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TRIDENT, NOT SWASTIKA

Petlura, Not a Bandit, Did Not Use the Hooked Cross

To the Editor of The New York Times:

The Times published recently a letter from A. C. Stuart concerning the origin of the swastika sign. Mr. Stuart concluded by saying: "In the State Historical Museum at Kiev there are some black and white swastika flags which were used by the bandit leader Petlura in 1919, when he harried the Ukraine with fire and sword, slaughtering Jews wherever he went. There is a slight possibility that Hitler saw or heard of these flags and believed they signified anti-Semitism."

Mr. Stuart is completely misinformed on the history of the Ukrainian Army during the World War. I fought with the forces of General Simon Petlura. At no time did we use the swastika sign. If there is such a flag in the State Historical Museum in Kiev it did not originate with Petlura's army.

Furthermore, General Petlura at no time "slaughtered Jews." As head of the new Republic of Ukraine, he commanded his democratic forces against the Communist hordes of Russia. Those Jews who chose to fight with the Communists received the fire of the Ukrainian Army as enemies, not as Jews.

General Petlura was decidedly against every form of plunder and lawlessness. There was no official anti-Jewish feeling in the Ukraine, in fact. Dr. Arnold Margolin, a Jew, was commissioned by the government to represent the Ukraine at the Paris Peace Conference.

It is possible that Mr. Stuart confused the trident with the swastika, although the two are dissimilar both in shape and color. He writes of a black and white swastika. I remember the trident in gold on a blue and yellow ground—the colors of the Ukrainian flag, blue for azure skies, yellow for golden waving wheat fields.

The tombstone of General Petlura shows the trident and the Greek cross.

GREGORY SLOPICK

Washington, D. C. May 6, 1938
(The New York Times,
May 8, 1938)

UKRAINE UNDER THE U.S.S.R.

The Soviet Press is again devoting much space to accusations against Ukrainian nationalists.

"Visty," Kiev, March 22nd, states that large sums of money in many Ukrainian municipalities have been appropriated to pay for "Ukrainian nationalist, counter-revolutionary, activities." The paper instances the district of Chernihiv, which, during 1937, showed a deficit of 420,000 roubles; Khar-kiv, which showed a deficit of 326,000 roubles, and Vinnytsia where the sum reached nearly one million roubles. It alleges that "the money has been appropriated, clandestinely, by counter-revolutionary organizations."

FAMINE CONDITIONS IN POLISSIA

"Narodna Sprava" April 3rd writes: "Five thousand children in Polissia are suffering from famine conditions. Local relief committees run out of funds and food supplies and are unable to give help to the population. Polissia is practically without bread, and the store of potatoes—which constitute the staple food of the people—is almost exhausted."

Facts Against Falsehoods

Now that Ukraine is assuming greater importance in international affairs, greater care should be exercised that the press notices dealing with her are correct in every way; that no falsehoods, deliberate or otherwise, be spread about her.

A good way to do this, is as was done by a Ukrainian-American from Washington, D. C., whose letter to The New York Times we reprint elsewhere on this page.

The letter exposes the falsity of the recently revived allegations that Petlura and his followers were guilty of anti-Semitic excesses during the Ukrainian war for independence. Such allegations, as we know, were disproven long ago, even by prominent Ukrainian and American Jews; but of late, following the recent death of Schwarzbard, the murderer of Petlura, they are gaining currency again.

Those who lend themselves towards the spreading of these baseless rumors, apparently are unaware that their original source lies within Communist circles. Alarmed by the steady advance of the Ukrainian National Movement, the Communists continue unabated their attempts to discredit it. The spreading of these rumors is but one of their devices for that purpose. The engineering of the plot to murder Petlura, was another.

Still another favorite trick with them is what in propagandist parlance is commonly known as "name-calling." Petlura, leader of the armies of the Ukrainian National Republic, they call "bandit," and his soldiers "bandits."

No well informed person, of course, takes any stock in such obviously perverted propaganda. The only ones that do, are Communists themselves, their deluded adherents, or those who simply don't know any better.

It is the latter, those who have no connection with Communism but who have swallowed such propaganda, that are in a position to harm the Ukrainian cause. For their seeming disinterest in the matter (in reality nothing more than ignorance), lends some weight to what they have to say, at least for the gullible. And therefore, every effort must be made to disclose to them the truth about Ukraine and her fight for freedom.

Before venturing to do this, however, one must first make certain that he is fully familiar with the truth himself. All the facts involved, should be examined and weighed carefully, and then presented in the most convincing manner possible.

Of the many good sources from which the information necessary for this purpose can be obtained, there is, for example, the three-volume set of the Ukrainian General Encyclopaedia, which should be found in every Ukrainian home. The Ukrainian Weekly is also a fine source of such information. Within its pages there is plenty of material that can be used to expose the falsity of Communist and other propaganda directed against Ukraine. Those who have saved all the copies of this weekly, since its first appearance four and one-half years ago, have a veritable mine of such information. And finally, the various books and booklets that we have recommended many times before and which can be obtained at the Svoboda Bookstore, are excellent sources for this purpose too.

With the growing importance of the Ukrainian fight for freedom in international relations, it is time that the budding publicists among our young Ukrainian-Americans begin to stir into active life. Some of them, we are glad to note, already have. With the aid of others, they will help in informing the American public of the true facts about Ukraine, and thereby win for her more friends.

HRSUSHEVSKY COMMEMORATIVE PROGRAM AT COLUMBIA UNIVERSITY

A program commemorating the life and works of Prof. Michael Hrushevsky, Ukrainian historian, scholar and patriot, was held at Columbia University, New York City, Friday evening, May 6, before an audience, largely non-Ukrainian and including university professors and high school teachers, that filled the spacious Philosophy Hall auditorium to the point of overflowing.

It was opened by Prof. Clarence A. Manning, executive officer of Columbia's Department of East European Languages. He was followed by Dr. Arthur P. Coleman, of the same department, who introduced as chairman, John Rossin, representative of the Ukrainian Course at the university under whose auspices the affair was held.

Then followed a lecture on Prof. Michael Hrushevsky delivered by Stephen Shumeyko, in which the life and works of this eminent Ukrainian were traced, from the time when he first dedicated himself to the cause of his people, to the time when he died as a result of Soviet persecution. (Text on page 2).

Next came the presentation of a number of Ukrainian songs, sung by a mixed ensemble from the Ukrainian Youth Chorus of N. Y. and N. J. under the direction of Stephen Marusevich.

A Ukrainian fashion show was then presented by Mary Ann Bodnar with the assistance of a number of models, and further illustrated by dolls, dressed in colorful Ukrainian native attire.

The final number on the program consisted of a group of typical Ukrainian folk dances, performed by several couples.

It is worth noting that all these numbers, choral, fashion, and dance, were presented very capably and by the self-same group of versatile young people, numbering about twenty in all.

Concluding remarks were then heard from Prof. Manning and Dr. Coleman, the latter speaking partly in Ukrainian.

A message from the Hon. John D. Prince, former head of the Department of East European Languages, regretting his inability to attend, was read.

The entire affair was warmly received by those present, and after it was over those who took part in it were besieged with many questions about Ukraine and Ukrainians.

FAILURE OF ANTI-GOD MOVEMENT IN UKRAINE

"Visty" Kiev, March 29th draws attention to the "scandal" of a religious revival in Ukraine.

The paper states that in Odessa there has been a complete breakdown of the Anti-God Movement; that in certain parts there have been baptisms en masse. "Even children of school age have been forced by their parents to submit to baptism!"

It also complains that, during the elections, the number of women voters was considerably reduced, attributing this to the growth of religious influence.

(Ukrainian Bureau, London)

Michael Hrushevsky

(Talk delivered by S. Shumeyko at a Ukrainian program commemorating Prof. Hrushevsky, at Columbia University, May 6, 1938.)

"The men who make history, have not the time to write it," once remarked Prince Metternich, the great Austrian statesman. Had he lived within more recent times, however, he would have noted a brilliant exception to what he said, in the person of Prof. Michael Hrushevsky, the great Ukrainian historian, scholar and patriot, to whose memory tonight's little program is dedicated here at Columbia. And had Metternich lived within modern times, he would not only have met Hrushevsky but he would have even clashed with him, for Metternich was a firm upholder of the old order, while Hrushevsky was the champion of the new, of the right of a nation to live its own free and independent life.

Early Life

Michael Hrushevsky was born September 29, 1866 in Kholm, Russian Ukraine, but grew up in the Caucasus region, to where his father, a school teacher, removed him while yet a child.

The seeds of national consciousness were planted in this future great Ukrainian at home, by his family. They sprouted and grew in that hotbed of revolutionary movements, Tiflis, where he attended Gymnasias, and where he witnessed and experienced the clash of nationality interests with those of Russian imperialism. This atmosphere, as he later wrote, exalted his own national feelings and made them the focus of his thoughts and emotions.

The young lad voraciously read every Ukrainian book or any book dealing with Ukraine that he could get, with the result that while still a Gymnasia student he already had a better knowledge of Ukrainians than many of his older contemporaries. In Gymnasia too he first began to write. At first he wanted to devote himself only to belles-lettres, and under the encouragement of Nechuy-Levitsky, the father of the Ukrainian romance novel, he actually did for awhile.

Upon matriculating at Kiev University in 1886, however, he decided to become a scholar, and

dreamed of writing a History of Ukraine. Towards this end he prepared under the guidance of Prof. V. Antonovych, the historian. His first work in this field was a monograph: "Outline of Kievan History from the Death of Yaroslav to the 14th Century," for which he was rewarded with a gold medal and the position of instructor upon his graduation from the university in 1890.

Goes to Galicia

It so happened that just about that time, the Ukrainian scientific and literary activities in Galicia, which was then and up to the war under Austria were undergoing some radical changes. One of these changes was the creation of a chair in Ukrainian history at Lviv University. An invitation was extended to Prof. Antonovych to occupy it. The elderly historian demurred and recommended young Hrushevsky in his place. In 1894 the latter took over this position, and attacked his duties with youthful ardor. His talent, ability and industry soon led to his appointment as editor of the Reports of the Shevchenko Scientific Society, which in a short space of time he transformed from a yearly into a bi-monthly. Nothing that there was a crying need for source material, young Hrushevsky founded two new publications, Sources of Ukrainian History, and the Ethnographic Messenger.

His rise was phenomenal, for, in 1897, three years after he arrived in Lviv, he was elected President of the Shevchenko Scientific Society. His tenure in this office extended to 1913, and during this period he modelled the society upon Western European patterns and raised it to a high plane of excellence. At the same time he gathered about it the best talent possible, mostly his students, and from them there arose a new crop of Ukrainian scholars, including such historians as Tomashivsky, Terletsy, Korduba, and Krypivkevich. He managed, too, to persuade Ivan Franko, that man of the most varied and remarkable talents, to join his staff, at a time when Galician society was ostracizing him on account of his political thoughts and activities. Franko's entrance into the field of Ukrainian

scientific studies was a great boon to them.

History of Ukraine

Having thus established himself, Hrushevsky now turned to his real love, the writing of a complete history of Ukraine. He began it early in 1897 and by the close of 1898 he issued its first volume. On this history he labored unstintingly from then on, besides devoting himself to a host of other tasks, and when the World War broke out he had already issued seven volumes of it, and the first part of the eighth (up to 1838).

This capital and monumental work alone placed Hrushevsky in the front rank of Slavonic scholars. In its index of source material published several years ago, for example, the American Historical Society itself rates Hrushevsky's History of Ukraine very highly.

The entire work can be considered as the first truly scholarly proof of the independence of the national character of the Ukrainian people. It disproves, among other things, the thesis of Russian historians that the Eastern Slavs formed a pre-established unity from the beginning of time. Hrushevsky showed that the Eastern Slavs had two centers of gravity, one in the north and one in the south, and that the southern group was originally not much more related to the northern than it was to other groups in the Balkans or in Central Europe. "The sum of evidence," wrote Prince D. S. Mirsky in his history on Russia (1931), "seems to be increasingly favorable to a view that is closer to the Ukrainian than to the Russian thesis."

In addition to this fundamental work, Hrushevsky also wrote several shorter ones on Ukrainian history, an "Outline of Ukrainian History" in Russian (published in 1904, other editions in 1906 and 1911), which consisted of a series of lectures he had delivered in Paris at the Free Russian School there in 1903. In 1907 he also wrote a popular work, entitled "About Ancient Times in Ukraine, and in 1911 a larger "Illustrated History of Ukraine."

Literary-Scientific Messenger

But this was not all—he also wrote during these times many dissertations, essays, literary reviews, and articles of various kinds, besides contributing steadily to many journals. Through his

initiative the Shevchenko Scientific Society began in 1898 to publish the Literary-Scientific Messenger, whose staff of contributors were from both Russian and Austrian Ukraine. This monthly publication can be considered as a treasure trove of Ukrainian scientific and literary works, indispensable to a serious student of them. A year later he founded the Ukrainian Publishing Company, patterned on West European models, and soon it justified the high expectations centered upon it.

Aside from his scholarly activities, Hrushevsky also found time and energy to play a dominant role in Galician Ukrainian social and political life. The centralizing and denationalizing policies of Vienna met in his person a strong opponent. In the election reforms of that period he played a leading part, allying himself for that purpose with the more radical members of the nationalists. In 1898 he was also elected Vice-President of the National Committee, but after a few months in this position he resigned, together with Franko, and from thence on contented himself with closely watching the political developments among his countrymen, and, where he deemed it necessary, strongly expressing his opinion upon them.

As could be expected, such great activity on his part, all dedicated towards the advancement of the Ukrainian national movement, was bound to cause him to run afoul of the authorities, especially in Russia, whose repressive policies towards subject nationalities were far more severe than in Austria-Hungary. As a result, and on the warning of a friend in the Kievan Governor-General's office, he had to terminate his many visits to Kiev and his native parts, and it was not until the Russian Revolution of 1905 that he was able to visit Kiev again.

"The Bridge"

From that year he labored unceasingly in bringing better understanding and closer cooperation between the two sundered parts of Ukraine: one under Russia and the other under Austria-Hungary, and in this he made appreciable progress, at least to the extent where he became dubbed "the bridge between Eastern and Western Ukraine."

The release of Russian liberal movements following the Revolution

"MOSES"

By IVAN FRANKO

Translated by Waldimir Seményna
(Copyrighted)

(Continued)

CHAPTER XVI

Meanwhile as Moses struggled with himself in his attempt to gain his ground, The night enveloped all the hills—and he, Bereft of consciousness, fell down.

And when he touched the earth the mountain shook.

With every out-protruding rib, While he lay motionless just like a babe That is rocked to sleep within its crib.

Some melancholy tune came humming by, A song that drifted through the air As he was gently rocked, to lull his pains, By some soft hand that stroked his hair.

And then he heard the quiet whispered words: "Poor soul, unhappy son of mine! So this is what your life made out of you—Has made you pay this cruel fine?"

"Is it so long ago that I had weaned And led you with a guiding hand? I brought you up into the world for this: A suffering without an end?"

"What many wrinkles on your forehead, now! How you have aged: bent like a bow! The hair which with affection I caressed Has turned from grey to white as snow.

"And yet there was a time when you did rush To take in everything a part! See, what you have come to? Tell me, now, my son,

How many wounds are in your heart?"

"Poor little one, my child, to see you so! What you have lived and suffered through: And even now—all day beneath the sun! Where will this plodding lead you to?"

"In prayer! You would like to ascertain Your people's destiny afar Into the future—praying even now? Misguided son—how blind you are!"

"Here, off this precipice I'll throw a stone; Accelerating it will go From shelf to shelf along the wall beneath Way down into the gorge below.

"Here it will leave a chip, another there, Flying away from every shelf— And does anyone know where every chip Will fall and satisfy itself?"

"I maintain: even Jehovah does not know! And even though you pray and cry. The chips from off those stones are bound to reach

The places in which they will lie.

"The law and steering force lies in itself: Within itself lies that great force Which made the chip of stone just what it is And found its resting place and course.

"As powerful as your Jehovah is This force is not within his might, And not a single flying chip of stone Will he arrest throughout its flight.

"And take the pollen seed: with naked eye Its tremor you can hardly see, Yet even that Jehovah won't attempt To change from what it's bound to be.

"Nor, can He will that particle of life To travel any other way Then that over which the inbound power leads From birth to its redeeming day.

"And that is a pollen! What, then, can one say About a being manifold: Where every soul contributes to the flight The impetus of its own mould.

"Have you heard the song about Orion, The giant who vision had none, And who to regain the use of his eyes Had wandered in search of the sun.

"And on his back he lugged along a guide, A joking youngster full of pranks Who, showing him the road to take, made sure To lead him nowhere, for his thanks.

"Make sure to lead me to the sun, my boy!" So west he trudges in the morn; At noon the wily chap is carried north And to the east at dusk is borne.

"Thus Orion kept walking on and on Imbued with faith in that great light, Full of thirst with the hope that soon the sun Is bound to come within his sight.

"Over mountains and seas he keeps moving With mighty strides through every clime And does not know that he is burdened with A smiling lad who bides his time.

"This Orion is all the humankind; With might and strength within its soul It hurries in an effort of despair To some unseen and distant goal.

"It always loves the unattainable, Believes the most in thing least known: To reach the most fantastic of its dreams It treads upon what is its own.

"It plans beyond its strength to execute— Its goals don't tally with its acts, And all the plans and works are laughed at— By a lad—the logic of pure facts.

"And just like that man, deprived of his sight, Believing what an agent speaks, The mass keeps searching for what is not needed

And reaches what it never seeks.

"And you are praying! My poor little child! Where is your reason, your self-esteem? You may as well be asking of the foam To dam the waters of the stream!"

of 1905, impressed Hrushevsky as a good opportunity to make the Ukrainian cause better known in Russia itself. Accordingly, he went to St. Petersburg and there founded the Ukrainian Herald, a Russian journal devoted to Ukrainian affairs. In time this journal became the organ of the Ukrainian colony there as well as of the Ukrainian representation in the First Russian Duma. At the same time Hrushevsky contributed many articles on Ukrainian subjects for the Russian press.

In 1907 Hrushevsky returned to Kiev, and aided by several young scholars from L'viv, founded a branch of the main library of the Shevchenko Scientific Society. The same year he organized in Kiev a prototype of this L'viv society. Seeing that there was a dearth of Ukrainian scientific publications in Kiev, in 1908 he founded and edited several of them, and they became the rallying point for local talent. While on the subject of publications, it is worth mentioning here too that in 1914, just before the outbreak of the war, he founded and edited the tri-monthly "Ukraina."

In the meanwhile he spent as much time in L'viv as possible, continuing his lectures at the university there, guiding the Shevchenko Scientific Society as well as the Country School Society, and at the same time taking a keen interest in the political developments. The latter prompted him to publish a book in 1913, entitled "Our Politics." In it he strongly criticized certain reactionary tendencies that he observed, and for this he incurred the enmity of a number of influential people, who attempted to revenge themselves by trying to block his re-election to the presidency of the Shevchenko society. Despite their efforts, however, he was re-elected. Nevertheless, he now felt disinclined to continue his labors with this institution, which had advanced so far under his guidance, and so he resigned from it, as well as from the editor's post of its Reports, which by this time had reached the 116 volume mark.

Arrested

When the World War broke out, Hrushevsky was resting in his villa in the Carpathians. To return to L'viv would have been foolish, and to remain where he was would also be foolish; for in the former he would be arrested by the local Austrian authorities, and in the latter by the local Russian police; for he had aroused the wrath of both with his Ukrainian activities. So he went to Vienna, hoping to escape observation there and expecting that the war would soon be over. He quickly realized his mistake, and feeling lost with that now somber capital, he decided to go to Kiev. This was as unwise a decision as he could have ever made. For he should have known that he would surely be arrested there, especially since the mobilization there was immediately followed by mass arrests of leading Ukrainian patriots and the banning of everything pertaining to Ukrainian life. Nevertheless, he returned, and, of course, was arrested and jailed.

His purpose in returning to Kiev was to be on the spot where he felt the Ukrainian cause would soon be decided. Far better, however, it would have been if instead he had gone to some West European capital and there applied his great publicist talents in the cause of Ukraine, in making her better known to the Western World. Had he done so, then perhaps the Ukrainian delegations would not have had to cool their heels so often in the ante-rooms of the Versailles halls during the Peace Conference there. Perhaps they would have been more successful in persuading Wilson and the others that their nation was also entitled to the benefits of the highly-touted self-determination clause, even more than in the case of some others. A brilliant man like Hrushevsky would have been able to do a great deal towards this end.

Nevertheless, Hrushevsky

YOUTH AND THE U.N.A.

On March 13th, 1938, the youth of Ukrainian National Association Branch 292 called a meeting to discuss the possibility of forming a youth club within the older group. The meeting, which was held at the Ukrainian Temple in Detroit, Michigan, was opened by Walter Kizel, who explained the purpose of the meeting. He then introduced John Romanow, Ukrainian instructor at Fordson High School, who presided over the remainder of the meeting. Mr. Romanow, having had previous experience in such matters, succeeded in making the meeting an interesting one. Mr. Romanow is a graduate of Central State Teachers' College.

Another meeting was held on March 25th and this resulted in the organization of the "Club Ukadets." Officers were elected as follows: John Romanow, president; Walter Kizel, vice president; Nick Zamorylo, treasurer; Miss Pauline Chaykowsky, secretary. At this writing the club consists of 35 members. The boys have already decided to have a baseball team and also plan to go in for tennis.

The Ukadets held an Introductory Dance at the Ukrainian Temple on May 7th and are planning a calendar of social events for the summer. All Detroit U.N.A. members desiring further information should write to Miss Pauline Chaykowsky, 3126 East Ferry Street.

In February of this year Mr. Dmytro Lypowy made a move to organize a U.N.A. youth Branch in Bayonne, N.J. With the cooperation of Mr. John Kushnir, Mr. Charles Savron and Mr. John Humen he succeeded in getting the youth to hold a meeting. At this meeting officers were elected as follows: Walter Safinski, president; Miss Kathryn Kushnir, financial secretary; Miss Catherine Kobryn, treasurer; Thomas Szegda, recording secretary.

The Bayonne branch consists of 23 members and the members have intentions of getting many more in the future, as they want to have a powerful club.

The U.N.A. has recently inaugurated a membership campaign and it is gratifying to see the youth branches doing their part. Many new branches have been formed in the last twelve months and it is expected that many more will be formed in the future.

For information regarding the U.N.A., interested parties should write to Theodore Lutwiniak, c/o Ukrainian National Association, P. O. Box 76, Jersey City, N. J.

IT HAD TO BE

When I'm alone I meditate
Upon intricacies of fate — —
And us.

My thoughts at first idly wander
Then shortly interested, I ponder
Thus:

I picture patterns of our lives
Being cut by fate as though with
knives

Wielded indifferently,
Each piece becoming joy or pain
In lives of mortals who cry in
vain

"It had to be!"

MARY SARABUN.

thought it best to go back to Kiev, where he was arrested and jailed. A few months later he was sent to Sibirsk. News of his arrest brought about the intervention, among others, of the Russian Academy of Sciences, as a result of which he was sent to Kazan and then to Moscow, where he was permitted to continue his scientific and literary work. This enabled him to finish the eight volume of his History of Ukraine, as well as prepare a Ukrainian textbook on world history.

(To be concluded)

ON EGGS, ART, AND EASTER

By A. A. GRANOVSKY

[The following article appeared in the Universal Weekly (April 10) of St. Paul, Minn. It was accompanied by a large picture showing two girls, Julia Koshuba and Marie Hora, both in native Ukrainian costume, decorating Ukrainian Easter eggs. Another picture of the girls, showing them similarly engaged, occupied one-half of the front page of the photographic section of the St. Paul Sunday Pioneer Press, for April 17. In addition, The Minneapolis Journal, March 29, contained a picture of two other Ukrainian girls, Orycia Elsie Dedelak and Marie Pastushenko, showing them examining some of the 400 Ukrainian Easter eggs, a collection of Professor Granovsky, that were being displayed in the main branch of the public library. — Editor.]

Ukrainian Easter eggs, a collection of which is now on display in the Public Library, famous for their delicate colors, are believed to have originated in the pre-Christian era of Ukraine.

In Spring festivals, celebrating the return of the growing season, the egg, a symbol of new life, played a prominent part. As the marvelous creative process of the Spring, under the warm sun rays, bedecks the earth with verdure and multitudes of colors, so the early Ukrainian people conceived the idea of decorating eggs with delicate designs and colors, symbolizing the arrival of the Spring, new life, new hope.

Ukrainian people now, as their ancestors have done for centuries, carry out the traditions of coloring Easter eggs in elaborate free-hand designs.

There is an almost endless variety of combinations of design, pattern and symphony of colors in the work. Perhaps the oldest ornamentation of the Easter egg is characterized by geometric designs, which still predominate in certain provinces. The vegetable type of design is of more recent development. There are, of course, many striking combinations of both the same eggs. Needless to say, many have special names and symbolic meanings. A great many of the newer designs are named after week-days, sun-rays, stars, flowers, saints and a variety of other things.

Because of the characteristic conservatism of the Ukrainian people, practically each county—certainly each of the provinces and geographical regions—has its own distinctive designs and color combination. Thus, designs of the Easter eggs of the highlands in the Carpathian regions are entirely different from those of the lowland valleys only a short distance away. The people of the steppes have, in turn, their own characteristic patterns.

The technique of this work is interesting. There are several processes employed in making Easter eggs, such as free-hand splattering of the designs, using various colors, and scratching the design with a sharp knife on eggs, dipped in one color. But the most common process resembles that employed in batik work.

It consists of delineation of the skeleton design by applying melted bees wax with a special writer on the white egg, either raw or hard boiled. The egg is then dipped in the lightest dye, such as yellow or orange. After a few minutes in the first dye, the entire egg will be colored yellow with the exception of the area under the wax which remains white.

That part of the design desired to be yellow in the final pattern is then covered with the melted wax and the egg is dyed in the next color. This process is repeated until the design is completely developed as conceived by the Ukrainian women, who have developed and preserved this art for centuries. By gently heating the thus finished egg, the wax is removed and one beholds the marvelous free-hand tracery of beautiful design and coloration.

The Easter eggs are commonly exchanged by the Ukrainian people as they greet each other during

"FAINT GROWS THE WEST LINE..."

(Sontse zakhodit, hori chorniyut)

By TARAS SHEVCHENKO

Faint grows the west line, dusk falls in mountains,
Birds grow more still like, fields too are quiet;
Content are people, that they can rest now.
Alone I gaze and my soul soars outward
O'er shadowy orchards in our own Ukraine dear:
Gentler, more soothing thoughts I envision,
It seems my being once more is resting.
The fields grow dusky, each grove, each mountain,
A star most bright in the blue sky rises.
Oh shining star...! each tear falls slowly.
Have you ascended on own land dear?
Do hearts search earnestly, star, for you there
In sky so azure? Or do they forget you?
In case they forget you, may sleep o'er come them,
Never to hear of my fate and my future.

Translated by O.E.S.

UKRAINIAN DANCE AT BEAVER COLLEGE

At the Art Festival Week held from April 25 to 30 at Beaver College, Jenkintown, Pa., a program of dances was held Wednesday evening, following a talk by Miss Martha Graham, one of the outstanding modern dancers in the world. The program included folk dances of Japan, India, and Ukraine, performed by daughters of these countries. All were vivid, alluring, pulsating, but it was a Ukrainian dance done by a sophomore, Miss Vera Mereschak of Ansonia, Conn., that proved to be the hit of the evening. She did the "Hone Viter." Students, faculty members and guests who witnessed it, were warm in their praise of it. It is encouraging to note that here at Beaver College there is a steadily growing interest in things Ukrainian.

HELEN T. SLOBODIAN.

COERCION OF ORTHODOX UKRAINIANS

"Novy Czas" March 26th, writes: "The Governor of Volhynia, H. Jozefski, made a decree ordering five Orthodox Ukrainians, inhabitants of Hrynky, to leave the village immediately in accordance with the border zone law of 1937 which gives the Governor absolute powers to expel all those whom he may consider dangerous to the State. The police demanded that the five villagers should leave for the interior within two hours, which caused great excitement among the Ukrainian population."

Seen in relation to previous events in the same village, it may be reasonably assumed that those persons were guilty of resisting a forced "conversion" to the Latin Rite—a campaign for which is being waged by the Polish authorities, with political aims in view.

"Gazeta Polska" March 30th, claims that, so far, 3,400 inhabitants of Volhynia (Ukrainian Orthodox) have been induced to join the Latin Church.

(Ukrainian Bureau, London)

the Easter celebration, and are usually consumed during the Easter festivities, though they are often kept from year to year as articles of national art rich in folklore.

Collections of Easter eggs constitute one of the most valuable means of studying typical national handicraft and traditions. The ornamentation of the egg suggests the origin as well as the antiquity of the design, the variation of various forms and motifs. The selection and combination of colors suggests the development of taste and the expression of creative thought in the harmonious designs developed by the people.

Ray of Sunshine

By RAY DAMER

SELL YOURSELF!

THE old story about building a better mouse trap and the world will beat a path to your door was once very true, but today it depends not so much on the kind of mouse trap you have as by the clever way you "sell" it or present it to the public.

The same holds good for a person trying to succeed in this modern world. It is no longer true that all one needs for success is knowledge, ambition, talent, and perseverance. Students who have graduated recently are finding this out for themselves. Many of them are students with high scholastic records and have all the zeal to get ahead in their career—yet they are jobless today. In fact, a study made a few years ago by the Carnegie Institute of Technology revealed that even in the technical lines such as engineering, chemical, etc. about 15% of one's financial success is due to one's technical knowledge and about 85% is due to personality and the ability to "sell" yourself.

You do not have to be a sales person or in the advertising business in order to be interested in salesmanship. No matter what business you're in, your success depends a whole lot on salesmanship. Everyone is a salesman. Each one of us has something to sell. You are selling your own services if you are not actually selling some product. Every married man was a salesman when he persuaded his best girl to become his wife. Some fellows would have been married sooner if they had been better salesmen—likewise many women would have been swept off their feet sooner if they had applied some salesmanship.

Salesmanship is simply treating people the way they like to be treated. Knowledge of salesmanship will help you to learn how to get the listener's viewpoint, the art of tactful persuasion, to appeal to curiosity, to the desire for possession, pleasure, and profit. Familiarity of salesmanship will teach you to understand human nature. You must understand human nature if you want to be successful—all your life you are going to have to live with people, work with them, sell them your ideas, convince them of your ability.

All through life you must apply salesmanship to advance yourself. In present world with all the competition for jobs, it is necessary for us to sell ourselves to a position and then we must continually sell ourselves to stay there. Let's not miss the point of the tale about the man named Jones. For 20 years Jones worked for a fairly good sized organization. One day the boss met him in the building and asked him who he was. Now, the moral to this story is—that all these 20 years this man Jones had neglected to sell himself to the higher executives. If there had been any higher promotions in the company, surely Jones did not get them. How could he? The boss did not even know that Jones worked for him.

For the next few years many of our young Ukrainians will be faced with some discouraging breaks—lack of jobs, low salaries, lack of outside connections to count on for financial support. What is there to be done? In our present condition we'll have to depend more and more upon our brains as a weapon with which to fight the battles of life. If by using our heads constantly and through the knowledge of salesmanship—we could make more friends, gain self-confidence, improve our personality, influence people and win them to our way of thinking—then our road to success would be much easier.

Most books on selling, personality, etc. are long and tedious. But if you want results and want them quick—results that you can use the

The Weekly Forum

CAN UKRAINE ACHIEVE SOVEREIGNTY WITHOUT THE AID OF OTHER COUNTRIES

Several times I have had the opportunity to attend lectures given by the Ukrainian American youth. When the discussion takes place, I have noticed that the Ukrainian youth—which is being brought up and taught by its present faulty leaders to doubt in the self-strength of the Ukrainian people—constantly brings up the question: "How can Ukraine attain freedom with her own strength—without any help from any one of our enemies, or from some other foreign country?"

Probably, many of you have also attended similar lectures and have heard the same question, as recently, during the discussion at the lecture given by a Young Ukrainian Nationalist, Walter Bukata, in New York City. A young lady, who is probably a leading member of the Ukrainian University Club of New Jersey, brought up the following question: How is it possible for the Ukrainians to obtain their sovereignty, when they have against them four powerful enemies with an army of millions, thousands of airplanes, tanks, cannons and other modern warfare arms? The Ukrainian Nationalists keep boasting, that only through National Revolution Ukrainians will gain freedom for their country, but how can the defenseless Ukrainian people free themselves without the aid of other countries?

It seems that at present Ukraine finds herself in a critical position and it would be impossible for us to try and achieve liberty by ourselves. However, if we consider the problem thoroughly, we realize that the situation is not as critical as some of our pessimistic younger generation imagines.

In the first place there is no need in overestimating the powers of our enemies. Before the World War we had against us more potent enemies than we have today. Instead of the despised and ally-less Communist Russia, we had Tsarist Russia in coalition with America, France, England Italy and Japan. Instead of the small countries, such as Poland, Czechoslovakia and Rumania, we had the Austro-Hungary Empire in coalition with such powers as Germany and others. No one even dreamed that the time would come when those powers would become vanquished. Nevertheless, it happened, because "the battle is not to the strong alone; it is to the vigilant, the active, the brave."

Secondly, let us survey further what we were before the World War and what we have accomplished. We were an ethnographic mass not conscious even of our nationality. Nobody but the invaders knew us and not one of us even dreamed about an Independent Ukrainian State. However, in 1917-1920 a Ukrainian army was established with modern war equipment and even the Ukrainian State was re-born, although for a short space of time. Today we find ourselves in a much better condition. We have improved tremendously. We have practical experience, our enemies are better

next day in business, at work, with your friends, at school—the following books are recommended for you to read and study: HOW TO WIN FRIENDS & INFLUENCE PEOPLE (not to be taken too seriously) by Dale Carnegie; STRATEGY IN HANDLING PEOPLE by Webb & Morgan; THEY SOLD THEMSELVES by Stephenson & Kelly; SALES-MANSHIP by Rex Cole; also any book on Salesmanship, Management, Business Psychology by the following world famous correspondence schools: International Correspondence Schools, La Salle Extension Institute, Alexander Hamilton Institute.

known to us, we know ourselves, the world, and the world knows us.

Thirdly, all the occupants of our lands are not less afraid of us than we are of them. They themselves do not believe in their army and modern warfare arms. Very frequently their leaders maintain that neither the police, the administration nor the army are able to strengthen their rule unless their cultural influence and denationalization of the great masses of hostile population will be so strong that even in case the invaded territory should be left without the police and army, it will remain theirs. But that will never happen.

Last but not least, let us consider that in case of an outbreak of war, our enemies will find themselves not very strong and certain of the invaded lands, when in the ranks of their army they will have millions of Ukrainians and other persecuted minorities. So much the more when these soldiers will be prepared for such a moment.

"I know of no better way of judging of the future but by the past." So let us look into the American history to find how America gained her freedom. Before the outbreak of the American Revolution, when the pessimists doubted in the success of revolt, without an appropriate army, without ammunition and funds, against the wealthiest and most powerful nation in the world, then Patrick Henry, one of the foremost American revolutionists, said:

"They tell us, that we are weak, —unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs, and hugging the delusive phantom of Hope, until our enemies shall have bound us hand and foot?"

Under the leadership of such statesmen, America won her independence.

Therefore, whenever we come in contact with individuals who spread doubts in the self-strength of the Ukrainian Nation, we should know that this is the propaganda of our enemies to make our nation less perilous for them. For who is more dangerous to the enemy? Those who do not see the support from any one and who have decided, "give me liberty, or give me death," or those who suffer the tyrannic oppression and make no effort on their side to free themselves, only wait for some one else to free them? Exactly, all these orientations on the help of some foreign country and on war alarms create the latter. The sympathizers of Soviet Russia say to depend upon Russia to liberate the Ukrainian people in Western Ukraine from the oppression of Polish fascism, and the sympathizers of Poland say to depend upon the Polish army to liberate the Ukrainian people from the communistic hell. Some of our parties live in the hope of attaining freedom through foreign aid, others have no program whatsoever, and are content with the future imaginary Ukrainian paradise, and still others are satisfied with the present conditions. All our legal parties have not set their aim on disposing the occupants with the self-strength of the Ukrainian Nation, by National revolution. They are not organized to liberate Ukraine but on the contrary to demoralize our Nation and to hold back the liberation movement from all present and future invaders.

We are all familiar with the unhappy circumstances in Ukraine today, and we also know that no strange country will come to U-

ANOTHER HIGH OFFICIAL IN UKRAINE DISGRACED?

"Visty" Kiev, April 1st, hints that the first Secretary of the Communists Party in Ukraine, Nikita Khrushchov, who was assigned by Moscow on January 27th to direct "purges" of Ukrainians, has been disgraced. The paper reports that at the reception of the North Pole Expeditionary Party at Kiev, the honors were done by the second Secretary, but omits all mention of M. Khrushchov.

NEW YORK CITY

American-Ukrainian SPRING DANCE sponsored by Ameruka Club, Inc., SATURDAY Evening, MAY 21, 1938, at Lenox Hall (Main Ballroom), 256 E. 2nd St., N. Y. C., featuring Luther Henderson and his Rhythm Blenders & Michael Filon and his Orchestra. Continuous Dancing from 9 P. M. to 2:30 A. M. Subscription 50¢.

NEW YORK CITY

All New York U. N. A. members interested in baseball are requested to be at Field No. 5, 99th Street on the West Side, Central Park on SUNDAY at 9:00 A. M. as a baseball game will be played. Bring equipment and report to George Koval. Also, try to attend the meeting set for 8:00 P. M., Thursday, May 19th, at the Ukrainian Home, 217 East 6th Street, if you desire to make team.

NEW YORK CITY

STUNT NIGHT, Television of 1938 at the International Institute, 344 E. 17th St., TUESDAY, MAY 17th, at 8:00 P. M. All clubs participating including the Ukrainian. Lots of fun and laughter. Prizes for best performances. Come and see the show. Admission 15¢. Two for 25¢.

You are invited to attend the **MID-WESTERN YOUTH RALLY** given under the auspices of the Ukrainian Youth's League of North America to be held in DETROIT at the Ukrainian National Temple on Martin near Michigan Avenue, on SUNDAY, MAY 22, 1938, beginning at 1 P. M. RALLY—BANQUET—DANCING. Open Discussion. Interesting to all. 99-

Jersey City, N. J.

FIRST ANNUAL SPRING DANCE sponsored by the "Lesia Ukrainka" Society, Br. 171 of the U. N. A., on THURSDAY, MAY 19, 1938, at the Ukrainian Centre, 181 Fleet St., Jersey City, N. J. Commencement at 8:00 P. M. Admission 35¢. Music by Gene Saks.

NEW YORK AND VICINITY

RADIO DANCE SURMA RADIO BALL and CONCERT will be held SUNDAY, MAY 15, at the Central Opera House, 205 E. 67th St., New York. Song (Shy) Sisters from Philadelphia will perform. Olga Pasichnyk, Virginia Fello, Helen Sivak and others. Captain Nick Hope Master of Ceremony. Assemblymen Stephen Jarema will greet Ukrainians and other nationalities.

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.

kraine and say, "We will free Ukraine for you." So much the more we should know that our enemies would not free us, but sink us deeper in slavery.

Our freedom depends upon us and only us! Those who are capable of freeing themselves will probably receive help from others; just as it happened with America, Czechoslovakia, Lithuania, Poland and others. But then and only then!

So we call to you, Ukrainian American youth, with the words of Patrick Henry:

"Our brethren are already in the field, why stand we here idle? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery?"

PAULINE MYHAL-REZNYK.