



UKRAINIAN WEEKLY



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Program of Sixth Congress of the UYL-NA

The Executive Body of The Ukrainian Youth's League of North America wishes to announce the program for the Sixth Ukrainian Youth's Congress of America as arranged to date.

The convention will be opened by an address of welcome by Michael Sowiski, Chairman of the Pittsburgh Convention Committee.

Following the opening talk will come the roll call and election of the temporary convention chairman and secretaries.

The key addresses will be begun by John Romanion who will speak on "Constitutional Defects, Remedies, and General Survey of the League." His address will include an analysis of the various problems faced by the League during the past year. The Constitution of the League will be examined in an effort to bring forth much needed changes. Study the League Constitution so as to be prepared to make changes and to enact your own suggestions.

A symposium dealing specifically with the League finances entitled "Financial Condition of the League" will be delivered by Peter J. Zaharchuk and John W. Evan-chuk. The object of said addresses will be to bring home the financial problems which must be met before the League can expand its activities to any appreciable degree. Definite plans to help the League secure more funds should be discussed and set forth by the delegates both before and at the convention session.

"The League Newspaper—Its Problems," will be presented by Anne Zadorsne. This talk will set out the financial, technical, policy, and related problems of the League Newspaper. Be prepared with concrete suggestions of what you wish the paper to be and how to assure its permanency.

Dr. Anthony T. Wachna will speak on "Western-Canadian Youth and Our League." He will portray the situation in the above mentioned region and make suggestions as to how co-operation may be achieved in a more substantial degree than heretofore.

"Sectional League Rallies" with the related problems springing up from our experience at this year's rallies will be described by Walter Michaelson. The degree of responsibility to be assumed by the League will be stressed. The need for a definite procedure and rules by which future Sectional Rally Committees will be regulated will be brought up. Be prepared to say what share the League should bear and how the profits and losses should be divided.

John Kosbin will discuss the role of the League in the coming World's Fair. His topic, "Our Participation in 1939 World's Fair" must be faced and the extent of our participation settled so that the Executive Board will know how far it can proceed.

"Our Stand on Nationalism and Religion" will be interpreted by Stephen Shumeyko. The time has now come when the League must face these issues squarely and take a positive stand. Our attitude in the past has been criticized as evasive and weak. Be prepared to present definite proposals as to what attitude we should assume.

The ever looming future, "Our American-Ukrainian Future" will be sketched by Mary Sarabun. Our past and present will be analyzed

Problems Facing Youth and Professionalists

Two important assemblies, one of the younger and the other of somewhat older people, will take place during the coming Labor Day weekend in Pittsburgh, Pa. The first will be the sixth annual congress of the Ukrainian Youth's League of North America; the second will be the sixth annual convention of the Ukrainian Professionalist Association.

As in previous years, the two gatherings are being held together because a rising number of the younger generation qualify for membership in the professionalist association. It is expected that such young people will attend the sessions of the latter group too. In any event, they will find at each gathering plenty of work and responsibility facing them.

Those attending the youth league meeting, for example, will be confronted not only by problems pertaining to the further development of their organization, but also by vital issues affecting Ukrainian-American life, upon which the maturing younger generation is expected to take a more definite stand.

Since the UYL-NA is generally considered the most representative league of our American-born youth, the manner in which its congress settles these problems and issues will have considerable bearing upon the future course of our organized life. This the delegates to the congress should well realize, and undertake their duties with the utmost seriousness and diligence. The various social and cultural events arranged for them—and rightly so—should not obscure for them the real purpose of their attending the congress.

On the other hand, those of our younger and older people who will attend the meeting of the professionalists, should seize the opportunity to arrive at a better understanding of their position in Ukrainian-American life, especially in the field of leadership. Then too, it will be to their advantage for them to consider what they expect of Ukrainian-American society, and—what it expects of them. Also, a discussion on the various difficulties with which they have to contend in their respective professions, should be especially valuable to them. And finally, the problem of putting their association on a real organizational basis, should be seriously considered by them as well.

In the past, too much emphasis was placed at the professionalist meetings upon academic and remote questions. It is hoped that at the coming convention, the emphasis will be placed where it is most needed—on living issues.

and our future traced from these many converging trends. You are going to play a part in the future by what you do now, so be prepared to state how we should plan our future in so far as our present permits us to lay the groundwork.

"The League Sports Program" will be analyzed and suggestions made for its improvement by Alexander Yaremko. Kindly be ready with your comments and constructive plans of how the League Sports Department should function. Be ready to show how better co-operation can be attained than in the past.

Stephen Marusevich will discuss the "Possibilities of the Music Department." Be ready to propose how an enlarged musical program can be put across. Also indicate what you would like this department to do.

Mary Ann Bodnar will give the "Approach to Problems of The Educational Department." The suggestions for an enlarged program should come from you. Your co-operation and desires should be

(Concluded on page 4)

HELLO!

\$6.40 For A Bride

A report from the recently held annual 'Gypsy festivities' at Kraljevo, Serbia, says that gypsy brides are going at bargain prices this year. The highest bid for a vivacious brunette was \$6.40. Other brunettes went for as low as \$3.60. Presumably they were less vivacious.

It's quite apparent that gypsy gentlemen don't prefer blondes. Or—is it a case of sour grapes?

Thar's Gold In It

Robert Berger, 14, of Omaha, winner of the annual all-American soap box derby last Sunday in Akron, Ohio, received as his prize a \$2,000 college scholarship, a silver trophy, a diamond-set gold medal and a wrist watch.

Ma! Where's my old scooter?

"The America I Want"

Leon G. Lenkoff, 17 years old, of Louisville, is one of the winners in the recent essay contest sponsored by American Magazine Youth Forum on the subject "The America I Want."

He wants a "beautiful new America" with opportunity for advancement, leisure, educational facilities, more even distribution of wealth and "the boggy of war completely out of the picture."

For this he won a \$1,000 first award and another \$1,500 "for the most original and constructive entry."

We wish somebody would pay us just for wanting. But perhaps we are not original in our wants.

A True Artist!

Another winner in the above mentioned contest, Richard Bacon, 17, of Rochester, N. Y., received \$1,000 for his poem, the first he ever wrote. He is also talented in music, having recently received three scholarships in piano instruction at the Eastman School of Music in Rochester.

And yet, he says, he intends to take up a career in the business world.

A true artist indeed! For who else would disdain such tempting encouragement in favor of a career closest to his heart, even though the career be as precarious as business is today.

Unless, of course, he's one of those rare persons that investment houses search for with a lamp even in daytime—the kind that can sense a business boom far in advance.

Personally, we hope he's one of the latter.

\$14,000 For A Bronze Cat

The St. Louis Art Museum recently acquired a fifth century B. C. bronze figure of a black tom cat. Price \$14,000.

Indignation is running quite high among the tax payers as a result. Some go as far as to say that no cat is worth that amount. Tsk! Tsk! The felines are likely to resent that.

To all this indignation the museum's board of control has retorted that the bronze cat is no ordinary cat. "This cat," they say, "the most important object of its kind in America, was not modelled out of sentimental regard for a household pet, but as an enduring symbol of the great goddess, Ubastet, protecting the deity of the city of Bahastis in the Nile delta."

Shades of Ubastet and Bahastis! A cat with such an imposing lineage is dirt cheap at 14 grand. Think of all the little Ubastets and Bahastises he'll help to produce. Oh, excuse! We forgot he's made of bronze.

CHILD WINS \$5,000 MUSIC PRIZE

Donna Grescoe, 10-year-old Ukrainian violinist of Winnipeg, Canada was recently awarded a \$5,000 scholarship at the American Conservatory of Music in Chicago, reports the Winnipeg Free Press. In addition, she has been presented with a brand new \$1,000 violin. Both the Free Press and the Northwestern Review had front page reports of this award, accompanied by large pictures of Donna.

ASSISTS FAMOUS ARTIST

Mary Blahitka, young Ukrainian artist of New Haven, is at present engaged in assisting Eugene Savage, famous mural painter, on a number of New York World's Fair Murals being executed in Ossining, N. Y.

"MY EPITAPH"

My soul's at rest, I can't complain,
Forever all still! How still!
My life on earth 'twas all in vain,
My destiny I failed to fill.

By O.E.S.

The Story of Volodimir the Great

(Continued)

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The Legend of Kozhemyaka

In 922 when Volodimir returned to Kiev after having regained Galicia from the Poles, he found fresh trouble at home. From the left bank of Ukraine came reports that a large Pecheneh horde was steadily advancing towards the capital of his kingdom. Volodimir immediately re-mobilized his army and advanced to meet the enemy. The two forces sighted each other at the Trubez river, a tributary of the Dnieper. Each side was hesitant about opening the hostilities. Finally the Pecheneh Khan approached his side of the river bank and called out to the Ukrainians that he was willing to have the battle decided by a duel between a picked man from each side. Volodimir agreed to this proposition and bade that his soldiers chose amongst themselves the strongest and the bravest to represent them. The following day the Pechenehs signalled that they had their champion-picked out and that he was ready. In the words of an ancient chronicler, he was a "very terrible" giant. The Ukrainians were dismayed when they saw him, for they had no one his size. At length an old warrior approached Volodimir and told him that at home he had a son, the youngest, who was so strong that he could tear a hide in half with his bare hands. At Volodimir's order, the lad was brought before him. In answer to the demand whether he thought he could vanquish the Pecheneh, he said, "I do not know. Suppose you try me out." So they let loose upon him a huge bull whom they had made all the more savage by burning

him with flaming brands. The boy stopped the bull in his tracks by seizing him with one hand and tearing out a piece of his hide. Volodimir said, "Good enough. You fight the Pecheneh." When the Pechenehs saw the boy, they laughed loud in derision, for he was very small in stature. A circle was drawn between the two armies and the two contenders entered it. At a signal they seized hold of each other. For a moment neither was able to move the other. Suddenly the young Ukrainian lad shifted his hold and threw the Pecheneh giant heavily to the ground. The sight demoralized the Pechenehs and with cries of fear they began to flee, with the Ukrainians hot in pursuit. And so, in this manner, the Pecheneh horde was shattered.

Volodimir decreed a holiday in honor of this signal victory over the Pechenehs, and on its site he bade that a city be erected, which he named Pereyaslav, which name meant that here the lad had "perenyav slavu" (had won fame) from the Pechenehs. At least that is what the ancient legend says, although as a matter of fact Pereyaslav had been in existence already during the reign of King Oleh.

The legend calls the young hero, Kozhemyaka, which is based on two Ukrainian words, whose English equivalents are "knead" and "hide."

Legend of the Bilhorod Kisel

Another legend of this period is based upon the siege of the present day city of Bilhorod, near Kiev. The legend tells how in 997

Volodimir went to Novhorod to raise troops for a fresh expedition against the Pechenehs. The latter took advantage of his absence by besieging Bilhorod. For awhile the city withstood the siege quite well, but as its supplies gave out and hunger began to stalk among its population, its fall seemed imminent. One day its citizens met and decided it would be best to give up to the enemy. "Better to give up," they said, "for then although some of us will be slain, yet others will be spared; whereas if we continue to resist, all of us will die of starvation." But one old man advised them not to surrender but to fight the Pechenehs with trickery. He told them to gather some oats, some wheat, or if they had none of the latter then some bran, mix it with water and let it ferment until it became kisel. When this was done, they lowered a barrel of the kisel into a well. Into another well they lowered a barrel of mead. The next day they invited the Pechenehs to send their delegates into the city in order to negotiate for peace. When the mission arrived, the burghers led them to the wells and said, "Of what use is it for you to try to capture our city. You're only wasting your time and strength. For even if you besieged us for ten years, still we wouldn't surrender, as we have plenty of food on which to exist." With these words they lowered a bucket into the well, and pulled it out full of kisel, which they gave the Pechenehs to taste. Then they went to the other well and gave them some of its mead. This trick fooled the Pechenehs' delegates completely, for they quickly returned to their camp and told their leaders that it was no use to besiege the city any more. And thus the Pechenehs withdrew and the city of Bilhorod was saved.

UYL-NA BULLETIN

The first issue of the organ of the UYL-NA, the "Ukrainian Trend," is out.

You asked for it at past congresses and now you have it. It is yours to enjoy and to contribute to, and yours to support and develop. Copies of the first issue are in the hands of your local agents. After he makes his rounds, we expect him to send in a call for more. Get your group to be the first to have a 100% subscription. Send in your subscriptions, suggestions and contributions early.

Each group on our rolls has been sent forms, instructions and a copy of the Constitution of the UYL-NA, in care of one of their delegates to last year's congress at Cleveland. Please fill out and mail the forms promptly to the League Secretary, John W. Kosbin, 178 No. 8th St., Brooklyn, N. Y. Your cooperation is needed toward the completion of the registry kept by the League.

The final meeting between the representatives of the UYL-NA and the League of Ukrainian Clubs, to discuss the merger of the two organizations, will take place Sunday, August 21, at the International Institute in Newark. The results of the meetings held throughout the year will be presented at the Sixth Congress of the UYL-NA, Labor Day week-end at Pittsburgh. See you all there soon.

JOHN W. KOSBIN, Sec'y

BELIEFS REGARDING THE SOUL AND THE FUTURE WORLD AMONG THE GALICIAN UKRAINIANS

THE departed soul, it is believed by the Ukrainian peasant, does not enter the other world immediately; except in the case of baptized children. It accompanies its body to the place of burial, and returns home with its relatives. When the mourners leave the cemetery, therefore, they are careful to follow the same route as on the outgoing journey, so as not to cause the soul any inconvenience; otherwise it might lose its way, and wander around before finding its way home. Moreover, when the relatives and guests sit down to their post-funeral dinner—a meal nearly as elaborate as that at a christening or a wedding—a candle, preferably one used at the funeral, is lit and put on the oven, and beside it are placed a glass of brandy and a morsel of bread, in the conviction that the soul will thus participate in the meal. The mountaineers, for a similar reason, usually scatter a little flour on the table and window sill. In the morning they even prove that the soul has touched the flour by pointing to traces which have unquestionably been left by cockroaches and flies. For several days, bread and brandy or water are offered anew each day. In some localities the relatives visit the grave on the third day after the funeral, and place upon it little loaves of bread, cheese, milk, flour, dried prunes, or other foods. After the priest, who is present on such occasions, has finished his prayer, the food is distributed among the poor. On a Sunday a few weeks later, if possible on Easter Sunday, the visit to the grave and the food offering are repeated. These sacrifices to the dead, called *mesoczky* or *pereplezky*, can be explained in two possible ways; either as gifts of food for actual consumption by the dead, or—as is more likely—as attempts to propitiate the ghost, especially a vampire, and thus escape its evil influences. The people are totally unaware of the meaning of the practice. When asked for an explanation, they reply: "Tak si ho-

dyt" (this is as it should be).

Before departing for the other world, the soul roams about on earth for forty days, during which time it makes nightly visits to its former home. According to some, it must spend seven years on earth and revisit all the places where during its lifetime it did anything good or bad. During its nightly visits to its old home it enters the room quietly, even though the doors and windows be shut, uncovers the children and rocks them, and sometimes plays practical jokes on the members of the family. It retains the power to harm, however, only for one year after the funeral, and the members of the family consequently fear it most during this period. Especially must it be guarded against on the night following the funeral. On this night the members of the household of the deceased must not go to sleep, but must continue their vigil as in the two preceding nights. Although some of the participants in the post-funeral dinner leave after a few hours, others remain in the house to keep the mourners company. In order to keep awake, the watchers resort to various tricks to evoke laughter and ban sleep. As soon as one dozes off, for example, another smears soot on his face, fastens a rag to his coat, or sews his coat to that of another, and the ensuing laughter causes the napping one to awake.

The other world, it is believed, is very distant, and the journey thither takes many days. The mountaineers believe that the soul travels on horseback, and that the road is beset with obstacles and strewn with thorns. To reach the other world the soul must cross a fathomless sea. If it is deserving, the Mother of God carries it over the water in a tightly woven net. The peasant conceives the future world in terms of the one he lives in. In heaven, people continue their daily existence much as they did on earth. They lead, to be sure, a life "where neither the burning

sun, nor wind and storm disturb the perfect tranquility." But they occupy houses exactly like those found in the native villages, and they eat food which differs in no way from the regular peasant diet. Shepherds busy themselves tending cattle upon rich pastures, and tillers of the soil do their work in fertile wheat fields. They differ from people on earth chiefly in that their faces are eternally beaming with happiness.

The other world is divided into paradise (*raj*) and hell (*peklo*). The latter is divided into two parts—a hot and a cold region. The hot hell, where the fire is sevenfold stronger than on earth, is the abode of all sinners save those who failed to observe the fast days. These go to the cold hell, where a continuous frost prevails such as is experienced on earth only during the severest winters. Paradise is above the clouds, in heaven. Hell, on the other hand, is situated in the centre of the earth, and the road to it leads through impassable swamps and marshes. The throne of God, before which all souls must appear for judgement, is the point of departure for both paradise and hell. Thence lead two ladders, one up and the other down. By the former, the souls of the righteous climb to the abode of everlasting bliss; by the latter, those of the damned descend to the land of eternal torture.

Paradise is an immense, sunny meadow, the entrance to which leads through a door in the clouds. There the cottages of the souls are found, but all are occupied, so that a newcomer must usually wait three days in the judgement hall until God arranges a suitable place for him. Hell, on the other hand, is enveloped in impenetrable darkness. There Satan rakes the eternal fire of sulphur and pitch in which sinners are tormented. The infernal punishments have naturally been influenced greatly by Christian visualization of retribution in the other world, especially by the gruesome scenes displayed even now in pictures in some of the older village churches. To describe them would be superfluous. The peasant harbors, however,

some independent and original ideas regarding future punishment which are worth considering, especially since they give an insight into his conception of what acts are sinful and what means of punishment are appropriate.

The principle underlying the peasant's conception of reward and punishment is "like should be paid with like." Thus, miserly people, especially those who have been too stingy to present sound cattle to their godchildren, are punished by having only miserable herds in the other world, despite the rich pasture land given to them, while the generous enjoy beautiful cattle, although their meadows are poor. An inconsiderate person, one who would not help another even with a drink of water, is punished by having to lean over a well, fill a glass with water, spill it and refill it again, perpetually repeating this never-ending task. The selfish rich man or "baron," who, while alive, refused to share his spacious home with the poor or to offer them food when they knocked at his door, must ever run to and fro in an empty dismal palace, knocking his head against the wall each time he approaches it, as if trying to break through the walls in order to escape into the free, sunny world where one can enjoy human companionship. The unscrupulous village judge, who used to spend his time in the tavern drinking, is compelled in the future world to drink incessantly the tears of the innocent whom he convicted. Strife over inherited property is punished by turning the heirs into dogs who eternally tug at a corpse from opposite directions. A woman who has committed infanticide must cook the flesh of her child and eat it, repeating the process endlessly, since every Saturday the child is made whole again. A murderer, finally, forever tries to grasp the soul of his victim, who, in the form of a bird, flies in and out of the holes of a tree trunk (the wounds and body of the murdered person), but eternally fails in his endeavour.

SAMUEL KOENING.

(Offprint from Folk-Lore, Volume XLIX, June, 1938.)

RAMBLINGS OF A WORD-HUNTER

MISTER PEASANT

"Mister Peasant," said my grandfather, almost tenderly, in a mixture of Polish and Ruthenian," Mr. Maurice Samuel translates a passage from the German novel by E. W. Katz, "Die Fischmanns."

This form of address occurs and recurs in the novel. "Mister Peasant," my grandfather began again... "Mister Peasant, what do you think?..."

When I read this form of address, I admit, I was amazed. Though I know both Ukrainian and Polish languages, I could not at once strike the phrase, to which this English title of "Mister Peasant" corresponded. The more I thought about it, the more it baffled me. The term "peasant" has a well-defined significance. Though it denotes a person occupied in farming, it means much more than a "farmer." It denotes also social position, and in comparison with some other positions, a lower one at that. Hence, in the mouth of a nobleman or a merchant, as is the case in the novel mentioned, it might have a decidedly contemptuous connotation. To add to such title of doubtful respect the title "Mister" would not mend the matters but probably aggravate them. It would merely serve to emphasize still more the contempt for the low social position of the person addressed.

But this was evidently not the intention of the person using this title in "The Fishmans." It becomes clear from the context of the story that the Jews who were using this form of address meant not to insult the peasants addressed, but to show them respect, to allay their alleged animosity toward the Jews. The form of address is not typical of the Jews: they have evidently adopted it from the peasants themselves; hence it is highly improbable that the peasant uses a form of address which in the lips of other classes might carry the connotation of social inferiority.

After a search both in the Ukrainian and in the Polish language, I came to the conclusion that the author or the translator (or both?) could have thought of no other phrase than the truly typical Galician form of address, common among both the Ukrainian and the Polish peasantry, the Ukrainian *пане газдо* (*pane gazdo*), and the Polish "Panie gazdo!"

This long search for the original form of address, from which "Mister Peasant" is supposed to be the correct translation, was necessary because the translation was absolutely incorrect.

The dialectic Ukrainian word *газда* (*gazda*), means as much as the general Ukrainian word *хазяїн*, (*kha-zya-yin*), and that denotes an independent master of a household, a proprietor, an owner, husbandman. The Ukrainian phrase, *газда на своїм сміттю*, gives some idea about the meaning of the word: the phrase means: though my household is small, I am still a master of it, and nobody has the right to butt into it,—an idea similar to the English phrase, "My house—my castle." When the Ukrainian says, *Де два газди, там газду нема*, he, of course, cannot mean "two peasants," but just two masters: in the household where two persons try to manage, there is no order. Nor could the word mean a peasant in the Ukrainian phrase, *Де нема газди, там ладу не жди* as it is plain as a nose on the face to the peasantry that there are plenty of households on which there are no peasants, and yet they are well managed.

As the word *газда* (*gazda*), denotes not a peasant, but a master of a household, the Ukrainian could use it in reference to a nobleman, as that manorial servant said, who when coming to a nobleman to be hired was abused by the nobleman's butler, "Коби мене газда слухав а пес, як хоче."

If the word *газда* denoted a peasant, the man could not have said that.

Hence also the Ukrainian does not hesitate to refer to God as a "gazda." "Пан Біг найстарший газда," is the common remark of the Ukrainian farmer's resignation to an unfavorable or unseasonable weather; by this he means to say that it might appear to us, mere people, to be a bad judgement to have such a weather, but He, who is the supreme master of the universe, in His wisdom knows it better.

The word "gazda," having the meaning of the master, is quite at home with the title "pan," which in a way is its synonym, though it differs from it considerably. Connected with the word denoting a "master," the title "pan" does not underscore the social inferiority by contrast, but merely serves to strengthen the social independence of the "gazda." There is no connotation of contrast between the word "pan" and the word "gazda" as the word "gazda" contrasts not with the "pan," lord, but with those who have not an independence existence. The antonym of "gazda" is not "pan," but *челядь*, dependents. Hence, the saying, "Добрий газда перший устає, а останній лягає" also emphasizes the division of the household into the manager, and those managed. Also the saying "Добрий газда, як рідний тато."

Parallely, the word *газдяня* (*gaz-dy-nya*), means the wife of "gazda," the wife of an independent master of a household. Consequently, the second meaning of the "gazda" is: the husband of a "gazdynya": *Без газди які жінці газда? газда? газда?* means already: a woman without a husband is miserable.

Consequently also the word *газдувати* does not mean to be a peasant, to be in the social position of peasantry, as opposed for instance to the position of lords, but simply to be in the position of an independent household manager, or owner. And *газдяство* is the household, or the management of it.

To this I must add that by no stretching of the regular meaning of the word *газда* could it be made to denote the peasant.

Nor does the matter stand differently in the Polish language. According to the "Słownik języka polskiego," prepared under the supervision of Adam Kryński and Władysław Niedzwizki, and published in Warsaw in 1900, the Polish word "gazda" means: 1) husbandman, especially one of property and respect; the master of the house; the husband; 2) a loafer; 3) a manorial estate, "folwark." It never means "peasant."

Polish folk proverbs and adages exhibit a great similarity of the meaning of this word in the Ukrainian and the Polish language. There is a Polish proverb which says, "Where there are many 'gazdas,' there is no concord." And the antonym of the "gazda" is not some one who is not a peasant, but some one who is not a substantial and independent manager of a household: "this is a 'gazda,' not a beggar," says a Polish current phrase.

In no case does the word "gazda" mean "peasant."

Nor do the derivatives of the word "gazda" have anything to do with "peasant." "Gazdowstwo" means an estate of an independent land owner, and not "peasanthood," and "gazdować" means: to be an independent manager of land property, and not: to be a peasant.

Having said so much how wrong it is to translate this form of address by "Mister Peasant," I might as well be asked what is the correct translation of it. And here I have to admit that I do not know an English form of address which might render fully its meaning. The words "master" and "lord" to a certain degree approach the meaning, but, as it usually happens in comparing the parallel term of

Confiscation of Ukrainian Churches in Poland

ON July 8th, the Polish Sejm ratified an agreement with the Vatican whereby the latter relinquished all claim to the Orthodox Church properties in the Kholm and Pidliash regions for the sum of 2½ million złts. (about \$500,000). The properties, for the most part, belonged originally to the Grek Catholic ("Uniate") Ukrainian Church, which is in union with Rome. The ratification 'legalises' the Polish confiscation of Orthodox churches and churchlands for the use of the Polish (Roman Catholic) Church, the Polish State, and the Polish Colonists who have been settled on Ukrainian territories, and is the latest development in the Polish drive for the extinction of the Byzantine Rite, as the stronghold of Ukrainian culture and national life. As will be seen from the following extracts from the speeches of two leading Ukrainians, both Greek Catholics, before the Sejm, the situation is extremely serious. Never, perhaps, since the "pacification" of 1930, when the civilized world was appalled at Polish barbarity, has Ukrainian feeling run so high.

Said Mr. Baran, M. P. on July 6th, two days before the ratification:

"In the first years of the Polish State 40,000 hectares of land belonging to the Orthodox Church were appropriated for the Polish military colonists. What remained in the Kholm and Pidliash districts is about to be liquidated by the new agreement..."

"In historic Poland it was never claimed that the Uniate Church was synonymous with the Roman Catholic Church... proper ties belonged either to one or the other. Therefore, logically and juridically, the Roman Catholic Church has never for one moment possessed the properties under discussion, and it cannot claim to be their heir."

"Out of 370 Orthodox churches in the Kholm and Pidliash districts... over 150 have already been changed into Roman Catholic though not a tenth of them ever belonged to that Church. In that region in 1938 alone, 35 Orthodox churches have been closed down by the authorities and 33 razed to the ground or burnt." (He gives a number of instances.

two languages, they do not cover it completely. Both the "master" and the "lord" denote one who rules and governs. The "master" besides denotes the head of a household, as the word seems to me to emphasize the independence of the man of the control by others, just as the Ukrainian word *газда*. On the other hand, the word "lord" emphasizes the power over others, just as the word "pan" both in Ukrainian and Polish. Hence it served also as a title of respect to a husband as master of his wife, just as the word *газда* in Ukrainian (and in Polish).

A phrase like "Lord Master," or perhaps, "Lord and Master," might suggest itself as the nearest approach to *пане газдо*, though still surely not a perfect one.

Another way out of the difficulty might be to leave the title of respect just as it appears in the original language, and give an explanation as to its real meaning and nature. When we leave before French names "M" to mean "Monsieur," and "Herr" before German names, when we have Anglicized the Italian title "signore" into "signor," when we know even the Oriental "sahib," why couldn't the reader who undertakes to read a long novel undergo also the trouble of acquainting himself with the exact sound of the title and its true meaning?

But this, of course, would require first that the author, or translator, be acquainted with the meaning of the title.

with details, where this has been done).

"But that is not all. An Orthodox priest is subject to a fine for celebrating the Liturgy. Many priests in the Lublin district incurred this penalty several days ago." (He gives the names of priests, with their parishes, who have been fined from 200 to 1,200 złts.).

"These things are happening in a region with a quarter of a million Orthodox inhabitants, who have a right to be protected... The Polish Constitution of 1921, paragraphs 111, 113, and 115 guarantees religious tolerance. The Orthodox population of Poland is second only to the Roman Catholic, and in a time of crisis it may prove dangerous if these things are allowed to continue."

Senator Ostap Lutsky, speaking on July 14th after the ratification, said:

"It is fact that pressure has been brought to bear to compel the use of the Polish language in the remaining Orthodox churches in Pidliash and Kholm, and even in Volhynia. I know of such cases in the districts of Tomashiv, Bilhoray, Hrubishiv, and Kholm..."

(He cites a list of 20 churches that have been closed, demolished, or burnt down, in the Tomashiv district, between April 20th and June 30th).

"In Moratyn they demolished the church, arrested 30 women and 4 men, and beat them so horribly that they had to be sent to Hospital... This, gentlemen, is in one district. People do not sleep night or day... Whole villages kneel in the church-yards to prevent the police from removing a cross set up to mark where their church has stood. These things must bring sorrow to every Christian, and, I still hope, every mature citizen of Poland."

The Senator went on to speak of the district of Volhynia, the scene of mass "conversions" from Orthodoxy to the Polish Church, effected by the K.O.P. (Border Defense Corps). "The officers of the K.O.P. are issuing letters with orders that this year 3,500 people must be converted from Orthodoxy to Roman Catholicism. "Słowo Narodowe" boasts that the Army is in charge of politics in Volhynia. One Roman Catholic organ states that "The activities of the K.O.P. are, of course, accompanied by tears and protestations, but Polish thought and culture must win..."

"Gentlemen, these things give rise to extreme bitterness among our people, both Catholic and Orthodox... There is not one Ukrainian home where there is not heart-burning at these mad events." (A voice: "Exaggeration!") "General Zaritski, I am a mature person, and I calculate my words. I know the indignation of our people, and I know that neither we nor anyone can afford to disregard it. I make one warning. Such politics are beneficial to the Soviet but dangerous to the Polish State, and to both our peoples."

Concerning Senator Lutsky's remarks on the proselytising activities of the K.O.P., the following extract from "Słowo," official organ of the Orthodox Metropolitan, of July 2nd is of interest:

"In the village of Zhernyky there are only 7 Roman Catholic families. On June 1st there arrived 3 Roman Catholic priests to consecrate the spot occupied by an Orthodox church, until it had been burnt down a few days previously. When the Orthodox population heard of the arrival, they gathered there, together with Fr. Khomenko, their priest, and remained, praying from 8 a. m. to 7 p. m. to prevent the occupation of the churchyard... On June 23rd, the priest received a summons to court, where he was cross-examined, and taken to prosecutor in Zamosty. On the same day 60 Polish police-

(Concluded p. 4)

YOUTH and THE U.N.A.

GEORGE KOVAL, manager of the New York City U.N.A. baseball team, reports that on August 7th his team defeated the Newark U. N. A. Lions by a 10-1 score. Newark's lone tally came in during the ninth inning when a New York player erred on a play. Kolton and Pelega, New York boys, made several rather miraculous catches, some with the bases loaded. The score would read differently if Kolton and Pelega weren't so successful at fly-chasing. This is Newark's third consecutive defeat in three starts, the Philadelphia team having beaten the Lions in two previous games.

On August 14th the New Yorkers, greatly elated over their victory at Newark's expense, traveled to Philadelphia and trimmed that city's U.N.A. team by a 13 to 9 count. This was a complete surprise to U.N.A. baseball fans as the general impression was that Philly was too strong to beat... but the Manhattan lads seem to be a little stronger. As in the game at Newark the batteries for New York were Mike Wasylyk and Semus. Baginsky and Rudenko served for Philadelphia. Details concerning this game have not been received as yet but we expect to obtain same in time for our next column.

Philadelphia will play New York on August 21 on Diamond No. 1 at Randall's Island. Game will start at 3:00 P. M. and all in the vicinity are urged to attend.

To date, Newark has lost three games, Philadelphia has won two and lost one and New York City has taken two.

The Philly-New York score by innings:

New York: 122 030 041—13
Philly: 001 503 000—9

Two victories and one tie were the results of the Philadelphia U.N.A. Youth Club's baseball efforts during the week of August first.

On Tuesday, the Ukrainians were deprived of a win when a four-run rally staged by Malvern A. C. in the fifth and last inning (called darkness) tied up the game at 7 to 7. Wytish, Ptashynsky, and Manager D. Slobogin each batted in a pair of runs for the U.N.A.'s in this contest. Melnjak, hurling for the Philly U.N.A.'s struck out 4 and walked 6, three coming in the hectic last inning.

Thursday's victory over St. Carthage C.C. marked the Philadelphia U.N.A. Youth Club's third consecutive victory and likewise Lefty Ed Baginsky's third straight pitching triumph, this one by the score of 5 to 1. Baginsky also shared batting honors of the day with Tony Cherkas, each getting a pair of bingles and driving in two runs apiece. Lefty fanned 8 and issued 3 passes during his mound stay. This game was also called on account of darkness at the end of the fifth inning.

The victory string of the Philly U.N.A.'s mounted to four straight when they blanked Rhawnhurst A. A. 4 to 0 on Saturday, August 6th. Joe Rudenko, pitching for the Ukrainians, permitted but four hits. The first eight opponents to face him all struck out, save two walks sandwiched therein. Before the affair was over, 7 more went down via the strikeout route, to bring Rudenko's fanning total to 15 for the eight-inning game. Joe's only tight spot came in the 8th inning. With one out and the bases loaded, however, Rudenko fanned the next batsman and took the succeeding batter's roller to toss him out at first base. Walt Cherkas shared batting laurels for the day with Ed Baginsky, each garnering two hits and batting in two runs apiece.

Scores by innings:

UNYC 2 0 0 2 3—7 5 2
MALVERN 3 0 0 0 4—7 6 1
Melnjak and Ptashynsky;
Erky and Milano.

A POETASTER'S REWARD

She has soft, dark hair
With a sheen more
Beautiful than the sunlight.

And her eyes, My Friend,
Are a honey color—
Blinding you with their lovelight.

Her voice is full of
Laughter; twinkling bells;
To haunt, to tease and delight.

A red, red, rosy mouth
With two dimples deep,
And teeth all pearly white.

She has me writing rhythmic junk;
Meanwhile she makes eyes
At all the guys in sight.

W. MICHAELSON.

SPORTS ASSOCIATION OF N. Y. CITY

Just three months ago a number of Ukrainian youth clubs of New York City met to discuss the possibility of a Ukrainian "Sokol." The idea was to achieve a central unit among the various youth clubs, from which point athletic activity among the members might be encouraged and competitions arranged. As a result, the Ukrainian Sports Association of New York City was formed.

At present the Association fosters tennis—mainly among the girls. It has managed to get a large group to play at the Plaza Tennis Courts in Long Island City each Thursday night. This group is constantly growing and boys as well as girls are welcome to play.

Another sport encouraged by this Association, is horse-back riding. We've managed to get a group of people out every Friday night. Arrangements are made with a well-known stable at Hillside, L. I. to provide horses for night rides at a nominal rate. Beginners are not encouraged to try these rides as they usually last from two to three hours with about an hour's rest. If enough beginners, who really want to learn to ride, can be found, parties can be made up for riding at a more convenient stable, sometime during the day and for a shorter period.

At the moment, our main concern is finance. We would like, eventually to pay for all this sporting activity from the Association treasury, using the funds to put on shows and tournaments. At present, however, participants pay their own way, while the Association provides the information and arranges as best it can to get good rates and parties.

The U. S. A. will also act as a central clearing house in providing information regarding dates of sporting or social events of Ukrainian clubs in New York City.

If you or any of your friends are interested in Sports such as tennis, horseback riding, baseball, softball, handball, basketball, bowling, ping-pong, swimming, etc., we wish you would get in touch with the Association at 334 East 14th Street (Mr. W. Bacad) c/o St. Vladimir's Ukrainian Club, New York City.

MARIE KRYWEN, Sec'y

UNAYC 1 3 0 1 0—5 6 1

CARTHAGE 0 0 0 0 1—1 4 1

Baginsky and Ptashynsky;
Patterson and Brennan.

UNAYC 1 0 0 0 2 1 0 0—4 8 3

RHAWNHRUST

0 0 0 0 0 0 0 0—0 4 3

Rudenko and Ptashynsky,
J. Slobogin; Moore & Brown.

DIETRIC SLOBOGIN.

All persons desiring information regarding the U.N.A. should write to Theodore Lutwiniak, c/o Ukrainian National Association, P. O. Box 76, Jersey City, N. J. Contributions are welcome at all times and should be sent to the Ukrainian Weekly.

CONTRIBUTIONS FOR UKRAINIAN EXHIBIT

All contributions for the Ukrainian Exhibit at the New York World's Fair in 1939 should be sent to Nicholas Murashko, Treasurer, Ukrainian-American Exposition Association, P. O. Box 1014, Church Street Annex, New York City.

BRIDGEPORT TAKES EASTERN PENNA. SOFTBALL TOURNEY

Bridgeport Ukrainians won the Eastern Pennsylvania Ukrainian softball championship when they won both their games in a round-robin tourney in Philadelphia on August 14, in which Bethlehem, Phoenixville and Frankford were the other contestants.

In the opening games, Bridgeport shut out Frankford, 6 to 0, while on an adjacent field Phoenixville came from behind to nose out Bethlehem in the 11th, 6 to 5.

In the final round, Bridgeport turned back Phoenixville, 6 to 2, while Bethlehem handed Frankford its second blanking, 5 to 0.

As a result of this tourney, in which there was plenty of excitement and spirited playing, Bridgeport qualified for the Eastern finals, while Bethlehem won the right to play in the opening round against Baltimore or a New York Metropolitan Area representative in Philadelphia's League Island Park on Sunday, August 21st.

The winner of the Eastern finals will be eligible to go to Pittsburgh over the Labor Day weekend to meet the Western representative for the national championship. The tourney is sponsored by the Ukrainian Youth's League of North America. A trophy will be presented the winner.

The "Philadelphia Inquirer" of August 15 carried a 14-inch long column account of the tourney, including boxscores of each game plus the NYC-Phila U.N.A. baseball league game. The "Record" also reported on the tourney. All out for the finals! There is no admission charge.

AL YAREMKO

UYL-NA Softball Director

PAGING MR. . .

He has curly brown hair,
A cute little nose,
His face is quite fair,
Cheeks—red as a rose.

His eyes are dark brown,
They sparkle and tease;
Yet, at times, seem to frown
As when he's ill at ease.

A charming personality
Coupled with rare wit,
Enhances his company
And makes him a 'hit.'

He's always jolly
And full of life;
Often his philosophy
Helps friends avert strife.

Very glib is his tongue
Exceptionally keen his mind;
Tho he's still young
His puns are well-timed.

He loves to write poems—
Especially about girls;
To him all are gems
Why, it just makes me 'birl.'

He has two manly arms
Which if he dared,
Might enfold my charms
To show me he cared . . .

I've extolled his glory
But despite it all,
I fear my poetry
Won't make him fall (for me).

I'm doing my 'darndest'
To reveal how I feel,
No, this isn't a jest
It's an S.O.S. appeal.

Thus, I summon his aid,
Gee, I hope not in vain,
I am a meek maid
He alone can soothe my pain.

I pray that Fate
Doesn't play any tricks,
Cause if I don't get a date (after this)
There'll be a broken heart to fix.

ANONYMOUS.

SPECIAL TRAIN FROM N. Y. TO CONVENTION.

The Ukrainian Youth Chorus of N.Y. & N.J. will travel as a group by Penn R.R. to the UYL-NA convention. The group fare is \$13.20 round trip. Any convention-bound Ukrainian is welcome to join the party. Train leaves N.Y. City Friday, Sept. 2, 9:35 P.M.—Daylight Saving Times, and arrives in Pittsburgh Saturday morning at 6:17 Daylight Sav. T. Return on any train within 10 days. Write or telephone S. Shumeyko, chairman of chorus, P.O. 346, Jersey City, N. J.

UYL-NA PROGRAM (Concluded from p. 1)

presented. What do you wish will be largely determinative of what can be done.

Old Business which has not been dwelt upon in the Key Addresses and discussions will then follow.

New Business will bring up a—among other things the pressing need for a definite League symbol. Such a symbol has been lacking in the past. The time has now come when you should be ready to decide what sort of a sign, symbol or design should represent the League. Be ready with definite suggestions on this proposal.

Elections, and Resolutions will mark the closing of the Sessions.

On Sunday morning the sessions will be begun a little later than usual, at approximately 10:15. Requests have and will be made to the Ukrainian churches in Pittsburgh to hold an early Mass for the delegates and guests if there is no such early Mass all ready planned. It is necessary that this session be held because of the many important topics to be discussed and the cutting out of an afternoon session on Sunday because of the Music Festival.

Speeches will be as short as the topic permits. The time for talks will range from ten minutes to approximately twenty five minutes. Discussion will follow each talk. Guests, as usual, will be allowed full participation in the discussion. There will be no closed sessions.

The Social Program will be marked by an Informal Dance Saturday evening, Banquet and Formal Dance Sunday Evening and Soft Ball on Monday.

The Music Festival will be held on Sunday afternoon. There will be a short broadcast over NBC network at 6:15 p. m. Monday, according to present plans.

A note to all youth: The talks at the banquet will be limited to greetings not to exceed five minutes. All speakers beware and all youth be glad.

Executive Board UYL-NA.

CONFISCATION OF UKRAINIAN CHURCHES

(Concluded from p. 3)

men arrived at the village, and arrested many of those who had prevented the re-consecration of the spot where the church had stood.

From the same source comes the following report, which is all too typical:

"Fr. Radyvonyk of Mohylnytsia, Kholm district, was awakened at 2 a. m. by the police, taken to several station houses, and finally to the starosta (district governor) who ordered him not to return to his parish. Similar action was taken against other priests. Frs. Woiwovich, Saliamon, and others were told by the starosta Marek of Hrubeshiv to change to the Latin Rite, and were promised positions, or 500 zlots. a month if they brought with them their parishioners."

It should be noted that the proselytizing campaign is directed not only against the Orthodox, but the Greek Catholic Ukrainians, in violation of the Concordat between Rome and Poland of 1935 which expressly forbids change from "Uniate" to Latin Rite without special permission from the Holy See. The methods employed include promise or refusal or work to the unemployed; granting or withholding of permits to buy land, in fact, general removal of disabilities, and improvement of status, on notification of change of Rite with the district authorities.