good Cossack go.

All this while Pavlush, after recovering from his faint, following his slaying of a Tartar in a fit of furious rage, had been wandering through the camp, watching the Cossacks at their various tasks. When dusk came, Pavlush returned back to his father and brother in order to get something to eat.

It was while eating that Stepan disclosed to him that his brother Petro would accompany them back home.

"That means that we will not go after our sister?" asked Pavlush, dismayed. All this time he

had been expecting that on the following day they would press on in hot pursuit after his sister Hannah, who was in the hands of the Tartars.

"No, sonny, that is impossible now," replied his father gravely, "for she is out of our reach by now, no matter how hard we would press our horses.

"But we can go after her, nevertheless," replied Pavlush, frantically. "If necessary, we will go even into Crimea itself, all three of us!"

"And do you know little brother how far Crimea is?" asked Petro. "There all three of us would surely perish. They would separate us, and we would never recover Hannah. So it's no use now."

Pavlush clenched his teeth, but did not say anything.

After they had supped, Pavlush cleared away the eating utensils.

A breeze sprang up, bringing on its wings the sound of horsemen approaching. In a few moments they appeared. The Cossacks relaxed, for it was their comrades who had been left behind by Nedolya to take care of the baggage.

The newcomers quickly fell to the food waiting for them.

Darkness fell upon the earth.

After all had eaten, the Cossacks lay down to sleep. Pavlush lay down between his father and older brother. In a few minutes, judging by his snoring, he was sound asleep.

The breeze steadily increased. The dying campfires flickered anew for awhile, and then, having nothing to burn on, slowly died out. The camp grew entirely quiet. Here and there a Cossack stirred, wrapping his cloak closer around him, as the increasing wind grew colder. High above clouds scudded by, now disclosing the moon, now covering it. The steppe sighed...

* * *

It was about midnight, when a slight figure from among the sleeping Cossacks sat up cautiously, looked around carefully, saw that the dim figures of the sentries on the outskirts of the camp looking the other way, and quietly arose to its feet. With

infinite caution the figure made its way between the sleeping forms, paused for a moment at one spot, and picked up a saddle from the ground. Carrying the saddle over its head, it proceeded further to where the horses were huddled, seeking to shelter themselves from the wind. Saddling one of the horses, the dim figure led the horse out, holding a hand over the horse's nostrils to keep him from neighing. In a few moments both were beyond the confines of the sleeping camp. Just then the moon, that had been hiding behind the clouds, came out and illuminated the scene for a few seconds, and then hid behind the clouds again. But in those few seconds, anybody who was watching, would have seen that the figure leading the horse was Pavlush.

After he had proceeded far enough from the camp, Pavlush mounted the horse, looked up at the stars to get his bearings, and then clapping his heels into the horse's flanks, dashed off into the darkness, southward...

The two days that Pavlush had spent in the steppe with the Cossacks had given him confidence and courage. He no longer was the scared boy he was the night he fled from the burning village of Spasivka. Now he was a regular campaigner, so he felt, for had he not seen how the Cossacks fought the Tartars. His confidence and sense of security was further strengthened by knowledge that he had in his belt a sword and two pistols. Therefore it was with a light heart that he confidently forged ahead into the steppe.

In the early morn, just at the time when his father and older brother woke up to find him missing, Pavlush ran across a little river. Here he stopped to water his horse. After he had quenched his own thirst he continued on his way. Although the wind did not abate but kept the steppe grass swaying like waves at sea, yet as the day progressed the hot sun began to make him feel uncomfortably hot. Nevertheless he pressed on.

Finally, when the sun had reached mid-heaven, he decided to stop at the first available resting place, for he was feeling very tired and sleepy. A few minutes of riding brought him suddenly upon a "balka,"—a rain-water rift or ravine, so often seen on the steppes, deep and yet not

visible to the traveller until he comes directly upon it.

Some trees as well as thickets of sedge and weeds grew around it. The spot looked so temptingly cool and restful that Pavlush decided to stop here. Unsaddling his horse and watering him at a spring that flowed from the ravine's center, Pavlush ate a little "kasha" that he had, drank it down with the sparkling cool water from the spring, and then lay down to sleep.

For a while Pavlush heard the munching of his horse's jaws as he grazed nearby and the drone of insects in the grass, but gradually these sounds passed out of his conscious mind, and he fell into a sound sleep.

(To be continued)

OCTOBER NIGHT

October night and a magnificent moon. Down past the garden and out thru the gate my dog leads the way. We swing along the avenue beneath great trees—giant guardians of houses hushed in sleep.

Shadows—fantastic shapes in silhouette. An old tree, naked and alone, rises gaunt and ghost-like as the mast of a deserted schooner. The roar of a rising wind and the rustle of leaves loosened from their branches. If I could only tie the leaves so they couldn't ever come down.

Stars steeped in icy indifference coldly regard my dog in mad pursuit of a marauding rabbit. I move along in the wake of the moon. Crisp leaves crunch underfoot. The winter whiteness of a stuccoed cottage is darkly-framed with inky shadows. A church across the way—meeting place of sinner and saint. More things are wrought by prayer than this world dreams of.

The shriek of a locomotive whistle echoes plaintively, like the wail of a lost soul. My dog returns to reassure himself that I am unharmed. The sway of cedar caught in the path of a wind from the North. Molten moonbeams spread like silver lacquer over a marble figure of a fountain.

A whistle in the dark. The patter of padded feet. Homeward strides with each step a mute expression of our reluctance to leave the great outdoors on this October night.

MARGARET D. SEMENKIW.

AMERICA OR UKRAINE?

The question "America or Ukraine?" may sound strange at first to the ears of our young citizens who have been brought up in the spirit of American patriotism. But the question forces itself to the front more than ever before due to the growing interest of our Youth in the Ukrainian affairs. It is true that very few young Ukrainians express themselves in public as being in favor of confining their activities to America and forgetting everything about Ukraine. Most of us fight the issue out within ourselves and follow the dictates of conscience. This article is not concerned with the fellow who proclaims that our only duty is to make "better America" and let Ukraine fight her own battles. Too often we see this motto used as an alibi for inactivity or for furtherance of own personal interests. We are concerned with those who have been sincerely devoted to the Ukrainian cause and are troubled by the idea that their devotion to Ukraine is in conflict with their loyalty to America.

Are We Disloyal to America by Helping Ukraine?

The question resolves itself into a concrete formula: are we disloyal to America by helping Ukraine? The question is a reasonable one when we consider the background in which our boys and girls are being brought up. We have been taught American patriotism from early childhood. In school we became acquainted with Washington and Lincoln, with the "Spirit of '76" and the struggle to preserve the Union. We have come in personal contact with the heroes of the Marne and the Argonne. As we grew with age the ideal of America as the champion of liberty, humanity, and fair play grew within us. Our cherished ambition has been to contribute our share to America's greatness, that we too may be deserving of the name "American."

And yet, in spite of the influence of American patriotism, to which we readily submitted, we have also yielded to an inner urge of associating ourselves with our fellow-Ukrainians, of studying the history of Ukraine, and of taking a lively interest in the activities of Ukrainians here and abroad. We have discovered glorious moments in the history of Ukraine and learned to worship Her heroes. We have learned to love Ukraine and to sympathize with the people in their tribulations. We have taken upon ourselves the duty of doing something about it, and found ourselves facing a moral problem: are we disloyal to America by helping Ukraine?

Three-fold Mission of Our Youth

An appeal to Ukrainian Youth in America, to organize and become Ukraine-conscious, is not made for sentimental reasons. Youth is called upon to perpetuate the existing Ukrainian institutions and to gain the rewards offered by them. Youth is also invited to accept the obligations of the older generation toward the nation across the sea. Stating it briefly, the Ukrainian Youth has a three-fold mission: To organize itself into a purely Ukrainian body, to render humanitarian aid to Ukrainians, and to assist Ukraine in Her struggle for independence.

Is the fulfillment of this mission in conflict with our loyalty to America? This can be easily denied by citing other nationalities—the Irish, the Poles, the Jews, who were only recently in a situa-

tion similar to our. But we happen to be different from those nationalities; we have inherited from our ancestors some of the docility and timidity in fighting for what is rightfully ours. If we were like other nationalities not one of us would ever dare to advocate desertion of Ukraine's cause, and there would be no excuse for this writing. Let us therefore examine the three objectives in the light of our American understanding and decide if any of them are un-American.

Ukrainian Youth Organization

Organization of Youth into purely Ukrainian bodies is considered by some as a step toward segregation, a kind of shutting-off and walling-in of social life of our young people, thereby depriving them of advantages offered by association with true Americans. This is not strictly true. No Ukrainian organization deprives its members of the privilege to join a non-Ukrainian organization. On the contrary, we find that very few of Ukrainian young people ever become members of worthy American organizations regardless of their Ukrainian affiliations. Most of them live within a narrow circle of their friends, and their influence upon the civic affairs of the community is nil. They are subjected to the influence of others, usually of the wrong kind. They have no training for organized activity and are imposed upon by others. In American organizations they are usually not welcome; neither are they anxious to join them, for not having any organized background as experience, they do not feel at home there.

Of course, an ever-increasing number of Ukrainian boys and girls gain admittance to American organizations. But even there they find groupings and cliques by nationalities or church affiliations. To overlook this fact would be self-evasion. Here is a challenge for anyone, to find a hundred percent American that is ignorant of his national origin, and among them, ninety-nine out of a hundred, will be found to associate chiefly with their own kind.

Ukrainian organizations in America are as much American as those that pass for pure American. They give their members an education in social conduct, which education would not be obtained elsewhere. Regardless of their purposes, they stimulate thought, broaden the interests, and help to build characters. The great mass of Ukrainian Youth, which never finds its way into American organizations, must be given an opportunity for self-development in its own Ukrainian organization. To say that Ukrainian organizations are un-American is in itself un-American.

Is It Un-American to Help Ukraine?

We come to the second objective of our Youth and ask ourselves: is it un-American to give a helping hand to the nation that has been oppressed by four invaders? The humanitarian deeds of America during the last two decades is still fresh in our memories. "Belgian Babies Beg Bread" or "Help the Starving Armenians," these were the mottoes on billboards not so long ago. We also remember the mission of Herbert Hoover in Germany and Russia. Behold the millions contributed by the American Jews for their brethren in every part of the globe! Americans responded generously to every humanitarian appeal coming from other na-

tions, and considered it a patriotic duty to show to the world that America is Santa Claus to all humanity.

Our Contributions to the Old Country Compared With That of Others

Various nationalities in America have been helping the land of their forefathers and at the same time they were active in the American life. The Ukrainians have been doing the same. Compared to other nationalities the number of Ukrainians that have shown activity in American affairs is small. But so is the contribution of Ukrainians to their native land much smaller than that of other nationalities. While the Irish and the Poles have sent millions of dollars to their countrymen, we are reckoning in terms of thousands. It is safe to measure the degree of our activity in American world by the amount of help we give to our brothers in Ukraine. The two seem to go hand in hand.

The plea of some of us to confine our activities to our local needs and build up our institutions here, without regard for mother country, is based on false presumptions. Once we cut ourselves adrift from any interest in Ukraine, we are deprived of any ideal motive for social activity among Ukrainians in America, and our interests are then based on our personal welfare. We have no moral right to count ourselves as members of a Ukrainian community. We become "men without a country," for America is not content with citizens who hold their personal welfare above all else.

The most important objective of Ukrainian Youth is to help Ukraine become an independent State. To the Ukraine-conscious Youth it is always a painful reminder that it belongs to a race that is not free. This fact, that Ukrainians are a subject race, has been responsible for many young Ukrainians forsaking their nationality. On the other hand the strong characters believe that the stigma of servility will be removed from them only with Ukraine becoming a free nation. They are therefore doing their part toward attaining this goal. They strive for this objective in spite of obstacles made by the older generation. They are indifferent to class antagonism and socialisms. Their ideal is a free and independent Ukraine. They are ready to fight for Ukraine. Are they loyal to America?

America has never waged war against and never has been an enemy to Ukraine. There are no legal transgressions and no laws are broken by any assistance we give toward establishment of an independent Ukraine. On the contrary, a free Ukraine means destruction to a social order which is repulsive not only to America but to the whole world. A free Ukraine means and end to bolshevism. This alone ought to suffice to set our minds at rest on the question of loyalty to America.

Ukraine's Right to Freedom

But let us go one step further. As a matter of fact, Ukraine became free for a short time. From the American point of view Ukraine had every right to become free—Wilson's clause on self-determination. The Poles sent an army, equipped by Allies, against the Ukrainians, advertising to the world that they were fighting the Reds. The world was deceived, but the deception served to destroy Ukrainian independence. In face of this have we the moral right to correct the errors made by the Allies? We have, and we must use it. This right is given

SPORT DIVISION OF UYL OF NA SEEKS INFORMATION

During the past few months there has been noticed an increased interest and desire among the many Ukrainian athletic clubs, as well as by certain aspiring individuals, to conceive plans which would eventually result in the linking of the already existent many Ukrainian athletic teams into several Ukrainian Athletic League, extending from Massachusetts to Maryland and from Chicago to New York.

Many an article was devoted on this topic, letters were exchanged by different sport managers; and from the general outlook it was quite evident that such a venture, if acted upon, would prove quite favorable and perhaps materialize into an actuality, depending, of course, on the cooperation given the sponsors by the clubs.

In consideration of these facts, and acting upon the order of the Executive Board of the UYL of NA, the Sport Division is hereby announcing the commencement of an extensive campaign to get on record a complete list of all existing Ukrainian athletic teams in all branches of sport, whether it be junior or senior, amateur or professional, so that a definite course of action can be mapped out for preparatory measures to be taken, leading towards the actual realization and creation of several Ukrainian Athletic Leagues.

Let it here be assured that this is not a transient fantastic vision, as subsequent issues of the Ukrainian Weekly will be replete with further information on the progress made. With concentrated effort on our part, and a quick response on your part, our determined efforts to reach our goal shall not prove futile, but will ultimately be successful. This is the information the Sport Division desires before November 15.

(1) Name and address of team, (2) Name and address of manager and booking agent, (3) How or by whom financed, (4) Type of athletic teams, (Baseball, Basketball, etc.), (5) Date of organizing, (6) Classification of team, (Junior, Senior, Amateur), (7) Minimum, maximum and average age of players, (8) Percentage of Ukrainians on team, (9) Whether uniformed, also what emblem worn, (10) Past winning percentage, (11) Whether team would be interested in joining a proposed local Ukrainian Athletic League.

Any additional information would be greatly appreciated, also any suggestions or opinions. The sooner the reply the better for all concerned. Remember the deadline! Your response will reflect your willingness to cooperate with us. Send all data and queries to the undersigned. Let's have real team-work, so do your part now.

ALEXANDER YAREMKO,
(Sport Director of UYL of NA)
845 Windsor Square,
Philadelphia, Pa.

to us by the spirit of the Declaration of Independence and everything that America stands for before the world. In fighting for freedom of Ukraine we prove ourselves to be worthy of the freedom which we enjoy, for which Americans fought. We prove that we are possessed of these qualities of manhood which will compel us to rise and fight for America if need be. And if we are such (many of us proved that in the A. E. F.), then let us answer the question, not America or Ukraine, but—America AND Ukraine!

G. HERMAN,

MY REASONS "WHY"

In reading over Walter Skaskiw's article "Why", I have decided to reveal why I, a few years ago, said that I too was anything but a Ukrainian. But today if anyone calls me anything but a Ukrainian, I put my hands on my hips, in true Mae West fashion, and say, "I beg your pardon, but I happen to be a Ukrainian." And I do not hesitate to emphasize Ukrainian.

A few years back, when anyone asked what I was, I did not say Polish. Why? Because I did not like to be called a Pollack. I was only an American to all who asked. The reasons are simple to explain. In the first place, I knew nothing of Ukraine, or where it was situated. I knew nothing of Ukrainian history. If I told anyone that I was of Ukrainian origin and they asked me where the country was, I was at a loss at what to say. But today, after reading about Ukraine and a little of Ukraine's history, I do not hesitate to tell my origin and the story of Ukraine to any stranger who seems interested.

There were times when my family took me to dances, which I hated to attend. These dances never failed to end in a fist fight when a few dancers happened to pass out. Being young, one surely hated to attend such affairs and to see them end this way. But now, these young folks of yesterday have grown up and their parents have grown older with them. When one attends a Ukrainian dance today, he or she can see that the Ukrainians play and dance, are very sociable, and one never fails to enjoy themselves at Ukrainian affairs. Therefore, it is not surprising that one can see an increasing number of faces of the young generation at such affairs, faces that show expressions of joy.

The same applied to attending plays. When I was young I did not care to learn to talk or write Ukrainian, altho my parents compelled me to attend Ukrainian school for six months. I did my best to forget what I learned. But today, when I am older, I regret my laziness in not learning at least to talk better.

Today I'm getting "thicker" and "thicker" into the doings of Ukrainians. I have in my possession a Ukrainian costume, of which the shirt was made by my mother, with what little help that I put into it. I feel proud of this costume, but prouder yet of the shirt, because I had helped to make it. Mr. Skaskiw went on to say "no true Ukrainian would ever call himself a Russian or a Pole." Well, the saying goes "A leopard never changes his spots," but this does not apply to a person. What was the cause that made me realize the fact that I was and always will be of Ukrainian descent? The cause was simply the joining of a Ukrainian club, where I have made friends, and attended dances, and found that times among the Ukrainians have changed a great deal.

There are still many young folks who insist on being called Polish or Russians, but I am sure it is not without some very good reasons. These same young folks will realize their mistakes and in time will learn to regret them. We cannot compel anyone to say they are Ukrainian, if they do not wish to say they are, but it would be interesting to hear from a few of these so-called "Polish" to learn their reasons for so calling themselves. Perhaps these reasons will be overcome in time.

SECOND UKRAINIAN YOUTH'S CONGRESS OF AMERICA

(Continued)

FOURTH ADDRESSES

Following the greetings from representatives of the older American-Ukrainian organizations and preceding the addresses delivered on various pertinent subjects by representatives of the younger generation of American-Ukrainians, the question arose among the participants of the Congress whether discussions on the topics of the youth addresses be held immediately at the end of each particular address or at the conclusion of them all. Upon motion of Mr. Jarema it was resolved that discussions take place at the end of each talk, and that the length of each discussion rest within the discretion of the chairman.

Mr. Semenyna was the first of the invited speakers of the younger generation. His topic was "The Influence of the Ukrainian Literature Upon the Ukrainian Youth Movement." (See Ukrainian Weekly, September 1934 for text). The talk was delivered in English.

The second speaker was Theodore Luciw, of Minneapolis, Minn. His topic was "The Duty of Ukrainian Students in America." He advocated that Ukrainian students in America strive for better and higher education so that they might bring credit to themselves and the Ukrainian nation. Among his other suggestions were (1) a fund to be established for aiding deserving and talented Ukrainian students in their studies, (2) closer contact and cooperation between the Ukrainian student body in America and that of the old country, and (3) establishment of departments in American colleges of the study of the Ukrainian language and other related topics. He also urged the formation of boy and girl scout groups among our people in America where ever possible. His talk was given in Ukrainian.

In the discussion that followed, recommendations were made that the League strive to introduce the study of the Ukrainian language into the Slavonic Departments of American colleges, and that the League should strive to gather the names of American-Ukrainian students, for the purpose of organizing them.

The succeeding speaker was Marie Gambal of Hamtramck, Mich. who spoke on "Ukrainians or Americans." In her talk the speaker presented the problem of the American born children of Ukrainian immigrants. She stressed that we should strive to progress to the point where we would be able to overcome all of the handicaps, difficulties and misunderstandings that our parents encountered and to a goodly share of which we have fallen heir. She warned that our youth in its strivings to acquaint the Ameri-

All who call themselves Ukrainians, are true and proud of the fact that they are. If one was not true and proud of that fact, surely he would not be going around saying who he was. It is up to us true and proud Ukrainians to make the name Ukraine widely known and famous, that in time these so-called Polish-Ukrainians will come with hanging heads into our midst. And like the kind, true and generous Ukrainians we are, we will take these strayed brothers of ours into our happy family, for at one time or another, some of us too said we were Polish or Russians.

When one enunciates the name Ukrainian, there is the sound of a musical note hidden among the syllables, and it is a true and a proud Ukrainian who mentions the word every chance he gets.

SOPHIE FELLO.

can people with the Ukrainian people and their aspirations should be careful to pursue methods and means that would bring credit to ourselves and our nation.

The next topic, "The Bearing of Our Youth on the Ukrainian Cause," was introduced by Anastasia Oleskow, of Chicago, Ill. She suggested that we should first strive to organize our youth here in America and then to consider the ways and means it can help our kinsmen in the old country in their fight for freedom. In advancing ourselves in America we must, said the speaker, lay more stress upon higher education for our youth and upon the means of organizing this youth. An American-Ukrainian Youth that is well educated not only in matters relating to American but to Ukraine as well, and is united in organizations that meet its needs and demands is bound to be a helping factor in Ukraine's aspirations. Finally Miss Oleskow called upon the youth to ignore the old world political and religious differences that beset the older generation and to be more tolerant and broadminded towards each other. The talk was delivered in Ukrainian.

A lively discussion followed.

The next speaker, Michael Piznak of New York spoke on "Character," emphasizing the great role it played in overcoming the tremendous difficulties our parents encountered when they came to America, and the role it can further play in the life of the younger generation of American-Ukrainians. His concluding statement was that "the character of a nation depends upon its people," and that the character of the Ukrainian Youth's League depends also entirely upon the character of its membership and its aims.

Following Mr. Piznak's talk upon a motion made by Mr. Slobadin of New York a Resolutions, Constitution, and Election Committees were appointed. The results were as follows: Resolutions Committee—Mrs. M. Gambal, Mr. Semenyna of Hawthorne, (N. J.), Mr. Andryszak of Bayonne, Shumeyko of Newark, and Danielson of Hamtramck (Mich.); Constitution Committee—Mr. Jarema, Mr. Slobadin of N. Y., Miss Oleskow of Chicago, Miss M. De Cook of N. Y., and Mr. Dutchak of Scranton; Election Committee—Miss Semeniuk of Baltimore, Miss Szezneta of Boston, Mr. Yaremko of Philadelphia, Miss Kushnir of Bayonne (N. J.); and Mr. Kohut of Cleveland.

With this the first day of the Second Ukrainian Youth's Congress of America came to a close at 6:30 P. M. All delegates were invited to attend a tea given by the International Institute. Following the tea the delegates were further entertained by members of the Ukrainian Civic Center, of New York.

(To be continued)

NEW YORK CITY.

FAIR DANCE sponsored by Young Ukrainian Democratic Club, Saturday, November 3, 1934, at Webster Manor, 125 E. 11th St., New York City. Subscription 50 cts. Music by Rainbow Ramblers, Al Kozack and his Ukrainian Rascals. Continuous Dancing. 245.

PERTH AMBOY, N. J.

Moonlight and Streamer Dance sponsored by Ukrainian Social Club at Ukrainian Hall, 766 State Street, Saturday, October 27th, 1934, at 8:30 P. M. Admission 40 cents. Music by Al Killa's Radio Orchestra.

SCOTCH PLAINS, N. J.

SOCIAL sponsored by the Ukrainian Social Club of Scotch Plains Saturday, October 27, 1934, at Sabinsky Hall, 834 East 2nd Street, Plainfield, N. J. Music by the Moonlight Serenaders of Port Reading. Admission 50c.

UKRAINIAN AFFAIRS IN AMERICA

U. N. A. ANNIVERSARY OBSERVED IN HAMTRAMCK, MICH.

The Ukrainians of Hamtramck and Detroit celebrated recently the 40th Anniversary of the founding of the U. N. A. A Requiem Mass was held in St. Mary's Ukrainian Catholic Church in the afternoon. After the services, the congregation dispersed, to meet later at the Ukrainian Home to enjoy the program.

The hall was soon filled, every seat being occupied. The only space available was that along the walls. But this was slowly but surely being taken up by the late comers. The people continued coming in even after the program had started.

A well known Ukrainian lawyer of Detroit, Mr. John Panzhuk, opened the program with an introductory address explaining why we were gathered here. The prominent speaker of the evening was Mr. Dmitro Halychyn, executive secretary of U. N. A. Other guest speakers included Father Nicholas Strutytsky, Mr. Nicholas Busko, member of the U. N. A. Executive Committee, and Dr. A. T. Kibzey of Hamtramck.

Interspersed between the speeches, the Kotlyarevsky Choir and "Chor Dumka" sang a few folk songs. The latter choir offered a song so appealingly that it had to sing two encores. After each rendition, the following declaimed a poem: youthful Bohdan Patra, Helen Mastaler, Olga Terove and also two girls in their early teens, Marion Wojtyshyn and Anna Sharon.

After all the speeches, songs and declamations were given, the audience danced from evening till late. Everyone enjoyed himself immensely.

JOHN FEDISHIN,
Hamtramck, Mich.

CHOIR STARTS BUSY SEASON

The New Britain Church Choir under the direction of T. Hoptiak has already started its season of hard work, by presenting a concert and two sets of the plays on the stage.

On September 23, a cast composed of Senior and Junior choir members presented two one act comedies: "The Sugar Prince" and "Fortune Tellers." A concert was also given by the Junior Choir.

Before an audience of 400 the choir on October 1, presented a three act drama, "Who's at Fault?" Fine acting and perfect lighting effects touched many hearts in the audience, which was proven by the sob's heard from beyond the footlights. To lighten up the saddened hearts a one-act comedy "A Happy Ending" was given and with it an hour and a half of continuous laughter.

The choir now is preparing for the coming "Listopadove Svyato," for which they are preparing some beautiful numbers, as "Ukraina" and "Kobza" and many other shorter songs. Professor Hoptiak expects to make many fine showings with his choir and dramatic group amongst the Ukrainian people and different nationalities during this winter.

J. SELEMAN.

(TODAY'S "U. W." CONCLUDED
IN SVOBODA)