



UKRAINIAN WEEKLY



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POST-CONGRESS REFLECTIONS

THE Sixth UYLNA-sponsored Ukrainian Youth's Congress is over. Delegates and guests have returned to their near and distant homes and to the routine of normal existence. Pittsburgh is once more just another of the many Ukrainian-American communities, and for the while—as is usual following such an event—quite a dull place for our active youth dwelling there.

Viewed in the perspective that the few days that have elapsed since then afford us, the salient features of this congress are quite prominent. And among them are both those that inspire and those that depress.

The amount of painstaking effort, labor and self-sacrifice that some members of the so-called Pittsburgh Convention Committee put into the task of preparing and arranging the excellent program, is a good illustration of the inspiring qualities of the congress. Only one who has gone through a similar experience can fully appreciate their work, especially since a good deal of it consisted of a mass of petty details that involve a great deal of time and labor, but which are not apparent to the casual eye. It is such an example as theirs, that inspires others to go home to emulate and surpass it.

A particularly inspiring feature of the congress, however, was the fleeting glimpse it gave of those very rare individuals who are sincere idealists, who govern their actions by truth and justice and fair-play, and who refuse to compromise with anything that is contrary to these principles. Meeting and knowing such persons is a rare privilege indeed. It helps to revive and strengthen one's own efforts to live as they, to lead an unselfish life, devoted to the advancement of all that is fine and noble, particularly among our own people. May we have more like them.

Now, turning our attention to those features of the congress that tended to dishearten one, we find that they were far more prominent this year than in previous ones. Broken pledges and commitments among some of the youth leaders themselves, rabid partisanship, blind prejudice, selfish interests—all these pernicious elements had their day at the congress.

Consider, for example, the matter of Ukrainian participation in the New York World's Fair in 1939. Whatever one's views may be on the subject, it certainly is important enough to merit serious consideration. Yet such consideration was not given it. A few individuals took up most of the time devoted to it with pointless attacks upon the whole project. They opposed our youth's support of it on such "grounds" as that (1) preparations for such participation are being directed mainly by those connected with the Ukrainian National Association, (2) the benefits of it would flow only for those of our people who live in the New York area, and (3) the project was conceived by the older generation, and therefore they alone should support it. What prompted these few critics to make such ill-considered (to put it kindly) statements, we do not know, although we can surmise. Nevertheless, they managed to divert any worthwhile discussion on the subject.

Such were some of the deplorable features of the congress that disheartened a few of the more idealistic youth attending it, in some cases to the extent where they feel declined to further labor in behalf the UYL-NA.

Whether they realize it or not, however, such young people are making a serious mistake. The UYL-NA is founded upon the soundest principles of Ukrainian-American life. Within the comparatively brief span of its existence, it has played a definite role in the uniting of our youth, in helping to solve some of their problems, and in giving aim to their strivings. As such, therefore, it deserves their continued support. The fact that one of its congresses was disappointing in a certain sense, should not curtail this support. Just as those in the past were better, so those to come will be better than the one just held.

Furthermore, these young people should realize that even with its faults, a congress having free discussion is infinitely more desirable and more productive than, for example, the Ukrainian Catholic Youth Convention held in Pittsburgh early last August, where the key addresses had no

Highlights of Sixth Ukrainian Youth's Congress

The Sixth Ukrainian Youth's Congress, held under the auspices of the Ukrainian Youth's League of North America, was opened last Saturday morning at Fort Pitt Hotel, Pittsburgh, by a message of greeting from Mrs. Roosevelt, read by John Romanion, retiring president of the league. Greetings were then heard from Michael Sowiński, chairman of the local congress committee, and then from Mr. Beuleauh, representative of Mayor Scully of Pittsburgh.

Stephen Jarema and Stephen Kurlak were elected Chairman and Vice-Chairman of the congress, respectively; Pearl Zorena and Pearl Sokil—secretaries. The registration committee reported that 100 delegates (not more than 2 to a club) and 268 youth guests had registered.

"Constitutional Defects, Remedies, and General Survey of the League" was the topic of the opening address, delivered by John Romanion. Then followed a talk on "Western-Canadian Youth and Our League" by Dr. Anthony T. Wachna. Next a talk on "The League Newspaper—Its Problems," was given by Anne Zadorosne. Following discussion on each of these topics the congress was adjourned to Sunday morning. Saturday evening, delegates and guests entertained themselves at a Welcome Dance at McKees Rocks. Sunday morning, the session was opened by greetings from Paul Yaworsky of Canada. Following it, Peter Zaharchuk, retiring league treasurer, gave a financial report, which was continued by John Ivanchuk, retiring financial-secretary. Ways of increasing the league treasury were dwelt upon by them and elaborated upon in the discussion that followed. The following speaker, Stephen Shumeyko, had as his topic "Our Stand on Nationalism and Religion." In the course of the discussion that followed and upon invitation, extended remarks were made by several persons from the older generation, including Mr. Emil Revyuk.

Sunday afternoon, a Music Festival was held at the William Penn Hotel, which was featured by the choral competition of three singing groups: Ukrainian Youth Chorus of N. Y. and N. J. directed by Stephen Marusevich, Ukrainian Youth Bandura Chorus of Wilkes Barre led by Stephen Lupinetsky and the Pittsburgh Ukrainian Youth Convention Chorus led by Theodore Kotula. The judges were Nellie Hevener Ford, Head of Dept. of Music, State Teachers College, Clarion, Pa., Rev. G. Pawlowsky of Arnold, and Mr. Herbert Kubly, feature writer, Pittsburgh Sun-Telegraph. They awarded first

prize to the Ukrainian Youth Chorus of N.Y. & N.J. The program also included music by the Mandolin Orchestra of Detroit, and Ukrainian Folk Dances by dancers under direction of Nicolos Arseny. Walter Zelechiytsky acted as master of ceremonies.

Sunday evening, a banquet was held at the Fort Pitt Hotel, and attended by about five hundred persons. Principal speakers were: Judge Ralph Smith, James H. Duff, Nicholas Muraszko, Miroslav Sichunsky and Wasyl Shabatura. Several of the local priests delivered greetings. John Romanion was toastmaster. The banquet was followed by a ball.

Monday, the final session was presided over by Stephen Kurlak. It was opened by a talk given by John Kosbin on "Our Participation in 1939 World's Fair." Following discussion on it, a talk on "Our American-Ukrainian Future" was delivered by Mary Sarabun. This was followed by league departmental reports given by Alexander Yaremko, who spoke on the league sports program, and Stephen Marusevich, who spoke on "The Possibilities of the Music Department." Each was followed by discussion. Then followed committee reports, led by Joseph Uhorchak, who explained how much progress had been made to unite other leagues with the UYL-NA.

Monday afternoon, the UYL-NA Softball Tournament was held. It was won by Ambridge, which defeated Baltimore, representing the East, 3 to 2, in a 12 inning game.

Two amendments to the league constitution were passed, empowering the executive board to appoint both a sports director and the editor of the "New Trend," league publication.

Resolutions passed dealt with the league's stand on nationalism, the editorial policy of the league newspaper, and youth's support of Ukrainian participation in New York World Fair in 1939.

Among those who took a prominent part in the discussion throughout the three sessions and who served on various committees, were Michael Piznak and John Panchuk.

New officers for 1938-39 are: John Romanion, Pres.; John S. Billy, Vice-Pres.; Mary Sarabun, Vice-Pres.; Stephen Kurlak, Corr. Sec'y; Pearl Zorena, Rec. Sec'y; Dola Malevich, Fin. Sec'y, and Peter Zaharchuk, Treas.

Monday evening, at 6:15, the winner of the choral competition, sang over the NBC network through station KDKA.

The next UYL-NA congress will take place over the 1939 Labor Day weekend in Newark, N. J.

More details on the congress will appear in coming issue.

discussions following them whatsoever.

Acceptance of dogmatic declarations on important issues without any discussion of them, is certainly not a healthy sign for any organization. The congresses sponsored by the Ukrainian Youth's League of North America, however, are not that type. And although the plentiful discussion present at them sometimes leads to stress and turmoil, still that is all for the good; only in pain and turmoil can noble achievements be born and nurtured; certainly not in passivity and inertia.

All this our young idealists, especially those who have not had much practical experience in convention work, should well bear in mind, and then proceed to act accordingly.

Our Stand On Nationalism and Religion

(Address delivered by Stephen Shumeyko at the Sixth Ukrainian Youth's Congress of America)

On Nationalism

ONCE upon a time, not so long ago, when we of the younger generation of Ukrainian-Americans were emerging out of our swaddling clothes and essaying our first faltering steps, every effort was made to guide us towards a better knowledge of ourselves, of our Ukrainian background and heritage, as it was feared that without such knowledge we would grow up neither "na potikhu svoyikh rodichiv, ani na slavu svoho narodu."

Our parents feared this possibility very much, for, after all, though their mother country Ukraine had not been able to give them the opportunities they sorely had needed, on which account they had had to leave her, still she remained dear to them, and so all the fine qualities that reminded them of her, they sought to perpetuate here in their new homeland. Moreover, having left her in distress, they felt more keenly their duty to help her, especially in her struggle for national liberty. Yet they realized that all such efforts on their part would be of little avail, if at the proper time we, their children, did not come forward and shoulder this responsibility, which, in turn, was considerably dependent upon our knowledge and appreciation of our Ukrainian heritage.

Happily for everyone concerned, gradually we began to obtain such knowledge and appreciation, especially when we realized that the process enabled us not only to become better American citizens but also to enrich American culture by introducing into it the finer elements of our Ukrainian heritage. Similarly, our recognition of our duty to help Ukraine win her freedom was accompanied by the realization that our American traditions demand this of us. In this manner, then, we began to shoulder the duties and responsibilities of our parents towards the enslaved land of their origin.

Within recent times, however, complaints have been heard from time to time that as a whole, we, the younger generation of Ukrainian-Americans, are far from fulfilling our obligations to the old country, that we are indifferent to its fate, and that we stand aloof of the movement for Ukrainian freedom.

Thus far, we have paid but scant attention to such complaints. We felt we were on the right course and that such criticism was unjustified, and therefore we did not trouble ourselves to reply to it. The recent upsurge of such criticism, however, and the consequent confusion caused in the minds of many, makes it necessary that a reply be made to it, that we make our stand clear in this matter once and for all. Since our Ukrainian Youth's League of North America is the most representative and most progressive Ukrainian-American youth organization, and since it has been made the special object of such criticism and attacks, it is only fitting and proper, therefore, that our stand in this matter be made clear here at the Sixth Ukrainian Youth's Congress of America.

To open this matter properly, we must have a key, and that key is—Ukrainian Nationalism. In fact, it is not only the key but the very criterion by which our youth's support to the old country is judged. Consequently, it must be considered first.

What is Ukrainian Nationalism?

With no attempt at overstatement, Ukrainian Nationalism can be said to be a most misunderstood and distorted term. Very few of our young people, including those who praise it as well as those

who vilify it, seem to have any clear conception as to what it actually means. In most cases they gain their conception of it not through independent and impartial thinking and investigation of their own, but by what someone else has said or written about it. In all fairness to it as well as to ourselves, therefore, we should begin to consider its meaning and significance a little more seriously.

If we do consider it in this manner, then we shall learn that no matter how unpleasantly some extreme forms of nationalism have manifested themselves in other lands, and no matter how it has been distorted by some Ukrainians themselves, in Ukraine Nationalism is truly a noble movement, for its objective is the freeing of the Ukrainian people in their native land of foreign rule and oppression and organizing of them into a well-knit political state.

That, stripped of all superfluities, is the meaning of Ukrainian Nationalism. As we can see, it is not the monopoly of any one group or party. It is something to which all Ukrainians, regardless of party or religious differences, can and should agree upon and give their fullest support. The only ones who will not, of course, will be those few who support the so-called Popular Front, the combination of Communist and other extreme leftist parties who take orders from Moscow, and who, as is to be expected, attempt to slander Ukrainian Nationalism in every manner possible. It is these theoretical defenders but actual destroyers of Democracy who label Ukrainian Nationalism as "un-democratic" and "fascistic," although in reality it is essentially as purely democratic as anything can be, for it represents the hopes, desires, and the will of the overwhelming majority of the Ukrainian people. What can be more democratic than that!

Now, since all true Ukrainians are Nationalists at heart, then why do they not better cooperate with one another towards the attainment of a free Ukraine?

The answer to this question lies in the difference of opinion prevailing among many of them in regards two other questions, namely, (1) by what means can the basic aim of Ukrainian Nationalism, i. e. freedom of Ukraine, be attained, and (2) what form of government shall direct the destinies of the Ukrainian people when this basic aim is attained?

In regards the first question, one school of thought and action believes primarily in keeping the Ukrainian people in a state of constant revolt against the intolerable conditions under which they are forced to live in their oppressed homeland, and, furthermore, the constant mobilization of all their resources, both spiritual as well as material, for the coming of a national revolution, without which there can be no real hope for liberation.

The other school of thought and action (on this question) favors primarily the organic development of the Ukrainian nation on all fields of its life, with special emphasis in the field of education, as the proper and natural way of attaining Ukraine's freedom.

Now, as to the second question (what form of government shall rule a freed Ukraine?) here the answer is not so clear, for although both sides claim they aspire to a Ukrainian state governed by democratic principles, yet there seems to exist between them mutual distrust and suspicion as to how much the other side will respect these principles when and if it comes into power in a freed Ukraine.

These then, so briefly outlined,

can be said to be the basic difference that exist among those who are actively engaged in advancing Ukrainian Nationalism, both in the old country and here. Of course, they rarely appear as clearly as outlined in this talk, for with the occurrence of various events they have become obscured and distorted by partisanship and prejudices.

We now come to a question which is the very basis of this talk. What stand are we, progressive young Ukrainian-Americans, to take in relation to these differences? What program of action designed to free Ukraine are we to support? The militant (revolutionary) or the one of organic development? This question is important, for upon its answer depends the amount and quality of the help Ukraine will be receiving from us here in America.

Before answering it, however, let us first dispose of the question of what system of government shall rule over a freed Ukraine.

To be perfectly frank here, there is not much use of spending much time on this question, for there is very little we can do about it. The answer to it will be found at the proper time and place, and not among us here in America. At best we can hope that a freed Ukraine will have a democratic form of government; and that it will, is very likely to be so, for the Ukrainian people have always been a democratic people. We have but to look back upon their history, upon the Kingdom of Kiev of the 12-14th centuries with its democratic "viche" (general assembly) basis, upon their democratic Kozak State of the 17th century, and upon their brief post-World-War Ukrainian National Republic, to see how true this is. Monarchy or dictatorship have always remained something extraneous and unpleasant to our people, even though it flourished in the countries about them, and any attempt to foist such system of government upon them has always been quickly repelled. Therefore, to repeat, there is good reason to believe that a freed Ukraine will be governed neither by dictator nor by a monarch, but by democratic principles. Anyone who fondly thinks otherwise, who has hopes of seeing a king, a hetman, or a dictator at the helm of a freed Ukrainian state, is indulging in what is known as wishful thinking. A free Ukrainian people would never stand for such a rule.

Having disposed this point, let us return to the original question: what program of action designed to free Ukraine are we to support, the militant or the one of organic development?

The answer is patently clear. It has long been recognized as such by the more progressive youth in the old country, and should likewise be recognized by us here. It is—we can do both.

On the one hand, we can and should give aid, both moral and material, to the movement that propagates a spirit of constant revolt in Ukraine against her oppressors, especially since we know that America herself gained her freedom by revolution, and that other countries, such as Ireland or Poland, had their militant revolutionary movements that greatly aided in the ultimate winning of their national freedom.

On the other hand, we too can aid in the organic development of the Ukrainian nation in the various fields of its life. How? First, by giving support, for example, to such an institution in the old country as Ridna Shkola, an independent Ukrainian school system which is one of the very bulwarks of Ukrainian national life in Western Ukraine. Secondly, by preserving and developing here among us the finer qualities of our Ukrainian heritage, such as our songs, dances, and the various colorful and utilitarian customs.

In this manner, as can be seen, all of us, young Ukrainian-Americans, can advance Ukrainian Nationalism, and at the same time keep ourselves aloof of the partisanship that has disrupted the ranks of the older generation and is threat-

ening to do likewise to us. Also, needless to say, this course of action on our part will not even in the least conflict with our duties as native-born Americans.

Such, in principle, is the stand of our progressive youth, and of our Ukrainian Youth's League of North America, in relation to Ukrainian Nationalism, to this movement for Ukrainian national freedom.

Having thus defined our stand in this matter, let us next consider how have we put all these fine resolutions into actual practice. What kind of support have we been giving the militant movement and the organic development in Ukraine? The answer to this question will help to determine, among other things, the amount of justification in the charge that we are far from fulfilling our obligations to the old country, that we are indifferent to its fate, and that we stand aloof of the movement for Ukrainian independence.

Let us first consider what role we have played in the organic development of Ukrainian life.

Living in America, as we do, it is only natural that there is hardly anything we can really do to develop Ukrainian life in the old country, aside from giving material assistance to those institutions over there which are dedicated to this development. Thus far this material assistance on our part would have been quite negligible, on account of our economic position, were it not for the active part many of us have played in gathering funds among our people for the old country, for such institutions as the previously mentioned Ridna Shkola. Each year, for example, three to five thousand dollars are sent to it from here; of that sum a goodly portion is usually collected at Christmas time by young "kolyadniki." It is expected that as the economic status of our young people improves in time, they will aid not only in the collection but also in the contribution of such funds.

Although, as can be seen, there is not much we can do now to aid in the development of Ukrainian cultural and economic life in the old country, yet there is, on the other hand, a great deal we can do and are doing for it here in America. To the best of our ability, we are endeavoring to preserve and develop here on the American soil some of the finer and more adaptable elements of Ukrainian culture, such as our songs, dances, and certain customs, as, for example, those connected with the celebration of Christmas or Easter. Equally important, and in a sense even more so, we are organizing ourselves, thereby making of ourselves a more effective force in the attainment of our mutual aims. All this, we must bear in mind, we are prompted to do not only by our Ukrainian consciousness, but just as much by a realization of our duties as native-born and raised Americans of Ukrainian extraction. America, seeing before her a rare opportunity to develop a culture of unusual richness, by drawing upon the best that the various immigrant groups can offer her, desires and encourages the development of their respective cultures, in order to adapt them to the own. Therefore our efforts in this direction are appreciated by her. And so, on the one hand we help to build America, and on the other, we help develop Ukrainian life. It is a closely interrelated process, which likewise helps to enrich our own individual personalities and broadens our outlook upon life.

Having so briefly reviewed what support we are giving to that part of Ukrainian Nationalism which can conveniently be called "organic development," let us now turn our attention to the question of how much support we have been giving to that part of it which just as conveniently can be termed as the "militant movement." Its purpose, to remind you, is to keep the Ukrainian people in their native land in a state of constant revolt against the intolerable conditions under which they are forced to

exist, as a prelude to the coming of a national revolution for freedom.

Perhaps to some, the word "revolution" may seem out of place here in America. Let such people remember, however, that a little over a hundred and fifty years ago, this country gained her freedom by means of a revolution. Let them also bear in mind too, that the misrule imposed upon Colonial America was very benignant in comparison with the terrible oppression imposed upon Ukraine by the Soviet Union, Poland, Rumania, and, to a lesser extent, Czechoslovakia. Let them remember too, that so surcharged is the atmosphere in Ukraine with injustice and oppression that revolution appears for many to be the only means of ending it, especially for those who have found all national and international legal remedies, including the now defunct League of Nations, supposedly safeguarding guaranteed Ukrainian liberties, nothing but a farce.

With such facts firmly in mind, let us then consider this question what support have we, young Ukrainian-Americans, been giving to the militant section of Ukrainian Nationalism.

Thus far, generally speaking, this support has not been what it could have been. Our policy of striving to better acquaint ourselves with our Ukrainian heritage, to develop its best elements, to win the active interest of America in the Ukrainian cause, and to advance this cause to the best of our ability, has been, of course, in perfect agreement with the tenets of this militant section of Ukrainian Nationalism. Also, we have heeded its call to make contributions toward the Fund for Ukrainian Liberation, which helps to finance its work; but partly on account of our economic status, our donations here constitute only a small percentage of the total amount collected here in America; yet, as in the case of "Ridna Shkola," some of our young people take an active part in raising funds for this purpose, which fact should be taken into consideration too. Despite all this, however, our support to the militant movement for Ukrainian freedom has not been what it could have been.

What is the reason for this?

The answer here is quite complex. Nevertheless, it can be resolved into two parts.

The first is that there is quite a number among even the more active of us for whom the fate of Ukraine is apparently of little interest.

The second and more consequential reason lies in the fact, that some of those who have been charged with the duty of winning the support of Ukrainian-American younger generation for this militant movement, have proved themselves singularly inept in the execution of this duty. In fact, the more extreme elements among them have managed to bungle this task to quite an extent. By their shortsighted and often clumsy policies and tactics, these extremists or die-hards (as they properly may be called, for they refuse to heed in this matter the counsel of their more progressive associates and other friendly interested parties) have helped to make this truly worthwhile movement not only vulnerable to attacks of its enemies, including those Ukrainian patriots who have an ax to grind, but, worse yet, they have even compromised it somewhat in the eyes of some of our most progressive youth.

These, however, are but general charges. Let us examine them in little detail. Wherein have these die-hards been shortsighted and clumsy?

First of all, in this connection, they have shown themselves surprisingly indifferent towards that which they most need, namely, constructive criticism. Even though it comes from the younger generation, and is friendly in both tone and content, they refuse to accept it, and often regard its giver with hostility.

Secondly, they have made no real attempt to understand the psychology of American born and raised Ukrainian youth, and, as a result, their approach to it has been mostly wrong, and therefore not productive. This is particularly unfortunate, for most of these die-hards need such understanding very much, as they are but recent arrivals to these shores. Although their Old World tactics have managed somewhat to sway our older generation, which was born and raised on the other side, yet insofar as the younger generation is concerned, they have been of little effect, especially among those who have devoted themselves to Ukrainian-American activities for quite some time. If these die-hards really knew our Ukrainian-American youth, they would not attempt to undermine in public estimation such organization as the Ukrainian Youth's League of North America, which is striving to blaze its own trail in the pursuit of established Ukrainian-American ideals, and which has always been devoted to the Ukrainian Cause, to Ukrainian Nationalism. Nor would they place too much reliance upon young individuals of the flash-in-the-pan variety, who seemingly overnight become great patriots and who are very vociferous in their devotion to the Ukrainian cause, but whom our alert youth refuse to take seriously. Rather they would rely upon those young people who unostentatiously but clearly have proved their devotion to the Ukrainian cause by years of steady work; and there is plenty of them.

A third striking fault of these die-hards, can be found in their too great a dependence upon high-powered phraseology to win support for the cause they advocate. Instead of realistic work, shining example, and skilful appeal to reason and sentiment, they depend more upon bombast, catchwords and catchphrases. Instead of dealing in realities, they deal in abstractions. In this, it is only fair to add, they have plenty of company. Extremists the world over do likewise. In fact, it is part of their policy. They see the world only as a struggle between extremes, and therefore they refuse to recognize any possible shadings of opinion, and demand that a person be one solid color, for example, black or red. As a result, mild liberals find themselves damned as Communists, while decent conservatives who believe in the Bill of Rights are condemned as Fascists. This attitude, of course, we of the younger generation oppose, for it is against our American and Ukrainian democratic principles. True Democracy recognizes and respects distinctions of opinion. It judges people by their acts rather than by their catchwords, by what they really are than by the labels attached to them.

This our die-hards should realize. They should also realize that this is a very democratic-minded country, and that any act or word on their part that can be construed as being undemocratic, will cause them to be regarded with suspicion, and likely bring charges of dictatorship against them. We all understand, of course, that a militant arm of a national movement for freedom has to be wielded arbitrarily, its leaders have to be obeyed implicitly, and to suppose otherwise is to be naive: in war soldiers don't tell the general what to do, not if they want to win. But the militant movement for Ukrainian freedom, we must remember, is in Ukraine, not here. Consequently, there is not the slightest excuse on the parts of its representatives here to make even a show of operating in an arbitrary manner. For if they do, they not only alienate potential supporters, but also they give pretext to enemies of Ukrainian Nationalism, especially that Moscow-ruled combination of Communist and Socialist parties known as the Popular Front, to call it undemocratic and fascistic, which it is not.

Abu Kassim's Slippers

By IVAN FRANKO

Translated by Waldimir Semenyna

(2)

IV

Kassim's misery was endless: Coming home he felt so friendless He just wept, and wept again. Why was pinching branded stealing?

And besides why hurt his feelings? That would drive the best insane.

"God Almighty!" cried he, kneeling,

"Did you ever see me stealing? Have I done a thievish deed?"

Did I ever change a turban Or adopt a thing that's urban For my own domestic need?

"Have I ever kept relations With some burglars and their rations,

Or have come to horse-thieves near?"

Did I have a bad intention — Break into the caliph's mansion? Have I wronged the great vizier?

"May I never see a nickel If my palms have felt a tickle From belongings, not my own! What could I have done to merit Such abuse? Why disinherit, Drain me of a sum so grown!

"Allah, was it my intention To give cause for apprehension? Have I really done a crime? I would not have touched them — never!

It that culprit did not sever My both shoes, from me, that time!

A fourth fault of our die-hards has been their failure to provide a more beneficial program of activities here in America designed to aid the Ukrainian cause. In this fault, again a sense of fairness prompts us to add, they have plenty of company among our people. At present these activities consist largely of three types: (1) Raising funds for Ukrainian liberation; (2) conducting each year at least a half a dozen Ukrainian national holidays (some of which do not merit such distinction), with the result that these holidays have lost a good deal of their inspiring qualities; and (3) conducting too many protest meetings, which draw out from our people a lot of indignation and energy that could be turned into channels of far more realistic work. It is true that sometimes such meetings inspire our people to greater activity, but for the most part, they don't. Usually a person who attends one, returns home with the feeling that he has done his duty, and therefore can take it easy. Furthermore, we can protest or demand until we are blue in the face, but unless our protests and demands are backed by force exerted at the proper place and time, they are of little or no effect.

Such, of necessity so briefly outlined, are several examples tending to show the shortsightedness of some of those who have been entrusted with the duty of advocating the cause of the militant movement of Ukrainian Nationalism among our younger generation, among us, young Americans of Ukrainian descent. It helps to explain why the support of our youth to it has not been greater.

By citing these faults here at the Sixth Ukrainian Youth's Congress of America, it is hoped that the lesson that can be drawn from them, will be heeded by those in most need of it. For, if it is not, if Ukrainian Nationalism in all its phases is not presented and represented in the way it deserves, then this truly noble movement is bound to suffer more; unless, of course, the progressive elements among our younger generation, seeing no other way out of the situation, undertake the task here in America of aiding the Ukrainian struggle for national freedom entirely on their own initiative. That, it might be pointed out, is quite within the realm of possibility.

(To be concluded)

"Now I see it very clearly That the shoes I cherished dearly, Have been causing me to sin! Pumps I needed—that's the chatter Of the man, who framed this matter —

May he swing below the chin!

"New ones I had wished to carry But the price my hand did tarry. My poor soul is tightly clamped To these cursed clumsy tackles Which bereft me of my shekels; Shekels that had just been stamped!

"Boots, it's time that we have parted

For the trouble that you started, When you took my sight away! You have led me to privation! May the Satan, for his ration, Take you from this very day!"

Thus, with glum and downcast feeling,

He, with rope hung near the ceiling,

Tied the boots by their great hooks;

Then he placed them o'er his shoulder

And departed to a boulder Where the Tigris deepest looks.

"Twas not far that he was going As the foaming and the flowing Of the river could be heard From his place of nightly slumber. There he stopped, threw down his cumber

And at them began to gird:

"Boots! (and now he got excited) You, through whom I have been slighted,

Have forgotten my good care; How I wore you—always watching If you needed some retouching; Patching every new found tear!

"I suppose you saw my blindness And repaid me thus, for kindness! Since just malice you have brought Then don't let me see you ever, Brown then, damn you, in yon river

And find him whom you have sought!"

First he tied them, filled with gravel To the utmost upper level, Then, within his throwing range, Flung them in and felt contented That he had himself invented For his plight such sweet revenge.

For his won tough plight, most surely!

'Cause while coming home demurely,

With no thought of either boot, Fate, in haste, had started spraying

Seedlings, which, without delaying, Were already taking root.

Three long days had ceased their lagging,

Then one night, some men were dragging,

Long the river bed a net.

They were dragging without feeling

When at once they started reeling And were almost all upset.

"Steady! This must be a feeder!"

Shouted he who was the leader.

"Drag it to the shallow bank!

Quickly, boys! But take good measure

Not to frighten this rare treasure! God! She's cavv as a tank!"

Shoreward all of them were dragging,

While the heavy net was sagging,

When a rip gave them a throe. Notting hooked on something

rooty,

So to save it with the booty, Their good leader dived below.

After some aquatic kneading

He came up, though hardly breathing.

All the men began to stir: "Thank Thee, Allah! Thine's the glory!

Heavy yet! Then there's no worry! —

Curious? I'll say they were!

(Continued on page 4)

The Ukrainian-American Professional

By VLADIMIR MALEVICH, C. E.

(Welcome Address delivered at Sixth Annual Convention of the Ukrainian Professional Association)

Pittsburgh

SINCE you have seen fit to assemble in our city, it falls to my lot to perform the delightful duty of welcoming you at this gathering. It is with pride and with great pleasure that I stand here before you and extend to you a hand of cordial greeting and welcome to our city.

The city of Pittsburgh is quite unique, to say the least. It consists of great blocks of steel and stone, railroads, and bridges, shops and factories vibrating to the pulse of the Universe. It has a soul of its own. Its symbol is iron and steel. We love it and are proud of our connection with it, and I am proud of that collective body of very human, lovable people, who make up this particular incorporated entity—our city of Pittsburgh.

The city itself was built around Fort Pitt—founded in 1758 to commemorate the name of William Pitt, a renowned Prime Minister of England. Its early history, to use a well worn phrase, was "written in blood," for it figures largely in the accounts of the French, Indian, Revolutionary and 1812 wars. For thirty years the pioneers could not leave the vicinity of the fort without adequate equipment of arms. In 1774 the land of the Golden Triangle, at the fork at which the Monongahela and Allegheny rivers meet to form the Ohio, was sold for 50 cents per acre, while today that same land is worth at least \$100.00 per square foot. At that time, the city had a population of 126 persons. Since then, important natural resources have been discovered in rapid succession. Coal was unearthed in 1880, pig iron produced in 1806, oil and gas disclosed in 1875. And as each of these discoveries were utilized, Pittsburgh has grown in industrial significance, until today it has become world famous for its various commodities.

The products of Pittsburgh's open hearths are used for the construction of powerful warships, not only of the American navy but also in those of Japan, Russia, and others. The steel for bridges made here spans the rivers not only of the American continent, but also of Argentine, India, China, Egypt. Steel columns and girders made in Pittsburgh helped to make possible the skyscrapers of New York, Chicago, San Francisco. Our locomotives are crossing not only our country but England, Peru and Siberia. Our glass products are used not only for domestic requirements but are also sent to Uruguay, Australia and Turkey. Thus you realize that our products are in demand throughout all the world.

Pittsburgh is also known for its scenic beauty. Being the seat of three major Universities with total enrollment of 22,000 students, it is known as a great center of learning. Our Cathedral of Learning and Carnegie Museum with Libraries of 1,038,000 volumes is the pride of every native. Therefore, I hope that each of you will have ample opportunity to visit our various points of interest; I hope too that your visit in Pittsburgh will be an event to be recalled with pleasant memories.

Ukrainian Professional Man in America

And now with your kind permission, I would like to say a few words about the Ukrainian professional man in America. To begin with, his position is rather unusual. The professional man of any other nationality in America makes a living mostly among his own people, and for this very reason he devotes his time and efforts to the good of his people, whereas a Ukrainian professional man can not rely upon his own Ukrainians to support him in his

practice. I once heard a remark that it is entirely uneconomical to be a Ukrainian professional man in America. This applies not only to the Ukrainian doctor or lawyer, but also to the Ukrainian businessman. Any Ukrainian businessman will quite frankly tell you that he deals with all other nationalities but the Ukrainians. Still the businessman is in a more favorable position because he can advertise his undertaking. He can display his wares, he can boast and wheedle, brag and entice in every manner, in order to secure trade. Needless to say, this would be entirely unethical for the professional man. A doctor cannot quote prices on ten-pound baby-boys. A lawyer cannot walk into a house saying, "I hear that you folks are contemplating a divorce. Let me handle the case and I will guarantee a successful suit with as much publicity as you may desire." A dentist cannot display upon the sidewalk his wares—his artificial sets of teeth, and strive to convince the the bypassers of their durability, appearance and other qualities. Nor can a priest give testimonials that his marriages are satisfactory and last longer than those of any other priests. Such things are not being done. Professional man depends largely on the whim of the people who employ him, yet the Ukrainian professional man cannot depend upon his own people for support, he is forced to look for employment among other nationalities of America; consequently, in most cases he is not properly provided for economically.

It is not within the scope of this welcome address to reason why Ukrainians do not patronize their professional and businessmen. I wished only to emphasize the obvious.

All of which brings us to another side of the issue. Now, regardless of whether the Ukrainian professional man makes a living among his own people or not, his duty, nevertheless, is to stand by his people! His duty is to work for their cause! He cannot do otherwise! Then, too, he must perform faithfully his duties as an American citizen, even more faithfully than other Americans, because of the very fact that he is a naturalized citizen or a native one of Ukrainian descent. Furthermore, his duty is to be a natural leader of his people in all their local and national affairs. Leadership falls upon the shoulders of those who know more than the masses. Yet in order that he may lead, he must first be able to govern himself. In every locality we find a small group of Ukrainian professionals. This group should not only have a sincere mutual understanding among themselves, but should also live up to their position in their communities as respectable citizens.

A leader must have a character! The character is a constructive quality of spiritual superiority and moral excellence. He must be firm, steadfast, energetic, determined, prudent, perseverent with absolute self-reliance, and a readiness to sacrifice all—for great ideals.

We know of many individuals who can boast of having college degrees; yet they perpetrate the most unseemly deeds. They are shiftless, unable to earn a living, dissatisfied, and forever blaming the other fellow for their own failures. These are the spiritual cripples who in college were taught certain subjects, may it be philosophy or law, theology or dentistry, but they are unable to adjust themselves to the conditions of real life because they are utterly without character.

I am readily aware of the fact that a professional man also has his own peculiarities and idiosyncrasies. Yet he can never afford to display them publicly. He must

always retain certain dignity. He must be resourceful, friendly and sincere—thus setting an example to others, and through hard work and achievement, prove that he is a man of character, and therefore entitled to popularity, respect and confidence.

You can readily see how utterly difficult it is to be a Ukrainian professionalist in America and a leader among our people. Many among us have had some experiences and some failures along that line, still I believe that with a will power, we could successfully accomplish our task.

How Can One Cease to Wonder and Ask?

Finally—I would like to draw your attention into another sphere. We are aware of the fact that man's mental life is like a mountain range, with high peaks of knowledge and deep valleys of ignorance. We are here, we live here—but we know that we must die. We work here according to our ability and will, but we do not know why we are here, what makes us live, what inspires the will to work, and why we have to die. We think, invent, develop ideas. Our intelligence applying force to matter produces everything that we possess, from submarine to airplane. But we do not know what force or matter is. And what do we know about memory—which lies on the other side of matter? What do we know of the relation of consciousness to force and matter? For four thousand years, men have speculated about these things, and now we know no more, than did they in old Athens when Socrates taught and Aristotle studied. Science increases and the power of man grows, but only inside the limits of human comprehension. We may break the atom and harness its energy; we may conquer space and time, but shall we ever conquer the mystery of what we are, and why we are—a bundle of nerves of matter that reasons, feels and wills?

Have you ever stood at the brink of a stream of clear water and there noticed the reflection of your stature, of your face upon its surface, and then wondered what causes this reflection upon the surface of water? A physicist will explain to you, that the light travels with a certain velocity, and upon striking the surface of crystal water it is deviated, or refracted at a smaller angle than its incident. He may also add that under certain conditions the light may be dispersed into the spectra of rays ranging from ultraviolet to infrared. He may tell you that Fraunhofer, Doppler, Newton and others have calculated wave lengths of each ray; he may tell you the laws of this wonderful, natural phenomenon, but he is not able to tell you why the angle of incident is equal to the angle of reflection, why light travels with velocity of 186,000 miles per second, why each ray has a different wave length, why dispersed light produces spectrum, and countless other unanswerable questions. How can one cease to wonder and ask?

Yet we have faith in the Divine Law-Giver, who established all laws, regardless of Newton or Fraunhofer, and we know that this Supreme Architect of Universe governs life in perfect harmony, therefore nothing is too wonderful for life and nothing too beautiful.

NEW YORK CITY.

American Ukrainian "Lodge" ANNUAL BALL will be held at Webster Hall (air-cooled ballroom), 149 E. 14th St., SATURDAY EVENING, SEPTEMBER 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, Continuous Dancing, 9 P. M. to 3 A. M. Dress Optional. Subscription including tax, 75¢. Prize to club most represented. 205/10

PROFESSIONALS MEET IN PITTSBURGH

The Sixth Annual Convention of the Ukrainian Professional Association was held last Saturday and Sunday at Fort Pitt Hotel, Pittsburgh, and attended by about fifty persons. Following its formal opening by Mr. Roman Smook, President, Mr. Vladimir Malevich of Pittsburgh was elected as convention chairman and Miss Anna Chopek and Nicholas Babiak were appointed secretaries. Among the matters discussed was the necessity of a Ukrainian-American Dictionary. A committee was created to take the preliminary steps towards its compilation. A directory of the membership of the association was next considered, and it was reported that it is nearing completion. Among the features of the program was a technical illustrated lecture by Dr. Stephen Kulick of Pittsburgh dealing with sterility. Dr. Nicholas Haydak of Minnesota University gave a talk on the important role the bee raising industry has played in Ukraine.

The newly elected officers for the coming year are: Roman Smook, President; Dr. Paul Kanchier, Secretary-Treasurer; Michael Piznak, Stephen Shumeyko, Nicholas Babiak, John Panchuk, Michaylenko, and Dr. Yarmey—Vice Presidents.

ABU KASSIM'S SLIPPERS

(Continued from page 3)

They pulled out the meshy fetter... Not a trace of swimming matter, Only holes throughout the net, And the middle, in proud fashion, Two great boots had in possession, Boots, in which stones had been set!

The commander had a treasure Of the choicest words to measure: "...May he hang on some high tree, He, who brought here these foul clippers, Those ungodly Harry's slippers Right into our fishery!"

Then, observing the disaster, One man shouted, "Master! Master! Don't you recognize them? No? Why, dog-gone his hundred grannies, They are Kassim's! The pinch-pennie's! He is mocking us, I trow!"

"What is that," cried out the master... Picking up the dripping jester, He departed, saying naught: Placed the boots upon his shoulder, And with paces growing bolder Went to execute his thought.

'Twas not far he had to travel. In the fore ground of the hovel Where our Kasim lay inert— For that was his destination— He wiped off his perspiration And with care looked 'round— alert.

Stillness everywhere was wailing As the boots through air were sailing— Bang! Right through the window frame! Running back he curst, half Choking, "That's the payment for you joking!... As for me, it's all the same!"

(To be continued)

The slanderer inflicts wrong by calumniating the absent; and he who gives credit to the calumny before he knows its truth, is equally guilty. —Herodotus.

Pete Fick (Ukrainian) of Philadelphia, touring Europe with a troupe of American swimmers, captured his specialty, the 100-meter free-style sprint, as the American mermen won four out of five events from the European star natators at Budapest, Hungary, on September 3rd before a crowd of 15,000. Fick accomplished the feat in 59.4 seconds.