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"ZHUCHOK"

The Most Popular Easter Game of Girls in Ukraine

SPRING in Ukraine is the period of awakened songs. The people sing them in villages and towns, all over the vast territory of Ukraine (that is if the Soviet authorities allow them). They start with the awakening of the spring, and end with the ushering of the summer.

These songs are called "vesnyanky"—Spring songs. Several groups can be distinguished among them. The first period-group refers to the "pushchenya," kermess, preceding the Lent; the second period-group lasts to the pre-Christian festival of Ivan Kupalo; the third group consists of the songs and games of Kupalo. The most numerous songs and games belong to the second period; they are called "yahilky".

As other songs and games, the "yahilky" are played and sung to celebrate the arrival of spring. They are all lively songs full of verve and the joy of life. They are connected with motion: dances and pageants.

Thousands of years ago the ancestors of the Ukrainians would greet spring with such songs which, in accordance with the magic conceptions of those days, tended to speed up and strengthen the usual processes of nature. In the course of the Ukrainian history, under the influence of various experiences of the race, new elements were grafted upon the pre-Christian stem. Hence we meet in the Ukrainian spring songs reminiscences of the Princes, of Kozakdom, of Turkish slavery, and of serfdom. On the whole they constitute a rich repository of the popular memory of the distant past.

One of the most popular spring songs of the "Yahilka" cycle is the "vesnivka" by the name of "zhuchok."



It is a game-dance of girls only. The participants stand in two long rows, in pairs, facing each other. In each pair the two girls facing each other take themselves by the hands in such a manner that each girl takes with her right hand her own left hand at the wrist, and with her left hand the wrist of the right hand of her mate.

This is called "kriseltse," i. e. a little chair. When a row of pairs standing close to one another forms such "kriseltses," a light child, who is "it," is sent up to walk over these "kriseltses": this "it" is called "zhuchok." Two of the tallest girls walk along the the files, a

girl at each side, supporting the "zhuchok" with their hands, to protect "it" from falling.

As soon as the "zhuchok" has passed a pair of girls they break up the "kriseltse" and run over to the front of the players and form another "kriseltse" there. In this manner each pair runs over to the front, and thus the files remain of the same length and move slowly forward. If this game-dance is held in an enclosure, the new pair standing up for a "kriseltse" can always turn the progress of the game in the direction desired. As the game proceeds, the girls

keep on singing in chorus the melodious song, which is also called "zhuchok."

The song runs appears on page 4.

The traditional explanation of the meaning of the "zhuchok" is that it was the name of a musician, small in size, who was so beloved by youth for his music that he was carried on their hands by them, which is equivalent to the American crowd carrying a person on their shoulders. The "zhuchok," however, denotes a small beetle, perhaps, a lady-bug, which is believed to have the power to prophesize a girl's marriage by creeping over her.

TOMORROW MORN'S RESURRECTION SERVICE

One of the most inspiring and colorful church ceremonies of the Ukrainian people is their Resurrection Service on Easter Morn:

... The sun has already risen, the dew-laden air is still cool from the chill of the night, when throngs of worshippers hurrying from all directions begin filling the church. Soon it is packed to its very rafters. Late-comers have to stand and kneel outside the doorways. Inside a hushed stillness prevails, slightly agitated by nodding heads bent in prayer and the flickering candles.

With the sharp knocks of the wooden clapper (for no bells are yet rung, as He is still in His grave) the Resurrection Service begins, opening on a sad, minor key.

Soon comes the swift removal of the "Bozhiy Hrib," there since Good Friday for the faithful to visit and pray at. An air of breathless expectancy arises, as the reverend father approaches the most significant part of the service.

Finally it comes.

"Khristos Voskres!" (Christ Hath Risen!) he exclaims.

"Vo Istynu Voskres!" is the fervent affirmation from the congregation.

And then the whole church resounds with that soul-stirring song, "Khristos Voskres!" in which everyone takes part.

Bells ring out their joy that He hath Risen!

A surge of exalted emotion sweeps over all. Eyes glisten. The sun, seemingly aware of the sacred occasion, floods the church through the stained-glass windows with a vari-hued light.

Then to the accompaniment of the inspired singing and joyful pealing of bells, the worshippers together with the priest march slowly outside in procession and circle the church three times, and then slowly wind their way inside again.

MAY IT COME SOON

Due to adverse weather, the flowering of Spring this year has been delayed until now. Thus by a happy coincidence we will celebrate tomorrow the Resurrection of Jesus Christ, Our Lord, and of Nature too.

The very anticipation of such a doubly-meaningful Easter stimulates our thoughts. Of their own volition they run forward to greet the bright laughing days of Summer. Soon, we hope it will be here, not only for Nature but for our Ukrainian-American life as well.

Already its Spring is in the air, for unity of spirit and of action has appeared among us at last, as witness the recent decision of all our national organizations to cooperate in arranging one Congress of American Ukrainians—at Washington, May 24th.

More than anything else, this unprecedented event shows that we have begun to extricate ourselves from the dissensions that have bogged down much of our progress for so many years.

And thus, the Summer of our Ukrainian-American life is drawing nigh, and with it the blossoming and flowering of many noble achievements—especially those which will make us a more potent and useful force in American life, and those which will bring down the blessings of liberty upon our kinsmen in Ukraine, now under the misrule of the Soviet and other foreign invaders.

Our Spring was long delayed. May our Summer come soon.

Khristos Voskres!

And so the Resurrection Service continues, each ceremonial and song of it ("Anhel Vopiyashe," "Plotiyu," etc.) lending further enchantment to it, and making it so dear and never to be forgotten by those attending it.

THE LEGEND OF PILATE

By IVAN FRANKO

WOE unto you, good and honorable people, who serve falsehood and baseness! Woe unto you, whether you serve thus consciously or not.

Nay, a threefold woe unto them who consciously serve falsehood and baseness! For they are like those slave chains wrought of gold, like those sheep that living flesh do rend apart.

They are like Pilate, who delivered Christ to be crucified and then washed his hands as a sign of his innocence.

Such an act is deserving of profoundest contempt, of the most terrible wrath of God! Know you, what was the fate of Pilate?

Pilate delivered Christ to be crucified and said, "I am innocent. You wished this yourselves!" And he took a vessel of water, washed his hands in it before them all, and went to dine, as if nothing had happened.

However, it so came to pass that everyone and everything that saw him, fled from him like from some poisonous reptile.

Servants, slaves deserted him. Even the veteran-legionary who never feared anything, even he trembled in fear before him, and for the first time in his life quit his post.

Pilate went first to the roofgarden of his palace, where in the evening coolness reclined his wife. Seeing her husband, a sudden feeling of terror and loathing enveloped her, and screaming wildly she plunged from the high roof to her death.

Pilate next went into a bedchamber, where upon a bed of downy softness slept his only child. And when he leaned over, the infant opened its eyes, grew blue in the face, and sighed deeply. In a moment its body was a cold, stiffened corpse.

For God had laid His curse upon Pilate, upon his life and death, upon his soul and body, far worse, indeed, than upon Cain.

For Cain, having slain his brother, did not wash his hands of his brother's blood; he realized his sin, and fled and hid himself.

While Pilate, having delivered Truth incarnate into the hands of the mob, repelled from himself all blame, and thus all truth forsook him, everything with which he lived and enjoyed, left him forever.

His dear ones disappeared like shadows. The emperor caused him to quit his exalted position, in disgrace. Even his home town, where he hid himself, cast him outside its walls.

For many years he wandered upon this earth, heavily burdened by human hate and scorn.

Finally, prematurely aged, sick and poverty-stricken, he sat down by the side of the road, begging for a piece of bread.

Seeing him, however, even the kindest heart became hard as flint. Even innocent girls and warm-hearted maidens cast stones upon him.

And when finally he died, someone dragged his body with a hook to a hole in the ground, threw it in, and covered it with sand and stone. But on the second day, however, the corpse lay where it was found: the earth had refused to take him within her bosom.

Passerbys then gathered together sticks, dried grass, threw the corpse upon the pile, and set fire to it.

And although the pile burned, yet the corpse on it remained untouched by the flames, like a stone.

Then they tied millstones to his neck, arms and legs, and threw him into the sea. From the weight of the stones the hemp ropes broke. And yet the sea refused to receive him into its depths. And he floats on its surface, as a shameful blot upon this planet, to this very day.

Translated by S. S.

EASTER IN UKRAINE

CHRISTMAS and the Easter are the two holidays which are considered in Ukraine the greatest festivals of the year. Indeed, so much importance is attached to each of them that not less than three full days are devoted to the full solemnization of each of them.

Which of the two holidays is more "important" will, naturally, depend upon the individual, which is upon the richness of associations connected with each of them in the given individual. It so happens, however, that each of them is laden with such a mass of different associations that one might be at loss to decide which of the two festivals is richer in those associations. This is because of the fact that each of the holidays is rich in its own original way. Though both date back to the earliest days of Ukraine, indeed, to the pre-Christian era, each of them is stamped with significance of its own, quite unlike that of the other. Christmas is on the whole a festivity of the fireside, Easter one of the free space. Christmas being the festivity of the promise of the conquest over winter, Easter the festivity of the spring already victorious. Hence we are disappointed with a mild Christmas just as we are disappointed with a cold or slushy Easter.

We expect Easter to be sunny as Easter is primarily the festival of the sun. It is in a way a long hymn to the glory of rejuvenated power of the sun, that is going to grow now rapidly stronger and stronger, that is going to keep on making everything sprout, grow, and ripen, that eventually is going to raise crops and feed us all. Little wonder, therefore, that the man tries to assist nature in this process with all kinds of magic actions of his own. This is first of all the dates, fixed for changing dresses. The farmer believes that he should be dressed in everything new, giving in this manner a suggestion to the sun, as it were, to do likewise and to dress the whole nature in everything new. Nature is expected to be renewed, and the man hints at it, symbolically.

Because of this sensation of newness the man strives also at spiritual rejuvenation. Hence the precept of confession and communion, without which the Ukrainian peasant would not dare to touch any of the Easter delicacies. The coming of Easter is announced in a ceremonial manner on the Palm Sunday, on which the children (in some regions even the adults) bring home from the church twigs of pussy willow and striking friends and acquaintances with it, announce, "It isn't I who is beating you, but the willow! In a week from today there will be Easter." Often they add to this a wish, "May you be hale and hearty as water, tall as a willow, and rich as the soil!"

In fact with this begins a truly magic week, in which every act, in fact every word, nay each thought, may have far-reaching consequences at some future date. Upon the skill of the housewife in baking the Easter cake, paskha, its size, shapeliness, and brown color, depends the richness of the harvest of rye and wheat.

The most festal ceremony of the Easter is the blessing of the victuals by the priest in the church, or outside by the church. The Easter



cake, the common bread, eggs, white, colored, and painted, salt, sausages, butter and, cheeses, bacon, occasionally a whole young pig, baked and specially decorated with a root of horseradish in its snout, all this is placed in a wooden pail, ornamented with burnt lines and dots. The scene of "posvyachenia, with the parishioners lined up in two rows, with "paskevnyky" standing before them, and the procession, headed by the priest, with banners flapping in the wind, is a scene never to be forgotten by anyone who has witnessed it. That is why it is one of the staple themes of paintings, not only by Ukrainian, but also by Polish, Russian, Czech, German and Hungarian artists.

As soon as the blessing of victuals is over, there begins a race home. A genuine race it is as the belief is that he who will be the first to enter his house with the "paskha," will be this summer the first with his harvest in his barns.

At home a ritualistic repast is taken, full of significant magic, replete with well-wishings, and then men run back to the church yard, each of them trying to climb the belfry and to ring the big bell, as this is very propitious for the harvest of buckwheat. There various games are played by the youth, of them the best known being "hayevka," a dance in honor of the sun. The "tower," or the "church," is a ceremonial march of young men around the church, in which a row of strong six lads carry three lads, standing on their backs.

Painted eggs naturally play an important element in the various games. In some regions youth exchange such "pysankas," the "pysanka" playing an important role as a token of love. Friends play at painting eggs, by holding one at the thin end and hitting with the round end at the egg of the opponent, the one whose egg remains whole while the opponent's cracked, taking the egg of his opponent.

On the "second day of the Easter," there is the so-called "polyvany ponedilok," at which

young men sprinkle girls with water, and the Easter holiday ends with a memorial ceremony at the graves of those who died, in the cemetery. In some regions the people symbolically partake with the dead of the food, spreading some salt and whiskey over the grave and saying, "Eat, drink, and mention us, sinful ones!"

In some regions there is a custom to cast the shells of eggs used for baking Easter cakes upon the waters of a brook or river, the belief being that some day those shells of Easter eggs will reach the underground regions populated the "rakhmany," who know no calendar and know when to celebrate the Easter only when the shells of the Easter eggs from Ukraine reach them. What is the meaning and origin of this belief in the Easter of the Rakhmans has been the subject of a bitter controversy among the Ukrainian ethnographers, some of them seeing in the Rakhmans the Brahmins, and in the belief a proof of ancient Indo-Aryan origin. Be it as it may, it recalls to us the fact of the mobility of the holiday, which has been the cause of wonderment to so many and dismay to some. On this point I cannot see anything more appropriate than the following poem by Lucio of the Manchester Guardian Weekly:

Should Easter be anchored or wobble?
Should Easter be early or late?
Each Easter revives the old squabble,
With no agreed answer to date.
Should calendars all be up-ended,
And months be made equal all around?
Some say that the plan would be splendid
And lead to improvements profound.
It might do; but holiday-makers
Would still have a bone they could pick
With calendar fixers and fakers
Who failed in the principal trick.
Get Easter tied up if you can, sir,
And toeing some permanent line,
But still there's one question to answer:
Would Easter, when anchored, be fine?

UKRAINE'S CASE FOR INDEPENDENCE

By ALEXANDER A. GRANOVSKY

(From "World Affairs," March, 1940)

(Continued)

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It is well, here, to point out that a small but homogeneous state such as Finland, consisting only of about three million eight hundred thousand people, is, for months, successfully resisting a conglomerate state of nearly two hundred million population, which is about the population of the Soviet Union after the absorption of Western Ukraine and White Ruthenia.* The heroism and the national unity of the Finns cannot be doubted, and the largest well equipped army in the world has so far failed to make significant advances against the Finns. There are doubtless many reasons for this phenomenon. One important reason should not be overlooked: the oppressive policies of Soviet Russia over her diverse nationalities certainly would not stand her in good stead. The Ukrainian and other national contingents would rather lose their lives in the frozen wastes of Finland, in order to enhance the speedy collapse of Soviet Russia and thus to free their people from the sanguinary regime, than to fight the heroic Finns. On the other hand, Soviet Russia sends to Finland huge troops from Ukraine and White Ruthenia in order to deplete the man power of these peoples as a measure of subjugation and extermination. At the same time she holds large contingents of Muscovite and Asiatic troops in these ethnic areas in order to suppress growing unrest and certain insurrection.

The Ukrainians may well be justified if they look askance of the Allied aid given to Imperial Russia, to the "White Russian" [leaders] such as Kerensky, and even to the Bolshevik regime. With this aid Soviet Russia was able to persecute millions of people of diverse nationalities and work against the Allied interests. It is safe to conclude that further aid to Russia, either Soviet, Czarist, or any other Russian imperialism, against the Ukrainian interests, would yield similar results.

In the last World War, America and the Allies could justify, at least in part, their staunch support of revolutionary Russia and the Russian people, as their allies, in the struggle against German Imperialism, thus avoiding large-scale dismemberment of pre-war Russia, even to the detriment of many nationalities that sought freedom from Russia. Such conditions do not exist at the present time. Russia has manifested itself as an aggressor and is on the opposite side to Allied and American interests.

Russia Always A Synonym For Aggression

Russia has always been synonymous with aggression. Her growth through the centuries was accomplished by conquests and territorial aggrandizements at the expense of her neighbor nationalities. The recent unprovoked aggression against Finland is not the first one in the history of the Soviet regime either. Some may think that for the first time Soviet Russia has committed aggression by the invasion of Finland. Suffice it to point out, however, that twenty years ago Soviet Russia by the very same technique of aggression conquered the Caucasian states such as Georgia, Armenia, Azerbaijan, Turkestan, as well as White Ruthenia and independent Ukraine, which she had formally recognized as a sovereign state. Without abrogating her recognition treaty of Ukraine, Soviet Russia, in the spring of 1918, established a puppet Ukrainian regime in Kharkiv, under the leadership of the Bulgarian Rakovsky, disregarding the existence of the Ukrainian National Republic with its capital and legitimate government in Kiev. Similar technique is now being used by Soviet Russia in

* This article was written during Soviet Russia invasion of Finland.—Editor.

Finland with her puppet Finish government in Terijoki, in disregard of the existence of the legitimate Finnish government in Helsinki. The same technique, with slight modifications, was used in the conquest of the other above mentioned independent national states, as well as in the conquest of Outer Mongolia, Chinese Turkestan, Sungaria and others. Now Soviet Russia turns once more westward...

III

Historic Background of Ukrainian Nation

Contrary to popular impression, the Ukrainian people have enjoyed their independence several times in the past. The Kingdom of Kiev flourished from the middle of the ninth century and occupied a very prominent position in European affairs. The Ukrainian dynasty intermarried with Byzantine, French, Scandinavian, Polish and Hungarian royalities. The mighty Ukrainian state of that period had a profound influence on the shaping of East European and Near East affairs. This mighty state, unfortunately, was weakened by the Tartar invasions during the thirteenth century, which lasted for nearly two hundred years. Meanwhile, the Muscovite States had succeeded in strengthening themselves and in spreading their influence over the war-torn weak Ukrainian state, until they completely dominated the Ukrainian scene.

The role of the Ukrainian people in effectively blocking the Tartar penetration into Western Europe and thus saving Western civilization at the expense of their own freedom cannot be overestimated.

The loss of the independence of the Kiev dynasty did not interrupt the continuity of the Ukrainian efforts for a sovereign existence. For hundreds of years the Ukrainian independent state persisted in Western Ukrainian territories, especially in the provinces of Galicia and Volhynia. Under the pressure of the Polish and Lithuanian penetrations, Western Ukrainian principalities lost their independence and formed a coalition with the Lithuanian state, later gradually coming under the influence of Poland. It is of interest to mention that, during the Lithuanian domination of Ukrainian territories, the Lithuanian state adopted Ukrainian laws as well as the cultural heritage, including the use of the Ukrainian language for court purpose. This fact is in itself significant, for it demonstrates the high plane of Ukrainian culture at that time. In this same connection it must be emphasized that Christianity and culture in Russia was promulgated by the Ukrainians, especially during the reign of Peter the Great, who forcibly transplanted many thousands of Ukrainians into Russia for the purpose of uplifting in Russia levels of social and cultural life.

The Cossacks

In spite of the persistent efforts on the part of Poland and Russia to conquer the rich Ukrainian territory and to denationalize the Ukrainian people at this critical historic moment, the Ukrainians formed their strong Cossack State along the rapids of the Dnieper River, and resisted for almost three hundred years the aggressive penetration of Poland from the west, Russia from the north and Turkey from the south. This peculiar Cossack State, originated in 1492, could indeed be called the first Democracy in Europe, for the Ukrainian Cossack officers were all elected by the will of the members of the famous Zaporozhian Sich. The Cossacks were looked upon by the Ukrainian populace as their defenders against the wrongs inflicted by their foreign aggressors. To this day the Ukrainians cherish Zaporozhian tra-

ditions. The rich Ukrainian folklore is replete with the unusually colorful songs born in the din of battle and with the traditions evolved during that era. The Ukrainian people looked to these historic Zaporozhian Cossacks as the heroes and defenders of the nation. Ukrainian history it dotted with a long chain of prominent Ukrainian leaders of the Cossack period, who aspired to create and establish an independent Ukrainian state free from Russian, Polish or Turkish influence. Such figures as Petro Sahaydachny, Bohdan Khmelnytsky, Ivan Vyhovsky, Petro Doroshenko, Ivan Mazepa, Pavlo Polubotko and others, stand out as high peaks in the chain of Ukrainian leaders of the time who distinguished themselves in the struggle for freedom and sovereignty. This shows that the Ukrainian aspiration to statehood is not something of recent date but is deeply rooted in the will and determination of the people for many centuries.

Khmelnytsky And Mazepa

The military alliance of Bohdan Khmelnytsky in 1654 with the Muscovite state, which appeared, at the time, to be an expedient move for Ukrainian statehood, unfortunately became the grave of Ukrainian aspirations and remains so even to this day. The Muscovite rulers gradually abrogated the various Paragraphs of the Treaty of Pereyaslav, and deprived the Ukrainians of their liberties and rights guaranteed by the treaty, until Ukraine became a colony of Imperialist Russia for economic exploitation and enrichment of the Russian empire, against the continuous resistance of the Ukrainian people. One could at length enumerate many instances of such resistance against Russian misrule and unjust treatment of the Ukrainian people.

The efforts of Khmelnytsky himself, and later of Hetman Petro Doroshenko, to break away from Russia can attest to this resistance. The famous rebellion, during the reign of Peter the Great, under the leadership of Hetman Mazepa, who joined the Swedish forces of Charles XII, provides one of the most brilliant pages of Ukrainian history, and is commemorated by the imagination of the creative genius of Byron, Voltaire, Tshaikowsky, Liszt and others, who immortalized Mazepa. In spite of the heavy weight of the reign of Peter the Great, known to the Ukrainians as Peter the Cruel, the Ukrainian resistance against the Muscovite rule persisted for many decades, until the time of Catherine the Great, who, in desperation, determined to annihilate completely every vestige of Ukrainian freedom. In 1775 she ordered the Zaporozhian Sich to be completely destroyed. This event occurred just about the time that the United States emerged as a free nation.

The liberty loving Zaporozhian Cossacks, deeply dissatisfied and disheartened with the loss of their Sich and freedom, streamed out in a heavy exodus from Ukraine into the northern Caucasus and Kuban region, as well as toward the mouth of the Danube, then under Turkey, seeking in these territories autonomy and the perpetuation of their national aspirations for independent statehood.

IV

The Spontaneity of the Ukrainian Movement

The Ukrainian emancipation movement persisted through the darkest eras of the history of the nation under Russian and Austro-Hungarian rule. It even survived through the most reactionary periods during the entire nineteenth century, when even the Bible could not be obtained in the Ukrainian language. The written language was forbidden with the exception of the recording of folklore and some minor literature, but even these had to be written in Russian characters, because the Ukrainian characters were outlawed until 1905. As the result of the Revolution, at the end of the Russo-Japanese War, the Ukrainians ob-

tained some ray of hope for better days. With amazing rapidity the Ukrainian press and the national movement have revived since the memorable autumn of 1905, when the "bob-tailed" Russian Constitution was granted. In spite of the reactionary period during the Stolipin era, that followed, and until the outbreak of the World War, the Ukrainian independence movement continued with augmented velocity under the Russian regime, notwithstanding innumerable ingenious methods evolved to subdue it. It assumed mass proportion in spite of persistent efforts on the part of the Russian Government to discredit it, branding it as German intrigue. The spontaneity of the Ukrainian movement is the best argument against such insinuations, for mass movements never can be inspired and brought to success by any artificial methods. The Ukrainian nationalist movement has always existed in the hearts of the people as a mass movement. Conservative peasants are not easy to sway by intrigues. At a time when the Ukrainian nation had lost almost all of its aristocratic and intellectual strata by the resourceful Russification and Polonization, the peasants were little influenced by the allurements of offers of higher posts, titles, land grants, etc. Rather, the Ukrainian peasantry produced, generation after generation, again and again, new stratas of intellectual leaders as spokesmen of the deeply seated desires of the freedom loving Ukrainian nation. No amount of ruthless measures, persecutions, purges and liquidations have been able to stop this movement. When the Russian Empire of the Czars collapsed in the middle of March, 1917, only three days elapsed before the Ukrainians organized their Provisional Government and the Ukrainian Central Rada issued its first Manifesto, demanding complete autonomy from the Russian Provisional Government. In November of the same year, 1917, by their third Manifesto, they proclaimed the Ukrainian National Republic within the federation of the various national states formed out of pre-war Imperial Russia. When such a proposal was unacceptable to the Russian Communist regime, the Ukrainians proclaimed a completely independent Ukrainian Sovereign State on January 22, 1918.

The Ukrainian Republic

The Ukrainians under Austro-Hungarian rule, upon the collapse of that nation, proclaimed the independence of the Western Ukrainian territories, comprising such provinces as Galicia, Bukovina and Carpatho-Ukraine, and on November 1, 1918, and following days, seized the power in Western Ukraine. Only a few months later, all Ukrainian ethnic territories, from Carpatho-Ukraine to the Caucasus, were united into one united Ukrainian Sovereign National Republic. The square of St. Sophia in Kiev, the capital of Ukraine, was the scene of this historic event on January 22, 1919.

Could the rapid sequence of such events have taken place without the spontaneous mass movement of the nearly forty-five million Ukrainian population? Could any artificial foreign intrigue ignite the imagination of a nation to inspire her sons and daughters to lose their lives by many thousands in defense of their state and national freedom? These events and undeniable historic facts attest to the existence of a strong Ukrainian independence movement, deeply seated in the wide masses and rooted in the centuries long historic traditions and aspirations to be a free and independent nation in the family of free democratic nations of the world.

(To be concluded)

ANNOUNCING:

The FOURTH ANNUAL CONVENTION of the Ukrainian Youth Org. of Conn., MEMORIAL DAY, MAY 30, 1940, at the Armenian Hall, Erwin Pl., New Britain. Sessions start promptly at 1 o'clock. Leap Year Frolic at 7:30 P. M. Admission 35c. Music by Lester Dolinsky and his Band. Ukrainian Choir of N. B., Conn.

FUNNY SIDE UP

THE MAN WHO COMES AROUND

The Census Taker visited the home of Alonzo Stinkle and being the gossip monger that we are, we herewith present a blah by blah account of their most interesting and informative conversation:—

CENSUS TAKER: "Good morning, sir! My name is Charlie Goodtime. I'm the Census Taker."

ALONZO: "Oh, a Good Time Charlie! How do I know you're who you say you are?"

C. T.: "I've got credentials."
A. S.: "I don't care if you have adenoids. Can you identify yourself?"

C. T.: Well, I've got a fascinating little mole on my right knee."
A. S.: "That's no good."
C. T.: "How do you know? You have never seen it! Well, anyway, to get on with the questions... What make of underwear do you have on?"

A. S.: "Long."
C. T.: "That's doesn't cover my question."

A. S.: "Well it covers me."
C. T.: "When you get upset at your work do you ever bite your nails?"

A. S.: "Shucks, no. I'm a carpenter?"

C. T.: "How did you get to be a carpenter?"

A. S.: "It was hammered into me at a Boarding School."

C. T.: "Are you a good carpenter?"

A. S.: "Yes, sure, certainly."

C. T.: "How do you make a Venetian Blind?"

A. S.: "Just stick your fingers in his eyes."

C. T.: "Are you a single man or do you drive with both hands on the wheel?"

A. S.: "Yeah, I'm hitched... but I was tricked into it."

C. T.: "How was that?"

A. S.: "I didn't know the gun wasn't loaded."

C. T.: Can you tell me of your wife's whereabouts?"

A. S.: "I think you'll find them in the laundry."

C. T.: "No, you misunderstand me. I mean, where is your wife?"

A. S.: "Oh, she was just sent up for Life."

C. T.: "For life? Oh, that's too bad."

A. S.: "Yeah, I sent her up to the corner newsstand for a copy of Life."

C. T.: "Hmm... Well, how's your wife?"

A. S.: "That's my business"

C. T.: "Well, how's business?"

A. S.: "Does your wife have a hobby?"

A. S.: "You guys ask the silliest questions. Who do you think I am?"

C. T.: "I said hobby... not hubby!" Does your wife have a hobby?"

A. S.: "Yeah, she paints landscapes in water colors."

C. T.: "What does she do in oills?"

A. S.: "She makes French-fried potatoes!"

C. T.: "Have you yourself ever done any etching?"

A. S.: "Not since the cooties left me in France."

C. T.: "Were you ever in the Army?"

A. S.: "Sure! That's where I got a medal for saving the lives of an entire regiment."

C. T.: "How was that?"

(Concluded col. 4)

YOUTH & THE U. N. A.

New Branch in Williamstown

On April 7th, Basil Zahayevich, an organizer for the Ukrainian National Association, delivered a lecture concerning the fraternal order before a group of interested people at Williamstown, N. J., reports Mary Gulda. In his talk, the speaker mentioned that the U.N.A. aided many of its youth branches in sponsoring social and athletic activities. He also stressed the advantages of U.N.A. membership, pointing out the differences between the certificates issued by the U.N.A. and the policies issued by commercial companies, and comparing rates and benefits.

As a result of this lecture and previous U.N.A. activity in Williamstown, a new youth branch of more than eighty members was formed. The branch was given charter number 261, and was named the "Ukrainian Society." On April 18th, the following officers were elected: Peter Babiy, president; Emil Mazowsky, Stella Chercowy, vice presidents; Mary Gulda, secretary; William Stadnick, treasurer; William Grabovich, Mary Witiw, Michael Wrobel, Helen Smeresky, Peter Karnak, auditors. In addition to Williamstown, the following towns are also represented by mem-

bers of the new club: Winslow, Newfield, Franklinville.

The club, which aims to become one of the leading U.N.A. branches in southern New Jersey, will have an installation of officers during the Summer. Its members will cooperate with South Jersey's U.N.A. Central Committee in celebrating U.N.A. Day.

Hazleton Plans Party

The Ukrainian Social Club of Hazleton, Pa., Branch 430 of the U.N.A., is planning on a "merchandise party," which will be held on May 26th in Hazleton. An enjoyable evening for those who attend is promised, reports Mary Kostluk. Being the youth branch's first affair, indications are that it will be successful.

Chicago Plans Dance

The Society of Eugene Konovaletz, Branch 398 of the U.N.A., is sponsoring a May dance on May 25th, at St. Mary's Ukrainian Church Hall, 4950 S. Paulina St., Chicago, Ill. The affair, to which admission will be thirty cents, will start at 7:00 P. M., reports Peter Pucilo. The music will be furnished by Phil Ostrow and his orchestra. It is expected that the affair will attract a large crowd.

THE U. N. A. SPORTLIGHT

MAHANOEY CITY DEFEATS NEW YORK

Michael Husar reports that, on April 14th Mahanoy City, which finished in 1st place in District No. 3 of the Ukrainian National Association Basketball League, defeated New York, which finished on top in District No. 1, by a score of 62—55. Having won this elimination game, Mahanoy City qualifies to play the leading team in District No. 2, which may be any 1 of 3 teams as the schedule is not yet completed.

Describing the encounter as "one of the toughest and hardest fought in the U.N.A. League," Husar writes that the game featured tension, thrills, and good sportsmanship. The game was played at New York's Stuyvesant High School.

The Rychalsky brothers broke loose with an amazing bombardment of point-making shots that not only stopped the New Yorkers, but kept the visitors a jump ahead throughout the game. Between them, the Rychalsky brothers accounted for 32 points... more than half of the 62 scored by Mahanoy City. Nepywoda and Humenick of the winning team also basked in the limelight, scoring 18 and 10 points respectively.

Although the Big Town lads displayed amazing fighting spirit, their break did not come until the 3rd period. At this stage of the game District No. 1's best team surprised and worried the visiting Pennsylvanians by scoring a total of 24 points... all in the 3rd frame. The District No. 3 squad coasted to a win on its small lead, however. New Yorker Michael Czarny was the game's highest individual scorer with 20 tallies. Nestor Stadnyk starred with 15 points. Ted Dusanenko fought desperately to cut down the opposition's lead, while Stephen Czarny, Jim Nykyforchyn, and Mickey Hamalak played a good defensive game.

The game was well-attended by members of the Dniester Society, U. N. A. Branch 361. The score by periods:

New York: 11 8 24 12—55
Mahanoy City: 17 19 10 16—62

Both teams enjoyed the luncheon served by New York after the game. Commenting on the moral qualities of the U.N.A. teams, Mr. Gregory Harman, the U.N.A. Athletic Director, pointed out that, in spite of being eliminated for a 2nd time (New York lost out in the play-offs of the 1939 season), the losers showed that they "could take it." He complimented both teams on the fine sportsmanship exhibited during the game, and expressed hope that the friendship formed as a result of the game will last permanently.

NEWS FROM LORAIN

Stephen Harmych writes that the Lorain U.N.A. basketball team played 14 games this season, winning 4 and losing 10. The team joined the Lorain County Basketball Tournament, and was eliminated in the quarter-finals. In the 1st round, Lorain eliminated the Fonnegan's, who were favored to win the tournament, only

to lose out in the quarter-finals.

Of 6 games played recently, Lorain's bowling team won 3.

Lorain will again participate in the U.N.A. Softball League. Last season the team lost 1 league game, that being to Cleveland, who won the championship. Samuel Shumyla has been elected manager and business manager of the softball team for the 1940 season.

NEWS FROM CHICAGO

The Ukrainian Rotation Pocket Billiard Tournament terminated on April 7th, reports Joseph Woje. Both the older and younger generations participated in the tournament, which featured many exciting games. Bill Chepell and Michael Buciak played in the finals, the former winning the championship. To win, he had to defeat 6 opponents in a best 2 out of 3 games—3 to a set, per an opponent, single elimination. The highlight came in the 1st round when Chepell, not leaving his opponent a straight shot during the game, pocketed all 15 balls to win by a 120—0 score. Chepell displayed a master's touch by taking 12 of 13 games, surviving a field of more than 50 players. He was awarded a beautiful trophy. A "snooker billiards" tournament is being planned for the future.

Joseph Woje, Athletic Director of Chicago's U.N.A. Sport Division, urges the city's boys' senior and junior softball teams, as well as the girls' team, to assemble their respective squads.

In order to stimulate interest in sports, the Sport Division has planned an elaborate program. Three trophies will be awarded—1 to a boy, 1 to a girl, and 1 to a U.N.A. branch. A point system has been devised for participation and for the 1st 4 places that a person finishes in an event. Groups that participate can help win the trophy for the branch represented. Points will be given as follows: participating in an event, 1 pt.; 1st place, 5 pts.; 2nd place, 3 pts.; 3rd place, 2 pts.; 4th place, 1 pt.

By participating in the following activities, the contestant will be eligible for points: (boys) softball, bowling, and basketball leagues; horseshoe, tennis, golf, ping-pong, pinocle, auction bridge, badminton, chess, and checker tournaments; splash, roller skating, Halloween, card and bunco parties; swimming, and ice skating meets; U.N.A. picnic; moonlight cruise; field day track; youths' day; football team; U.N.A. dance; soccer; handball; boxing; wrestling; archery; 500 rummy; field hockey. Girls: softball league; horseshoe; tennis, golf, ping-pong, bowling, pinocle, and badminton tournaments; splash, roller skating, Halloween, card and bunco parties; swimming, and ice skating meets; U.N.A. picnic; moonlight cruise; field day track; youths' day; U.N.A. dance; archery; basketball; 500 rummy; auction bridge; chess; checkers; field hockey.

The point system will go into effect on June 1 and will end on Dec. 31, 1940. The 1st boy to get 75 points during this period will receive a trophy he may keep, and the

"ZHUCHOK"

(Words for Easter game described on page 1.)

1. Ходить жучок по ричині, а жучиха по долині;
Грай, жучку, грай!
Ой грай, жучку, грай небоже,
най ти Пан-Біг допоможе:
Грай, жучку, грай!
2. А ми того рік чекали, та щобиць-мо жучка грали:
Грай, жучку, грай!
Ой грай, жучку...
3. А в нашого жученька золотая рученька:
Грай, жучку, грай!
Ой грай, жучку...
4. На жучкові опанчина, а сам жучок як дитина:
Грай, жучку, грай!
Ой грай, жучку...
5. А наш жучок чорновусий, на жучкові жупан куций:
Грай, жучку, грай!
Ой грай, жучку...

NEW YORK, N. Y.

FOURTH ANNUAL SPRING DANCE tendered by 4th Branch Youth of ODWU (Member of Ukrainian Youth League of No. America) on **SATURDAY, MAY 4, 1940** at **Stuyvesant Casino**, 142 Second Ave., (between 8th and 9th Streets) New York City. Dancing: 8:30 to 3 A. M. Admission 40 cents. Music by **John W. Seman** and his Royal New Yorkers. 99.

NEW YORK CITY

The "woim toins" in our **FIFTH UKRAINIAN "INFORMATION PLEASE" PROGRAM**,—sponsored by the Educational Dept. of the UYL-NA for the interrogator, **Mary Ann Herman**, is changing places with one of those who have been interrogated, **Stephen Shumeyko**, who is going to get even by thinking up some tough questions. The program will be held on **FRIDAY, MAY 3, 1940**, at the **International Institute**, 341 E. 17th St., New York City at 8:30 P. M. sharp. The board will consist of **Walter Michaelson**, **Mary Andreyko**, **Mary Ann Herman**, **Olga Zaderetsky** and **Michael Piznak**. Admission free. The only thing we ask is that you come promptly at 8:30 P. M. Have fun while you learn something about Ukraine. Second half of program permits audience to ask the board questions, and if they stump our experts(?) a prize is awarded.

NEW STARS!

Singing Sisters STELLA and MARY BODNAR, Pupils of famous vocal teacher **Madame Xania Vassenko**, Moscow Opera House Primadonna. Appointment by telephone only. **ENDicott 2-9711**, 250 W. 75th St., New York City.

A. S.: "I shot the cook."
C. T.: "Do you have an old worn out tub in your kitchen you'd like to throw away?"

A. S.: "Yeah, but who'd cook my meals?"

C. T.: "Was father born in this country?"

A. S.: "Yeah, he was the first settler!"

C. T.: "That's not true. Bicarbonate of Soda was the first settler! Haw! Haw!—Where is your father now?"

A. S.: "He's working on a Federal Housing Project for the government."

C. T.: "WPA?"

A. S.: "No... Alcatraz!"

C. T.: "How about your Father-in-law?"

A. S.: "Poor fellow. He died from drinking shellac."

C. To.: "Well, at least he had a fine finish."

And so Dear Readers (both of you) we bring this column of non-Census to a finish. Now we understand why the United States takes the census every ten years. When they get answers like these, it takes five years to figure them out and the next five years to get over the effects of those daffy answers...but we don't see how any of Alonzo's answers will help Uncle Sam. They don't make Census! Haw! Haw!

BROMO SELTZER

1st girl to get 50 points, will also receive trophy. The branch having the most points will receive a trophy, to be in the possession of the branch for 1 year; the branch winning it 3 consecutive times will keep it. Only U.N.A. members are eligible to compete for the trophies. Individual awards will be given to the winner of each event. The dates of the coming events will be announced in this column.

Persons desiring further information should communicate with **Joseph Woje**, 4457 N. Christiana Ave., Chicago, Ill.

DANCE

TO THE MUSIC OF
BARON ELLIOT

Sponsored by
Associated Ukrainian Clubs
of Western Penna.

50c per person

HOTEL FORT PITT
Pittsburgh, Pa.

Saturday **MAY 4**
9—1 A.M.