



UKRAINIAN WEEKLY



Supplement to the SVOBODA, Ukrainian Daily

No. 15

JERSEY CITY, N. J., SATURDAY, APRIL 16, 1938...

VOL. VI

A Word of Caution

An encouraging sign in our Ukrainian-American youth development are the general discussion meetings and lectures arranged and conducted by young people themselves, and devoted to such questions as which course of political thought and action should be followed in order that Ukrainian independence be best attained, or, as another example, of what significance are certain outstanding Ukrainian literary figures to Ukraine and to us here in America. Such affairs are encouraging in that they clearly indicate our youth's growing interest in such matters, at least to the point of discussing them.

From the very outset, the Ukrainian Weekly has been constantly advocating such public discussions, and as an aid to them it has published numerous articles, not to mention the editorials, on practically every conceivable subject relative to the Ukrainian background and American environment of our youth. Those of the youth who have read these pages carefully, have thereby gained a knowledge that is standing them in good stead now. But whether they have or not, they should all attend such lectures and forums; they are bound to benefit by them. On the other hand, those who conduct such affairs should first make sure that they have sufficient knowledge of their subject-matter, together, of course, with the ability to "put it across"; otherwise they will do more harm than good.

And now, a word of caution:

Both the lecturer and his listeners should be especially watchful of the manner in which they discuss and debate Ukrainian political questions, such as the one alluded to above.

For political questions, as we well know, always seem to be loaded with a certain amount of explosive qualities; and it does not take much to set them off. We have clear evidence of this in the case of the older generation. How much harm, for example, would have been avoided, how much greater progress would have been made, had they exercised greater caution and tolerance in their private and public "discussions" of such questions. And yet, despite the present-day political as well as religious divisions among them, the fact remains that they are bound so firmly to the old country and to the Cause for which it stands, that no divisions, no matter how deep and wide, will cause these bonds to break. They will always strive to serve Ukraine, each in his own way, even though in reality some of their misguided efforts are causing more harm to it than anything else.

Such, however, is not likely to be the case with their children, the younger generation. The ties that bind them to the old country are naturally weaker than those of their parents; and so when they come to a deadlock over some point involving the question of Ukrainian policy, when neither side gives way to the other, when charges, recriminations, and ill-feeling follow, then there is always the chance that some disgruntled disputants (fine young persons otherwise) will drop the whole matter in disgust and in time drop out of Ukrainian-American life as well.

Still all the more reason why our young people should not get themselves too worked up over these differences that separate their parents, is the fact that so very few of them have any real conception of them. It is a peculiar fact too, though true nevertheless, that those who get most heated up over such matters, really know next to nothing about them. So, in place of real arguments, they use stock catch-phrases that through overuse have lost most of their potency and sense.

All this should be borne well in mind by those who take part in such public discussions. They should attend them primarily with the object of learning something, of becoming inspired to actually do something, and not merely to get some grievance "off their chest." And although we do not advocate absolute calmness in debate, for that is against youthful nature, still we do recommend that

HOW OUR KINSMEN IN UKRAINE MAKE THEIR OWN EASTER EGGS

The Easter egg is almost as universal a custom as offering gifts on Christmas. In fact, the Easter egg may be said to be as international as Santa Claus himself.

And there is a good foundation for this universality of the custom. The egg itself is a symbol of the promise of a new life, and when is this symbol more appropriate than on a spring festival, when the whole nature seems awakened to a new life, and which is the most important festival of the spring, the festival of spring indeed, if not Easter?

No wonder then that the Easter egg is used the world over. It is offered in gift as a token of good wishes of the season. In some countries a basketful of newly-laid eggs is offered, in other countries a fancy nest of candy eggs, in some others an Easter bunny, sitting on eggs. In Ukraine, only one egg may be offered as a gift, and it will be accepted as a token of good wishes. This cannot be considered as a mark of frugality or stinginess for in no other region of the world does the Easter egg carry the proof of so much work and imagination expended on it. The Easter egg is not only painted but covered with decorations. Its preparation is a long process.

Let me describe this process as it is practiced in the Carpathian mountains, among that Ukrainian tribe of Hutsuls.

The decoration of Easter eggs is done in the last weeks before the Easter. The preparations naturally begin with the accumulation of eggs. Then a "kystka," the style, is prepared. The "kystka" consists of two parts: a tube and a holder. The tube is made of latten-brass, by rolling it around a needle and then threading through it a hair of horse's tail. This funnel-like tube is then attached to a wooden handle, resembling a crude penholder. This is done usually by splitting a stick at one end, inserting into the fork the tube, at a right angle to the stick, and tying it up with a thread. It is usually necessary to have several such "kystkas," as each of them can draw lines only of one thickness.

Now the colors are prepared. They are all home-made. The yellow color is produced by boiling the bark of a young tart wild apple. Some yolk is added to it to make the dye adhesive. After the color has cooled off, it is cooked again and while it is cooling some alunite is added.

Another yellow color is produced from woodwaxen, or dyer's green-wood. Also from saffron. The green dye is made by cooking in "borshch" of rye chaff, the husks of sunflower seeds. And so on.

Lately, dyes are bought ready-made.

After all the colors have been prepared, each in a special sherd or utensil, the eggs are washed in warm water, wiped, and then dried in a warm spot, usually before the open hearth fire. Now a big potsherd is filled with live embers, and into the burning embers a small cup is placed filled with bees-

wax. After the wax has melted, the styles are placed into it.

Starting to paint an egg, the girl takes in into her left hand, holding it with the first, third, fourth, and fifth finger. She takes the style with molted wax with her right hand. She wipes the tip of the tube against the index finger of her left hand, lest the wax should drop on the eggs, and begins to cover the egg with designs, starting at the blunt end and going towards the pointed end. She does this by turning the egg in her left hand, and holding the style rigid in her right hand, thus, in this way, passing the egg under the tip of the tube exuding the liquid wax. Whenever the wax becomes too thick, she places it for a moment into the molted wax.

Having finished a design upon the white background of the egg, she now places the egg into a color, standing ready at hand. After an hour or two, she takes out the egg and lets it dry. If she removes the wax now, she would have an egg painted in two colors: the drawn design would be in white color, while the rest of the egg would be of the color of the dye. She usually does not remove the color now, but keeps on covering the egg with new designs. Now these new lines, covered with wax, would not be white, but of the color of the first dye. Having finished the second part of the design, she drops the egg into another color. If she were to remove the wax after the egg had been taken out of the dye and dried, she would have an egg in three colors, but usually she still keeps on adding new designs, thus producing newer and newer designs, in a new color. While accumulating the colors in this manner, however, she takes care to make the colors follow in the right order, which is to start from the brightest color and proceed to the darker colors, for instance, from the yellow, through the green to the red, to the black.

After the egg has been properly covered with designs and taken out of the last dye, the egg is placed into a hot oven to let the wax melt. Then the girl wipes the wax off with a cloth, and the Easter egg appears to her in all its brightness.

The Hutsuls know an endless number of designs to decorate the Easter egg. These designs are taken from plants, animals, costumes, furnishings, and what not. Each design has a name of its own. Some of them are reminders of the various objects of the Christian ritual, such as church, bell-fries, chapels, monasteries. Others are called by the various heavenly bodies; sun, moon, stars. Others are called by such tools of everyday life as: fork, trough, window, rake, brush, comb, boat, keep, powder box. Others are called after various plant designs used to decorate the egg. Other designs are called after the village in which they were first introduced or are particularly popular.

er.

the debators try hard not to permit their feelings run away with them, and, at the same time, be tolerant of the other person's opinion.

After all, no matter how ardently they debate it, the question of Ukrainian independence will be ultimately settled not with words but by the deeds, and not over here in America but over there in Ukraine.

Great Week in Ukraine

Palm Sunday in Ukraine ushers in the Great Week, a week of most intensive preparation for Easter. Instead of the usual palms, however, pussy-willows are blessed and distributed in Ukrainian churches, in memory of Christ's entrance into Jerusalem. Upon arriving from church, the Ukrainian strikes each member of the house lightly over the shoulder, exclaiming at the same time: "Tis not I but the willow that strikes; in one week Easter will be here." The willow is then placed over a holy picture and kept there until next year, when it is burned. Only once before that time is it taken down, and that is on the "warm" St. George Day, when it is used to drive the cattle out into the pasture for the first time.

Monday of the Great Week is usually devoted to thorough house-cleaning. Everything is made spic and span. Inside the peasant home the walls and ceiling are white-washed, while the clay floor receives a fresh layer of clay, beaten down hard. Outside, the walls are whitewashed too, while the abutment running around the wall is plastered usually with yellow clay. When all that is done the home presents a most picturesque sight: all white and gleaming, its roof thatched with straw, set within a green lawn amidst budding trees and bright spring flowers.

Wednesday is commonly known as "Black Wednesday" among Ukrainians. It is thought to derive its name from the custom among Ukrainian highlanders, the Boykos, of cleaning out the soot that has accumulated from the oven. No planting nor sowing is done during this day, for fear that the seeds will turn black. Care is also taken not to cut any trees or shrubbery on this day, for it is said that they will immediately wither and die. Pruning, however, is allowed. Another branch of Ukrainian highlanders, the Hutzuls, bake small loaves of rye bread on Wednesday, known as "kukutsi." These loaves are given to children who come around for them in groups, from house to house. The Hutzuls attach considerable importance to this custom, in the belief that if the children stop coming around for the "kukutsi," and the young men after the Easter eggs, and the Christmas carollers stop going around with carols, then—the world will surely come to an immediate end. "Zhyzhny" (Maundy) Thursday commemorates the Last Supper of

Christ with his disciples, also the washing of the disciples' feet by Christ, which custom is still practiced in Ukraine. This is the day when the wife begins cooking for Easter, with most of it being held over to Saturday, for no work is done on Friday. This is day also when the people begin to gather all the eggs they can and paint and decorate them. In the Voronizh section of Ukraine it is the custom to bathe in the river that day, or at least have well-water poured over oneself. In the evening the people go to church for the special "strasti" (Passion) services, and there burn candles, which act is supposed to endow the candles with healing powers. In some remote mountain sections, among the Boykos, for example, people used to take butter churns with them to church, and when the bell would ring during the reading of the Evangelium they would churn in order that throughout the entire year they would have good butter. In the Dnieper sections, it is said, when the service is over and the people have left, spirits of the departed enter the church and have their own service.

On Good Friday the people fast until sundown. Many fast on Saturday too. In the evening they begin to prepare to bake "paska," the large loaf of white, sweetened, and decorated bread, without which, in the eyes of a Ukrainian, there would be no Easter celebration.

Saturday is the day when most of the cooking and baking takes place. Then the "paska" is baked too. The housewife watches over it most carefully, for it is matter of greatest importance that the "paska" come out well. If a hole appears in it, that portends death in the family during the year. If it splits and a piece breaks off, that means that the family will undoubtedly suffer some heavy blow of misfortune.

The cooking and other work usually extends late into the evening. When time to go to bed has come, however, all is ready: the house is spic and span, the table laden with "paska," Easter eggs, hams, sausages, cheese, butter, horse-raddish, and other most appetizing foods. Their combined aromas are enough to drive the young people near distraction, yet no one is allowed even to touch a particle of food, not until Sunday morning, when it has been blessed. The mother packs the little ones off to bed, father follows immediately

after, and finally the mother, weary from the day's hard work, making sure that all has been done, retires to bed herself. Only the candle is left flickering by the holy picture, just as in church the flickering candles and the immovable sentries stand in silent watch over "Bozhey Hribi" Christ's Grave.

Early Easter morning, when but a faint glow appears in the east, the family arises. The house is still cold from the night air, but no one pays any attention to that. All wash themselves in a basin of cold water, into which mother has placed a coin and an Easter egg for good luck, and then dress in their holiday very best. From all parts of the village, fathers, mothers, and children wend their way to church in the early dawn. The church is soon filled, and late comers have to stand outside. With the sound of the wooden clapper, for no bells are rung as yet, the Resurrection service begins, soft and sad at first, and then comes the soul-stirring call: "Christ Is Risen!" A feeling of intense emotion sweeps over the massed people, of happiness, and of sorrow for the departed ones, as the song "Christ Is Risen!" grows stronger and stronger in volume, and all join in the singing to the accompaniment of the joyful pealing of church bells. The rising sun casts its golden rays through the stained glass windows, lending an air of holiness and enchantment to the scene.

The Resurrection service is in many localities followed immediately by High Mass. The people then gather around the church with their baskets laden with food, to have it blessed. All then go home for breakfast. In other localities the blessing of food takes place immediately after Resurrection, the people go home for breakfast, and then return for High Mass.

In the afternoon the entire village turns out into the village green surrounding the church. It is an unforgettable sight: the lovely Easter afternoon in a picturesque Ukrainian village; the grass so green; the trees and flowers budding; the boys and girls gathering; the graceful, swiftly-moving "hailke" dances they perform with clasped hands, singing their happy, lilting "hailke" songs; the swirl of beautifully embroidered costumes of the girls as they swing around in the intricate evolutions of the mass dances; the older folks, dressed in their very best, standing or sitting around, chatting, singing, watching the dancers and perhaps even venturing a step or two themselves; the little mis-

STARS ARE NOT ESSENTIAL.

Afraid of having a losing team? There is nothing to fear, as all other teams in the U.N.A. Baseball League will have the same kind of material. They will all be in "the same boat"—taking what is left after the star players have gone elsewhere.

Baseball stars are quickly taken up by the established teams of local fame. There remain the boys who like to play ball, though their playing may not be so flashy or brilliant. They are the material for the U.N.A. team.

The main thing is to develop players by giving the younger brother a chance. There may be in him the makings of a star athlete, but that quality needs to assert itself on the field. The U.N.A. is giving the opportunity to the members who have not tasted the glory on the baseball diamond by organizing new teams instead of converting the old clubs to the U. N. A. program.

So get rid of the inferiority complex and organize that team now. U.N.A. teams must adopt "U.N.A." as their official name and reserve their Sundays for games with other U.N.A. teams. For assistance and further information write to U.N.A. Athletic Director:

G. HERMAN,
261 Madison St.
Wilkes-Barre, Pa.

A UKRAINIAN "DEMOCRATIC" PARLIAMENT

"Visty" Kiev, February 21st, reports a new electoral system adopted by the Central Executive Committee, under which a plebiscite is to be held for the so-called Ukrainian Parliament. Ukraine is to be divided into 300 electoral districts each entitled to one representative. That the elections will follow the Soviet scheme of one-man one-party representation is a foregone conclusion. The same paper of February 27th, contains warnings that "the crushed class enemies, the remnants of the nationalist dirt, will do everything to hamper our democratic elections."

chievous urchins playing pranks upon the more sedate oldsters, and perhaps getting their best clothes soiled in the act,—all of this forms a beautiful panorama in our minds of bright, shifting colors, laughter and singing, causing us here in America to utter a deep sigh and a heartfelt wish that we were there too.

"MOSES"

By IVAN FRANKO

Translated by Waldimir Semenyna

(Copyrighted)

(Continued)

(5)

CHAPTER VIII

Encouraged now bold Dathan took the reigns:
"You warn and prophesy in vain!
Now I will tell the truth which you no doubt
Will never want to hear again.

"Admit! Were you not sent to Egyptian schools
For training so that you could be
A very able tool to forge our bonds
And check our pride and liberty.

"Admit! Were you not present in their court
To hold a council, and one day
Did not the priests entrust you with a plan
To lead the Isra'lites away?"

"Admit it now! Did not Egyptians have
An old belief which did maintain
That a tree and its twelve branching limbs
Would be the downfall of their reign?"

"They all, the Pharaoh and his priests, knew
well
That those twelve branches and their ranks
Were Israel's twelve families that grew
And prospered on the Nile's banks.

"And so they quaked with fear because, in
spite
Of all their torture and ill blood,
That Israel was growing, gaining strength,
Just like the river's yearly flood.

"All knew that when a Hebrew mother clasps
The first born baby to her heart,
That very day in some Egyptian home
A first born with its life must part.

"But how to counteract it no one knew,
Not one knew how this ill to meet
But you, the traitor of our rising race,
Who fell before the Pharaoh's feet,

"And said: If you will give me a free hand
To lead them through the desert sands
I'll wear them out, dry out their growing
strength
And make them eat out of your hands.

"And you have kept your word—have led us
all
Just like a foolish herd, to flight—
And all: to punish us with misery,
To Pharaoh's unperturbed delight.

"How many people did the desert claim?
This desert with its cliff bound womb
Became to thousands of poor Israelites
Their last abode—a sandy tomb.

"And now when of the numbers of our clans
Only a handful has been left,
When in the sands the Israel's great might
Is of all hope and strength bereft;

"When our courageous spirit ebbed to nought
Just like that brook on summer day,
And our vigor, once as hard as flint,
Has changed to moist and pasty clay,

"You want to lead us to this Canaan
As if into some lion's den,
For is not Pharaoh sovereign of all
These lands, their princes and their men!

"It is insanity to force ourselves
So willingly into a snare!
Shall we give battle here or foolishly
Repent and ask for favors there?"

"Oh, Dathan, Dathan," Moses then replied.
"Don't nettle so your brain my son!
Your haughtiness is vain, for, Canaan
Your eyes will never rest upon.

"And, what is more, I will tell you Dathan, now,
Since for it you did so entreat,
That at your death you will not have of earth
A single inch to rest your feet."

"Hey, Hebrews!" Dathan cried, with anger rife.
"Have you not sworn at Baal's knee!
Has memory departed so that you
Forgot the other day's decree?"

"To stones! He is jeering at us now, the same
As he did often in the past:
Better that he should perish all alone
Than have him mock us to our last!"

"To stones! To death with him for his
contempt!
Better that he should perish all alone!..."
But wonder as one may, not one did move
To be the first to throw a stone.

Youth and the U. N. A.

It gives me real pleasure to present this column to the readers of the Ukrainian Weekly. We all are interested in the progress of the youth branches of the Ukrainian National Association and it is the purpose of this column to bring you news concerning these branches. This column will appear from time to time and everyone is invited to contribute. Officers of youth branches are particularly requested to send in information.

As everyone knows, the U.N.A. recently decided to go in for sports such as baseball and basketball. I understand that we already have three baseball teams and that it won't be long before we have more teams. All of which proves that the U.N.A. has the very interests of its young members in mind. Wouldn't it be swell if every U.N.A. youth branch succeeded in forming a baseball team! If you're a U.N.A. member and if you're interested in playing baseball simply go to the officers of your branch and see what you can do. We'll have more baseball news in our next column...and teams are urgently requested to send in scores for publication.

Incidentally, the U.N.A. has more than 31,000 members. You young people who aren't members as yet should join without further delay for never before in its entire history has the U.N.A. offered more to its members than it is doing now. Take advantage of this opportunity to help yourself as well as the U.N.A.

Cleveland, Ohio

At a special meeting in Cleveland, Ohio, on November 13th, 1933, several U.N.A. branches got together and organized a youth branch. This youth branch was called "Youth of the Steppes" but has recently been changed to "Youths' Assembly 15 of the U.N.A." Its present officers are: Stanley Dolney, Chairman; Miss C. Bych Ilges, Vice Chairman; Miss Katherine Chorney, Recording Secretary; Joseph Dolney, Financial Secretary. Monthly meetings are held every second Thursday of the month at the Ukrainian National Home, 2255 West 14th Street, Cleveland, Ohio. Interested parties are invited to attend.

The Cleveland youth branch boasts of 100% attendance at its meetings. This is due to the fact that all its members are active in the fullest sense of the word. Those who are members of Branch 15 have much to be proud of.

Many of its members dominated the Cleveland Convention Committee. Those who helped make the Cleveland Convention of the Ukrainian Youth's League of North America the success that it was are Miss Olga Belous, who served as Treasurer; Miss Mary Mural, Recording Secretary; Miss Victoria Balandi, Corresponding Secretary; Steve Herman, Chairman of Dancing Meets; Joseph Dolney, Chairman of Entertainment; Miss Emily Fedirko, Miss Katherine Chorney and Stanley Dolney also served on the Committee. We will have more news from this progressive youth branch in the near future.

Lorain, Ohio

The "Ukrainian Youth Club" of Lorain, Ohio, Branch 233, which was organized by Mrs. Anna Kuzan and Mrs. Katherine Zadorozny on March 1st, 1937, boasts of a membership consisting of eighteen adults and nineteen juveniles. It has been in existence little more than a year and already has a total membership of thirty-seven young people! Its officers are: Peter Zadorozny, President; John Sawczyn, Vice President; Harry Sawczyn, Treasurer; Leslie Engel, Assistant Treasurer; Miss Helen Zadorozny, Secretary and Publicity Manager. Harry Sawczyn also serves as Recording Secretary.

Branch 233 recently sponsored a successful card party and purchased an American flag with the proceeds. The members are planning to dedicate their flag sometimes in May when they will celebrate the first anniversary of their branch. The celebration should have been in March but the members decided to wait until after Easter for the event. Miss Helen Zadorozny is endeavoring to organize a girl's softball team and she will keep us posted as to developments.

Rossford, Ohio

The State of Ohio seems to be a popular place for youth branches...there is one in Cleveland, one in Lorain...and now we have one in Rossford. This one is known as the "Society of Ukrainian Unity." On April 22nd, 1934, Mr. Leo Bobak and Mr. Nick Proch succeeded in getting fourteen young people interested in having a youth branch and so one was organized. The officers of this branch are: Michael Kushner, President; Miss Anna Ish, Treasurer; Nick Bobak, Secretary.

Branch 71 of Rossford sponsors an occasional picnic or dance.

Murderer of Petlura, Dead

On March 4 last, the newspapers contained a dispatch from Capetown, South Africa, about the death of Samuel Schwartzbard, a "poet" and a soldier of fortune and... the man who murdered Simon Petlura, the head of the Ukrainian government in 1919, and the chief of the Ukrainian armies.

On this occasion, Schwartzbard's trial and acquittal by the French court was recalled, and he again was represented as an "avenger" of the Jewish people for the alleged "pogroms" in Ukraine at the time of the Russian revolution. Schwartzbard held Petlura responsible for the "pogroms."

It is noteworthy that all the articles which appeared in the New York press on the occasion of Schwartzbard's death were written with the utmost disrespect to the 45 million people of the Ukrainian nation and to one of its most revered historical figures, Simon Petlura. They almost seemed to have been calculated with the view of prejudicing the American public opinion against the Ukrainian cause.

In the first place, it has been proved many times by the historic

documents and by the statements of Jewish leaders who represented the Ukrainian Jews in the Ukrainian government that the contention that Petlura was responsible for the "pogroms" is a mere historical lie.

Secondly, another such lie is the assertion that Schwartzbard was the avenger for the Jewish people and that he killed Petlura out of great love for his people. It is well known to every student of this affair, that Samuel Schwartzbard was not a Jewish avenger, but that he was—Samuel Schwartzbard, the agent of the Moscow Soviet government! He was ordered by GPU to murder Petlura because at that time, in 1926, Petlura was living in the hearts of the tens of millions of Ukrainians oppressed by the tyrannical Bolsheviks as a legendary hero and as an inspiration to the Ukrainian masses in their organizational activity directed against the Soviet. The Bolsheviks doomed that Ukrainian ideal to destruction, and Schwartzbard was paid to do it.

Was Schwartzbard a Good Jew?

In answer to that question, we shall cite the article in the New York Herald Tribune of March 4—the very same article which begins with the hate-inspiring words: "Avenger (Schwartzbard) of the 'Butcher of Ukraine'..."

It states that Schwartzbard was "prominent in the Socialist movement" in Russia as far back as 1905; that he fought in the French Foreign Legion during World War that in 1917-18, he was already in Soviet Russia and came to Odessa, Ukraine (probably as a Bolshevik agent, since Odessa at that time was occupied by the Ukrainian forces); and, that while "fighting with the Bolshevik forces which ousted Petlura in 1919, Schwartzbard saw the massacres at first hand and was filled with the same horror which he was later able to communicate to his jurors" (the French Court).

Is it credible that Schwartzbard—the lust wanderer all through his life, an irresponsible adept of Socialist and later Marxist doctrines, a man who hardly ever lived among the Jews of Ukraine—would become as "heroic" as to murder a general "for the 'pogroms'"? Instead of coming to the Ukrainian side as did many other Ukrainian Jews and helping the Ukrainian government, headed

(Concluded p. 4)

And Dathan, quickly orienting self:
"Get out! Get out and go away!
Before our hands get filthy with your blood
Just at the closing of the day!"

And like a madman the raging mob cried:
"Get out! Get out this very day!"
Which echoed from the mountain walls and
cliffs
And slowly drifted far away.

CHAPTER IX

With brows beknitted, Moses raised his head
And tearing the silence asunder
Gave way to the words that rent the air
Like peals of heavenly thunder.

"Woe unto you! You blunderheaded slaves,
Creations of conceited tools,
Permitting yourself to be blindly led
By stupid and ambitious fools!"

"Woe unto you, rebellion nursing minds!
Since you have left the banks of Nile
Against the things which are for your own
good
You have resisted all the while.

"Woe unto you! You restless fiery brands,
That stubbornness can never hide;
This very opposition, like a wedge,
Is always tearing you inside.

"Just like that nettle plant you burn the hand
That weans you like the bird its brood,
And like that bull you chase the one that seeks
To find new pastures for your food.

"Woe unto you! Having been made by God
His choice of all the humankind;
This greatest of his gifts will be your curse—
The heaviest that you will find.

"Because when God with his benevolence
Will visit you another day,
The messengers and prophets which he sends
You will try, with stones, to chase away.

"For every drop of blood that will be shed
By any of his faithful sons
Jehovah will revenge himself on you,
Your children, and their little ones.

"For he will humble you and torture you
Till you from agony will cry
And in your misery will swear to do
His will, which now you so deny.

"And when the bitter punishment shall pass
And your necks shall harden again,
A series of misdoings and of griefs
Again will take you in its reign.

"Woe unto you because, in disregard,
For ages you will fill this school, until
You learn to treasure the commandments,
To read Jehovah's book of will!

"I see your picture: a shepherd in the woods
Stripping the beech tree of its rind
Then, soaking, drying, ramming it to free
And leave all waste and chaff behind,

"And thus until that sponge will soften to a
puff
And will have strength, and will not stint
The energy to very quickly grasp
The flowing spark sent by the flint.

"You, Israel, are that unbeaten bark!
It is you Jehovah will so maul
Until you soften to puff and catch
That spark of God's redeeming call!

"You will go to your goal as willingless
As cattle go to plough the land—
Woe unto those unbending stubborn necks
On which will fall Jehovah's hand!

"You always look into the distant past
And look for highways vet to meet
While, all along the way, o'er shrubs and
stumps,
You stub your evershifting feet.

"You're like that horse that is running
amuck
Into a gorge, with impulse blind,
And someday to come you will change your
crown
For bondage which you left behind.

"Beware, that Jehovah may not retract
The promise you so oft have heard;
Lest he decide to take into account
Your stubbornness and break his word!

"Beware lest out of you he make a scare
For other people to avoid
Just like a mutilated colored snake
That's perishing along some road!"

In deathly silence and with sullen moods
The words were caught by every ear
While in their bosoms something breathed in
— gasps
Like winds that warn of a storm that is near

Ray of Sunshine

By RAY DAMER

YOUTH'S PROBLEM NUMBER ONE

THE Ukrainian American Youth Rally recently held in Newark has certainly aroused much interest about marriage among the Ukrainian youth.

The Ukrainian Youth are active and interested in affairs of national importance but primarily they are interested in themselves, in their future, and in marriage. This is not a selfish interest but mainly it is one of self preservation. As that noted writer-historian Hendrik Van Loon wrote recently, "The most important of all things in this world is our own toothache. Empires can go to ruin and Chinese rivers can go on their annual rampage and whole stacks of nations can go toppling down with the crash of deflation, but when we have a toothache, what does all that matter?"

The Ukrainian Youth is suffering a "toothache"—it is marriage. They are fighting for their right to have a mate, a home and a family. This marriage question is taking so much time and energy from the youth that they have little left to give to other causes of importance. But can we blame them? We cannot. Nature being the powerful force that she is, does not compromise—takes nothing into consideration except to fulfill her design—to have the youth marry and procreate.

Can Youth Marry?

The average Ukrainian was not born with a silver spoon in his mouth. He must secure his own job by his own efforts. In fact he is lucky to have a job. If he is working, no doubt the salary is tiny—not enough to be able to support a wife on. What man will ask a woman to become his wife, when he knows that a large proportion of matrimonial troubles are due to lack of financial support? How can he take this important step unless he believes that he can support her and meet probable or possible emergencies. The early arrival of children, and the unavoidable expenses of married life, combined with the uncertainty of business—all suggest that no one enter matrimony until he is financially able to meet its responsibilities. It is a sad sad story that when a Ukrainian young man's fancy turns to thoughts of marriage, the desolate feel of his empty pockets often turn these thoughts aside. The fear of joblessness, poverty and insecurity has frightened many a cupid away.

Hundreds, perhaps thousands of our young Ukrainian couples have had to put off their wedding year after year, waiting in vain for those jobs to turn up so that they could afford to start a home of their own. But steady jobs haven't come and neither have the marriages.

Twenty-five years ago when a young man did not succeed it was his own fault. Today the scene changes, and we find men with ability, talent, training walking jobless without a clear plan for the future.

Those who have jobs are not free to marry. They can't begin for themselves. They must support their parents, brothers and sisters who are jobless or in school.

Marriage may be a universal problem today, but I believe it has hit the Ukrainian youth more so than the youth of other nationalities. The Ukrainian youth have few or none at all political connections or influential friends in the business world to give them that much needed boost; their parents are not in business, neither are they wealthy—in all probability they must contribute to the family budget.

And so we find the problem of marriage a major one in the eyes of the Ukrainian youth—it will continue to be so until conditions change.

SOMETHING TO GROW ABOUT

In order for one to really appreciate what the St. Josaphat Ukrainian basketball team of Rochester has accomplished this season, one must be a follower of basketball activities in Western New York.

The Saints, after meeting junior and amateur competition for the last seven years, decided to step out and meet the best that local semi-pro and professional basketball could offer. A very noble decision many thought—but how far would they get?

Their biggest problem, a home court, was solved immediately, for they obtained weekly use of the new parish hall, built the previous spring. Next, they signed up as coach, Dave Zwisch, former Buffalo State captain and member of last year's Buffalo Pro team. With such capable men as Krajowsky, Franko, Tomsyn, and Terbuska to work with, Zwisch soon whipped together a surprisingly strong team. Two men from the reserve team of last year, Hryzak and Salamaca, rounded out the squad that began the season. Later, the two Sorochety brothers were added for more reserve strength.

And thus, with this squad, the Ukrainians went out and established, what I consider, the best win and loss average (considering the teams they have met) ever compiled by any Ukrainian team. 27 wins, 6 losses.

Some of their outstanding games were: a 52-40 victory over the professional Buffalo Silents; a loss to the Rochester Seagrams, Western New York pro-champs by a one point margin; a 44-38 victory over the Kodak Park team, Rochester Industrial League champs.

The Saints recorded seven wins to one loss in competing with Ukrainian teams. They boast two victories over both the Syracuse and Auburn Ukes, and a split with the strong Lackawana five. The other two victories were obtained at the expense of two local teams, the Cossacks and the St. Josaphat Alumni.

On the basis of their record against local teams, the Ukrainians were invited to compete in the Y. M. C. A. Invitation Tournament, held yearly at the Central Y in Rochester. Only the best teams in this area are invited. (When I say the best, I mean just that. Ask anyone who has seen any of the tournament games for his or her opinion of the quality of the teams.)

Here we saw sixteen top-notch semi-pro teams battling for the enormous Invitation trophy and the consolidation prizes.

After two weeks of elimination, during which we saw the Rochester Falcons, Polish champs of New York State, and heavy favorites to cop the tournament, fall to a less favored team, the finals were at last reached—and lo and behold!—whom do we find perched on top with the Pittsford town team? None other than our heroes—the St. Josaphat Ukrainian basketball team. Sad to relate, they did not win. But they certainly made things interesting for their more experienced foes. They lost out in the final quarter, after a hectic battle. Incidentally, this game attracted wide attention throughout the City. The game was broadcasted play-by-play over station WHAM. That's what I called publicity for a Ukrainian team.

Here I wish to state the fact that a non-Ukrainian was in no small measure a great help to the Saints in this tournament. His name is Stan Whitmeyer, Buffalo State center. (Was not Lafayette, the great Frenchman, honored for aiding our rebellious forefathers' way back in '76?)

Two other local Ukrainian teams that have showed themselves to be on par with other amateur teams in the city, are the Ukrainian Fresh and the Ukrainian Civic Center five. The former, composed of boys of high school age, have

SODALITY PRESENTS PLAY

Flash! Flash! Flash! The flasher is flashing to you the news from the four corners of the Blessed Virgin Mary Sodality of Philadelphia. Flash! Flash! Flash!

Could it be the news about the Sentimental Comedy "Zakukiricheny Tilty," which was given by the Girls of the B. V. M. Sodality. This sure was a sentimental comedy—the most sentimental of all the sentimental comedies that have ever been written by Ukrainian sentimental comedy writers. Excuse the repetition. I used the word only once too often.

This play was presented Saturday afternoon, April 2, 1938 for the Sisters of St. Basil and the children of the St. Basil Orphanage. Sunday April 3, 1938 it was presented for the people. Boy! what a crowd. The hall was filled to its capacity. Everyone was excited, including the cast. Everyone was anxious for the play to start. Finally the curtain rose, and the hall was in an uproar. It surely made the characters act. Why, I don't believe you have ever seen a play like this one in ages. It was simply marvelous, it was stupendous—in fact, it was colossal. The acting was excellent on the part of all the characters. It should be—after all the months of hard study and practice.

In this play the two Aunts, Eufenia (Anna Chabanuk) and Marianna (Mary Chabanuk) wish to have their niece Halya (Olga Bolenski) marry a man whom they prefer. Does she? What is the outcome? Vasile (Joseph Bochej) is deeply interested in Halya. Does he win her? They become good friends. What happens? What do they do? What would anyone do? What is the natural thing to do? Of course, they get married and live happily ever after.

Besides the above, other main roles were played by the following: Sylvester Karpchuk, Pearl Bega, Stella Hydutska, Elsie Dykan, Mary Bega, and Stephen Duda; while minor roles were played by Pauline Nahirna, Marie Simchak, Mary Sopko, Catherine Begeedza, Walter Trush, Johnnie Koval, Stephen Sikora, and John Shast.

Besides the play the Sodality presented other attractions. The four Bega Sisters played several songs on their balalaikas. A fencing act by Stephen Sikora and Eli Pronchik with Joseph Bochej acting as judge was another feature. After the first act we had the pleasure of having Marie Simchak play for us a Ukrainian song on the piano. She was assisted by Pauline Nahirna. Now don't get the idea that the latter played also. She only sat there and turned the pages of the music sheet for Marie. Another feature was an acrobatic act by Gloria De Paul. This act certainly got a big hand and was very nicely performed.

The play was a big success. A large gathering of Ukrainians, both young and old, assembled at the hall that night to witness it, the first play we ever gave. A large basket of flowers was presented to Mother and the Sisters for so capably directing the play and selecting such fine costumes for the characters. The cast really and truly appreciated their help. The play was under the direction of Sister M. Olga.

MISS PAULINE NAHIRNA.

played most of the prelims to the St. Josaphat games and have won 14 games to 4 losses. The Civic Center five came out on top in a New Era League conducted at a local high school.

All in all, I feel that the young Ukrainians in Rochester have definitely "arrived" as far as basketball goes. Past records prove that.

By means of this article, manager Vince (Tenpercent) Kowba of the Saints, wishes to thank the local Ukrainian basketball fans for the vocal and financial support that they have given to the team this year.

STEVEN JACULA,

UKRAINIANS BEAT UNIVERSALISTS IN PLAYOFF 40 TO 33

The St. Mary's Ukrainians (Bridgeport, Conn.) State Ukrainian league champs, added the Senior Inter-Church league crown to their 1938 title belt last night, defeating the Universalists in a fast game at the Y. M. C. A., 40 to 33.

Led by Paulie Hossosky, who was high scorer of the fray with 15 points, the Ukrainians displayed a fine offensive game throughout and held the upper hand during most of the contest. Feduik, Zielek, and Kuchma also turned in aggressive performances for the new champions.

(The Bridgeport Telegram,

SCHWARTZBARD

(Continued from p. 3)

by Petlura, in subduing the anarchy precipitated by the Bolshevik upheaval, he fought "with the Bolshevik forces which ousted Petlura in 1919."

Schwartzbard was fighting on the side of the forces which carried death, barbarism and destruction to Ukraine as well as to the whole world.

Schwartzbard helped to "butcher" his own Jewish people. Yet, he dared to "avenge" this slaughter by a murder of his own!

It is estimated that 50,000 Jews were slaughtered at that time. But, perhaps the world would like to know that several hundred thousands of innocent Ukrainian civilians were massacred in those atrocious times. By whom? Did Petlura kill his own people?

The massacres, called "Pogroms", were not the work of the Ukrainian army, nor could Petlura have been responsible for them. They were carried out by the bloodthirsty, barbaric bands of invaders from the north, the Bolsheviks, mostly composed of criminals, who enjoyed an unexpected freedom since they were recruited directly from the prisons into the Soviet army.

It is about time for the pre-judicial press to stop perpetuating the idea that the Russian "pogroms" were caused by Ukrainians. By doing so, they only spread falsehood and tend to cause a deliberate harm to the Ukrainian question.

(Ukrainian Press Service).

"SHY SISTERS" MAKE N. Y. DEBUT

The Shymanski sisters, known professionally as the "Shy Sisters," two young Ukrainian girls who have won fame on both the stage and radio, will make their New York debut recital this Sunday evening, April 17, 8:30 P. M., at the Barbizon-Plaza Concert Hall, 58th Street at 6th Avenue. Their varied program of children's selection, mature songs, and international songs will include several Ukrainian songs as well. Tickets range from 55 cents to \$2.20.

NEW YORK CITY AND VICINITY

The second of the series of LECTURES ON IVAN FRANKO, sponsored by the Educational Department of the Ukrainian Youth's League of North America, will be given this MONDAY evening, APRIL 18, beginning at 8 P. M., at the International Institute, 341 East 17th Street, New York City. Lecturer—Stephen Shumeyko. Discussion after lecture. Admission free. SS

ATTENTION!!!

Reserve MAY 1, 1938, for SECOND REGIONAL UKRAINIAN CATHOLIC YOUTH RALLY OF PHILADELPHIA to be held at 2 p. m. at Benjamin Franklin Hotel (9th and Chestnut St.) Prominent Youth Speakers. Grand Banquet and Ball will follow at 7 p. m. Your presence is earnestly requested. 82-

M-me XENIA VASSENKO

Famous Moscow Opera singer, teacher of many prominent artists. Gives Vocal Lessons. Appointment by telephone only. Address: 250 W. 75th St., New York City. Tel.: Endicot 2-9711.