



UKRAINIAN WEEKLY



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VOL. III

OTHER PRIZE WINNERS IN U. N. A. ESSAY CONTEST

As announced in a previous issue, the first prize (\$25.00) in the essay contest sponsored by the Juvenile Department of the Ukrainian National Association on the topic "Why we should belong to the Ukrainian National Association" was won by **Stanley Patronik**, 2028 Fifteenth Avenue, Altoona, Pa. His essay appeared in the Ukrainian Weekly two weeks ago.

Today we announce the other prize winners:

Second prize (\$15.00) goes to **Miss Anastasia Fiegel Stadner**, 1210 Foster Street, Scranton, Pa. Her essay appears on page 2.

The third prize (\$10.00) was won by **Miss Vera Shpikula**, 2635 Walton Street, Chicago, Ill. Her essay will appear in a succeeding issue of the Ukrainian Weekly.

The judges had considerable difficulty in rating the various essays submitted because of their uniform fine quality.

Consolation prizes will be announced in a succeeding issue.

CONGRESS SEEKS TO SOLVE YOUTH PROBLEMS

The coming **Third Ukrainian Youth's Congress of America** (to be held under the auspices of the Ukrainian Youth's League of North America, in Hotel Statler, Detroit, Mich., August 31st and September 1st, 1935) promises to be one that will keep the interest of those attending sustained at a high pitch throughout the entire two days of serious work and fun.

A series of key addresses based on vital problems of American-Ukrainian youth life will be delivered by prominent representatives of the youth. Each will then be followed by a general discussion thereon. In this manner the Congress will attempt to solve some of these problems and likewise express its opinions on them for all to hear.

Among the subjects to be discussed will be: Attitude of our youth towards the older generation; The effect of Ukrainian political parties on American-Ukrainian youth; What should be our main goal; The future of the Ukrainian language in America; Military training for our youth?; Our girls and education; Sports and our youth; Finding our place in American social and political life; and others.

Social events will be held at the conclusion of each day's session.

Send your notice of intention to attend the Congress either as youth delegate or guest immediately to **Steven G. Danielson**, Treasurer of the League, and his committee will send you all the necessary information and reserve lodgings for you. His address is 2370 Danforth St., Hamtramck, Mich.

Those travelling from the East can take advantage of the option the League has obtained to hire a first class express bus, which will leave New York City, Thursday evening, August 29th, 1935. The fare is only \$17.00 round trip; provided 40 passengers can be obtained. This Ukrainian Youth Special will take a northerly route, making a stop at Niagara Falls. The trip will take about 25 hours. Make your reservation immediately by writing to **Miss Anna J. Balko**, Chairman of Aiding Committee, 51 Kent Ave., Brooklyn, N. Y., and send \$5.00 as deposit on the fare.

UKRAINIAN YOUTH'S LEAGUE OF NORTH AMERICA

Stephen Shumeyko, Pres.

POVERTY NO OBSTACLE

The present lot of the American-Ukrainian youth is certainly not an enviable one. Besides being beset by problems arising from the fact that they are the first American-born generation of foreign-born parents, they also have to cope with the present-day subnormal economic conditions.

There was a time when their economic future looked very bright indeed. Their parents had risen considerably above their early poverty-stricken surroundings, into which they, as a peasant class suddenly transplanted into the highly industrialized American society, had been rudely thrust. No longer were they satisfied to send their children to grammar and high schools. To college they had to go, even though at a considerable sacrifice to their less talented brothers and sisters. Yes, the future of our youth looked quite good then.

And then, to paraphrase the Scriptures, came the Deluge. Overnight, it seemed, the whole economic structure of America collapsed like a pack of cards. Swiftly the hard-earned savings of the parents were swept away. Their children, now grown up, found themselves in desperate straits; in many cases forced to leave school, without a job, and with no prospects of getting one. Where formerly they had planned on helping their parents when they grew up, now that they had grown up they still had to rely upon them for their means of support. Truly a heartbreaking experience for the more sensitive of them.

Today, however, conditions seem to be getting better for the majority of our youth. Yet whether they are or not, we do most earnestly recommend that none of our young people lose hope for the future, for better times are bound to come.

We realize, of course, that words of cheer to one who has been forced to quit school or to one who tramps day after day in fruitless search of work sound very hollow. Yet it is here that lies his greatest danger. For once he sinks into the depths of despair and makes no real effort to pull himself out, it is indeed a very grave matter. The entire world becomes distorted to him by his ill-fortune. And when such a state of mind exists for some length of time, it leaves its mark upon him forever. Figuratively speaking, he is crippled for life.

He must realize that poverty is not such a terrible calamity after all. It may be a blessing in disguise for him. True, it may destroy weaklings, but it calls out the finest qualities in the strong. History abounds with such examples.

We should all remember that we are descended of a hardy and unconquerable race, one which after surviving centuries of oppression has emerged today stronger than ever before. Surely, we, the American-Ukrainian youth, must be heirs to at least some of that unconquerable spirit.

And finally, we should take our parents as an example. Their position upon their arrival here in America was infinitely worse than ours today. They came to these shores penniless, without a knowledge of the language and customs of this land. Unlike those of other nationalities, they had no one to extend to them a helping-hand. Hat in hand and in broken English "Mr. Job give me boss" they applied for work. And when finally they did land a job it was usually of the commonest type and lowest wages. Yet they never lost heart, and today we see the fruits of their indomitable spirit and industry all about us.

With such an example before us, is there any reason why we should lose heart?

YOUTH DAY IN PHILADELPHIA

A truly splendid example of youth initiative and cooperation between the youth and their elders was manifested in Philadelphia, Pa., last Sunday at the "Ukrainian American Youth Day," before a crowd of several thousand persons, with the youth predominating.

More than 130 contestants, of both the stronger and weaker (?) sex, representing clubs from the Philadelphia area as well as Trenton and Elizabeth, took part in the huge athletic meet which featured the Day's program. Despite the fact that the meet was held on a farm and despite the general steeplechase character of the "track," everything went off with hardly a hitch. The committee in charge, headed by **Dr. Walter Gallan**, Pres. and **Walter Nachoney**, Vice-Pres., with the **Misses Anne Harris** and **Stephanie Monasterka**, Secretaries, deserves a great deal of credit for making the Day truly a great success.

Outstanding individual performers were **Miss Ann Lebo** of Elizabeth, who won the 75 yard dash and the high jump, **Michael Kowachuk** of Philadelphia who won the one mile run and the three-quarter mile steeplechase, and **Myron Urban** of Elizabeth who won the 100 and 220 yard dashes.

The final team scores, based upon the several divisions of sport, were: **Ukrainian Athletic Club of Philadelphia—11 points**; **St. Joseph's Athletic Club of Frankford—10 points**; and **Ukrainian Social Club of Elizabeth, N. J.—9 points**.

Accordingly, the **Ukrainian A. C.** won the first leg on the three-year trophy presented by the **Ukrainian National Association** through its representative, **Stephen Shumeyko**. In addition other cups and many medals were awarded to both teams and individuals.

A full account of the Day and the summaries of the athletic meet will appear in a succeeding issue of the Ukrainian Weekly.

UKRAINIAN SENT AS DELEGATE TO PALO ALTO

Joseph D. Stetkewicz, who now holds three degrees and a fellowship from Columbia University, has been elected as delegate from Gamma Chapter (Columbia) of **Phi Lambda Upsilon**, National Honorary Chemical Society, to a triennial convention which is being held at Palo Alto, California, on August 23, 24. His expenses are being met by the Society. He will also attend the meeting of the American Chemical Society at San Francisco on August 19-22. Mr. Stetkewicz is returning by way of Seattle and Canada, and will attend the **Third Ukrainian Youth's Congress of America**, which will be held in Detroit, August 31st and September 1st.

YOUTH DAY IN NEWARK

Ukrainian folk dancing, a baseball game and various contests featured the program of the "First Ukrainian Youth Day" of Newark, N. J., held last Sunday under the auspices of the Dancers of the Third Branch of the **Chornomorska Sitch**. A pleasant surprise to the dancers was the presentation of a silver loving cup to them by **Mr. William Fello**, President of the local Sitch. Among those who addressed the youth present were **Dr. Michael Yankowicz**, **John Kosbin**, and **John Geba**.

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(78)

Michael Pavlyk

Michael Pavlyk (1853-1915) finished elementary school in Kosov, gymnasium in Kolomyia, and university in Lviv, — managing to support himself all the while.

In his political outlook, Pavlyk was Muscophile upon graduating from the gymnasium. His association with Drahomaniv, however, brought about a change, and Pavlyk became an ardent nationalist, which he remained until his death.

The ideas created by Drahomaniv and cultivated by Pavlyk and Franko slowly became the foundation of the Ukrainian Radical Party. Although he did considerable party work, Pavlyk's work was mainly that of a publicist. Together with Franko he published the previously mentioned *Hromadsky Druh* (The People's Friend), which because of government censorship and confiscations in time had to become the *Dzvin* (Bell) and then later *Molot* (Hammer). In these journals he

published some of his stories, such as *Yurko Kulliv*, *Rebenschukova Tetiana*, and *Propaschy Cholovik* (Lost Man), — all taken from actual life.

The publication of *Rebenschukova Tetiana* was responsible for Pavlyk being arrested and having to serve a sentence of six months in jail. In order to avoid another such experience, Pavlyk left Galicia in 1879 and moved to Geneva, where he remained for two years. Upon his return to Galicia, he assumed the duties of editor of the newspaper *Batkivschena* (Fatherland). In 1890 he began publishing *Narod* (People), the official organ of the Ukrainian Radical Party, and from 1897-1904 he served as librarian of the Shevchenko Scientific Society. Besides, he did a great deal of translating of foreign works into Ukrainian, such as Draper's *History of the Conflict Between Religion and Science*; Raymond's *The New Social Order* and the

Church, and *Muzhiki* (Peasants); *Hauptmann's Tkachi* (Weavers); and Tolstoy's *Vlasteh Tchmi* (Power of Darkness). Of his original works the best known are *Michaelo Petrovich Drahomaniv* and the bibliography he prepared of Franko's works on the occasion of the latter's 25th anniversary of literary work, 1874-1899.

At the opening of the World War, Pavlyk helped to found the Supreme Ukrainian Rada and became its vice-president.

He died in 1915 during the Russian occupation of Lviv. His funeral cortege was accompanied by a detachment of Russian cavalry and gendarmarie, to prevent demonstrations.

Although Pavlyk took a different road from that of the Church, still his fine character and love for his people made him a highly regarded figure in all quarters, irrespective of party or religious beliefs. Between Metropolitan Shepitsky, head of the Ukrainian Catholic Church, and Pavlyk, the arch-radical, there were not only friendly relations but also mutual respect for each other's labors devoted to the Ukrainian people.

(To be continued)

Ukrainian National Association on the map. It was our fathers who worked and are still working to "spread its limbs" wider and wider. It was our fathers who worked! They made the Ukrainian National Association the largest and best known Ukrainian organization in America. Yes — our fathers.

But — now — Who should do this work? Who should keep up the success and good will of our people and keep them in close contact and association? Who should endeavor to "widen the limbs of this almighty oak"?

The Ukrainian Youth of America — is the only answer.

"Why we should belong to the Ukrainian National Association?"

To let it withstand the storm — just as the strong oak tree did. After all the years they spent to make this organization what it is today and all the glory that is now theirs, it is our duty to honor our countrymen by preserving the "limbs of the Ukrainian National Association" year after year, and widen it to such a vast proportions that it will be known as the "largest organization in America."

Insurance is a necessity. Without it, — it is quite impossible to exist. Security for our parents — our mates — our children. Security is the one word which describes everything in full.

With our own Ukrainian National Association right at our elbow, we can get various types of security and, by so doing, open the doors of the Ukrainian National Association to better and wider spaces, — and at the same time put the name of the Ukrainian population on par with every other nationality boasting of ambition and success.

Our forefathers acquired success — now it is up to the youth to acquire fame.

The Ukrainian National Association stands proud and mighty, and its power extends over the vast number of its squirrels — the Ukrainian people.

And just as deadly vines twined about that other oak in an effort to force the life out of him, just so deadly vines are twining about our Oak. Deadly vines which come to us in the form of people or organizations. People, who by fraud or otherwise, seek to endanger the very foundation of our Oak. Organizations desiring to benefit at the cost of our Oak — the Ukrainian National Association — setting out to discourage prospective members.

And — how easy it would be to do this if we, the squirrels, should desert our Oak!

Our Oak shall without a doubt be called upon at some time or other to face a storm. A storm, in the guise of forces and powers, seeking to destroy him. But as long as we, the squirrels, linger in the protective warmth of his limbs, nothing shall destroy him nor us.

Thunder may crash and roar, lightning may flash and glitter ominous winds may blow and puff — but it shall all be in vain. It shall be in vain because as long as the squirrels (the people) are supporting the Oak (Ukrainian National Association) no earthly forces shall sway his will to theirs.

Our Oak, the Ukrainian National Association, protects us not only for ourselves but also for the ideals which we possess. He is proud of us! He is proud of what we do and what we are striving to do. And he is ever ready to aid and support us. For after all, are we not, in a sense, his children? And is he not our father?

(Concluded on page 4)

WHY WE SHOULD BELONG TO THE UKRAINIAN NATIONAL ASSOCIATION

By ANASTASIA FIEGEL STADNER

(Second prize-winner of the essay contest sponsored by the Juvenile Department of the Ukrainian National Association)

The oak tree stretched his mighty limbs heavenward. He turned his proud green, leafy strength toward the sun. He was mighty! He was powerful! He looked down with faint traces of mockery at the slim snakelike vines clinging to his trunk. He looked down and smiled a little smile of amusement.

How hard those vines were clutching at him, trying to choke the life out of him! How hard they were trying! But, how very much in vain!

Then the oak tree swept his eyes across the broad expanse on either side of him. And he sighed. For there trees had stood which were grand and beautiful, but now the same place was studied with low hulks of broken down wood. Food for insects and beasts.

The oak tree reminisced for a moment. He thought of the great willow which stood on the banks of the river. He thought of the sparkling green leaves which drooped their heads proudly over the water as if anxiously to catch a reflection of themselves.

And he thought of the birds resting in the willow. Birds! So many of them flew out of their nests in the early morning only to return again at night to rest in the protective shelter of the willow tree.

Once again the oak tree smiled. But this time instead of mockery and amusement, tenderness touched his lips. Tenderness such as only a father feels for his children. And the oak tree was sort of a father, and his smile was for his children.

He loved to call them his children although they really were not. These adopted children were the tiny, fuzzy, bright-eyed creatures which ran up and down his strong limbs and trunk. They were the squirrels which lived in his very vitals. And he was proud of them. So proud! He was extremely proud of the way they gathered their food for the long, hard winter. He was proud of the way they chattered and scolded as they scampered from limb to limb. And most of all,

he was proud of their loyalty and love for him.

While the oak tree had been musing, dark clouds of mammoth proportions formed up above and transformed the blue and gold sky into a veritable black sea. A peal of thunder echoed through the stillness. A flash of lightning pierced the darkness for the space of a moment.

The oak tree looked down anxiously. His beloved children! Where were they? And as if in answer to his unspoken query every chattering, scolding, fuzzy little squirrel scampered up the trunk and into its respective home.

The oak tree smiled. He shook himself slightly and then drew his limbs closer together, in a very protective manner. He was ready for anything, now that his squirrels were with him. He was ready!

The wind howled and raced through his leaves. Torrents of rain fell upon him. But the oak tree didn't mind. Nothing could conquer him, now that he had the support of the squirrels.

The storm raged on. Thunder crashed. Lightning traced crazy patterns on the dark clouds. At intervals there was a sickening sound as a tree crashed to the ground, victim of the storm.

But still the oak proudly held his ground. The wind whistled angrily. The oak must bend his will to that of the wind! Every other tree had! And so the storm continued to rage for hours. Presently the breath of the wind began to run short. The din of the thunder became less harsh and the flash of the lightning less brilliant.

Somewhere behind the swelling, stormy clouds, a faint light flickered. The sun! The conqueror of the storm! Slowly the ominous clouds receded. The wind ceased its howling. The storm was over. And the oak had survived.

Turning his head, the oak tree glanced in the direction of the river. He gasped. For the willow no longer drooped proudly. Instead, she now lay in a splintered mass in the water. Her

beautiful limbs were now partly submerged in the shiny surface which had hitherto served as a mirror for her beauty.

The oak tree bent pitying eyes upon her. The willow returned the glance sadly. She whispered, "Don't grieve for me, oh mighty oak. All would have been well if my birds had not deserted me. But since they had, I couldn't stand the storm alone."

Then she closed her eyes. The oak turned his head and proudly watched his squirrels work.

And, just as that oak tree watches over his squirrels, so our very own Oak Tree watches over us. The Ukrainian National Association is our "Oak Tree."

Our fore-fathers, coming into this new land of "fortune and wealth" (such was their conception) settled down to hard work. Progress was quite slow, but before much time elapsed, results began to appear. Illiterates they were, but taking advantage of the opportunities offered them, they worked hard, striving for an education and all, for the purpose of bettering themselves and doing something to acquaint their "new country" with the ideals and customs of the Ukrainian people.

After much struggle, our forefathers desired to show our "children" their way to success (like the sturdy oak) and leave behind them something strong, something sturdy, something grand, as a monument to their efforts and the time which they invested in the organizing of a great beneficial organization, of which, we today should be mighty proud.

It was then that the Ukrainian National Association was formed. Much worry and hardships did they encounter and yet they never swerved from their goal. There were hard knocks and work, and plenty of it, to make this organization a success. But, like a tree in its infancy, spreading more limbs year after year, the Ukrainian National Association grew. From a tiny, little "tree," spreading wider year after year, it developed into what today is the largest Ukrainian organization in America.

No longer are they looked upon by their new country-men as mere leeches, living off the others, but they are regarded as a class of visionary people.

It was our fathers who put the

Orientation of the Ukrainian-American Student

By STEPHEN W. MAMCHUR, M. A.

[Note: The following is a talk given by Mr. Stephen W. Mamchur, of Yale University (Institute of Human Relations), at the Second Congress of the Ukrainian Catholic Youth's League of America. He raises a number of highly controversial points in regards to Ukrainian policies and American-Ukrainian youth. We are interested to know the opinions of our readers on these points, whether they agree with him or not, and why? — Editor.]

(Concluded)

The problem of Ukrainian independence

Now — as to our orientation towards the problem of Ukrainian independence. We have heard, under the guise of this, a lot of unadulterated nonsense; and it would take me beyond the scope of my address to detail this subject. The central facts, however, as they appear to us, are simply these: History illuminates us sufficiently to make us feel absolutely certain that so long as the general world social organization is what it is, no sizeable cultural group such as that of the Ukrainians can develop, can express itself as human in the fullest sense of the word, so long as it is under the domination of a state or states, ruled by a different cultural group — by a different nationality. In other words, the logic and the facts for Ukrainian independence — for a Ukrainian state based on Ukrainian culture, we accept from the outset. Here is a mass of humanity consisting of some 45 million souls who, under foreign subjugation, have been and are still being reduced to a condition worse than that of serfdom. I need not elaborate on this.

On purely humanitarian grounds, then, I would, to the limit of my ability and circumstances, help in the struggle of this group for freedom. But we have an additional reason for being interested in the fate of these people: we are their descendants, our very fathers and mothers have experienced some of the bitter taste of servility to foreign masters. Their fate, then, is of very close personal emotional concern to us. If we do not help them, who else will? I would say then, that we should be interested in, and should be ardent supporters of, the struggle for Ukrainian independence abroad, and should contribute to it in our distinct ways — in whatever way we are best equipped to do so.

But our attitude to the old world Ukrainian situation cannot stop here — i. e. with the mere support of any or every organization or party which allegedly seeks this independence of Ukraine. And here I am advocating nothing; I am merely asking you to study the so called programs and policies of the varied Ukrainian organizations here which have a reference to the old world situation. And do not be "dupes" (pardon the expression) do not swallow without masticating what you hear from the platform and in the press. Study the propaganda and the educational aspect of these organizations. Why this? Simply because, though these organizations have one thing in common — the desire for Ukrainian independence, i. e. the desire for the establishment of a Ukrainian state, they do differ, and at times radically, as to the means whereby this independence is to be achieved; and secondly, they differ in respect to the nature of the social order which we are to have after having achieved independence.

Now remember — these two latter aspects of the situation are as important as the first; but it is here where there is almost limitless scope for divergent policies. Those at the helm of

these organizations in America know this very well; they know that it is easy to unite Ukrainians on the question of the desire for Ukrainian independence, but they also know that it is not as easy to secure the undivided support of Ukrainians for a particular mode of achieving this independence, or for a particular social organization which we shall presumably have after we have established our state. And so — for their own success — some of these organizations "soft-pedal" these two aspects in their propaganda; the consequence is that we are apt to get the notion that the only important aspect about the situation is whether or not we want Ukrainian independence. You should study this for yourself, because, as I have said, these organizations, despite their ignoring of these aspects in their propaganda, do have a fairly specific philosophy as to how the Ukrainian state is to be achieved, and what form it will take. And these matters are important! Granting the desire for Ukrainian independence, can we continue to hope and pray for some miracle to occur through the tangled web of European diplomacy, or must we rely, first and foremost, on revolutionary techniques? I am not solving the question for you — I am merely posing it! And secondly, whichever method we adopt to support, the price our people will pay will be no small price — no mean sacrifice of lives, of property and of culture. It is well to reflect, then, that what we do achieve will be worth the price — to phrase it crudely — for we might have merely an exchange of masters with no essentially significant change in individual human liberation. To put it concretely — without stating my view — do we want the armageddon of Fascism? Do we want half-baked parliamentary republicanism with plutocrats as the boys chuckling behind their grim visages? Do we want some non-entity as a monarch whose sole concern shall be to keep his crown? Do we want some semblance of socialism or do we want undiluted socialism? All these and another possibilities — are implicitly or explicitly in the programs of the parties which beckon our support. And all I say is, that the differences do matter — and you, as students, should acquaint yourselves with the facts, and not be ensnared into supporting something which in your senses you would never dream of supporting. So much for your orientation as students, to the double-edged Ukrainian problem.

Our American orientation

Now, as to the more specifically American orientation. If you continue to be students according to my definition, whether or not you are being "schooled," you will find — if you have not yet — that this is a very anomalous, if not crazy sort of world. You will see our so-called democracy fanatically attached to so-called education; at the same time you will see each year thousands of graduates of high school and college discovering that not only a good part of the education which was supposed to enlighten them has been absolutely "mum" — silent — on some of the greatest personal and social problems they shall have to face — but also that this "education" which was supposed to be a sort of an entree into this job or that, leaves them facing blind alleys. You will see young people wrecked through inability to get jobs, and consequently are unable to get married, etc. You will see the country teeming with hoboes who can secure no attachment anywhere. You will see our divorce mills going full blast — and many families being that but in name. You will witness anti-crime campaigns,

anti-vice crusades, and temperance battles. You will see our rate of mental illnesses rising year by year; you may even brand this a neurotic nation. You will see all sorts of "social agencies," annual "mobilization for human needs." You will find all sorts of respectable ladies and gentlemen — largely financiers — supporting these social services — which, by the way, is fairly logical, since it is through their hold on our economic system that these very human problems are created. You will — yes — witness strikes and walk-outs; "the big bosses" will not recognize the demands of labor; labor strikes, and the city or state suffers a hundredfold the difference of the wage dispute in question. You will see three-quarters of our population in wretched misery, barely existing. You will witness the anomaly of a government drive for acreage reduction. You will see cotton plowed under or tomatoes dumped in the ocean, because, they say, "there is no one to buy these things" — yet the larger proportion of our population is without the reasonable necessities of life. You will see, on the one side, million dollar heiresses cavorting with princes and counts, and on the other you will see a poor mother with half a dozen children trying to live on six dollars a week. Honest sincere attempts at partial reform will be met by "grass rooters" euphemistically sounding the deathknell of the fetish constitution. And if you look beyond the national horizon you will see every nation spending the major portion of its annual budget in preparation for carnal warfare. You will hear talk of free speech, free press — yet you will find that if you suggest honest criticism of anything in our order you will have real difficulty in finding a newspaper in the country which would publish it. You will continue to hear lip-service to ideals: love, justice, charity, brotherhood — all a mockery — for we pay but lip-service to these; we have been so doped with repeating them that we have almost succeeded in deluding ourselves that we have the reality of these ideals. And so on — and so on, one could go without end enumerating or "castigating" the social problems that beset us. The fact is that all is not well with this world. And try as we may, we cannot convince ourselves that these things are due to some visitation of divine wrath, although that may be the ultimate explanation to anything of a magical nature. The social problems that beset us have a social origin, they can be studied much as physical disease is studied, and are equally — on their level — "curable."

Adopting the scientific method towards our social ills

Let me emphasize this point. The scientific method came to be applied seriously to the study of the physical phenomena of the universe some centuries ago. We had, as a consequence, the evolution of the sciences of physics, chemistry, biology, astronomy, and their allies — and through these sciences and their application, various inventions were made, various "problems" of the physical universe were "settled" as it were. But there is evidently no limit to man's ingenuity, to his ability to invent, and, at the same time, there appears to be no limit to the necessity for invention. For example, the biological sciences have unravelled the processes of various diseases, but much yet remains in the field of the unknown. And so these sciences continue this investigation. As a partial consequence of the varied inventions made as a result of the findings of the physical sciences, the so-called "industrial revolution" was ushered in; it added to the social prob-

lems. But the outstanding fact is that the scientific method in the physical realm has given us a tremendously wide control over physical nature. In the realm of human relations, i. e. society — the relations of humans to one another — we are still largely helpless. We witness delinquency, marital discord, crime, mental illnesses, poverty in the midst of plenty, periodic economic depressions, and all the catastrophic effects associated with these; we witness human slaughter on a world-wide scale — and we seem to be able to do little about all these social plagues of humanity. Now if we are ever to secure the control in the social realm which we have been able to secure in the physical realm, we must study society as we study germs, atoms, molecules, friction, light, mechanics, etc. This is admitted; I need not re-emphasize it. But there has been a long lag in the scientific study of society; until about the end of the last century men sat in cosy armchairs and philosophized about society. This has changed in a revolutionary manner. Students of society today no longer build beautiful deductive systems about society; they have applied the inductive method of the physical sciences to its study. And the results so far have been as encouraging as can be expected. Science works by slow degrees; but already the social scientists have a good deal of authoritative scientific formulations which throw some light on our economic problems, on problems of personality, on our political organization, etc. And this is one of the paths we must follow if we are not to be engulfed by the armageddon of revolution or obliteration by war — if we are to forestall the annual toll of human wreckage which an archaic system takes today.

Hold the banner high

You, as students, then, cannot put much stock in the vapourings of politicians; most of them are — if I may use an analogy — "hired donkeys" who must bray and act as their master — usually the industrialist who contributes to their campaign funds — bids them. They are no more free — though they may think otherwise — than is the bird in a cage. And so, their platitudes about the constitution, about liberty, individualism, etc. are but a smoke screen to hide the facts. And you must get at facts, not assume that they can be "manufactured" for you and served on a silver platter, as it were, by those who are supposed to be our political leaders. In a word — study society, in an unbiased manner; if you have academic ambitions, I might suggest that you turn to the field of social sciences for that is where the greatest contribution is possible. Understand the society you live in. Let the varied problems that beset us, which cannot escape your eyes, and which often have a personal reference to you yourselves, let them be to you a stimulus to study. For it is only by understanding the society in which you live, that you can become intelligent cooperators in its reconstruction. You have the advantage of some schooling, of some leisure — you can, therefore, study; the unskilled laborer whose life centers around the factory must needs look to you for guidance; whether you will it or not, yours is the leadership role; whether you lead well or ill depends on how true you are to the ideal of the student. Hold that banner high — for it is indispensable for a peaceful progressive adjustment of various changes which occur from time to time. An anathematic, lackadaisical attitude will only find you swept unknowingly into the maelstrom of worse ills than those which beset American society today.

ALL ABOARD FOR DETROIT

Labor Day week-end, August 31st-September 1st, is drawing near. All young American Ukrainians know that is the date that was set last year by the Ukrainian Youth's League of North America for the Third Ukrainian Youth's Congress of America, to be held in Hotel Statler, Detroit, Michigan.

Many new clubs have been organized since last year. Older clubs have been growing not only in membership but also in esteem by the older Ukrainian population and other nationalities. These clubs, however, have problems that they would like to bring to the attention of other clubs for a possible solution. Would not the third congress of the American-Ukrainian Youth be just the place for an open and unbiased discussion, especially since the League is non-partisan in religious and political outlooks?

Friendships have been formed during the last two congresses. Some are still binding because of mutual interests, regardless of the distances apart; others were broken: Why not get together once again, and renew the bonds of friendship and make them lasting.

The youth committee in Detroit is doing everything possible to make this Congress a huge success not only in its business affairs but also in the social activities. Surprises are in store for every one.

We, members of various clubs, in the East, Middle Atlantic, West, and everywhere, ought to show our appreciation for the work done by giving our support. And this support is—ATTENDANCE AT THE CONGRESS. Practically every individual can attend this congress if he so desires. Why not get into the spirit—the true American-Ukrainian spirit—band ourselves together and show that in "unity there is strength."

To the young American-Ukrainians in the East, I make a special appeal to attend this third congress. Regardless of the distance that you have to travel, get together and show our western Ukrainians that we are alive to the Ukrainian cause and American-Ukrainian life, and desire most strongly to cooperate.

Special traveling arrangements are being made so that the young American-Ukrainians from the East can travel in a body. The best price arrangements are:

1) By Bus—provided we can fill a bus of forty passengers—the cost of a round trip ticket is \$17.00. This will include a stop-over at Niagara Falls. Part of the route will run through Canada. The bus will leave Thursday evening.

2) By rail—the cost of a round trip ticket is approximately \$33.00. This is the special Labor Day week-end rate. All passengers must leave Friday afternoon and return not later than Tuesday evening. This applies to those traveling from the New York area.

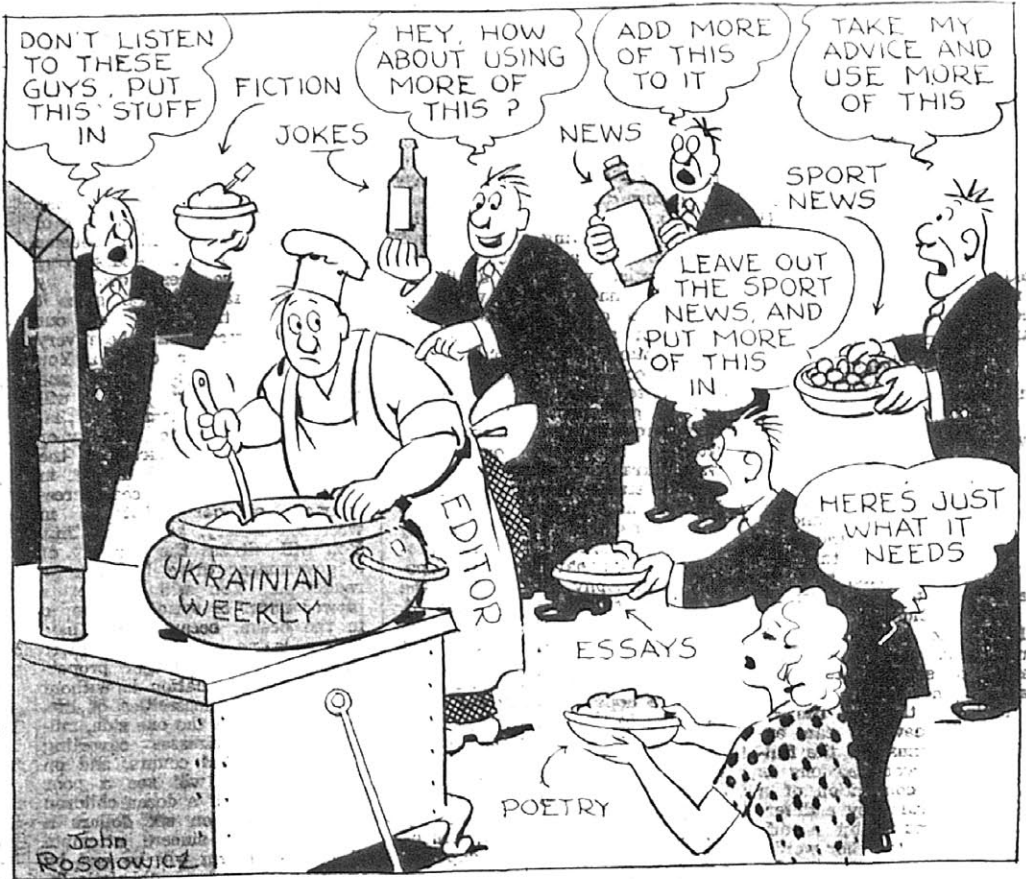
The bus arrangement seems to be far better of the two. Special entertainment will be provided on the bus. Delegates and guests to the congress from the East, send in your reservations, as soon as possible. An initial five dollars (\$5.00) deposit is required with each reservation. Send it to Miss Anna J. Balko, 51 Kent Avenue, Brooklyn, N. Y. Do not delay! ACT AT ONCE!

ANNA J. BALKO,
Chairman Aiding Committee.

NEW YORK CITY.

Ukrainian Civic Center invites you to a BARN PARTY October 30th (Halloween Eve) 1935 at the International Institute, 341 E. 17th St. Admission—13 cts. each (2 for a quarter). Tax—one fruit. Attire—Gingham dresses and overalls. Hitt-Billy music.—Games.—Refreshments. Fortune Teller. Old fashioned square dances and reels.

ЩЕ СЯ ТОЙ НЕ ВРОДИВ, ЩОБИ ВСІМ ДОГОДИВ.



He who could please everyone—hasn't been born yet.

(Ukrainian proverb)

WHY WE SHOULD BELONG TO THE UKRAINIAN NATIONAL ASSOCIATION

(Concluded from p. 2)

Our adopted father, more-or-less, but with a father's tender feeling and regard for us?

Shall we, like the birdies who deserted their faithful willow tree, desert our tree and leave him to face the storm alone? Shall we scamper away to unknown places and shift for ourselves? Shall we say that it is much easier and better to work singly, alone; when we are all aware of the fact that there is strength in UNITY—and only in UNITY?

If we are like the birds—if we do desert our Tree, he too will be unable to weather the storm. He too will fall prey to the vines and other destroying forces. He too shall, in time, be forced to submit to the will of the wind and shall fall mortally wounded.

But—no—we shall not desert our Oak—our Ukrainian National Association. Instead, we shall look about us and see whether there are not a few stray squirrels in the vicinity which we could bring into our fold.

We, the squirrels, must support our Oak Tree, the Ukrainian National Association, and by so doing we may be sure of a great power that will most surely endure any storm.

YOUTH DAY IN DETROIT

The United Young Ukrainian Organizations of Detroit, Mich., will sponsor a Ukrainian Youth Day on Sunday, August 11, 1935. The affair will take place at Tymochko's farm located at Telegraph and Wick Roads. The proceeds derived from this affair will be used to cover the expenses of the Third Ukrainian Youth's Congress that is to be held this year in Hotel Statler, Detroit, over the Labor Day week-end, August 31st and September 1st.

The program of the "Ukrainian

A SUGGESTION

I wonder how many of our "Youth Clubs" conduct their meetings in the Ukrainian language. I doubt whether there are a very great many that do. The reason why they do not is perhaps that many of the young members are not able to speak Ukrainian good enough to conduct a meeting. Then again, they use English so much during the course of the day that Ukrainian just doesn't come naturally to them, and they continue to speak in English wherever they meet.

Since our "Youth Clubs" are organized in order to keep all our Ukrainian youth together, so that they might not lose sight of the fact that they are Ukrainians, would it be asking too much if we asked the Youth to conduct their meetings (or at least some of them) in the Ukrainian language? We should not be ashamed to converse in a language as beautiful as ours, but rather we should be proud of the fact that we are able to speak a language other than English.

If we say we can't speak well, and therefore do not speak at all in Ukrainian, how will we ever learn to use our language proficiently? The more we use our language, the better speakers of it will we become.

If the Ukrainian Youth's League should consider formulating rules or by-laws for the management of its member clubs in order to have some uniformity among them, may I suggest that one of the rules be that each club conduct some of its meetings in the Ukrainian language.

ANNA CHOPEK,
117 Greenfield Rd.
Mattapan, Mass.

"Youth Day" will include entertainment and dancing for both the youth and the elders. A soft-ball game will be played between teams selected from the East Side, and West Side of Detroit. Races and contests are also included in the program.

DETROITER.

A COMPLAINT

It seems that the Russians take or get credit for practically every artistic Ukrainian creation, whether it be music, dancing, literature, art or costumes. Although we strive to correct this erroneous belief and at every opportunity point out that it is Ukrainian and not Russian in origin, our efforts often seem to be in vain.

Take for instance the Ukrainian native costumes. A few years ago, an extremely modern yet venerable style of "Russian Blouses" was brought forth by some of our very distinguished and well-known dress designers. In time, this foreign creation became undeniably popular in many instances. The public was so impressed by these beautifully embroidered full-sleeved blouses that by now they have also taken the liberty to name the "Ukrainian Cossack Hats"—Russian—as well as the high top boots.

Everyone knows that the Cossack hats were worn by the Ukrainian Cossacks at the beginning of the 16th century and not by the Russians. It was after the Ukrainians had originated this strikingly lovely mood that the Russians decided to adopt this newly created fashion for their own.

A recent fad has emerged among the Ukrainians throughout America, and that is, the making of Ukrainian ties. This new creation is dominated by the Ukrainians and now is hand-made, but before long it will undoubtedly appear in department stores machine-made. One thing is certain and that is—it cannot be advertised as a Russian tie, but only as a "Ukrainian Tie," as it would be ridiculous and preposterous to even hint that it is a Russian tie, simply because Russians do not wear that type of ties.

MARIE KUNYCKA.

("U. W." including Pen Pal Column is concluded in today's Svoboda.)