



# UKRAINIAN WEEKLY



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VOL. VI

## 45 YEARS OF UNEQUALLED SERVICE

Quietly, without any fanfare or fuss, the Svoboda recently passed the 45-year mark of its unequalled service to the Ukrainian-American people. It was on September 15, 1893 that its first number appeared.

To many of our younger generation this anniversary is of little significance. True, the Svoboda is a newspaper they have been accustomed to seeing from their early childhood. Every day the mailman has delivered it to their homes, and every day their parents have perused its pages. Nevertheless the young folks have not taken much advantage of it, mainly on account of their difficulty in reading Ukrainian. Nor have they taken advantage of the opportunity offered in the U.N.A. Jubilee Book and other sources to learn something of the great role this newspaper has played in the development of Ukrainian-American life.

Whether they realize it or not, however, the fact remains that the Svoboda has definitely moulded their lives—through the older generation. Many of the latter came to America with very little clear consciousness of their Ukrainian nationality. The denationalizing policies of their misrulers in the old country had deprived them of the opportunity to develop within themselves the elements that constitute such consciousness. Even here in America this development was retarded for awhile, not, as would be expected, by assimilation, but by the insidious propaganda spread among them by Russian agents that they were all one Russian people. To counteract the effects of this propaganda, to expose and drive out from among our people those who fostered it, to teach the immigrant to love and cultivate his native heritage—such was one of the first main tasks that the Svoboda successfully undertook. Had it failed in it, then likely the Ukrainianism of the older generation would not have been what it is today, with the result that many of our younger generation would today be classifying themselves as being of Russian, Polish or other extraction.

Another outstanding service the Svoboda has performed for our people has been in the field of their organization. The Ukrainian National Association, for example, owes its unchallenged leading position in Ukrainian-American life largely to the Svoboda. Numerous other institutions, both national and local, have a great deal to be thankful for to it. The Ukrainian Church here has also been benefited by it, far more than is generally realized. And finally, many youth organizations of today have been encouraged and strongly supported by it.

Still another great service of the Svoboda, is the very influential role it has played in aiding our people to become adjusted to the American scene and in becoming loyal and worthy citizens of the United States.

Aside from such crusading, organizational and Americanizing activities, the Svoboda has also been the foremost Ukrainian news distributing medium in America. On its pages have been mirrored leading events in the old country, here in America, and elsewhere throughout the world. True, it cannot compete with the multiple-paged American dailies in the coverage of non-Ukrainian news, nevertheless it manages to keep its readers well informed. And as for Ukrainian news, here of course it is unsurpassed. The importance of the latter fact to the Ukrainian Cause cannot be over-stressed, for it is this news from the old country that keeps ever strong the bonds between Ukrainian-Americans and their kinsmen over there.

These cited services of the Svoboda, it should be borne in mind, are but few of the many it has performed for the benefit of both the old and young among us during the 45 years of its active existence. Perhaps some of these services are not very apparent to our youth. Close study, however, of our organized life, its past and present, is bound to reveal them clearly. A good source of such study is the U.N.A. Jubilee Book. But especially revealing in this connection are the pages of the Svoboda

## EARLY MENTION OF UKRAINE IN BRITISH PRESS

A recently discovered early reference to Ukraine in British publications appeared in the *Foreign Quarterly Review*, Vol. X, pp. 273-4, August, 1832. Under the heading of "Literary Notices" it reads as follows:

"Among other works in the lighter department of literature, the majority of which, in Russia, are for the most part of foreign growth, and consequently do not fall under our notice, two deserve to be here mentioned as productions of considerable interest and promise, namely *Vetchera na Khutorae bliz Dikanki*, or *Evenings at a Country House near Dikanka*; and *Tales by Ivan Petrovitch Boelkin*." In the former of these works we are presented with a faithful and animated picture of the Ukraine, a region that well deserves the appellation it has acquired of the "Slavonian Ausonia" and whose inhabitants still retain much of their primitive simple character and mode of life; while its scenery and the traditions associated with it are equally favorable to poetical coloring. *Narazhny* [Narezhny] and other writers have more than once laid the scenes of their subjects there; but none have given us so faithful a picture of the habits of the natives as *Pasitchnik Rudii Panko*, the author of these four tales. The other production is not only distinguished by an unaffected ease and simplicity of style, but by the interest of the narrative, and the skill with which the feelings or the curiosity of the reader are kept excited."

We are obliged for this information to Mrs. Marian A. Coleman, who writes in an accompanying note that the above citation interested her because in all British journals of that period that she had occasion to read, Ukraine was invariably called Little Russia.

## OBITUARIES

Lt. General Mykhailo Peresada-Sukholsky died in a sanatorium at L'viv, on July 29th. General Sukholsky first saw action in the Russo-Japanese War. With the outbreak of the Revolution he joined the Ukrainian Army in which he fought to the end of the War of Independence. He was Chief-of-Staff of the 4th division of Yurko Tiutiunyk, and Chief-of-Staff of the 3rd "Iron Riflemen's Division" of Gen. Udovychenko.

Professor Stepan Smal-Stocky, one of the most outstanding of Ukrainians, died at Prague, on August 17th, aged 79. Professor Smal-Stocky was both savant and statesman. In 1883 he was lecturer in Slavonic Philology at Vienna University, and later he held the same post at Czernowitz University. In 1892 he was elected member of the Provincial Diet of Bukovina, and in 1911 he was elected to the Imperial Parliament of Vienna. During the Ukrainian Republic he was Envoy-Extraordinary to Czechoslovakia, and until 1937, he held a professorship at the University of Prague. He was a member of the Ukrainian Academy of Science at Kiev, and of almost all the important Ukrainian academies.

itself. Forty-five thick yearbooks of it repose in its editorial offices, open to any serious student. Informative, exciting, poignant, they are to one who reads them. At the same time they are a record of the great role the Svoboda has played in the development of Ukrainian-American life.

## U.N.A. BASKETBALL LEAGUE

Requests for registration blanks have been received to date from the following cities: Philadelphia, Centralia, Braddock, Berwick—all from Pennsylvania; also from Cleveland, and Rossford, Ohio.

The U.N.A. will assist financially in the purchase of basketball equipment when at least four teams are organized within a traveling distance of one another. Only members of U.N.A. will be eligible to play in the League games.

Time for registration of teams is extended to October 31. Write for registration blanks to the U.N.A. Athletic Director: G. Herman, 261 Madison Street, Wilkes-Barre, Pa.

## UYL-NA DEMANDS EQUAL RIGHTS FOR CZECH UKRAINIANS

The Ukrainian Youth's League of North America in a message sent last Saturday urged the government of Czechoslovakia to grant full minority rights of Ukrainians in that country, living in that section of it known as Podkarpatska Rus. "We demand that the minority rights of our Ukrainian brethren be given equal consideration with other minorities," the cable read.

Mention of this appeal appeared in last Tuesday's New York World-Telegram.

## RALLY COMMITTEE MEETING MONDAY

As announced last week, each branch of the U.N.A. in the New York-New Jersey area is invited to send two youth representatives to a meeting of the First U.N.A. Youth Rally committee, Monday evening, September 26, at 81-83 Grand Street, Jersey City, beginning at 8 o'clock. These youth representatives will complement the present rally committee, fill several offices in it, and together arrange and execute the rally program.

The First U.N.A. Rally will take place Saturday, November 26, 1938 (Thanksgiving Day weekend), in Hotel Douglas, Newark, under the auspices of the Newark, Jersey City and New York youth branches of the U.N.A., together with the youth from all other branches in that and adjoining area. In conjunction with the rally, a Youth Observance of "Listopadove Svyato" will be held Sunday afternoon, November 27th, at the Elks Auditorium, Irvington, N. J. Youth from all parts of the East are invited to attend both events.

## RECEIVES RENOMINATION

Stephen Jarema, New York state assemblyman from the 8th district in New York County, was renominated by the Democratic party at last Tuesday's primary elections.

## PROTEST CZECH SCHOOL POLICY

The policy of the central Prague Government towards the Ukrainians of Podkarpatska Rus, especially on the Schools Question, has created resentment. All Ukrainian political parties have protested to the government, but the protests have been censored in the newspapers.

## The Story of Volodimir the Great

(Continued)

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### Volodimir Seeks a Religion For His People

When news got abroad that King Volodimir was striving to introduce among his people a new religion, representatives of various faiths came to him from far and near and attempted to persuade him to adopt theirs.

Among them were the Bolgars, who were Moheemmedans. According to the Ancient Chronicles, Volodimir did not take kindly to their religion, because it forbade eating of pork and drinking of wine. "Our people like to drink and eat well," he said in dismissing them.

Next came German deputies from the Pope in Rome. "What is your commandment?" he asked. "To fast as much as you can," they replied, "but he who drinks and eats, does so for the glory of God." This did not satisfy Volodimir either, and he sent them on their way too.

Soon came representatives of the Khazar Jews, singing praises of Moses. Volodimir asked them where was their native land. They replied that it was around Jerusalem, but that God had become angered at their ancestors and had dispersed them throughout the world. To this Volodimir said, "How can you teach religion to others, when God has driven you away from Himself."

Finally, according to the Chronicles, the Greeks sent a philosopher to Volodimir, who explained to him the basic principles of Christianity.

Volodimir was now in a dilemma. He called his advisors and asked them what he was to do now. They answered: "It is a well known fact that everyone praises his own. Therefore, if you want to arrive at the truth of the matter, then send your most reliable and observant men to the centers of the various faiths and have them report to you what they see." This advice pleased Volodimir and he proceeded to act accordingly.

After some time had elapsed, Volodimir's agents returned and reported to him as follows: "We visited the Bolgars and went to their temples to see how they worshipped. A Bolgar would enter the temple, with no belt around his clothing, bow low, sit down and just look around like the Devil himself; there is no happiness among them, just sorrow; and the stench among them is awful. Next we went among the Germans and saw how they worshipped too, but we saw no beauty in their worship at all. Finally we went to the Greeks and they showed us their churches. When we entered them we did not know whether we were on this earth or in heaven, for we couldn't believe that the earth contains such wonderful beauty as we saw in the church. We do believe, however, that where there is such beauty there is God."

This last description greatly impressed Volodimir and his counsellors. "If the Greek faith had been bad, then your grandmother, Queen Olga, would never have become Christianized," the latter reminded him. Volodimir then said, "Very well, this land of ours shall be Christianized." His counsellors bowed their heads in assent.

Such is the story that the Ancient Chronicles tell us of how Volodimir was led to introduce Christianity into ancient Ukraine.

### The Ukrainians Become Baptized

When and how Volodimir himself became baptized is not certain. Our chronicler writes that he was baptized in Kherson, that during a siege of that town he became blind but regained his eyesight upon being baptized. The chronicler, however, also reports several other stories in this connection, among them being that Volodimir was baptized either in Kiev or Vasilev, a Scandinavian legend, has it that Volodimir

was influenced to Christianize his kingdom by a Prince Olaf Triggveson while the latter was on his way to (or returning from) the Holy Land, and that subsequently he was baptized by Bishop Paul. The scarcity of historical evidence here indicates that the baptism of Volodimir was not public. At any rate, it is known to have taken place in 988.

The task of baptizing his people, was not a very difficult task for Volodimir, especially in around the Kiev district, for here quite a number of the higher classes were already Christians, while the common people, though quite devoted to their pagan gods, did not dare to go counter to their ruler's will.

Volodimir's first act, recounts the chronicler, "was to order the destruction of all idols, some by ax and some by fire. Perun was tied to the tail of a horse and dragged from his hill to the river, while a man ran alongside and beat him with an iron bar, in order to humiliate the devil. While he was being dragged and beaten so, many people wept, as they not been baptized as yet."

Volodimir then gave orders that on the following day all people should gather on the banks of the Dnieper. "Be he rich or poor," the king announced, "if he does not appear, he shall be my enemy." The people gathered, great masses of them. The king, his nobility and the priests from Kherson then appeared, and the baptizing began. All waded into the water, the older persons up to their necks, the younger nearer the bank and up to their waists, and the children in their parents' arms. The priests prayed over them.

"And happy was Volodimir that at last he and his people had found God."

### MORE ARRESTS OF UKRAINIAN CLERGY

"Novy Czas," L'viv, August 28, reports that a number of Ukrainian Catholic priests have been arrested for entering the names of Ukrainians in their church books in the Ukrainian, instead of the Polish form. One of the accused, Fr. Ivan Mykhailiv of Woldizh, has been sentenced to 6 months imprisonment.

### BAN ON UKRAINIAN RELIGIOUS CELEBRATIONS

"Meta," L'viv, August 28th, reports that the Polish authorities are restricting, or prohibiting, celebrations of the 950th anniversary of the introduction of Christianity in Ukraine. The district governor of Tarnopol, through the local officials, informed the Church Councils of the district that he would not allow the erection of crosses in commemoration of that event. Such memorials could only be put up with written permission of the Ministry of Cults.

### UKRAINIAN ENTERTAINMENTS BANNED

"Narodnia Sprava," L'viv, August 28th, states that the Reeves of villages in the Stryj district have been informed that Ukrainian Associations are forbidden to arrange concerts, lectures, or entertainments of any kind for the villagers.

### MORE FINES FOR UKRAINIANS

"Narodnia Sprava," L'viv, August 7th, states that in Pere-myshl, the district governor fined members of the "Prosvita" (Enlightenment) Association orchestra for wearing caps known as "mazy-pynky" similar to those worn by Ukrainian soldiers during the War of Independence. On July 26th several hundred fines were imposed on choir members of Pere-myshl and vicinity for having sung a Ukrainian hymn at a cemetery on June 19th. The charge stated that the singers thereby "demonstrated ill-will towards the Polish State."

## Poland's Persecution of Orthodox and Uniate Ukrainians

POLAND'S largest minority, the Ukrainians, is divided into 3,023,800 Greek Orthodox, and 3,336,200 Greek Catholics (Uniates). As a means of Ukrainian denationalization, the Polish Government has been waging a ruthless campaign for the suppression of the Byzantine rites, and for the coercion of Ukrainians into the Polish Latin Church.

On July 8, the Polish Sejm ratified an agreement with the Vatican whereby the latter relinquished for a nominal sum all claim to Orthodox Church properties in the Kholm and Pidliashie regions, most of which belonged to the Greek Catholic Church (Uniate).

This move has aroused Ukrainians to great resentment, as it regularizes the confiscation of Orthodox churches and Church lands for the use of Polish Roman Catholics, and is regarded as setting a seal on the Polish drive for the extinction of the Byzantine rites, and for the "conversion" of Ukrainians to the Polish Latin Church.

### Churches Closed, Destroyed or Burnt

The following extracts from a speech of a leading Ukrainian, a Greek Catholic (Uniate), before the Sejm, shows the seriousness of the situation. On July 6, two days before the ratification, Dr. Baran, M. P., said:—

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

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

"Out of three hundred and seventy Orthodox churches in the Kholm and Pidliashie regions... over one hundred and fifty have already been changed into Roman Catholic, though not a tenth of them ever belonged to that church. In those regions in 1938 alone, 35 Orthodox churches have been closed down by the authorities and thirty-three razed to the ground or burnt. But that is not all—an Orthodox priest is subject to a fine for celebrating the Liturgy. Many priests in the Lublin district have incurred this penalty."

It is illuminating to note that the chief champions of the Orthodox against the Latin Poles are the highly organized Greek Catholics, led by the aged and revered Metropolitan Andrew, Count Sheptytsky, of Lwow. Their ecclesiastics are, naturally, guarded in their references to the Vatican agreement, but they are on firm ground when they reveal the fact that a great number of the churches seized from the Orthodox were either at no time, or not originally, subject to Roman jurisdiction.

In view of almost daily reports of this nature, one is not surprised to hear the boast of a Polish official that no fewer than four hundred thousand Orthodox have been "converted" to Roman Catholicism.

### The Greek Catholics

Now let us look at the Greek Catholics, who, though protected by a Concordat between Rome and Poland of 1925, which forbids their proselytism on pain of excommunication, are being "converted" in large numbers to the Polish Latin Church. In a recent interview with an English Roman Catholic newspaper, a priest of the Greek Catholic rite made the following statements:

"In defiance of the Concordat

Greek Catholic priests have been forbidden to teach the Faith to Ukrainian children, they have been forced to make name-entries in their church books in the Polish form... Every imaginable means of coercion has been used against them... The authorities of the Greek Catholic Church are seriously perturbed at the number of the faithful who have been forced into the Latin rite."

The priest explained the methods by which these "conversions" were effected:

"Ukrainian Catholics are not allowed to buy land, which is parcelled out instead to Polish colonists. The only way open for them to obtain permission is their denationalization, which means change of rite. This is also demanded as the price of obtaining Government appointments, and other social and economic benefits. It is estimated that there have been some two hundred thousand 'conversions' from the Greek Catholic to the Latin rite."

Uniate clergy who have questioned the right of the civil authorities to effect "conversions" specifically forbidden by Rome, have been heavily fined or imprisoned.

### A Widening Gulf

One effect of the Polish proselytism has been the drawing together of the two Ukrainian Churches in a common tradition and sympathy, but, conversely, the gulf between the Orthodox and Rome has been widened enormously. The Orthodox see in the Vatican agreement a sinister alignment of Roman Catholic and Polish interests, and their mistrust of the Papacy has given place to an open, bitter enmity. Yet the Greek Catholics urge that the policy of the present Pope, as expressed in repeated pronouncements, is that of reunion of Orthodox and Uniates through the Byzantine rite; that, in so far as the Poles are anti-Byzantine, they are disloyal to Catholic, Papal principles.

Herein lies the tragedy. Since the war, the Greek Catholic hierarchy, under Archbishop Sheptytsky, has regarded itself as specially destined as a "bridge-Church" between the Orthodox and Rome. It has been encouraged in that concept, on the one hand, by the official approval of the Holy Father, and, on the other, by the distinctly favorable attitude of the Orthodox themselves.

The "corporate reunion" confidently expected by the Uniates, grounded in history and a common Faith, would have been a unique gain for Roman unity. Yet the Holy See, for its own inscrutable reasons, has seen fit to approve on juridical grounds, the Polish seizure of Orthodox churches at one time Uniate, and the Polish State prohibits the Greek Catholic clergy from visiting the Orthodox territories, preferring that the schism remain rather than that Ukrainians should find consolidation in a united Church.

The inner story of the Vatican agreement has yet to be told. I [correspondent] understand that the text is not yet public property.

(The Church Times)

London, England)

### UKRAINIANS PROTEST

The Ukrainian Self-Reliance League of Canada, where there are some half a million Ukrainians, has forwarded a letter to the Polish Foreign Minister at Warsaw, protesting against the expropriation of the Ukrainian Sports Ground at L'viv, which was acquired partly with monies subscribed by Ukrainians in U. S. and Canada. Similar protests have been sent from Ukrainian organizations all over the world, including Great Britain.

## Rule by Aristocracy

By E. LACHOWITZ

THE term "aristocracy" for the last several decades has been labeled with mockery, especially by the broad masses of the republican countries. The qualification—"he is an aristocrat"—today generally means that that certain person is conceited, despises common people, is a snob.

Curiously enough the word "snob" is derived from two Latin words, "sine nobilitate," or briefly, "s. nob." i. e. "without nobility." In the medieval times students of the universities, who carried the brand of "s. nob." suffered much from inferiority complex. In order to hide it, they behaved provokingly. Hence the present meaning of the word snob.

Today this word is either falsely used to label a true aristocracy, or truly used to label a false aristocracy.

### In Ancient Greece

In ancient Greece, from which the word "aristocracy" originated, it had somewhat of a different meaning. Under "aristocracy" the ancient Greeks meant the "best people." This word is composed of two Greek words "aristos,"—best and "kratein," rule. The rule by aristocracy meant the rule by the best people.

The Greek aristocrats did not necessarily emanate from the rich class, or hereditary nobility. The "best people," i. e. such as distinguished themselves above the rest of their surrounding, could be found everywhere; amongst farmers, artists, factory workers, miners, merchants, bankers, scientists, soldiers, politicians, etc. On the other hand every class, including the rich and gentry, had such persons that were not deserving of the name "aristocrat."

### Today We Need True Aristocracy

Today, more than ever, we need true aristocrats. Only a true aristocracy can save American democracy, as well as other democracies, from destruction.

Democracy literally means "rule by the people." It is also a Greek word, composed of two words: "demos," people, and "kratein," rule. Millions of people cannot rule separately. They can rule through their leaders only. They confer their will and their authority to their immediate leaders and then, in a pyramidal form, directly or indirectly, to the supreme executive.

Now—isn't it the fundamental task of a true democracy to elevate to power such individuals, who are best in their environment, or using the old terminology, the aristocrats? Only to the best ones may people safely entrust the execution of their will.

There is no denying that democracy nowadays is stumbling. It has many defects. And all those defects could be traced to one cardinal reason: to a number of incompetent, unaristocratic leaders, who from ignorance or selfishness are sowing anarchy amongst the people; are corrupting people's sound instinct, will, desires.

Democracy does not necessarily mean a political differentiation. The latter is rather a part of the national tactics and not the national objectives. Democracy, above all, means "people's will." The integrity of people's will is tantamount to the integrity of a democratic system. Those who impair this integrity, undermine democracy in its very foundation.

RARITAN, N. J.

FIRST ANNUAL DANCE and Entertainment, sponsored by the Ukrainian Social Club, will be held on SATURDAY, OCTOBER 15, 1938, at the St. Joseph's Auditorium, Somerset St., at 8 P. M. The popular American-Ukrainian Michael Maiks Orchestra will furnish the music. Lindy Hop contest, Mitchell Dyszel, Ukrainian magician, will provide the entertainment for the evening. We cordially invite all youth clubs to spend the evening with us. Admission 45 c.

## Abu Kassim's Slippers

By IVAN FRANKO

Translated by Waldimir Semenyna

(4)

VI

In Bagdad, that great old city,  
You will find some streets e'en pretty,  
Though too narrow—for all that.  
There each house does also tally  
With its crooked, winding alley,  
And the roofs are all built flat.

All the houses in these regions,  
Seem to have been built for pigeons:  
All their doors and windows short,  
And their backs faced to the alley.  
If a person means to dally  
He turns always to the court.

And the people in this climate,  
From the poorest to the primate,  
Dream at home from morn till night,  
Till the eve begins its waiting.  
When the heat begins abating  
They seek roofs with great delight.

Roofs with them are pleasure places  
Where they walk with gentle paces  
And converse with neighbors, friends;  
So, to breathe for some duration,  
To enjoy their isolation,  
To the roof each one ascends.

In the daytime, when all's dreaming,  
All the roofs with dogs are teeming,  
As do many of our ways.  
There, where house-tops were all level,  
It was naught for each spry devil  
To jump roofs in their affrays.

All the racing, all the jumping,  
All the wrestling, and the romping  
Of the dogs, and tomcats, too.  
On the roof a world is stirring,  
Full of grunting, hissing, purring—  
Having nothing else to do.

Children's jokes are very pleasing;  
Others' may be not appeasing;  
Not all jokes are worth the same.  
Peasant jokes—you laugh till morrow;  
Lordship jokes—you're filled with sorrow;  
But the dogs the meanest claim.

So it happened that these fellows  
Met our Kassim's drying bellows  
Which were steaming in the sun.  
Standing 'round them they all wondered

O'er the objects that had sauntered  
Up that roof—and would not run.  
They, to judge by their awed features,  
Were afraid of those wet creatures.  
Finally: bow-wow! bow-wow!  
But the demon had not shifted.  
All the tails were quickly lifted;  
One had even snapped by now.

Grunting once, he started tugging,  
Then, with paws another's hugging,  
Biting, pulling by the nose,  
An' fore long, why every creature  
Tried to bite and to defeature  
Kassim's boots, to mar their pose.

All the howling, and what timbre!  
Some pull one way, others whimper,  
B. by stronger in the fray.  
Thus they jumped one o'er another,  
Barking, snapping at each other;  
All delighted with their play.

But the dogs find some objection  
To the boots' complete inaction  
So they swing them in the air;  
Then, with teeth upon the gaiters  
They just twist like alligators  
'Round the prey which marks their lair.

Thus, in time; the boots were landed  
There, where roof had sharply ended.

But dogs' plays do never end.  
They kept tugging at them, barking,  
Keeping up this constant larking  
As if Satan was at hand.

Suddenly a yelp resounded  
As the boots with dog rebounded  
O'er the edge of Kassim's house.  
After some dog fashioned snooping  
Every dog, his tail adrooping,  
Left though he had a douse.

While the culprit's intuition  
Told him, to avoid perdition  
He must run to some thick woods,  
Listen then to what that slaying,  
In that moment so dismaying,  
Did with Kassim's mighty boots!

By our Kassim's humble lodging,  
Moving cautiously and dodging  
The pedestrians and teams,  
At this moment came awalking  
Some old woman gaping, gawking—  
Evil brought her there, it seems.

Like a woman, for enlight'ment  
On the cause of the excitement  
In the street, she stooped to con  
How two cabs were jammed quite tightly,  
How each syce swore impolitely  
While the masters cried "Drive on!"

Having stopped, she started smiling  
And was some advice compiling,  
With a baby in her arm.  
Suddenly was heard a rumbling  
As is half the world was tumbling  
And this noise was the alarm.

In an instant the old woman  
Felt a clawlike and inhuman  
Scratching paw, which made her dazed;  
The poor woman in affrightment,  
Dropt the infant, with excitement  
Crying out, "Oh Lord be praised!"

While the boots, in their descending,  
With no care where they were landing,  
Hit the infant on the head—  
Such a load, if e'en of feather,  
Would have squashed a horse to leather—  
So they found the baby dead.

All the tumult, the commotion!  
'Round the woman, like an ocean  
Gathered people, short and tall.  
Wiping on her face—'twas bleeding—  
She kept crying and repeating,  
"Oh my God! What means this all?"

But when she perceived the child  
Then she wailed at though gone wild,  
"Oh, my daughter! Help!  
Police!—  
Oh, my comfort, my salvation,  
My sole living consolation!  
How shall now I live in peace?"

People listen, all afire.  
"What has happened?" they inquire,  
"How and who has killed the child?"  
But when they perceived the bosses  
Which had caused those bloody losses,  
"Look!" they cried, and grew more wild.

"Why its Kassim's boots, byrlady!  
That have killed the woman's baby  
And have, also, torn her cheek!  
Abu Kassim! What's the matter?  
Can't you guard these weights of leather?  
Where's that dirty skinflint sheik?"

Abu Kassim, our poor fellow,  
Hearing this tumultuous bellow,  
Shivered, waning from dismay.  
He concluded, and was certain,  
That the Devil, 'gain, a curtain,  
Had prepared for him that day.

In this state of agitation  
He walked out to take the ration  
Portioned out to him by Fate,  
When a husky brute, much bigger  
Than our Kassim, 'gan to snigger,  
"Come with me before you're late!"

Then he drags him to the woman  
Where, like one possessed, not human,  
Kassim's hands with blood he blends.  
"Look who did this bloody murder!"  
And without a moment further  
Placed the child in Kassim's hands.

"Here my dearest! Here's a present  
Which prepared well, is a pleasant  
And quite nourishing a bite!  
Surely you must have desired  
This great feast! Were n't you inspired  
To conceive a trap so bright?"

"Shame on you! Attacking people;  
Both the old and youngsters feeble!"

They all cry—the woman moans,  
"Otherwise what is the matter  
That you hurl them at the latter,  
Filling them, besides, with stones?"

"You vile butcher, cruel, inhuman!"  
Cried the blood enveloped woman.  
"Don't you ever dare to think  
That my great disfiguration,  
And the last of my relation  
I'll pass by with just a wink!"

"Be my witness, my good people!  
Come with me 'cause I am feeble,  
And bring him along with you,  
And that all may know the slaughter  
Make him carry my poor daughter!  
With his boots there's work for two!"

Kassim, like a man enchanted,  
Could not move and hardly panted;  
He could not e'en think, in fact,  
With these mocking exclamations,  
The injustice, accusations,  
All for someone else's act.

Bloody, threatened with oppression—  
Like a cut-throat by profession:  
In his arms a child is seen,  
By his side a woman's bleeding,  
While two huskies are preceding,  
Carrying the boots between.

And around, tumultuous procession.  
That's the kind of odd procession  
That was dragging through the streets,  
While the vultures 'bove were crowing.

To the courthouse they were moving  
Where one often justice meets.  
There the judge was waiting,  
ready.

"Abu Kassim? My dear laddy,  
I believe we've met before!  
Well, well, what's your last creation?  
Why this bulky congregation?  
Why do all these people roar?"

It took more than just a moment  
For the judge, with sweat and fo' ment,  
All the evidence to trace;  
Who's at fault in this affair,  
Who had killed the little heir,  
And who scratched the woman's face.

But although the judge saw early  
That in this case it was clearly  
Not the miser's fault at all,  
He could not resist the pleasure  
Of depleting Kassim's treasure;  
He just craved to see him fall.

He decreed: "Whereas this slaughter  
Of this woman's only daughter,  
Whereby she gave up her breath,  
Was by Kassim's boots enacted,  
Boots whose care he has neglected,  
He must pay, then, for her death.

"And whereas this little baby  
Was a grandchild of the lady  
And the last to bear her name,  
'Stead of punishment for murder,  
Abu Kassim must go further  
And repay her with the same.

"He must wed this widowed mother  
And must become a father;  
Bring her issue back to life...  
Now the justice, which he troubled,  
He must pay a hundred doubled,  
And the same his future wife."

With that judgement and the money,  
Our wise judge, who thinks it's funny,  
Goes away, the crowds salaam,  
While poor Kassim, as if thunder  
Had just struck his strength asunder,  
Stands there speechless,—deaf and dumb.

(To be continued)

NEW YORK, N. Y.  
SIXTH ANNUAL DANCE.

AMERUS CLUB INC.  
Saturday Evening, Sept. 24, 1938,  
New Webster Hall, 119 E. 11 St.,  
N. Y. C. Featuring Ray Miller's Swing  
Club Orchestra and Wally Cedric's  
Original Orchestra. Continuous Danc-  
ing. Subscription inc. Tax 65 c.

## YOUTH AND THE U.N.A.

ONE of the most active of the youth branches of the Ukrainian National Association is the "Club Mazeppa," Assembly 183, located at Detroit, Mich. This progressive club has recently undertaken the task of putting out a paper called the "Mazeppa Journal" . . . an eight-page mimeographed affair. I have Vol. 1 No. 6, dated September, 1938, in front of me and note that it contains much worthwhile material.

On page 1 there is an article entitled "Facts About Club Mazeppa," which is reprinted here in part: Club Mazeppa is a charter member of the Ukrainian National Temple and has donated over \$500 to its building fund; the club also makes annual donations for Ukrainian institutions in Europe; it is a member of the Ukrainian Youth Central Committee. The club was organized in 1935 by John W. Evanchuk; it had an original membership of 10 members . . . its present membership is 143. Its officers are: Daniel Michaluk, president; Stella B. Evanchuk, vice-president; John W. Evanchuk, secretary; Michael Husak, treasurer. Club Mazeppa is sub-divided into various groups, each having a chairman: cultural group, Olga Shuster; social group, Vilma Korolishin; camera group, Tessie Demchuk; sewing group, Olga Bauer; sports, Michael Kozak (baseball) and Ted Revak (tennis). In charge of the Journal are: Stella B. Evanchuk, editor-in-chief; Sally Korolishin, associate editor; William Kozachok, sports editor.

Page 2 contains a "Future Events" column and a "Briefs" column, both relating to club activities. Page 3 contains an editorial pertaining to the Journal's six months of existence. Adjoining Adjoining the editorial is a post-convention article regarding the Sixth Congress of the U.Y.L. of N.A. Page 4 features pro and con observations concerning the question, "Should Women Smoke?" Miss Nan Bartosh, in her column entitled "Brief Biographies of Famous Ukrainian Women," writes about Constantina Malicka (Vira Lebedova) and Salomia Krushelnicka.

Page 5 features a "Social Calendar" and "Helpful Hints" corner. A list of the club's new members for August also appears here as well as an "Around the Corner" column on Walter Winchell style. "What They're Saying" features pet remarks that certain club members like to use continuously. Page 6 features "Literature as a Supplement or Substitute for Life Experiences" by Miss Olga Bauer. In an adjoining column the "Inquisitive Reporter" gives answers by club members to the question: "What is your opinion about unionization of labor?"

On Page 7 appears a continued feature entitled "Why Should I Join the U.N.A.?" taken from the booklet "To Our Youth" published by the U.N.A. Page 8 is devoted to sports.

Several advertisements appear in the Journal. The cover contains the motto "One Sovereign and Indivisible Ukraine."

All in all the Journal is a surprisingly well-edited paper and has met with instant success in Detroit. Lack of space prevents us from commenting on the September issue in greater detail.

The Ukrainian-American Athletic Club's U.N.A. baseball team will play the Wilkes-Barre U.N.A. team for the U.N.A. Baseball League Championship title. The first game will be played at New York on diamond No. 9 in Central Park's North Meadow, on September 25 at 3:00 P. M. The second game will be played at Wilkes-Barre on Oct. 2nd. A third game will be played if the teams split the two games scheduled and the team winning two out of three will be the Championship titleholders.

Mr. Gregory Herman, Athletic

## REPORT OF PROFESSIONAL CONVENTION

The first session of the Sixth Annual Convention of the Ukrainian Professional Association was opened by Attorney Roman Smook, President, at the Fort Pitt Hotel, Pittsburgh, on September 3, 1938 at 5 P. M.

Mr. Vladimir Malevich was elected convention chairman. He appointed Attorney Anna Chopek and Mr. Nicholas Babyack, as convention secretaries.

Mr. Malevich, greeted the U.P.A. and welcomed them in behalf of the Ukrainian Professionals of Pittsburgh.

Reports of the various Officers were heard. Mr. Smook brought up the various difficulties which had been encountered in the getting together of the Directory of Ukrainian Professionalists.

Attorney Michael Piznak of New York City, one of the vice presidents, reported that he had endeavored to carry out his duties and that he had organized a group of professionalists in the New York Metropolitan Area, about 40 in number.

Dr. Yaremiw of Canada, welcomed the convention in behalf of the Canadian professionalists. In his report, he stressed the importance of the publishing of a Ukrainian-American Dictionary.

Dr. Kanchier, secretary-treasurer, reported on the work of the professionalists in Chicago, as well as the work he had done on the Directory.

A discussion in which Mr. Malevich, Dr. Procyk, Mr. Gomas, Mr. Haydak, Mr. Smook and Mr. Sherotsky took part, was had on the matter of the official language of the Association, and it was voted that Ukrainian be the official language but that the directory be in the English language.

A discussion as to the time and place of the next convention was carried on by Mr. Malevich, Mr. Smook, Dr. Kanchier, Dr. Procyk and Miss Berens, and it was decided that it be held at Newark, N. J. either the last week in July or the first week in August.

Dummy forms of the Directory were passed and approved. A time limit for filling out the forms containing the necessary information, is to be set for all members desiring a listing.

Dr. Bodruck of Canada talked at length regarding the necessity of a Ukrainian-American Dictionary and the body agreed with him that such a necessity existed. A discussion was had on whether suitable people were available to carry out this work and this was carried on by Dr. Procyk, Mr. Panchuk, Mr. Reviuk, Mr. Smook and Dr. Michelenko. It was suggested by the chairman that Dr. Bodruck make a detailed survey of the situation and that a report be furnished to the executive committee.

The highlights of the convention were the two lectures, an illustrated lecture on sterility delivered by Dr. Kulik, and a lecture by Dr. Haydak on the important part he was keeping played in Ukrainian history.

The following officers were elected for the year 1938-39: Attorney Smook—Chicago, President; Dr. Kanchier—Chicago, Sec'y-Treas.; Attorney Piznak—New York, Vice-President; Attorney Panchuk—Detroit, Vice-Pres.; Mr. Babyack—Pittsburgh, Vice-Pres.; Mr. S. Shumeyko—Newark, Vice Pres.; Dr. W. Yarmey—Canada, Vice Pres.

ANNA CHOPEK,  
NICHOLAS BABYAK,  
Secretaries

Director of the U.N.A., will address the Ukrainian youth at the Ukrainian National Home, 847 N. Franklin St., Philadelphia, at 4:00 P. M. on September 25th, upon the invitation of the Philadelphia U. N. A. Youth Club.

## UKRAINIANS SPARKLE FOR ALL-STARS

Three Ukrainians—Johnny Michaelosen, Frank Souchak, and Johnny Druze—played a prominent role for the Eastern College Football All-Stars who met the New York Giants of the National Professional League in their third annual arlight classic at the Polo Grounds in New York City on the evening of September 7. Two field goals booted by Ward Cuff of the Giants from the All-Stars' 42-yard line gave the pros a 6-0 victory and kept their slate clean against collegiate All-Star competition for the third consecutive year.

Of the Ukrainians, two were in the starting lineup—Frank Souchak at left end and Johnny Michaelosen at the quarterback post. When Johnny Druze came into the game in the third quarter to play right end, three Ukrainians graced the All-Stars lineup.

Michaelosen will be remembered as the 1937 All-American quarterback from the University of Pittsburgh. Upon the completion of his course at that institution, he was honored by being appointed assistant backfield coach of his alma mater's football team for the present season. Johnny was also selected as one of the co-captains for the September 7 game with the Giants. In this skirmish, besides playing a spectacular game at his blocking position, Michaelosen kicked a 50-yard punt standing under his own goal posts in the final quarter. Johnny, although having honors bestowed upon him "left and right," is far from being "high-hatted" as he mingled with the many Ukrainians at the last U. C. Y. L. Convention and made a banquet speech there.

From the University of Pittsburgh's strong undefeated grid squad of 1937 comes another Ukrainian who earned All-American distinction. He is Frank Souchak. Against the pro Giants, Frank shared offensive honors with Andy Stopper, receiving two of the ex-Villanovan's forward passes in the first period to reel off two consecutive first downs deep in Giant territory. However, attempting placement kicks following these long gains, Souchak was unsuccessful. Besides shining on the offense, he played a bang-up game on the defense, rushing would-be pro passers and making some vicious tackles of the Giant bruisers. Besides being a football player of first rate, Souchak is a more than fair golfer, qualifying for the "National Open" in Denver this year and beating "Mysterious" Montague on three occasions.

Fordham University's undefeated Ram team of 1937 supplied the other Ukrainian who played in this Eastern College All-Star-New York Giant classic. He is Johnny Druze, who played right end for the Collegians in the third and fourth quarters. Johnny was an important man in that All-Star line which continuously denied the Giants admittance across the goal line in the latter half of the game after the pros had rushed and passed their way inside the Stars' twenty-yard line several times.

We were very proud to have had three Ukrainian football players named on the Eastern College All-Star team and our hats off to Johnny Michaelosen, Frank Souchak, and Johnny Druze for playing a commendable game at their respective positions.

DIETRIC SLOBOGIN.

## ELIZABETH WINS CENTRAL N. J. SOFTBALL TITLE

At a picnic and field meet held recently at Riverside Park by the Ukrainian Social Club of New Brunswick, N. J. the Ukrainian Boyan Choir Boys of Elizabeth, N. J. won the Ukrainian Softball Championship of Central New Jersey. The prize was a silver trophy. The Ukrainians "Boyan" had a very good season this year, winning nineteen and losing six games.

## DIRECTORY OF UKRAINIAN PROFESSIONALS

As already announced on these pages, the Ukrainian Professional Association is preparing a directory of Ukrainian-American professionals. A good deal of work has already been done on it, but there are still quite a number of our professionals who have not mailed in the necessary data concerning themselves for the directory. For their benefit, therefore, the last annual convention of the association resolved that the questionnaire be published in the Weekly in the following abbreviated form:

1. Name: (In full).
2. Address: Home; Business.
3. Birth: Date, Place.
4. Education: (give place of school and year graduated); a. Elementary School; b. High School; c. College; d. University; Degree obtained.
5. Present Occupation.
6. Short Autobiography: a. Name of parents. Where born. Their occupation. b. Are you married. When. Name of Wife, Names of children; c. Social activities. Names of organizations you belong to; d. Political Activities. Local, National; e. Achievements: 1. Professional; 2. Business; 3. Educational; 4. Political; 5. Public Service; f. Hobbies.
7. Remarks.

I hereby authorize the Ukrainian Professional Association to publish in its directory the above statements and certify that the same are true in every respect.

Signature.  
When filled out, the questionnaire should be mailed to the Ukrainian Professional Association, c/o Dr. Paul Kanchier, Secretary-Treasurer, 9300 Cottage Grove Avenue, Chicago, Ill.

## "A RONDEL"

The Brown-eyed Susans in a field,  
With joy, delight, each one does beam,  
Enchantingly all dance; they seem  
To me a Court of Maids, who shield

Their lovely Queen. Their charms they yield  
Unto their King with high esteem.  
These Brown-eyed Susans in a field  
With joy, delight, each one does beam.

A gentle, soothing wind has sealed  
Their eyes, soft brown. This night each dreams  
Her knight rides forth, his eyes a gleam  
Determined his maiden's love to wield.  
These Brown-eyed Susans in a field

## LETTERS TO THE EDITOR

DEAR SIR:

In the Ukrainian Weekly of September 17, 1938 there appeared a letter by Mr. Roman Lapica, quoting from an article in "The Newark Ledger."

I never made the statement that "We take no part in the agitation for the restoration of the autonomy of Ukraine. That is a matter we are not interested in." This was purely a figment of the reporter's imagination. I immediately went to the paper and demanded that a correction be inserted. Even in the correction the reporter inserted the word "strictly" on his own accord without my permission, wherein I stated that "This statement" (referring to the above quotation) "is not true."

If the writer of that criticism or anyone desires, I am willing to go to the Newark Ledger and verify my statements.

I know that all those people who know me do believe that I would not make the stupid statement attributed to me in that unfortunate article. The fact is as I have stated before—that I made no such statement. Therefore there is nothing to retract and no apology to be made.

JOHN ROMANION.