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Editorial

ETHNOGRAPHIC INCLINATIONS OF OUR "THIRD CHAPTER"

As anyone who is acquainted with Ukrainian history well knows, the modern Ukrainian national revival, beginning near the close of the 18th century, was characterized for quite some time by its ethnographic nature in the various fields of its development. That is the Ukrainians were at that time primarily concerned with their racial and cultural characteristics and customs, everything which showed that they were a nationality separate and independent of the Russian or Polish nationalities. This is very well reflected in the early period of their modern literature. The various rustic customs, folk songs and manners, peculiarly Ukrainian in nature, served as a substance for various writers and poets. Pure political consciousness, that of a free and independent Ukrainian statehood, reminiscent of the Ukrainian Kingdom of Kiev of the Middle Ages, or of the Ukrainian Cossack State under Kishinevsky, or of the efforts to revive Ukrainian statehood by Mazepa or Orlyk—still had not emerged from the coma imposed upon it by the bludgeon-

ings of it by the cruel oppressors of Ukraine, Russia and Poland. The modern political revival came into being not until the middle of the 19th century, during the time of Shevchenko. Since then it has grown steadily in strength until today it is at its greatest height and power.

Today the Ukrainian people, proud of their cultural and national traditions, confident in their national destiny despite the most adverse conditions under which they are compelled to exist, place the weight of their attention and energies upon the political element of their national make-up. And by political we mean statehood, the liberation of Ukraine of foreign rule and the establishment of a sovereign Ukrainian state. In other words, the present Ukrain-

ian national consciousness is more political than cultural, ethnographic in nature.

Now, having pointed all this out, we come down to brass tacks.

We have observed quite closely and praised very highly the post-war revival of the Ukrainian movement, particularly that of the "third chapter," that is of the younger brothers and sisters of the first American-born generation, of those who were the first to constitute Ukrainian American youth and who now are hanging on to it by the proverbial skin of their teeth. This "third chapter," as it has aptly been called, has been doing fine work in the field of Ukrainian culture, concerts, festivals, plays and pageants, and the prospects appear that it will continue to do even better work in these cultural fields, and thus demonstrate to themselves and to their non-Ukrainian kinsmen the richness, the beauty and the independent character (independent of Russian or Polish, with which it has often been confused) of their Ukrainian cultural heritage, and of the possibilities of introducing some of its adaptable elements into the stream of American culture.

We repeat, all this is very commendable. But in the process of doing it all, in developing the Ukrainian cultural, ethnographic elements, the extremely vital political element, the Ukrainian national movement, is being quite sadly neglected. And as everyone knows, in these crucial times the movement needs an unprecedented and maximum support of every Ukrainian American, including the "third chapter."

To be sure, what complicates the matter is the necessary material and moral aid all of us have to give the needy DPs. In the process of doing this, however,



Ukrainian DPs at work in a camp in the American Occupation Zone, Germany.

many of us think we have done our share in helping the Ukrainian cause. To a degree we have. But we must not forget that behind the Iron Curtain there exists a Ukrainian nation, not of some thousands, but of over forty million in population. They thirst for their freedom, and look to us for help, in whatever form it may be given.

So we urge our young people not to remain too long entirely in the ethnographic stage of their Ukrainian development. While continuing to cultivate it assiduously, they should at the same time become politically conscious of their Ukrainian national heritage.

In this connection, read the report on this page concerning the Pan-American Ukrainian Conference. It is a body which can serve as an intermediary agency between them and those who are fighting for Ukrainian national freedom. Give it your utmost support.

On Record - - - by Ted Victor

YOUR CHORAL AND DANCE GROUPS AND THE U.N.A.

RECENTLY a friend of mine and I were discussing the number of dance and choral groups that existed in this country. After considering all the work these young people did in order to keep Ukrainian culture from falling by the wayside of time, we came to the conclusion that too often it was a thankless job. Despite the fact that these people put in hours of practice, organizations were often hesitant about paying them. In most cases they were taken for granted, and were expected at all affairs, with the smallest amount of expense money being paid. If they were in any way affiliated with a church or larger club they were expected to appear gratis. Besides that, there were always numerous charity affairs that required their talents. Naturally, most groups would not mind performing gratis at all at these affairs. If they had some other source of income. However, too often they must depend entirely upon their Ukrainian appearances to earn a few dollars and to display their talents. Since many of our parent organizations have little money we cannot blame them too much for their attitude. What then can the average choral or dance group do to aid itself? My friend and I then thought of this solution.

The Ukrainian National Association has always been ready, willing and able to aid all cultural groups. Its sports program, the aid that the U.N.A. gives to the various teams throughout the country is well known. Why couldn't the various dance and choral groups organize in a similar

fashion. Without a doubt, in each group at present there are a few members that already belong to the U.N.A. This group could serve as a nucleus. The other members could join the U.N.A. by taking out policies of whatever rate and amount they pleased. It is a well known fact that the U.N.A. is an excellent investment. Each and everyone one of us needs insurance, so why not take it out where we get the most for our money. By organizing the dance or choral group into a branch of the U.N.A., that group immediately becomes eligible to receive all the benefits the U.N.A. has to offer. Besides that, as I have mentioned previously, each individual member has an excellent life insurance policy at no higher cost and at no greater risk than at the Prudential or Metropolitan.

Once the group becomes an official branch of the U.N.A., it can go on to receive the benefits of such an organization as the Ukrainian Youth's League of North America and of whatever organizations there are in the local area. Contrary to what many people think, the U.N.A. never dictates to its branches. In fact I have never heard of the U.N.A. ever interfering with the activities of its branches.

Think it over. If you are a member of a dance or choral group that is having a tough time of it all, why not look into what the U.N.A. has to offer your group. For a few cents more each week, each member of your club will have an excellent life insurance policy and your dance or choral group will have a new lease on life. Remember in union there is strength!

THE GREAT WEEK

YESTERDAY Ukrainian Palm Sunday ushered in what is known among us as the Great Week. As everyone knows we are celebrating Easter five weeks later than the rest of our fellow Americans because in religious matters we still adhere to the old Julian calendar.

Although there is no knowing among us of how the Great Week and Easter will be observed now by our kinsmen in their native land behind Iron Curtain, still it is worth refreshing our minds with this account of how our people over there prepared for this great holiday when they at least had some freedom.

For purpose of convenience, we shall use the present tense.

On Palm Sunday, instead of palms, which are generally unobtainable in Ukraine, pussy-willows are blessed and distributed in the churches, in memory of Christ's entrance in Jerusalem.

Upon arriving home from church, the Ukrainian strikes each member of the household lightly over the shoulders, exclaiming at the same time: "Tis not I but the willow that strikes thee; in one week Easter will be here." The willow is then placed over a holy picture and kept there until the next Easter, when it is taken down and burned and replaced with a new one. Only once before that time is it taken down, and that is on the "warm" St. George's Day, when it is used to drive the cattle out into the pastures for the first time. That's supposed to keep them healthy and strong.

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

Trivia - - - By Sophia

"THE MALE ANIMAL"

LAST week I was approached by one of the local young men. "Hey," he asked, "Don'tchew like fellas?"

I stood there amazed. In fact, I was speechless. Perhaps Trivia had occasion to extol the virtues of women, but that's because we're champions of the poor and downtrodden. If you'll think back, Trivia may have favored women because they are the underdog in our society, but we were never opposed to men.

Men are very necessary. They might be called a "necessary evil," like, for example, taxes. In order for any society to function, be it democratic, totalitarian, Utopian, or otherwise, it must levy its operational costs in the form of taxes. Men are like that: necessary for the preservation of society, yet not the most pleasant thing in the world to think about.

There are all kinds of men in this world, which have been discussed time and again, even on these very pages. We shan't go over them again, except when necessary to clarify the position of the predatory male in our society.

Some men are tyrants at the office. They boss everybody around; the office girls whisper about "mean old Mr. X"; his fellow ex-

The Secretariat of the Pan-American Ukrainian Conference announced last Friday, April 23, 1948 the opening of its office at 50 Church Street, New York 7, N. Y., Room 252, telephone Beekman 3-8885.

The office will also serve as such for the Ukrainian Congress Committee of America and its Ukrainian Quarterly magazine, and also for the English-language bi-monthly Ukrainian Bulletin, which the Pan-American Ukrainian Conference will publish beginning May 1st.

The office consists of a reception room and two office rooms. The announcement was made by Stephen Shumeyko of Maplewood, N. J., Secretary General of the Conference Secretariat. Other officers of the Secretariat are Rev. Dr. Wasyl Kushnir of Winnipeg, Canada, President; Dr. Longin Cehelsky of Philadelphia, Pa., Vice-President; Dmytro Halychyn of Forest Hills, N. Y., Treasurer; Rev. Meletius Kaminsky of Curitiba, Parana, Brazil, and Juan Hrehorashchuk of Buenos Aires, Argentine, Directors.

The office and its work is under the supervision of Mr. Shumeyko. His assistant and manager of the office is Dr. Ikonoktye Shador.

The PAUC was founded in November, 1947 in New York City. Its purposes are to promote Pan-American unity, to combat communism and Soviet Russian imperialism, and to help liberate Ukraine.

Member organizations of the PAUC, whose representatives founded it, are the Ukrainian Congress Committee of America, the Ukrainian Canadian Committee (711 McIntyre Bldg., Winnipeg, Manitoba, Canada), Sociedade Dos Amigos De Cultura Ucraina (Caixa Postal, 881, Curitiba, Parana, Brazil), and the Comite Unido (Ukrainiano en las Republicas Argentina, Paraguay y Uruguay (Calle Victoria, 676, Buenos Aires, Argentina).

The cultural section of the PAUC is headed by Nicholas Chubaty of Mahwah, N.J. The PAUC's Ukrainian Bulletin is to be edited by Walter Dushnyck of Brooklyn, N. Y.

The publication of the Bulletin, which is miniature-sized, four page print job, was originally conceived during the founding of the PAUC, its primary purpose is to keep influential elements of American, Canadian and British public abreast of the latest developments in the Ukrainian situation.

Currently the PAUC is laying the groundwork for the convening of a conference to be attended by representatives of Ukrainians from North and South America and Europe. Its purpose will be to create a world-wide a pro-free Ukraine and anti-communist front. It is hoped to hold the conference before the end of this year. Its site may be either in Europe or in this country.

services in church and there burn candles, which is supposed to endow these candles with healing powers. In some remote mountain sections, as among the Boykos, people used to take butter churns with them to church, and when the bell would ring during the reading of the Evangelium they would burn so that throughout the entire coming year they would have good butter. In the Dniester sections, it is said, when the service is over and the people have left, spirits of the departed are supposed to enter the church and have their own services.

On Good ("Vellika" — Great) Friday, the people fast until Sunday. Many fast on Saturday too. In the evening they begin preparations for the baking of the "Paska"—the large loaf of white, sweetened and decorated bread, without which, in the eyes of a Ukrainian, there would be no real Easter celebration.

(To be continued)

now, however, women are wise to the cunning tricks played by men. This at least shows that women are getting smart. Are the men progressing accordingly? Aha! That's another question.

Men are alright, providing they are managed by women. If you let them run loose they'll bring about the destruction of themselves and the world. But it would seem that there's no immediate danger imminent, being that women are here to stay, and as long as there are women, men will fall victim to their wiles, thus acquiring a lifetime manager—for free.

However, I did say men are necessary, didn't I? So what's the difference whether they're liked or not? If they've got to be, they'll be tolerated by the women. After all, men aren't such a bad lot. In fact, they're fine—in their place. Only it hasn't been dug for them yet.

Yes, I Was There - "Na Rodinye"

By OLEKSIY ANDRIENKO (Translated by S. S.)

(Continued) At times when longing for one's native land, for freedom itself, when hot tears cascaded down one's cheeks because one could not leave the barbed-wire perimeter of the concentration camp and walk freely through the streets and rub elbows with the pedestrians, when one could not indulge in a bit of flirtation with some dark-eyed maiden, take her in your arms and kiss her warm lips while above the nightingale sang its rich love song, at such times we would gather around by the barrack building and enscorning ourselves on the bench listen to the tinny twangs on an ancient, decrepit balalaika played by Michael, who had managed to cart it all the way from his native village. We would intone his sad melody. But not for long. Inevitably there would be a rude interruption, in the person of Fritz, our guard. With a savage look he would rasp out the warning that for us to sing in a fine German town was strictly "verboten," that we're no longer in that "damned Russia" but that "Um Gottes Willen, liebes Deutschland."

Festival Facts and Personalities

By SKR.

What Festival?! Ye gods, is there a soul who hasn't heard? The Spring Festival, of course, on June 6th in New York, that has had half of the younger Ukrainians actively participating and the other half worrying and chewing their nails about the results. There is an item just in time for Easter. Mrs. Tatianna Koshetz tells us she uses Tintex, of all things, for her Easter eggs, and the results are amazing! For years we've scurried around trying to get the proper aniline dyes, or getting by with the inferior products put up as "Easter Egg Dyes" to find that here under our very noses are brilliant colors, easy to get. If your eggs turn out a flop, you can always dye old dress with the remainder, as you use only about half a spoonful for the solution. Make enough pysanky for everyone, for we are told that among other quaint customs of our fair Ukraine, if a young man is not given one of these handicrafts of her own little hands, the young lady may expect a good drenching come Easter Monday! The odd bits of information one picks up hanging around the Festival Group. A new personality is in our midst - Alexander Bisyk. Arriving from a D.P. camp last year, Mr. Bisyk has already appeared on several programs declaiming Shevchenko's poems. An ascetic-looking young man, Mr. Bisyk comfortably and vividly fills the role of Taras Shevchenko, student, patriot, painter, and educator of the masses in the sketches, "The Prophet of Ukraine" and "Shevchenko at the Repins." Come a slump in rehearsal and Olya Dmytryi and Stephen Marusevich look like gloom and doom. Cheer up. It's quite a job holding down 50 or so enthusiastic youngsters who are willing but have yet to channel their ableness.

road," chimed in Valentin, a 19-year-old lad from Poltava. "Freedom will prevail in the kolhosps. The NKVD will be abolished. What the devil we need an NKVD anyway when we now will be protected by friendly Soviet republics. You'll be free to go any place you'll want, be it Bulgaria or Czechoslovakia. If you'll want to have twenty cows, go ahead and help yourself, and both you and the state will be the gainer. "And as for the Army, well whatever it says it'll be exactly so. There's no doubt about that. Today Zhukov is on par with Stalin. And certainly understands the people," Koval continued. "Yes, sir, he's a real fighter. Boy, he certainly gave the Germans a good scrap!" Valentin exclaimed enthusiastically. "And he'll never let us down and let us perish," he added. "Understand one thing," this from Koval, and to emphasize his point he grabbed hold of the button on Valentin's jacket, "which was barely hanging. "When our soldiers return home it'll be with arms in their hands. Trokhim, Oleksiy, 'diadko' Serhey, 'Curley-Moustached One' - they're all in the Army. Probably officers by now. They'll show them who's boss, all right..." Ah, yes, we were so sure then that such like Trokhim, Oleksiy, and even the old "diadko" would bring about order to our village when they'd return. Our heads swam with our dreams of the future. The desire for freedom, the picture of our native village in our minds, thoughts of better times to come, all this tickled our hearts. (To be continued)

A PAGE FROM HISTORY

"WILL THE GENERATIONS CARRY ON THE WORK OF THEIR FOREBEARS?"

By DR. ISYDOR HLYNKA

THERE is a chapter in Canadian history of a race of hardy men and women who came half a century ago. For the most part they settled in the Canadian West—a land of vast spaces, of fertile black soil and a beautiful blue sky; a land of the poplar, the willow, the birch and the cranberry. In topography, climate and extent this new land was forever a reminder of their old land—of their native Ukraine. The poplars of which Shevchenko sang, the bereza of Fedkovich and the verba and the kalins of the folk songs—all these were here. On the west there were the majestic snow-capped Rockies instead of the Carpathians; on the east there was the rough rocky country of the Great Lakes instead of the Caucasian foothills. There was something positive, something creative about these people, a characteristic common to all pioneers. They did not ask for comfort in thoughts of the future which lay before them and their children. They did not bargain for a union-hour week; there was so much to be done and no one but themselves to do it. They must acquit themselves honorably in the judgement of history. They must work and build and work and build. True Pioneers And so the Ukrainian pioneers built homes where no one had lived before. At first these were modest dwellings reminiscent in style of the homes which they had left across the sea, but these were soon replaced by more modern houses in the North American style. They opened trails which became roads which in turn gave way to the modern highway. They drained marshes, cleared the woodlands and replaced them with golden wheatfields. They built schools where their children studied, later to come back to teach in these same schools. They built railroads, towns and cities. Although they knew that their own lives were too short to reap the reward of their toil, they did all these things unflinchingly for our common good. Factors which led to the development of social and cultural life among the first Ukrainian settlers were many and varied. The rich historical heritage of their motherland in the shadow of political and economic oppression under foreign rulers was combined with a newly-found freedom of the New World to give them a new outlook on life. They retained all that they had loved and which now became dearer by its remoteness; they rejected all that they hated; and they added the new things which they learned. The Canadian countryside in the early days was characterized by isolation and loneliness. The Ukrainian settlers attempted to recapture something of the village life which they had left behind, where everyone was a neighbor. Ukrainian hospitality became a byword. Travelers were welcomed and their visits were regarded as social events by the entire family. The elaborate church holidays were occasions long to be remembered. With the expanding needs of the new communities, churches were organized, Ukrainian language newspapers appeared, various organizations arose and community centres with libraries were established. Educational and political activities had for long been denied to the Ukrainian people in their native land under foreign masters. It is not surprising therefore that educational and political aspects became the dominant motives of these people and their communities. They valued education as a powerful ally of freedom and progress and while they did not expect to more than supplement their own meager store of knowledge they sacrificed much that their children might take advantage of what they themselves had to forego. Politically, they successfully reconciled their loyalty to their

COMMUNISM EXPOSED

A DIGEST OF COMMUNIST INFILTRATION IN THE UNITED STATES

Preface

Communism is our enemy. It hurts us everywhere. Abroad, it threatens war. At home, it unsettles our national life. Communists are not honest. They work under cover. They lie and scheme and deceive. As a result, their influence is where it is least expected. Your radio may carry Communist propaganda. It may be in the last motion picture you saw. Again, Communists may have provoked a strike in a key industry. Communism is a secret movement but it cannot conceal its plots completely. Many Communists have left the Party and have told the story of its lies and scheming. Its publications, circulating among the members, tell in part what it is doing and planning. The Danger of Communism Americans love freedom. We believe that a man should be free to work where he chooses, to open an office or a business, to improve his position. He may speak his mind without fear. He may worship as his conscience tells him. His home is sacred. He may read and vote freely. The law, the courts and the police will protect him, not make him a slave. Under Communism, there is not a single one of these freedoms. It would impose slavery upon us by force. A secret police would watch our every action. We would live in terror. Freedom to work where and where we please, or to launch a new business, would be gone. This is the actual history of Communism where it has ruled. It has been imposed upon the people of Russia, Poland, Rumania, Hun-

Dear Homemaker - - - by P. D.

WHEN it comes to selecting the meal for Easter dinner, most of us wind up with the traditional baked ham. It wouldn't seem like Easter without it. Deciding what to go with it poses more of a problem. This year, let's aim to give this traditional fare a new lift. Have you ever tried glazed fruits with ham? They add a glamour touch and are mighty good tasting, too. Apples, pineapple, peaches, and apricots, and prunes lend themselves perfectly to this treatment, and you'll be surprised at how quickly and easily it can be done. Your recipe file can help you if you have forgotten the proportions. Vegetables, too, should come to the table in new dress. Sliced hard cooked eggs sprinkled with paprika give spinach a "new look." Or if spinach is out, why not try asparagus or broccolli with a good sauce—or better yet, use our ingenuity and whip up a brand new concoction. Dessert is usually no trick, for the family favorite is in order. It's lots of fun, however, springing new dishes on the family, and you'll win new laurels all 'round. Here's an idea for Easter Baskets. Melt a package of semi-sweet chocolate over hot water and mix in 1/2 cup shredded coconut and 3/4 cup bran. Pat into greased muffin pans and chill. When thoroughly chilled remove from pan and fill each mold with jelly beans, small yellow marshmallow chickens, or candy corn. These make charming and edible favors for children's parties not only at Easter time but at any time of year. For an adult party, fill molds with ice cream. A whole ham is a good buy for over the holidays, with leftovers coming in handy for casserole dishes or late sandwiches snacks. In buying a ham, the wrapper often specifies whether the ham is a cook-before-eating type or a ready-to-eat one. If it does not, ask your meatman for this information, as the two types of ham require different baking or heating times. Baked Ham Remove wrappings from ham, but do not remove rind. Wrap ham loosely in the inner glassine wrapper or in heavy waxed paper. Place fat side up on a rack in a moderately low oven, 325 degrees F., according to this schedule:

- Whole Ham, 14-16 pounds
Uncooked — 18 minutes per lb.
Ready-to-eat — 10 minutes per lb.
Half Ham
Uncooked — 22 minutes per lb.
Ready-to-eat — 10 minutes per lb.
(Times given are for ham at room temperature when started. Since heat penetrates a thick piece of meat like a ham very slowly, 5 minutes per pound extra time should be allowed when meat has been taken from refrigerator a short time before baking.)
Half an hour before ham is done, remove paper and ring. Score fat into diamond shapes, and stick a clove into the center of each diamond. Cover with one of the following glazes and finish baking at the same temperature 325 degrees F., until well glazed, basting frequently.
1. Apricot jam or orange marmalade.
2. Honey or molasses.
3. Brown sugar moistened with pineapple juice or sweet pickle juice.
4. One cup brown sugar mixed with one tablespoon prepared mustard.
5. One cup red jelly mixed with 1/4 cup hot water.

- Recipe For Happiness
A stirring and important recipe for happiness is expressed by Henry Van Dyke's words of wisdom. How much all of can learn!
"Are you willing to forget what you done for other people, and to remember what other people have done for you, and to think what you owe the world... to put your chances to a little more than your duty in the foreground... to know that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life... Are you willing to stoop down and consider the needs of little children... to remember the weakness and loneliness of people who are growing old... to stop asking how much your friends love you and ask yourself whether you love them enough... to try to understand what those who live with you in the same house really want, without waiting for them to tell you... to make a garden of your kindly feelings with the gate open—are you willing to do these things even for a day?"

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