



UKRAINIAN WEEKLY



Supplement to the SVOBODA, Ukrainian Daily

No. 37

JERSEY CITY, N. J., SATURDAY, SEPTEMBER 17, 1938

VOL. VI

EXTRACTS FROM THE PRESS

UKRAINE IN GENERAL

The usually well-informed Ukrainian Press of L'viv provides information concerning the recall of the Secretary of the Communist Party of Ukraine, Khrushchov, and of new arrests in Army circles in Ukraine. From references to these events in the Soviet Press, it is evident that Ukrainian Nationalism is again the source of the trouble.

The Polish Press comments upon the confiscation of the Pastoral Letter of Metropolitan Sheptytsky on the persecution of the Orthodox Ukrainians, attacking His Excellency in bitter and unbridled terms.

From Rumania information has been received which indicates that, so far, there are no signs of measures being taken to remedy the grievances of the Ukrainian Minority in that country.

During August 25, 26, the Congress of the European National Minorities was held at Stockholm. Ukrainians were represented by Mr. V. Mudry, M. P. President of the Ukrainian Democratic Union of Poland, and Dr. W. Zalozecy, President of the Ukrainian National Party of Rumania. A detailed report of the Congress will be given in a subsequent issue of our Press Report.

PUBLIC PROSECUTOR SCREENS NATIONALISTS

"Communist," August 23rd, reports that several Ukrainian Nationalists, members of the subversive organization, have been arrested in the Melitopol region in connection with the assassination of the Consomolez Shylo. The regional prosecutor had been concealing the crime from the authorities, and the militia had also tried to cover the identity of the murderers.

NATIONALISM IN THE COMSOMOLS

"Communist," Kiev, August 16, reports that the Ukrainian Nationalists continue their penetration of the Comsomols, and states that they are responsible for a break-down of the Communist morale. The paper gives several instances of Nationalist activity. In the Chernyiv Oblast, out of 2,500 Comsomols recommended for Party membership, only 1,130 were considered fit for incorporation. In the Malyn region of the Zhytomir Oblast, the Comsomol was directed by Ditkovsky, a declared "enemy of the people." In the Kalinindorf region of the Mykolaiv Oblast, 12 kolhosps have no Comsomol organization at all.

RELIGIOUS PERSECUTION OF UKRAINIANS

A pastoral Letter of Archbishop Sheptytsky, Metropolitan of the Ukrainian Catholic Church, dealing with the persecution of the Orthodox Ukrainians, has been confiscated by the Polish authorities. The document is a powerful, non-political, indictment of the Polish policy. The Archbishop states that "people have been forced, by violence, to accept the Polish, Latin, Rite. Priests, supported by the meagre contributions of the poor who... were performing their pastoral duties, have been exiled, and penalized, by monetary fines or imprisonment. Innocent people have been beaten, and expelled from their homes. It is not even permitted to teach the Catechism, or to preach in the mother-tongue of the population."

(Concluded last column)

Develop Own Power

In the face of what is happening in Czechoslovakia, any lingering faith that Ukrainians might have in the treaties guaranteeing their national rights, should by now be completely gone.

Czechoslovakia, as even an American schoolboy is beginning to learn, is a conglomerate country. Within its stretched-out borders there are good sized blocs of Slovaks, Germans, Hungarians, Austrians, and—Ukrainians.

The Ukrainians in it number over 655,000, and occupy about 15,000 square kilometers of the westernmost section of ethnographic Ukraine, known as Podkarpatska Rus. They found themselves under Czechoslovak rule as a result of the Treaty of St. Germain (September 10, 1919), which guaranteed them autonomy. In effect, this guarantee has been virtually ignored by the Czechoslovak government, although in 1934 M. Benes declared that his country had not forgotten its pledges. From the very outset, the government has pursued a policy aimed at the denationalization of the Ukrainians, and no amount of protests by the latter has materially improved the situation.

Consider now the case of another minority, the Sudeten Germans, living at the other extreme end of Czechoslovakia, and incorporated into it by the Versailles Treaty. Although several times as numerous as the Ukrainian minority and far better organized, they too have had their troubles with Czech assimilatory policies.

Recently, however, and seemingly overnight, their status as an oppressed minority has become remarkably changed. Practically every demand they have made, the Czechoslovak government has met, stopping short only of their virtual independence.

What is the reason for this? Czechoslovakia's sudden realization of her pledges at Versailles? Sudeten German protests? The answer is—neither!

To the aid of the Sudeten Germans came their powerful mother country—Germany. That is the reason.

The lesson that can be drawn from the above, should be obvious to all Ukrainians. International treaties and pledges guaranteeing their national rights are nothing but scraps of paper, unless there be power to enforce them. The League of Nations that was charged with the responsibility of enforcing these treaties, did nothing of the sort; today its big white palace in Geneva is nothing but a mausoleum of lost hopes. Furthermore, no matter how many times and how strongly the Ukrainians protest, it will be of little avail. The only thing that really counts today in international relations is—force.

Unlike the Sudeten Germans, however, the Ukrainians in Czechoslovakia have no independent mother country to come to their aid. And the same is true of the 1 1/4 million Ukrainians under Rumania, the 7 million under Poland, and the 32 million under the Soviet. Under each of the latter three countries, the lot of our kinsmen is most unfortunate indeed, far worse than under Czechoslovakia.

Since such is the case, therefore, the logical course for the Ukrainian people in their torn and oppressed native land, is to turn to themselves for the strength and the power they need to wrest their national rights and— independence.

They have done so in the past, and have found themselves not wanting in this respect. Today they are stronger than ever. The World War, the War for Ukrainian Independence, the terrible famine, the barbaric "pacification," the constant persecution of them, instead of weakening them, as was expected by their enemies, has forged their resistance to the point where it is impossible to assimilate or destroy them. Today they have but to realize their strength, conserve and develop it, and, when the proper time comes, use it. Freedom will then be theirs.

JOIN THE UKRAINIAN NATIONAL ASSOCIATION

FIRST U.N.A. YOUTH RALLY

To Be Held In Newark

A mass rally of youth members and non-members of the Ukrainian National Association from all parts of the East, will take place Saturday, Nov. 26, 1938 (Thanksgiving Day weekend), in Hotel Douglas, Newark, N. J., under the auspices of the Newark, Jersey City, and New York youth branches of the U.N.A., assisted by the youth from all other branches in that and adjoining area.

Representatives of the four youth U.N.A. branches (240, 287, 171, 397), met last Monday night and laid plans to make the rally the most memorable event in the annals of our younger generation. Anthony Shumeyko, member of the Board of Advisors of the U. N. A., was elected chairman of the rally committee, and Theodore Lutwiniak, secretary.

An invitation has been issued to every U. N. A. branch in the New Jersey-New York area, to send two youth representatives each to the rally committee meeting, which will be held Monday evening, September 26, beginning at 8 o'clock, at the home office of the U.N.A., 81-83 Grand Street, Jersey City. These youth representatives will complement the present rally committee, fill several offices in it, and generally cooperate in the arranging and execution of the rally program.

In conjunction with the rally, a Youth Observance of "Listopadove Svyato" will be held Sunday afternoon, November 27, at the Elks Auditorium, 925 Springfield Ave., Irvington, N. J., under auspices of the Ukrainian Social Club of Newark and other local youth organizations. The Ukrainian Youth Chorus of N. Y. and N. J., under Stephen Marusevich, will appear on its program.

OFF THE EDITOR'S DESK

A report last week on these pages of the highlights of the Sixth Ukrainian Youth's Congress omitted to mention that among those who spoke was Walter Michaelson, whose talk was on the importance and manner of conducting sectional youth rallies.

Another omission was the failure to mention the art exhibit held in conjunction with the congress. Arranged by Peter Zaharchuk, it contained various types of art work by Ukrainian-Americans. The largest collection was that of Maria Nahirna, containing paintings, photos, and fashion drawings. Other who exhibited were P. Zaharchuk, D. Felushko, D. Kurlanda, Y. Yavarow, and Helen Sites. Examples of Ukrainian handicraft were displayed by Dr. E. Wachna and Mrs. J. Kucher.

MASS ARRESTS IN KIEV

"Dilo," L'viv, August 28, reports a tightening of Moscow's control of Ukrainians in the Kiev district.

Krushchov, General Secretary of the Communist Party of Ukraine, has been recalled to Moscow. There have been mass arrests of members of youth organizations, and the military in Kiev, and the population are forbidden to leave their homes without official permission. Moscow has also prohibited foreigners with Soviet visas to visit Kiev and district, and the Kiev Wireless Station has had a special censor appointed, Gochalov, of the G.P.U.

(Ukrainian Bureau, London)

OUR STAND ON NATIONALISM AND RELIGION

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

(Concluded)

On Religion

And now, before concluding, let us turn to the subject of our stand on religion. Here there is no necessity to go into any detail, as in the case of Nationalism, for our stand in the matter of religion has been reiterated many times since the founding of the Ukrainian Youth's League of North America five years ago. Our task at this congress is to merely give added emphasis to it by affirming it once more. In fact, there would be no need even of this, were it not for recent developments, were it not for the fact that of late religious intolerance is once more raising its ugly head among us and threatening to divide our young people just as disastrously as it did our parents.

Only recently, at a convention of a Ukrainian youth league of a religious nature, tolerance in religious matters was, strongly condemned. In its place brotherly love was recommended. Where there is a substantial difference between tolerance and brotherly love is certainly beyond me.

Tolerance in religious matters is one of the foundations upon which America has been built. Tolerance is that Christian-like virtue that attracted to these shores hordes of immigrants, beginning with the Mayflower and ending with the modern swift liner. To preach and practice religious intolerance, therefore, is against the very principles of this nation.

Furthermore, not only is religious intolerance un-American but un-Christianlike as well. For how else is it possible to judge it when we stop to realize that Christianity breathes the very spirit of mercy and benevolence, that it teaches the forgiveness of injuries, the exercise of charity, and the return of good for evil—all essential elements of tolerance.

Such utterances and practices of religious intolerance, therefore, should not only be strongly deplored but actually stopped, particularly at this time when the unity of all our people, of all our youth, is so urgently needed. So much so is it needed that across the seas, in the lap of our blood kinsmen, both Catholic and Pravoslavny have joined hands in order to repulse the assaults of their national enemies, in order to preserve their religious and national identity.

With such an example before us, how can we, living in a land where religious freedom and tolerance is of the very essence of the nation's fabric, act otherwise. How can we act otherwise, moreover, in the face of the recently published pastoral letter, signed by the highest ecclesiastical authorities of the Ukrainian Catholic Church in Western Ukraine, including the beloved and venerable Metropolitan Andrew Sheptytsky himself, imploring all our Ukrainian people to unite, to unite even though they belong to different faiths!

Let us, therefore, eradicate religious intolerance amongst ourselves, and thereby promote unity among us. This unity we need very much. For not only are we confronted with vital problems as young Americans of Ukrainian descent, but we are also confronted with the task of helping our kinsmen in the old country win their national freedom. And only through united effort can we make any appreciable advance along these lines.

The Story of Volodimir the Great

(Continued)

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Religious Practices Among Ancient Ukrainians

BEFORE the introduction of Christianity into Ukraine by Volodimir the Great, the religion of the country was based mainly on nature worship; not, however, without the idea of a supreme being, to whom all deities were subordinate.

Nestor, the ancient chronicler, mentions Perun, god of lightning and thunder, as being the oldest and most important of gods in ancient Ukraine. Whenever the skies became overcast with dark, heavy clouds, and thunder rumbled, they used to say that Perun was walking through the heavens and casting thunderbolts at sinning people. His images were usually of wood, with a silver head and golden mustaches.

Another of their gods was "Dai-boh," the giver of life and all good things. "Wolos," the "beast god," was supposed to take good care of the cattle. In addition, there were many other gods, each controlling some special realm, as well as gnomes, elves, and fairies, who were supposed to inhabit the homes, forests, rivers and lakes.

Images of these various gods were usually set upon tops of mounds and hills, or in some quiet grove beneath an ancient tree. The ancient Ukrainians worshipped them by praying and sacrificing animals, fruits, bread and meat. At times even human beings were sacrificed.

One of their chief forms of worship was in form of festivals

and holidays. In winter they celebrated a holiday known as the "Kolyada," by feasting among sheaves of straw and singing songs especially adapted for the occasion. In summer they celebrated a festival known as "Kupalla," about the same time that the Ukrainians today observe St. John's Day. One of the features of this festival was the erection of huge bonfires, through which the celebrants leaped and drove their cattle. This act was supposed to purge them and their cattle of any possible disease.

Believing that after death, a person goes to paradise, they were careful to place in the grave of the deceased all his personal belongings, which he might need in the hereafter. Sometimes they cremated the deceased together with his personal effects on top of a hill. The ashes they placed into an earthen jar and buried it. On that spot a high mound was erected and post set up in it, with the name of the dead person inscribed upon it. Every year thereafter, a commemorative feast on the anniversary of the death would be held, which was known as "Treznu."

Before he became a Christian, Volodimir was as devout as any pagan in his devotion to the various deities. According to the Ancient Chronicles, he had their images set up near his residence and encouraged their worship. He even countenanced the occasional human sacrifice before them.

RAMBLINGS OF A WORD-HUNTER

Where Ukrainian and English Meet

In the last issue of "Рідна Мова," the Ukrainian monthly especially devoted to the study of the Ukrainian language, Mr. Ohienko, the editor, gives in the article entitled "The Life of Words," an interesting account of the Ukrainian word "скот."

He considers this word to be an ancient word and to denote mainly cattle. From the earliest days, he notes, it came to mean also: property, money. He connects it with the Gothic word *skatts*, money, and the Greek word "ktenos" which also mean cattle and money, just as the allied Latin word *pecus*, cattle, and *pecunia*, money.

Prof. Ohienko quotes a sentence from the ancient Ukrainian literature dating as far back as 1018, and remarks that "in other languages the word that meant 'scot' also means property and money."

A new light is shed upon this word by the English language.

Any English dictionary will show us the same word. "Scot," says, e. g., Funk and Wagnalls New Standard Dictionary, "1. in Old Eng. Law, an assessment, a tax; 2. Archaic. Money given or paid as a contribution, a reckoning, or a fine."

In the light of the English dictionary the Ukrainian word "skot" as it was used in the ancient language, assumed a somewhat different meaning. The sentence quoted by Prof. Ohienko, for instance, which reads, "Начина скотъ събирати отъ мужа по 4 куны," could mean according to Prof. Ohienko, "(They) began to collect money, from every man four 'kunas' (martens)." The English dictionary suggests another possible translation of the passage, namely: "(They) began to collect taxes, from every man four 'martens'."

New Ukrainian Borrowings From English

While looking through the most recent issue of the Ukrainian monthly "Vistnyk" (published in L'viv), I found a series of new Ukrainian words adopted into the Ukrainian language from the English.

I find before all the word "dandy," which, though coming all way down from the Old French "dandin," which meant—nanny, has nowadays lost all the memory of its foreign parentage and is considered as a word of purely English stock. I noticed also that this newcomer into the Ukrainian language feels already quite at home in it, as the writer who used it, refused to dress it up with quotation marks.

The word "boom," however, they still place in quotation marks to denote its recent admission to the Ukrainian vocabulary, as if to say, "Of course, it is a foreigner, but we have to welcome it, as it very serviceable."

The word "slums" they reprint in English spelling, without even trying to render its sound by parallel Ukrainian letters; naturally, they have to help themselves with a long explanation of its meaning: "the overcrowded, unhealthy city districts." It is too bad that this example is not followed in the case of the phrase, "the red tape of limitations," as the "ted tape," when rendered into Ukrainian by "chervona styazka," can never give the Ukrainian reader even a most distant hint that what is meant here is official delay.

The word "bungalow" is explained in brackets as one-story house, and to explain this the French word "parterre" is used: бонгалоу (партеровий дім). The word "kitchen" is translated by the word *пекарня*, which suggests that baking of bread is being done there, which is not the case of the English kitchen, of which the article in question speaks.

Language Courses, Old Versus New

A new approach to the teaching of foreign languages in New York, which in my mind should be brought to the knowledge of every person who tries to study more than one language, has recently been emphasized publicly by Dr. Theodore Huebener, acting director of the Department of Foreign Languages.

This new approach intends to emphasize the civilization and historic background of the country, in which that language is spoken,

RESOLUTIONS ADOPTED AT THE SIXTH CONGRESS OF THE UKRAINIAN YOUTH'S LEAGUE OF NORTH AMERICA

1. Whereas Ukrainian nationalism has for its objective the freeing of the Ukrainian people in their native land of foreign rule and oppression and the organizing of them into a well-knit political state;

And whereas, as such it is not the monopoly of any one group or party but of all Ukrainian people, with the exception of those few who constitute the so-called Popular Front, the combination of Communist and other extreme leftist parties which take orders from Moscow;

And whereas, Ukrainian nationalism manifests itself in two interrelated programs of thought and action, namely: (1) that which stresses primarily the keeping of 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 and material, for the coming of a national revolution, without which there can be no real hope for liberation; and (2) that which stresses 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;

Be it therefore resolved that we, representatives of the younger generation of Ukrainian Americans, convened at this Sixth Congress of the UYL-NA, do hereby declare our fullest support, both moral and material, to Ukrainian nationalism as herein set forth.

2. The editorial policy of the Ukrainian Trend shall espouse the ideal of Democracy and take a firm stand against Communism and Fascism. The League paper shall at all times try to give the Ukrainian-American youth an accurate picture of what is going on in Ukrainian circles in America and shall hold up true Ukrainian Democratic principles.

3. Whereas it is realized that a successful participation of Ukrainians in the New York World's Fair of 1939 will be of immeasurable benefit to the Ukrainians of America and especially to the younger generation, be it resolved that the UYL-NA give its moral and material support to the fullest extent of its ability, in the carrying out of the plans for Ukrainian participation in the New York World's Fair of 1939.

4. That the editorial policy of the Ukrainian Youth League organ advocate and stress the primary purposes enunciated in the constitution and give effect to the resolutions heretofore and now adopted by this league.

rather than the purely technical aspects of the subject. Music, games, literature and plays of the country are to be introduced. Instead of emphasizing grammar and rules, the teacher will substitute the activity method, and attempt to make foreign languages alive and interesting. The originators of the new system expect that with a more sympathetic approach, even the pupils with lesser linguistic ability can derive benefit from foreign languages.

The new syllabus, just distributed to the heads of the language sections in the high schools, advises the teachers to encourage their pupils to visit ships, museums, libraries, churches, shops and foreign cultural centers.

Dr. Huebener cited the following practices to avoid: don't drill paradigms; don't translate English into the foreign language as a formal exercise; don't give formal analysis of unimportant language facts; don't stress rules and exceptions; don't use technical grammar terms; don't make grammatical explanations a formidable matter; don't interrupt a pupil to make a correction.

er.

What is Democracy?

By E. LACHOWITZ

THERE is much talk today about democracy, fascism, communism, dictatorship, etc. These terms are becoming familiar even to peddlers and shoeshine boys, and are finding amongst them ardent adherents or foes.

And no wonder. The introduction of our social order or another would affect not only those on top, but likewise those on bottom. A peddler from Rome, Berlin, Vienna, London, Paris, Moscow or Kiev could convincingly testify to this. His fate is a warning (or an incentive) to the peddlers of other countries.

We all are for democracy. Very well, but do we know what democracy is? Democracy is liberty. But is there such a thing as absolute liberty? No. For liberty is curtailed by various laws and conveniences. Who breaks them—gets punished. Our social order is based on the Constitution, but the Constitution itself is a sort of curtailment of our absolute liberty. We say we have liberty of speech and print; but suppose somebody wanted to deliver an indecent or subversive speech—what would happen? Even the film industry has its "czar." Such "czars" are everywhere and woe to the one who transgresses their dictates. An absolute liberty is an illusion. Every liberty has its limitations. They are necessary to preserve a social order.

But if so—where is the boundary of those limitations? How long could liberty still be termed "democratic"? And when it gets "suppressed," "shackled" by "despotic" "dictatorial," "absolutistic" rule? Discouraging though it is, but there is not such a constant boundary. The delineation is very vague. It is continuously changing with time and place.

Changes In Time

Fifty years ago the New Yorkers were enjoying much more liberty than they are today. Then they had no traffic red lights on the streets. They could move around in their carriages wherever they pleased. If somebody tried to stop their driver and told him which way to go, in turn they would tell the intruder where to go, and it wouldn't be heaven, either. Today, with the appearance of thousands of automobiles on the streets, we welcome this curtailment almost with relief.

In the beginning, no doubt, these limitations were annoying. But with time even the "die-hards" got used to them and even liked them. With time, all the people got used to them to such an extent that they obeyed them "freely." Today people do not consider the red lights as limitations at all. Traffic regulations have been driven into peoples' subconscious mind and are giving them today a relative sensation of complete liberty.

The curtailment of liberty is necessitated by certain specific conditions. Whenever the liberty of individuals threatens the welfare of the whole—limitations of liberty are indispensable. When individuals themselves keep in mind the welfare of the whole and behave accordingly—the curtailment is not necessary, because every individual keeps himself in check, by his own free will. A self-disciplined society will enjoy a true democracy much longer than a demoralized one. In the latter case, sooner or later a dictatorship is likely to appear, which forcibly will introduce that what citizens by their free will refused to observe.

Changes In Face

Liberty depends not only upon the extraneous impositions, but above all upon our spiritual reactions to those impositions. The African savages would consider it a despotism if compelled to wear neckties. On this principle Hitler bases his right to maintain that German people were despotically oppressed by victorious powers when compelled to accept the Wei-

Ukrainians Demand Freedom at Rally

Do protests and demands do any good?

Decidedly yes. Ukrainians who live, breath and talk independence for their people forget because they are so close to the movement that the outside world neither knows nor cares.

As a result, only something big, dynamic and colorful, such as the Manifestation for Ukraine's Independence at the Hippodrome in New York City September 4 attracts outside attention.

Only by such constant mass rallies, protests and manifestations will the American public in time come to know the meaning of the word "Ukrainian" and the startling, poignant story behind the Ukrainian people.

There is also the extremely important and practical matter of gathering funds. (The Manifestation raised about \$2,000 in donations and admission for the fund to aid Ukraine.)

Over 45,000,000 Strong

The facts are clear: over 45,000,000 in the richest lands in Europe are being exploited by Russia, Poland, Czechoslovakia and Rumania with no one to plead for them or defend their case before the world. As a result, it is up to Ukrainians outside the country to act as their spokesmen.

The Manifestation was American-Ukrainians' contribution to their fellow countrymen. In this free democratic-loving country, between 4,000 and 5,000 Ukrainians representing the huge majority of the 1,550,000 Ukrainians in North and South America, declared before the world that like America when it was young, Ukraine is fighting against tremendous odds for a united country; that the movement is spreading swiftly to every corner of the four parceled Ukrainian territories, and that despite the assassination of its leaders (like the OGPU murder of Col. Evhen Konovaletz, in Rotterdam last May 23) the Ukrainian movement will continue with growing strength until it engulfs its enemies.

Climaxed Congress and Convention

The Manifestation, climaxed the Second Congress of Ukrainian Nationalists in America and eight annual Convention of the Organization for Rebirth of Ukraine (ODWU) held in Newark, N. J., was colorful and dramatic.

A dozen speakers, led by Gen. Victor Kurmanovitch, hero of the "Chortkiw offensive" of the Ukrainian Revolution, were on the stage. Behind them was a huge, six by nine foot portrait of Col. Konovaletz. Ukrainian blue and gold banners and flags lent color to the scene. Far up on the third

mar constitution; forbidden to march in formations and obey their dictator. The Anglo-Saxon stomach rebels against the worshipping of a dictator. But the German stomach might likewise rebel against laxity and incoherency of the central leadership. That being so, the German liberty might be much less curtailed under a dictatorship than under democracy. It is a paradox; but, as somebody stated, a full truth can be expressed only by a paradox.

Democracy cannot be measured by universal standards. Just like one shoe is good to one foot and uncomfortable to another—so it is with democracy and liberty; one kind is good to one people and detrimental to another. Out of all the verbiage about democracy actually only one statement is truthful: democracy is workable only in a well behaved, self-disciplined society. Whoever undermines this self-discipline, undermines democracy as well.

And that is just what's being done today on a large scale in "defense of democracy," and "in the name of liberty."

balcony was the 100-voice choir of the Ukrainian St. George church of 7th Street, New York.

"Will Fight For Independence"

The crowd was wildly enthusiastic. When Dr. A. A. Granovsky, University of Minnesota professor and president of ODWU, declared that "We have the desire for independence and why shouldn't we fight for it," the assembly rose to its feet and blasted the building with "Glory to Ukraine!"

It was the biggest Manifestation yet held in this country. The New York Times accurately described its purpose: to manifest "the will and aspiration of the Ukrainian nation for its political independence" and to express "the solidarity of all the Ukrainian people throughout the world for a sovereign Ukrainian State."

Gen. Kurmanovitch drew thunderous applause when he declared that "Ukrainians believe in their own strength and must depend on themselves. Our Army of the Revolution fought valiantly against overwhelming odds and was beaten on the field of battle. But in a larger sense, it did not suffer defeat, because the ideals which spurred it on, are today inspiring Ukrainians throughout the world."

Yaroslav Baranovsky, president of the Union of Ukrainian Students Associations, and Col. Roman Sushko, prominent in the Ukrainian movement in Europe, also discussed Ukrainian nationalism.

Canadian Visitors

From Canada were Mr. M. Sharyk, secretary of the Ukrainian Federation of Canada, who talked of Ukrainian activities there and said thousands of Ukrainians would fight for their native country in case of war; and William Hultay, vice president of the same organization, who urged Ukrainian workers to understand the plight of their fellow men under dictatorship.

From Buenos Aires, Argentina, came Gregory Kalba, who stressed that 300,000 Ukrainians in South America support the Ukrainians in North America in fighting for an independent Ukrainian state.

Priests Attended

Priests who spoke included the Rev. Dr. Onufrey Kovalsky, of the Ukrainian Greek Catholic Church, of Ramey, Pa.; the Rev. Dr. Volodymir Klodnytsky, of the Newark Ukrainian Orthodox Church; the Rev. John Hundiak, of Carteret, N. J., and Pastor A. Kuman of the 1st Ukrainian Presbyterian Church of Newark.

Volodymyr Dushnyck, editor of "The Nationalist," offered a resolution at the close that Ukraine united and will be sovereign and united, a country for Ukrainians alone and not to be exploited by foreign occupants, a nation independent and strong enough to resist foreign aggression. It was adopted by acclamation.

The manifestation closed with the beloved Ukrainian National Hymn, "Sche Ne Vmerla Ukraina." Walter Bukata, of Elizabeth, N. J., was chairman.

Convention and Congress

From Saturday, September 3rd through Monday, September 5th, the ODWU convention met in Hotel Douglas of Newark. The Congress of Ukrainian Nationalists convened Sunday.

As the Newark Ledger described it, the purpose of the dual-session was to "encourage a movement which is so identical with the American Revolution that it is bound to attract the sympathy of the freedom-loving American public. In this manner by helping eliminate injustice and tyranny in the land of their ancestors, the Ukrainian-Americans will be promoting better Americanism among the Ukrainian immigration and the ideals of democratic government which we all love so well."

UKRAINIAN SPORTSETTES

By DIETRIC SLOBOGIN

Tresh Makes Return Bid For Major League Berth

Mike Tresh (Ukrainian), with Buffalo of the International League on option the greater part of the present baseball season, was given another opportunity to prove his ability to participate in major league baseball when he was recalled from that club on September first by the Chicago White Sox of the American League, his contract holders. Tresh, a catcher, played his first game in Chicago regalia against Cleveland on September 3rd.

Barbatsky Stars For Grid All-Stars

Al Barbatsky (Ukrainian) played with a team of 1937 college football all-Stars selected by a newspaper poll conducted throughout the country and did a commendable job at his guard position: The All-Stars defeated the Washington Redskins by a decisive score in this August 31 arclight contest. The Redskins are the 1937 champions of the National Professional Football League. Barbatsky was an All-American at Fordham University.

Nagurski To Conquer Other Worlds

Ray Fabiani, Philadelphia wrestling promoter, in trying to induce Bronko Nagurski to defend his wrestling crown in the Quaker City, learned from the Ukrainian that he would sail for Australia the first part of September to grapple in that continent where the wrestling game is becoming a popular pastime. To the uninformed, Bronko Nagurski is still the world's heavyweight wrestling champion.

Stutz Lauded By Philly Sandlot Fans

In a poll conducted by the "Philadelphia Record" where over a million votes were cast, John Stutz, of the "Philadelphia Ukrainians" baseball team, was named the best sandlot first baseman of Greater Philadelphia. Stutz was interviewed over Station WFIL (NBC) on September first and will play in the dream game sponsored by the "Record" on September 11th when the "Philadelphia Sandlot All-Stars" meet the "Philadelphia Phillies" of the National League at Shibe Park, Philadelphia. Stutz will probably get more than a first look from the various major league scouts who will be there looking at the array of sandlot talent.

CORRECTION

According to William Cholewka of Hamtramck, Mich., the item contained in the Sept. 9th issue of "Svoboda" was in error in stating that the Mazaepa U. N. A. Softball Team had defeated the U. N. A. Ukadets. The Mazaepa and Ukadets played against the Hamtramck U. N. A. Team, the latter winning by a 6 to 2 score.

\$2,500 Raised

More than 300 delegates and guests attended, and about \$2,500 was raised in contributions from ODWU branches and private donations. The hotel was bedecked with Ukrainian banners and flags. Pretty Ukrainian girls in native costume and youths in blue ODWU uniform were seen everywhere.

Newly elected officers included Dr. Granovsky, president; Volodymyr Cherevatiuk, New York, 1st vice president; Timko Rudy, Newark, 2nd vice-president; Volodymyr Riznyk, New York, recording secretary; Peter Ikalovich, New York, financial secretary; Ostap Kryven, Astoria, L. I., treasurer; Myron Leskiv, New York, organizer, and Volodymyr Dushnyck, editor of "The Nationalist."

The Young Ukrainian Nationalists, youth branch of ODWU, and the Ukrainian Red Cross, held simultaneous sessions. Olga Zadoretzka, New York, was elected president of YUN, and Stephanie Halychyn, Jersey City, N. J. was elected president of the Red Cross.

R. L.

YOUTH AND THE U.N.A.

THE Baseball League of the Ukrainian National Association will soon bring its schedule to a close, there being but a game or two left to be played. The Centralia team, having been defeated 7 to 1 by McAdoo at Centralia on August 28th, was eliminated from competition for League Championship. The standings of the teams at this writing (Eastern Pennsylvania Division) are as follows:

	W	L	PC
McAdoo:	3	2	600
Wilkes-Barre:	2	2	500
Centralia:	2	3	400

Metropolitan Division standings:

	W	L	PC
New York:	4	0	1000
Philadelphia:	2	2	500
Newark:	0	4	000

B. Novy reports the McAdoo-Centralia game, mentioned above, as follows: N. Suhenia, speed-ball artist for the McAdoo U.N.A. team, held Centralia to five well-scattered hits. Centralia's lone tally came in the first inning as a result of a hit and two errors by McAdoo. P. Plusconis of McAdoo received batting honors by getting four hits out of five trips to the plate.

The score by innings:

McAdoo:	500	001	100	—7-9-4
Centralia:	100	000	000	—1-5-7

John W. Evanchuk reports on games played in the Detroit U.N.A. Softball League. On August 17th the Crute team forfeited a game to the Mazepa team. On August 22nd Mazepa defeated the Ukadets by a 6 to 2 count. The high light of this game was a three-base smash by Joe Trubilowicz of the Mazepa team. This occurred in the fifth inning with two men on the bases, breaking a 2 to 2 tie and putting Mazepa in front to win the game. On August 25th Mazepa defeated the Hamtramck team 5 to 2 at Dingeman Park. The high light of this game was a home run with a man on base in the first inning to put Mazepa in the lead. Hamtramck came back and tied the score. Going into the last half of the seventh inning with two men on the bases and two outs and with the count three balls and two strikes on the batter, P. Wasyluzyn hit a home run to win the game for Mazepa. The standings of the Detroit U.N.A. League teams are as follows:

	W	L	PC
Hamtramck:	5	1	833
Mazepa:	5	2	714
Ukadets:	4	4	500
Crute:	0	7	000

Although there is much more U. N. A. news on hand we are forced to hold it for a future column, due to lack of space.

Back into circulation comes the UKRAINIAN CHRONICLE—bigger, newer, with more pictures, more sports, features and interesting news items pertaining to all Ukrainians. As an independent youth paper, it treats all Ukr. news facts fairly, frankly, impartially and concisely. DON'T MISS ONE ISSUE! Subscription rate \$1 a year! Mail to: UKRAINIAN CHRONICLE, 16th & North Sts., Philadelphia, Pa.

THE GIRL WITH THE TICKETS TO SELL

One day at a Ukrainian picnic,
While I was bellying up to the bar,
I saw the most beautiful girl
With a build like Hedy La Marr.
She had a wealth of red-gold hair
And a complexion like peaches
And teeth like the pearls of the
Indies;
I knew she was the girl of my
dreams.
So, leaving my beer unfinished,
I hastily straightened my tie,
I was bound to meet this goddess
Or else break an arm in the try.

Abu Kassim's Slippers

By IVAN FRANKO

Translated by Waldimir Semenyna

(3)

V
Jonah was not frightened better
When, to calm the stormy weather,
He was thrown by his own clan,
Or bede show such stupefaction,
When he voiced his famed prelec-
tion
And the stones replied, "Amen!"

Nor were Philistines, I reckon,
With such terror, horror stricken
When blind Samson wrecked that
mart,
As was Kassim when his snoring
Was outdone by that sharp roaring
Which awoke him with a start.

"God Almighty, give assistance!
Is this end of world's existence
Or is this some nightly mare?"
That is how he first reacted;
Then he rubbed his eyes con-
tracted,
To find out just what and where.

He looked 'round with consterna-
tion.
All the room — an ocean basin
Scenting, so it seemed, with nard.
In the middle of this ocean
Stood an islet without motion,
Like a sentinel on guard.

Was it just a dream, or story?
He, to terminate his worry,
Pinched himself, and felt it well.
"No, awake! And dawn is show-
ing!
Now, from where and why this
blowing?
Through the window! What the
hell?"

He jumped up, with one quick
motion,
From the bed into that ocean,
Wading in it on tip-toes,
Then, a shriek as from a madman
As he toppled like a deadman —
Now he knew why all the woes.

He had recognized the marvel,
Which resembled some rich carvel
Proudly anchored in a bay;
It was not an ocean islet.
But his boots, in their full toilet,
Which had just returned to stay.

With the boots and their detection
His mind noted to perfection
The full sequence of each move:
Broken window, bottle broken,
On the floor the friendly token,
And the oil in every groove.

"God! Why all these castigations?
In the floor are perforations
Where the perfume will get lost!"
Cried out Kassim looking sickly.
He jumped up and running quickly
Tried to salvage some, at most.

But before the money-sifter
Found a vessel, Fate, much swifter,
Had deprived him of his goal;
All the perfume he had cherished,
But the odor, had all perished
Bit by bit in every hole.

Kassim stopped; his loss perceiving
He began to weep and, grieving,
To uproot his lengthy hair.
Every instant that he noted
His two boots, which seemed quite
bloated,
He just cursed all he could dare.

Well—a couple of hours later
While the moon was shining
above,
I sat at her feet in the shadows
And my heart was brimming
with love.
She sighed and then murmured
so softly,
But her words were not of
romance;
She said, "How's about buying
some tickets
For our annual masquerade
dance?"
I sprang to my feet in a fury
And fled from that spot in the
dell,
For she was one of those gold-
digging sirens;
A girl with some tickets to sell.

"Boots! Oh boots! You bitter
chalice!
What unearthly haunting malice
Picked you from the river bed?
What is seeking my perdition:
This sad plight, this inquisition?
Who has brought you to my stead?"

Why not with me finish rightly
And, instead of scaring slightly,
Land on this gray bearded head,
Thus cut short my life's evasions
And prevent my execrations;
Let me rest in peace, when dead!

"Now what shall I do? All's shat-
tered!
All the hopes I had are scattered,
Swept away in just one stroke!
Through these boots, these pedal
nazes,
All the perfume went to blazes;
Mine of wealth went up like smoke!"

"Boots! In your planned ruination
Please have some consideration
For the way you torture me!
'Stead of breaking that rare bottle
Why did you not my breath
throttle? —
May you burn like curst Jinnee!"

But the boots, in their position,
Squatted there like some magician,
Heavy, wet, with slime all cloaked.
Their appearance was quite nasty
But the scent was very tasty,
Since in perfume they were
soaked

Their odd sight was his undoing.
A great fury started brewing
In his breast against them both.
'Wait! You roots of all my sorrow!
'Fore the dawn comes, of-to-
morrow,
I will have fulfilled my oath!

"Now you'll know who is your
master!
You have spelled your own disaster
And will perish like some dogs!
Like the Jews, those man-blood
users,
Heretics, and God abusers,
I'll burn you, you dirty clogs!"

With this firm determination
To speed up their consumption,
Abu Kassim brightened up;
Pitched them up like a toiler.
Leaning forward 'approached a
boiler —
Suddenly he made a stop!

"Wet! Dog-gone their dirty leather!
How can they be burned together?
One would need a cord of wood
Just to have them separated
From the water. Damn it! Am
I fated
With some more loss for this
brood?"

"I know! That will be much better!
I'll expose them to the weather
When the sun will dry them well,
Then I'll place this cursed menace
In a hot and burning furnace
And from there they'll go to hell!"

To complete his good intention
And to hasten their incension
Kassim took them up the roof.
He went up, without e'er noting
How at him an imp was gloating,
Capering from hoof to hoof.

(To be continued)

Oh, for the acid-tipped pen of
a Pegler
So that in vitrolic words I could
tell
Of the scheming, vampirish wiles of
The girl with the tickets to sell.
She'll lead a man on with her
smile,
Her glance will thrill him through
And while his attention's distracted
She'll sell him a ticket or two.
A raffle, a dance, or a banquet,
A play, card party or ball,
If she entangles you in her meshes
She'll sell you a ticket to all.
"SOCRATES"

LETTERS TO THE EDITOR

I read with deep chagrin and dis-
appointment an article in the New-
ark Ledger of Sunday, September
11, purporting to quote John Ro-
manition, newly elected president
of the Ukrainian Youth's League
of North America, as follows:—
"We [the League] take no part
in the agitation for the restoration
of the autonomy of Ukraina. That
is a matter we are not interested
in."

The League is not political, the
article elsewhere states, to quote
Romanition, and therefore takes
no sides. However, all Reds and
Fascists will be kept out of the
League, etc.

I make my comments cautiously,
for it is inconceivable to me that
the president of such a fine organ-
ization as the League should say
these things. Perhaps, and I
earnestly hope, Romanition was
badly misquoted. But it is very
regrettable that he should have
placed himself in such a position
to be so grossly misquoted.

If the remarks are true, then I
must beg all members of the
League (and I was one of the
guiding spirits behind the move to
get the University Ukrainian Club
of Pittsburgh to join the League
in 1934) to reconsider their action
in electing Romanition president.

"Not interested" in liberating U-
kraine! There isn't a Ukrainian
who boasts of the name who is not
interested. If we have any ideals,
that is the outstanding. To say
that the League is not interested is
either a libel on the entire organ-
ization and a deliberate lie or it is
an admission that the League has
lost sight of the great basis on
which it was founded: to unite U-
krainian-American youth and in
some small way aid the fight for
Ukraine's independence.

I urge that Mr. Romanition im-
mediately make his stand clear.
Either he was misquoted or he
wasn't.

ROMAN LAPICA.

As a constituent youth group of
the UYL-NA, we, the Ukrainian
Social Club of Elizabeth, N. J.,
hereby emphatically register our
indignation and protest against the
scandalous conduct of the League
president, Mr. John Romanition,
who expressed the League's policy
in the American press as follows:
(As above.—Editor.)

As Americans of Ukrainian des-
cent, who subscribe to and support
American principles and who also
are "interested in the matter of
Ukrainian independence," we de-
nounce such act on the part of
the president of the Ukrainian
Youth's League of North America
as traitorous to the hopes and as-
pirations of the Ukrainian people
in general and the Ukrainian youth
movement in particular, and against
the express policies of the League.
We hereby demand a prompt and
unequivocal retraction and rectifi-
cation by Mr. Romanition.

George Kartychak Jr., President
Olga Kuzminski, Secretary
Peter Kardash, Treasurer.
Unanimously signed by members
(17) attending meeting September
15, 1938.

[Editor's Note: Just before go-
ing to press, we received the fol-
lowing clipping, taken from the
Newark Ledger:

"I wish to make a correction in
a news item that appeared in The
Ledger the other day. There was
a statement to the effect that the
Ukrainian Youth's League of North
America is not interested in the
restoration of an independent U-
kraine. This statement is not
strictly true because in a recent
resolution the League specifically
pledged its full support to those
oppressed kinsmen across the seas
who are living under the Fascist
and Communist dictatorships. We
are in perfect harmony with the
current trend in America which
sympathizes with oppressed minor-
ities under the ruthless rule of
dictatorships — John Romanition,
President of U. Y. L. of N. A.,
Irvington."