

UKRAINIAN WEEKLY

Supplement to the SVOBODA, Ukrainian Daily

No. 35

JERSEY CITY, N. J., SATURDAY, SEPTEMBER 3, 1938

VOL. VI

CALENDAR FOR LABOR DAY WEEKEND

Labor Day may aptly be called Ukrainian Day this year, judging by the number of Ukrainian-American events to be held during this weekend.

Pittsburgh will be the scene of the Sixth Ukrainian Youth's Congress of America, which will take place under the auspices of the Ukrainian Youth's League of North America in Hotel Pitt, today, tomorrow, and Sunday.

Pittsburgh will also be the scene of the Sixth Convention of the Ukrainian Professionalist Association, to be held during the same time as (but not in conflict with) the youth's congress and at the same hotel.

New York City will witness a Manifestation for Ukraine's Independence, which will be held Sunday evening, beginning at 7:45, in the Hippodrome. Among the speakers scheduled to appear here are General Victor Kurmanovich, Colonel Roman Sushko, and Mr. Yaroslav Baranovsky, all recently arrived from Europe.

Stamford, Conn., will be the scene during the three days of this weekend of the Eucharistic Congress of Ukrainian Catholics, and it will be held at the Ukrainian Catholic High School. The United Ukrainian Folk Chorus of the New York Metropolitan Area will sing during the ceremonies.

Newark will be host to the Second Congress of Ukrainian Nationalists of America and the Eight Convention of the Organization for Ukraine's Liberation, both of which will take place in Hotel Douglas during the three days.

New Britain, Conn., will welcome the 7th Annual Youth Convention, to be held during the three days under the auspices of League of Ukrainian Clubs of America in Hotel Stanley.

In addition to the above events, there will be many local in character, such as the First U.N.A. Day in Detroit, tomorrow, at the Broadway Park.

N. Y. BRANCHES HOLD U.N.A. RALLY

Over one thousand five hundred persons attended a rally of Ukrainian National Association members held last Sunday in Ulmer Park, Brooklyn, under the auspices of the New York branches of the Association.

One of the features of the rally was a parade within the park by the U.N.A. members present.

Talks on the benefits of the U. N. A. were given by Nicholas Muraszko, Dmytro Halychyn, Roman Slobodian, supreme president, recording secretary and financial secretary-treasurer of the U.N.A. respectively; Michael Piznak, attorney; Elias Huzar, U.N.A. advisor; and George Koval, manager of the N.Y.U.N.A. Baseball Association. Volodimir Dushnyk spoke in behalf of the Ukrainian Manifestation on Labor Day in New York City. The speakers were introduced by Eugene Lachowitch, chairman of the committee in charge of the rally, who also spoke.

The talks were interspersed by the singing of the choir of the Ukrainian Catholic Church in New York City, under the direction of Theodore Onufryk.

DEVELOP OUR CHORAL SINGING

With the opening of the autumnal season of activities, choral singing will once more come into its own. Though some choruses have been rehearsing steadily during the hot summer months in preparation for some Labor Day weekend event, such as the Music Festival at the UYLANA Congress in Pittsburgh tomorrow, the majority of them have either suspended rehearsals or held them perfunctorily. Now that cooler weather is in the offing, and with it "Listopadove Svyato" and other national holidays, for which the choruses have to prepare, the rehearsals will get into full swing again.

Of all forms of Ukrainian-American cultural activity, there is no doubt but that in the long run these rehearsals will be about the best attended, which fact of itself strongly attests to the popularity of Ukrainian choral music among us.

This popularity, it should be borne in mind, is well founded. For one thing, Ukrainian choral work is truly an enjoyable experience. Were it not, most singers would not remain active members of their group as long as they do, oftentimes from childhood to late age. Secondly, songs constitute one of the most colorful features of our Ukrainian cultural heritage. Then too, their image evoking power is unusually strong. When their meaning has been ably explained, singing and hearing them somehow evokes in one's imagination vivid and inspiring pictures — of the land of our ancestors, of its wide open steppe and picturesque villages, and of its heroic and turbulent past. Furthermore, our songs have won the high admiration of every country where they have been heard. America, especially, has been charmed by them, as witness the high praise accorded it by discriminating music critics and lovers. All in all, there is very good reason for the widespread popularity of Ukrainian songs, especially when they are interpreted by a chorus.

Their popularity, however, should not blind us to the fact that further development of them is necessary, otherwise they are likely to lose all the ground they have gained. Here in America this development can proceed to considerable lengths, for there is nothing to hinder it. We have the music, the choruses, and the directors. It all depends how ably we take advantage of the situation.

Especially encouraging in this respect is the great improvement in our choral singing over that of, let us say, twenty years ago. Not only is the available music of a finer and truer Ukrainian type, but the choruses themselves are superior, being composed mostly of the younger element which has learned music fundamentals in the public and higher schools. Their directors, though for the most part lacking a formal music training, have partly made up this deficiency in some cases by placing themselves under the influence of such men as Prof. Alexander Koshez or Michael Hayvoronsky. Under the guidance of these and others of our leading musicians, Ukrainian choral music has advanced considerably since the war.

At present there is a crying need for young directors. Those of the older generation have done their work, and, considering everything, it was a fine piece of work. Nevertheless, some of them are beginning to give way before the march of time, which means that they will soon have to be replaced. For this reason the younger generation should begin producing their successors, especially those who are talented and who have had a thorough music education. Already several of such young directors have already made their debut, and they are giving a good account of themselves. As gradually they gain more experience, and, with the help of our outstanding musicians, they learn more about Ukrainian music, there is no doubt but that they will win new laurels for the Ukrainian song.

And if, perchance, there be found among them one with talent akin to genius, then our song and we shall be very fortunate indeed.

U.N.A. ASSETS PASS FIVE MILLION DOLLAR MARK

The monthly financial report of the Ukrainian National Association for August, 1938 shows that the assets of the Association have passed the 5-million dollar mark.

BASKETBALL NEXT

With the baseball season almost at an end, the Ukrainian National Association has taken the necessary measures to carry its sport activity into basketball. A U.N.A. Basketball League will be formed when registrations are received from four or more teams that are within a traveling radius. Branches will be given financial assistance to equip their teams. In return, the teams assume the obligation to play the scheduled games in the U.N.A. Basketball League.

The practice of signing up players who are not members of the U.N.A. will be discontinued. Henceforth only members will participate in any sport that is sponsored by the U.N.A.

Girls' Teams will be encouraged. The same requirements will apply as in case of boys' teams in order to obtain financial assistance from U.N.A. A girls' basketball league will be formed when at least four teams have been organized.

Registration closes September 30th. Apply now for registration blanks to:

G. HERMAN
UNA Athletic Director
261 Madison Street
Wilkes-Barre, Pa.

CHIEF SOVIET ADMIRALS AND NAVAL EXPERTS SHOT

Another in the long series of purges has recently swept the Soviet Union. This time its chief victims are admirals and naval experts, all of whom were executed, according to a New York Times dispatch last Wednesday from Riga, Latvia.

Among those shot were Admiral Vladimir R. Orloff, a former commander-in-chief of the Red navy, who represented the Soviet Union at the British coronation in May, 1937; Admiral A. N. Sivkoff, commander of the Baltic fleet, and Admiral Ludry, head of the Soviet naval academy.

Others who have recently disappeared and who it is believed have suffered similar fate are:

Admiral Ivanoff, who commanded the visiting warship Marat at the coronation review; Admiral M. V. Victoroff, who succeeded Admiral Orloff as commander-in-chief of the Red Navy; Admiral Muklevitch, in charge of naval construction; Admiral Kozhanoff, commander of Black Sea fleet; Admiral Kireyeff, commander of the Pacific fleet; Admiral Dishenoff, commander of the Northern fleet; Admiral Kadatsky, commander of the Far Eastern Amur flotilla; Professors Zherve and Petroff of the Naval Academy at Leningrad, and many others.

The result of this "purge" is that the Red navy today has not one single officer left who occupied a high post last year.

The Story of Volodimir the Great

(Continued)

The War For Crimea

ALTHOUGH, as told last week, King Volodimir sent Emperor Basil of Byzantium a force six thousand strong to quell the uprising of the rebel Barda Phocas, yet upon his victory Basil refused to keep his promise to give his sister, Princess Anna, in marriage to Volodimir.

Enraged by this perfidy, Volodimir mobilized his army and invaded Crimea. This was a severe blow to Byzantium, for Crimea was its trading station with all of Eastern Europe. Some of its colonies here had been founded as early as 700 B. C. Establishing trade relations with their "barbarian" neighbors, these colonies imported grains, furs, fish, and in return exported textiles, wine, oil, and objects of luxury. Especially profitable was the trade in wine and luxuries.

After a long siege, Volodimir stormed the capital of Crimea, Kherson, situated on the roadstead of Sevastopol, and captured it. Emperor Basil immediately made haste to keep his promise. He demanded, however, that in return Volodimir become baptized. Volodimir agreed.

Princess Anna at first did not want to leave her native country and go to Ukraine. "I shall be going into slavery," she pleaded.

But her brothers urged her to go, saying, "Can't you see how much harm Rus-Ukraine has done to our country. Go, therefore, and save Greece from another war. Perhaps you will be God's instrument in Christianizing the Ukrainian lands." At length she agreed, and bidding a tearful farewell to her dear ones, she embarked upon a ship that carried her to Crimea. There, in Kherson, she married Volodimir, who promptly evacuated Crimea and returned to his own native land.

Beginnings of Christianity in Ukraine

Christianity began to flourish on the shores of the Black Sea very early. The Ancient Chronicles tell a legend of how the Apostle St. Andrew preached Christianity along the Dnieper River. Coming to the place where later Kiev was to stand, he pointed to the hills and said, "Do you see those hills? A great city shall arise there some day, with many churches." This legend has no historical basis, nevertheless it is quite safe to assume that Christianity appeared in the thriving Greek colonies along the Black Sea coast as early as the first century A. D. Crimea had its traditions about the martyrdom of St. Clementius, an early Pope of Rome, while other Black Sea cities had their different mar-

tyrs who had lived during the first century.

It was not until somewhat later that Christianity began to penetrate the interior of East Europe. Many of the Goths, for example, who had invaded Ukraine beginning with the second century, had become Christians. There were also many Christians in the Khazar state, which had arisen from a Mongol horde that had appeared in Ukraine about 700 A. D., and established a large kingdom extending from the Caucasus to the Dnieper. During the two centuries of its existence, this state was of considerable service to the Ukrainian lands, in that it served as a bulwark between Europe and Asia against wild Asiatic hordes. It declined in power at the close of the ninth century, and finally in the 10th century it was shattered by the Ukrainian prince Sviatoslav.

Another people who helped to bring Christianity into ancient Ukraine were the Varangians, those famous warriors of the Norselands whom the Ukrainian rulers employed as mercenary troops. Although most of them were pagans, yet some of them became Christians.

The First Definite Reports

The first definite reports, however, of the introduction of Christianity into Ukraine, appear during the early part of the ninth century. They indicate that by that time Christianity was no stranger in the country, and that even some of its rulers had already ac-

cepted it. Sometimes it so happened that following a war with Byzantium, one of these rulers would be converted. Such perhaps was the case of Askold, who together with Dir, another Varangian, had settled in Kiev; soon the two became masters of it and of the Polyane, forbears of the Ukrainians. In a peace treaty between Prince Ihor (?-945) and the Greeks, concluded in 940, there is a definite mention of the presence of Christians in Ukraine; they even had their church in Kiev, that of St. Elias, which is the first historically recorded church in Ukraine. Finally, Queen Olga (Regent—945-964) was strongly Christian. She had a priest in her retinue, who was her spiritual advisor, and who also acted as her secretary in negotiations concerning ecclesiastical matters. She even sent envoys to Emperor Otto I of Germany, asking him to send a bishop and priests to her country. In response to her request, a bishop was nominated for Ukraine, but he died prior to his departure for it. So another candidate was sent in his place, Adalbert of Trier, who actually went to Kiev, but who soon returned home on account of the cold reception he met there, for at that time the pagan party was very much in power in Kiev.

And thus, as we can see, prior official introduction into Ukraine by Volodimir the Great in 988, Christianity was already in existence there a full century.

How A Ukrainian Wedding Cake Is Baked

Usually a day or two before the wedding day, the home of the bride's parents is the scene of the preparation and baking of the *korovay*, the probable prototype of the modern wedding cake. It is an indispensable feature of a Ukrainian wedding and has a deep ritualistic character attached to it, based upon the ancient sacrifices made to the gods to bring good fortune upon the wedding.

The kneading and the baking of the *korovay* is done by an odd number, usually seven, of young married women—*korovaynitsi*. No widows or wives whose husbands are away from home during that period are allowed to serve in this capacity.

Grinding of the flour

There is a custom in certain sections of Ukraine of having the flour for the *korovay* ground at home. This is usually done by a group of young unmarried people of both sexes, to the accompaniment of songs asking the moon to shine as brightly as the sun or the grain to transform itself into flour and then into *korovay* as rapidly as it grew in the fields, etc. But all this is merely ritualistic. Very rarely is this home-made flour actually used in the making of the *korovay*.

The flour that is used is of a high grade and is purchased. The mother of the bride furnishes the bulk of it, while each *korovaynitsa* brings some too, besides the eggs, butter, sugar, and everything else that is needed.

The kneading

Before preparing the dough for the *korovay*, the young women don small perewinkel wreaths upon their heads and wash their hands. Then they turn to the *starosta* (matchmaker) and ask for his blessing, which he bestows upon them. Flour and water are then mixed in a trough. Sometimes even a little brandy is added too, "so that the *korovay* will be happy." After kneading this for awhile, the dough is transferred into a regular kneading trough, which is placed in the center of the room. Then the kneading begins in earnest. All outsiders are

asked to leave the room during this process. Kneading, the young women sing special ritualistic songs, beginning with a plea to God and Virgin Mary to aid them in their work. Other songs explain how the materials that go into the making of the *korovay* were obtained: that the water used was taken from the Danube whose sources lie in seven wells, that the seven bagfuls of grain that is being used was grown in seven wheatfields, and ground into flour in seven mills, that it was stored for seven years, that seven "kip" (shocks) of eggs are being used, eggs that were laid by seven white young hens, that the salt used was taken from seven wagons, while the butter was taken from seven churns. Seven, apparently, seems to be a very lucky number indeed. Another song invites the Saviour to come down and help:

Ходи, Спасе, до нас,
А в нас усе гаразд:
Хороший коровайнички
Коровай бгають
Та сиром поливають.
З середини сиром, маслом,
Около — добрим щастям.

In still another song the wind is warned not to blow against the side of the house nearest which the *korovay* is being prepared, for: Сам Бог коровай мисе,
Пречистая світе,
Янголи да воду носять,
Микола на помоч просять;
Просили, просили, да й не упросили,
Лак вони сами замісили.

Giving it form

When the dough has been finally well kneaded, the kneading trough cover is placed bottom side up on top of the trough. Two small clusters of straw are placed in form of a cross on it, and then flour is sprinkled over it all. When that has been done a layer of dough is placed on top of the trough cover. It is known as the *korzh*, being also known as the *pidoshva* (sole) or the *korovay*. On top of this bottom layer (which is reserved at the wedding for the musicians) seven other layers of dough are placed.

The decorating

Now comes the adornment and decorating of the *korovay*. The

father of the bride takes a handful of small change and places it into a hollow fashioned in the top center of the *korovay*. Her mother then places a towel over the *korovay* and using her elbow makes a series of hollows on top of it. After taking the towel off she places into these hollows animal cracker-like figures made of dough, representing the sun, moon, doves, animals, and the like. The sides are likewise decorated. A circular band of dough is then placed around the top (here the song likens this band of dough to a golden belt or a hoop of gold). When all this has been completed a cone-shaped figure, also made of dough and known as the *shyshka*, is mounted on the top of the *korovay*, in the center. It is decorated and colored red. Finally, five candles are placed evenly along the top with one of them being mounted upon the *shyshka*.

The baking

Now the *korovay* is all ready for baking. The *korovaynitsi* ask some young man, preferably one who has curly hair—for that is who supposed to bring good luck, to clean out the oven for them. The *korovay* is then placed on a baker's peel and placed within the oven. When that has been done the next step is to place alongside of the *korovay* a number of variously shaped loaves of bread, some large, some small, all having a significance of their own. The small loaves are supposed to represent "the stars surrounding the sun." There is another loaf that is baked in form of a ring (*deveyn*). The bride is supposed to look through this ring-shaped bread after she gets married, for good luck. Another loaf is made in form of a harrow (*borona*) or a young bull. The ring-shaped bread is baked in the home of the bride's parents while the latter two are baked in the home of the bridegroom's parents. There is still another loaf of bread (*lezheyn*) which the young couple are supposed to eat on the morning following their wedding.

When the *korovay* and the shaped loaves of bread have been placed in the oven, to the accompaniment of songs, the young men present immediately attempt to wrest out of the *korovaynitsi* the baker's peel the latter were using. If they succeed in gaining the

trophy, they play, dance and sing with it around the room, but if they fail then the *korovaynitsi* make merry with it.

When the merriment comes to an end those present drive out the curly-headed young man who cleaned out the oven. His luck is no longer needed. Hands are washed and the water used for that purposes is poured out on the wheat threshing ground outside. Then as many as possible seize hold of the kneading trough and raise it high three times, striking on the third time the cross beam on the ceiling, kiss it, and then carry it around the room, singing and dancing. Finally, the kneading trough is placed on the ground again, and amidst laughter and joking all take turn in gnawing its edges.

Taking it out of the oven

All this time the *korovay* has been steadily baking within the oven. When the time has come to take it out, all unite in singing:

Де ти ковалі живуть,
Що золоті сокири кують;
Ковалю-коваленьку,
Скуй мені сокироньку;
Будемо піч рубати,
Коровай добувати.

For the *korovay* has grown to such proportions that it is difficult to get it out of the oven.

When it has been taken out, another song is sung, in which the moon is the bridegroom and the star his bride:

Леж ти був,
Що ти чував,
Святий кровая?
— Бував же я,
Чував же я
Місяця з зорюю —

(Чуб. № 584).

Then follow songs extolling the *korovay*.

Finally the baked *korovay* is placed on the kneading trough cover, which is covered with two towels laid in form of a cross, and the bride takes it on her head and carries into the *komora*—pantry room.

Now it's all ready for the wedding.

Abu Kassim's Slippers

By IVAN FRANKO

Translated by Waldimir Semenyina

(1)

I

In Bagdad, that great old city,
Years ago when yet the pretty
Caliphs held sway over life,
Lived a man who, like old Harry,
Was so tight he would not marry
So as not to feed a wife.

Although rich he would not revel
And was dirty as the devil,
Walking around like a tramp,
Muddy shirt of heavy pattern
Ready to fall should he fatten
And the pants of sieve-like stamp.

His bald head, instead of turban,
He wrapped with a dirty ribbon,
Torn, greased, and quite colorless;
Coat, — a sack-made proposition,
Belt, — tree-bark composition,
Thorns for pins, — just one great
mess,

Abu Kassim, merchant, dealer,
So was called this money peeler,
Traded with sweet perfumes, scents,
And when he walked through the
city
Mobs would follow him with pity
Like they followed once the saints.

But what drew the most attention
To this miser, I must mention,
Were his antique shoes, so rare.
They were shoes! I don't mean
Nanny!
Must have served the devil's
granny
At her wedding or some fair!

Where he got those diver's sinkers,
Long he wore them?—different
thinkers
In their search were moved to
tears.
Only cobblers of the city
Could have sworn that that oddity
They had patched for some ten
years.

All the patches without knowing!
All the leather! All the sewing
Cobblers' hanc's did,—without
length!
Dozen soles they must have padded!
And the patches they had added
With which to increase the
strength!

And the top of last hard layer
He had charmed, like some sooth-
sayer,
With some nails as last resort.
And what nails! Ones, shaming
bunions
Or the heads of early onions,
From a blacksmith he had bought.

And the heels, with their graces,
Left the widest horse shoe traces
When they stepped upon soft earth
While the vamps, although sewn
double,
Were so patched that without
trouble
They resembled some tree's girth.

Noah's Ark, I am quite certain,
Could not present such a curtain
As did Kassim's boots command.
They resembled fresh cut timber
And to wear them and be limber,—
—Just imagine bags of sand!

That's why all the population
Used to watch, with admiration,
Kassim's efforts to walk straight;
How the beggar puffed, perspired,
Dragged his feet, yet never tired—
As if handcuffed to this fate.

These poor slippers, so well noted,
Were, by people, so oft quoted
They became proverbs in time:
If one faced some heavy weather:
"Kassim's slippers were no better,
I can't do it for a crime!"

Listen then how, in derision,
Mother Fate, to clear his vision,
Started to pick on his soul,
Till for all his vulgar meanness,
His bad habits and uncleanness
He had paid his duly toll.

II

One day Abu Kassim bartered
The market where he cluttered
Dragging the shoes with the feet.
Market with him had a purpose:
To sell here and there to purchase.
Thus he wandered through the
street.

All at once the people, humming,
Ran to, where from came a drum-
ming,
Where the herald of the court
Standing on a tub was drilling:
"... Who has money and is willing
Let him come to said resort!

"Listen, people. At that store,
Bargains you will see galore.
Yon trades merchant Ben Omar...
And to wipe out his indebtedness
The court auctions his great
vastness
Of sweet scents from near and
far."

Moslems listen to this riling;
Some feel sorry some are smiling,
But no one shows eagerness.
"Perfume! that belongs to women!
Feeding the flesh which is human
Shows our earthly meagerness!"

Only Kassim, poor old beggar,
Hearing this began to stagger,
Building castles in the air.
"Perfumes! Perfumes at a sale!
Selling for shake of dog's tail!
I hope they wait for me there!"

Breathing hard and making faces,
As if running in some races,
He is tumbling all along
Shoving others, mumbling curses,
Dragging his shoes like gold
purses,
As if chased by some mad throng.

Having reached his destination,
And without procrastination,
He inquires for the price.
Then Ben Omar, wrapped with
torment,
Begs our Kassim for a moment,
Just for some of his advice.

"Abu Kassim, my dear brother,
I don't want to be your bother,
But you see, my household looks
As it was in some collision...
May God take away my vision
If I ever thought of crooks.

"You know well my honest dealing
But, you see, a friend begged,
kneeling,
So I vouched for him, with zest.
Now I'm stranded and in trouble
Since the scoundrel crossed me
double,
Disappearing like a mist.

"Abu Kassim, my dear brother,
Just this once be like a father!
Let me hear you... won't you tell
That you'll pay this one indebtedness!
Please have mercy or sure mad-
ness
Will enfold me in the cell.

"If alone I would not bother
But my children and their mother!
You know auctions. Oh, what
shame!
Our dear lives which we did cherish
Seem to end and we must perish.
Either way the end's the same."

But to budge the miser's feelings
Would require some onion peel-
ings;
So displaying his great haste
He retorted, "My dear fellow,
I should save you from the gal-
lows?!
I should throw my cents to waste!"

And so, leaving Omar standing,
Kassim hurried where the handling
Of the auctioneers began;
Where they brought a large con-
tainer
Of rose perfume, of which finer
One could not find in the land.

Made by well known Shiraz masters
It was worth some ten piasters
But not one would start a bid,
So our Kassim, with some whin-
ing,
Fought the vessel, his eyes shining,
Feeling happy as a kid.

III

Having gained such earthly
treasure
And forgetting his friend's
measure
Abu Kassim shone with zest.
To display his new gained glory
He had placed the vase, with
worry,
On the window sill to rest.

Then he started meditating —
How should he be celebrating
This event in his life's path.
Give to church or buy a middy?
No, I must be getting giddy!
I know what! I'll take a bath!"

So he locked the house in order,
Tucked the key in girdle's border
And departed for his goal.
Here, when asked to pay admission,
He spat, mumbling in derision,
As if he had bit'n his soul.

In the bath house help's observant:
O'er his boots sweats one quick
servant,
Second's peeling off his coat,
This one rubs his lower members
And the next upon him clambers
Till his backbone cracked a note.

While the servants hustle, tussle,
With the skinflint's every muscle,
Scrubbing, rubbing with some
paste
Someone strolled up to the miser,
Some friend—Kassim, none the
wiser,
Took him to be such, in haste.

Having greeted one another
They conversed of daily pother.
Then the friend began to smile:
"Abu Kassim, my dear fellow
Don't you think the time is mellow
To replace your boots a while?"

"Look at those unearthly plodders!
In Bagdad they have no brothers;
They resemble fresh cut logs!
You're a man that can afford it;
Get some pumps; throw out these
- sordid,
Heavy, and feet raking cogs!"

"True, my comrade," Kassim ponder-
ed,
"I, myself, have often wondered,
What is best to do with them.
But you know the human feeling!
When I see them my heart's
peeling,
For to me they are a gem.

"That's because we live together!
Glancing at them, why, they,
rather,
Still look good from tip to lid!
Why, then, cast them now asunder
And buy new ones? Such a blunder,
Such a folly God forbid!"

While our Kassim was so talking,
Through the entrance, slowly
walking,
Came a law upholding judge,
All the servants rushed—the
leeches—
To divest him of his breeches...
"I will wash! Let me massage!"

Abu Kassim flushed with anger,
Feeling like a blighted hanger
That's been cheated of his prey.
Then he went to end his mission
While his friend smiled with
decision —
What he thought is hard to say.

If his bathing tasted sweetly
Or if he got washed completely
We'll forget without a doubt,
But the judge, it is quite certain,
Swore at servants 'hind the curtain
When our Kassim staggered out.

He was putting on his clothing
When his eyes popped out, on
noting
That of boots there was no trace.
That a pair of satin slippers,
As if just come from the shippers,
Had been shifted in their place.

Kassim then began to cackle,
"Foxy friend! The dear old gracle!
Scolded me, it seemed, for nought
And while I was washing, bathing,
Took my slippers, which were
fading,
And these pumps for me had
bought."

Such was his imagination,
So without consideration,
Placing faith upon his guess,
Wrapped his feet with same old
tatters,
Donned his new predestined fetters,
And walked out in state of bliss.

But although he's slowly moving
Fortune's rival is pursuing,
Slow but certain with its crawl!
Having mentioned every devil,
From the bath, where he did revel,
Came the judge, as red as beet.

They were putting on his clothing
When his eyes popped out, on
noting
That of pumps there was no trace!
"Stead of slippers, for a cheer,
Two large boots, like kegs of beer,
Had been shifted in their place.

Now the judge was one strict
fellow
So he started in to bellow,
"Who has stolen my new pumps?!"
Who, the devil take his ration
And deprive him of salvation,
Has replaced them with these
stumps?!"

In the building tumult, fear!
Whispers sail ear to ear!
Then in unison all cry out,
"Now we know their rightful
owner!
Why, it's Kassim, that rich pawner,
That's the culprit—the big lout!"

Two attendants, tall and hale,
Right away took up the trail.
To our Kassim nothing bode
All the trouble that was brewing!
He was happy and was cooing
To his pumps, along the road.

Then the thoughts of Bagdad's
jester
Were checked short by, "Mister!
Mister!
Hey there, Mister, stop a while!"
Turning, Kassim starting gawking
At the knave who was now walk-
ing,
Coming up in friendly style.

"Allah bless you, our dear neigh-
bor!
To locate you was some labor!...
And the lord would have you lend
Your attention to his prayer...
Some rich merchant or soothsayer
Cause the two of us he sent."

Abu Kassim, far from ready
For such luck, felt bit unsteady,
As he ran with thoughts of gain.
He walked in, all expectation,
When the judge cried out, "Damna-
tion!"
So it's you, you thieving swain!

"Why, you pilferer unsightly!
Hey, attendants, tie him tightly
And remove him to the cell!
First relieve him of my slippers,
Then, hang both these pedal n-p-
pers
'Round his neck, and tie them well!"

This time Kassim got a cleaning,
Which deprived him of his feeling.
He, it seems, had only joked,
But his beggings and excuses
Only brought some new abuses
From the judge who had him
yoked.

To avoid some more disasters,
He drew out his five piasters,
Which he handed with a grudge.
That's the cleansing Kassim netted
At the bath house, where he
sweated,
And at which he met the judge.

(To be continued)

League of Ukrainian Clubs of Amer-
ica — 7th ANNUAL YOUTH CON-
VENTION, Hotel Stanley, New Bri-
tain, Conn. TODAY, TOMORROW,
MONDAY. Tonight—Watermelon Ball
at Three Caps. Sunday—Outing—
Sports—Broadcast. Monday—Banquet
and Dance. Interesting Sessions—
Speakers. ALL YOUTH WELCOME.

NEW YORK CITY.

American Ukrainian "Lodge" AN-
NUAL BALL will be held at Webster
Hall (air-cooled ballroom), 119 E.
11th St., SATURDAY Evening, SEP-
TEMBER 10th, 1938, featuring "Tony
and Jerry" Harvest Moon "Lindy
Hop" Preliminary Winners, Al Walla
and the Continental Orchestra, Johnny
King and the Cavaliers Orchestra,
Old Fashioned Polka Contest, Con-
tinuous Dancing, 9 P. M., to 3 A. M.
Dress Optional. Subscription includ-
ing tax, 75¢. Prize to club most
represented. 205,10

• Youth and U. N. A. •

BRANCH 180 of the Ukrainian National Association, located at Akron, Ohio, defeated the Firestone Park Church of Christ team in the final game of the three-game play-off for the Church Softball League Championship, according to a communication submitted by Miss Genevieve Zepko.

The score of the deciding game was 6 to 5 in favor of the U.N.A. team. The boys played inspiring ball... Dudra's home run, Young's brilliant pitching and Monchak's timely hits being the main factors in the victory. This was pitcher Young's second win in two days. This win entitled the U.N.A. team to participate in the play-offs for the City Championship, and we hope to have some news concerning this in a future column.

Michael Huryn, treasurer of the Akron youth branch, is the playing manager of the team and his guidance has been instrumental in the team's successes.

The score by innings:

Akron U.N.A.:	030 020 1-6
C. of C.:	000 302 0-5

At the last yearly meeting of U.N.A. Supreme Officers a discussion concerning youth branches took place and it is interesting to note that much time was spent on this subject. It was decided, among other things, that officers of youth branches may insert advertisements in English in the Ukrainian Weekly free of charge. The advertisements are to be about monthly meetings of U.N.A. youth branches and are to consist of the following: name and branch number of the club; time date and place of meeting; purpose of meeting. Signatures of officers are also requested and the notice should be sent to the U.N.A. Inasmuch as the Ukrainian Weekly is published on Fridays (though dated Saturday), announcements of meetings should reach the U.N.A. ten days in advance of the meeting date.

All youth branches are urged to take advantage of this free service immediately. Announcements in the Ukrainian Weekly are readily seen by the readers, therefore it would benefit the youth branches to insert ads pertaining to meetings.

This column is devoted to activities of youth branches of the U. N. A. and material pertaining to all social functions is desirable at all times. We therefore urge the officers of U.N.A. youth branches to send us information for publication regularly. Accounts concerning picnics, ball games, dances, plays—in fact, anything... should be submitted for publication. The readers, the younger members of the U. N. A. and other youth branches desire to know what your club is doing in the way of sports, social activities and the like. Why not write and let them in on it? Send in anything of the slightest interest and we will be glad to make use of it.

The U.N.A., realizing that not all of readers of the Ukrainian Weekly are members of the organization itself, hereby extends an invitation to all non-members to communicate with its officers for information concerning membership. It really is of advantage to be a member of the Ukrainian National Association and it is a pity that so many young Ukrainians are not as yet enrolled. Write and ask for information... all questions will be answered without any obligation to the writer.

Dietric Slobogin, President and Baseball Manager of the U.N.A. Youth Club of Philadelphia, re-

ports his team's final games of the present season as follows:

Saturday, August 27, marked the completion of the 1938 baseball season for the Ukrainian National Association Youth Club of Philadelphia. Unfortunately, the boys closed this rather successful and venturesome season with a heart-breaking 8-7 defeat at the hands of St. Simeons C. C.

Joe Rudenko started to pitch this game for the Ukrainians but, after retiring the first two opposing batsmen and walking a succeeding pair, his arm had a recurrence of soreness and he had to be replaced. Since no other pitchers were available on this day, versatile Johnny Ptashynsky was called on to take the mound. Johnny, an outfielder by trade, just couldn't locate the plate and also had to be removed from the hill. A desperate last minute addition to the U.N.A. roster had to be made in the person of Bill Plier, who finally stopped the fireworks and pitched good ball until the ninth inning when a walk, two errors, and a two-base hit scored three runs for St. Simeons to wipe out a two-run Philly U. N. A. advantage and give them an 8-7 verdict. Johnny Slobogin caught an exceptionally good game, handling the array of pitching talent with adroitness besides gathering in three high foul flies, falling for one into the grandstand and catching it with the bases loaded and two out. Joe Rudenko took the batting laurels for the day with a pair of doubles.

On Friday evening, July 26, the Philly U.N.A. Youth Club tangled with the Philadelphia Ukrainians before a capacity crowd of 500 and went down to an 11-1 defeat. Walt Lucko pitched five-hit ball over the six-inning route for the Philadelphia Ukrainians and his mates knocked out ten hits off of Joe Rudenko and Lefty Baginsky who hurled for the U. N. A.'s. The Youth Club boys took this feat in stride, even though they looked forward to winning this game, because the Philadelphia Ukrainians are rated among the top teams of the Quaker City. Incidentally, this game received publicity in four different Philadelphia daily papers.

Thus closed the 1938 baseball season for the Philadelphia Ukrainian National Association Youth Club with a record of eleven victories, nine defeats, and one tie. For a first-year team that didn't have its first practice session until May 28 when the season for most teams is well under way, maybe an average of .550 isn't so bad after all.

Scores by innings:

Philly UNA Youth Club
0 0 0 0 1 1 1 4 0—7-8-3

St. Simeons C. C.
2 3 0 0 0 0 0 3—8-6-5

Rudenko, Ptashynsky,
Plier & J. Slobogin
Fitzgerald & Stokes,

Philly UNA Youth Club
0 1 0 0 0 0—1-5-6

Phila Ukrainians
1 1 0 6 0 3—11-10-1

Rudenko, Baginsky & Delonis
Lucko & Roman

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.

Greetings From Prominent Officials to UYL-NA Congress

It is a sincere pleasure for the members and friends of the League to hear from prominent men who write and speak of the organization with the highest of praise. Their reference to the character and life of the Ukrainian people residing in the United States also bears mentioning because of the tone of praise.

The officers of the League and their co-workers have done splendid work, and the continuance of such work always has its reward.

I have received letters from different people residing in the United States and Canada and the messages received from some of the State Governors are among the best. I would like to have you read some of them:—

"On behalf of the state of Ohio it gives me great pleasure to extend to the members of your organization and their guests the sincere greetings of the people of Ohio.

"The splendid work of your organization has gained national recognition, and your untiring efforts in behalf of your people can be looked upon with a great deal of pride by the members and officers of the League.

"Please accept my best wishes for a most successful convention, and you may be assured that I will be glad to cooperate in every constructive movement fostered by your splendid organization.

"With every wish

Sincerely yours,

(Signed) MARTIN L. DAVEY
Governor of the State
of Ohio.

"Kindly convey my personal greetings and best wishes to the delegates and guests who are privileged to be in attendance at the annual convention of the Ukrainian Youth League of North America, assembled in Pittsburgh, Pennsylvania, September 3, 4 and 5, inclusive of this year.

May this convention provide an added impetus to the constructive program which the Ukrainian Youth League of North America has launched, to foster a better understanding among the American Ukrainian youth and, at the same time, to bring about a greater appreciation of American citizenship and its attendant responsibilities.

Cordially and sincerely,

(signed) FRANK F. MERRIAM
Governor of California

"I am grateful to you for this opportunity to express to those in attendance at the convention, through you, my best wishes for a successful gathering.

"I am somewhat familiar with the purpose of your fine organization and am happy to have the opportunity to express my hearty congratulations at the success with which you are meeting in attaining your decidedly worth-while objectives.

"We in Michigan are proud of our citizens of Ukrainian extraction. I have mingled with them on many occasions and a number of them are my personal friends. They are good citizens and fine people. With every good wish,

Sincerely,

(signed) FRANK MURPHY
Governor of Michigan.

"To all attending your convention I extend my earnest salutations. It is an inspiration to find that so many Ukrainians have found in our United States, institutions and principles which appeal more strongly to them than the institutions of any other country. My contact with Ukrainians who reside in Illinois has convinced me of their loyalty to the land of

their adoption, of their industry and thrift, and their determination to do their share in the progress of this country in accordance with the ideals of its founders.

"The effort on the part of the members of your society to call the attention of your people the responsibilities and obligations to a country full of opportunity and advantages is indeed a worthwhile endeavor, and I wish for your 1938 Congress all success.

Sincerely yours,

(signed) HENRY HORNER
Governor of Illinois.

"Minnesota, with a considerable part of its population of Ukrainian extraction, is keenly interested in the movement started so auspiciously in Chicago six years ago that has for its purpose a better understanding of American ideals and precepts by the Ukrainian youth of our country.

"Please extend to the delegates attending your annual Congress my heartiest congratulations upon the success which your organization has enjoyed to date. I know you will continue to wield an influence for good, and that you always will foster only those progressive American principles which in the end will benefit the greatest number of people for the longest period of time.

"You have my best wishes because, after all, upon our youth of today depends our country of tomorrow.

Sincerely yours,

(signed) ELMER A. BENSON
Governor of Minnesota.

There are many more such letters on hand but limited press space does not allow for more of such similar quotations. From the above you may gather that the UYL-NA is an organization of repute and has won the recognition of national figures. This no doubt should inspire the members and officers of the League to greater endeavor and to greater success. Let us all work for a greater and stronger League. Show this by attending and participating in this year's Congress.

WALTER ZELECHIVSKY

Pittsburgh Convention Committee
UYL-NA.

CONVENTION BOUND

"On to Pittsburgh"

Is the cry
That has been heard
Since early July.
In East and West,
South and North,
Our youth is preparing
To sally forth.

We're busy too
Planning our stay
At Hotel Fort Pitt
Where we'll all be gay...
But there I go
Way off my track;
Those convention thoughts
Won't even let me pack.

What I started to say
Originally
Is that our Chorus—
Well, you'll see.
When we arrive,
From us you'll hear,
And what we do
Will resemble last year.

Now, if you can't
Quite comprehend
This rabble of mine,
Your eye please lend!
WE'RE OUT TO WIN!
We've worked very hard;
But, perchance, should we fail,
Then, beg your pard...on.
E. E. KALAKURA
(Ukr. Youth Chorus)