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The Ukrainian National Association, the Svoboda and The Ukrainian Weekly Family wish all their friends and readers a Happy Ukrainian Easter!

Editorial

THE GOLGOTHA OF THE UKRAINIAN PEOPLE

IT is an interesting commentary upon the state of the Ukrainian situation that in greeting Eastertide, Ukrainian editorial writers are prone to dwell upon the Golgotha, drawing a parallel between what Jesus Christ endured and the sufferings of the Ukrainian nation in the bondage of its occupants.

Most other editors, of peoples who are free and independent, who at the most endure the ordinary measure of life's misfortunes, rarely mention the Golgotha in greeting Easter.

In greeting Easter—which we of Ukrainian extraction celebrate this year on May 2, according to, the old Julian calendar—The Ukrainian Weekly would go amiss if its duty were in not remind its readers that in their joyful observance of the Resurrection of Christ Our Lord, they should not forget that it was preceded by the Golgotha of His sufferings. And while pondering on this, they should also reflect thoughtfully upon the Ukrainian Golgotha and seriously resolve to help their kinsmen under the cruel Soviet domination to emerge from it and become resurrected as a free, independent Ukrainian nation.

One manner of helping this to come about, is to acquaint their fellow Americans with the Ukrainian situation, to impress upon them that the Ukrainian Golgotha is very real and that a prolonged continuation of it will have disastrous consequences upon world peace. Despite all efforts to make them realize it, too many Americans still do not grasp this fact. Too many of them still look upon the Ukrainian Golgotha with indifference or gloss over it.

Such underestimation of it, it is well to know, has its precedent, in the Golgotha of Christ. It was a long time before the world realized the importance and significance of that great event. For a long time that event was considered as a "small episode." The Jewish ruling caste which sent Christ to His death was certain that with His death would end the spiritual revolution he brought about. Various early writers saw nothing of

great importance either in Golgotha or even in Christianity, and if they did ever mention either, it was in a mocking tone. And to cap it all, the old world remained totally blind to the fact that upon the Golgotha a new world had been born. Nor did it perceive the symbolic significance of the repentance of one of the thieves crucified with Christ.

And thus, also, has the world failed thus far to sufficiently comprehend the Golgotha which the Ukrainian people have had to endure for the past several centuries. There are still too many diplomats and writers and commentators who mistakenly think that the tombstone placed over the prostrate form of Ukraine by her enemies will for ever remain there. And there are still too many who cannot realize that the very sufferings of the Ukrainian people have become the source of new-born power, of new heroic acts, of new sacrifices on the altar of Ukrainian national freedom.

They forget, these deluded people, that new life is born in pain and suffering, that the Golgotha of human suffering inevitably bears and nurtures tremendous, dynamic forces. Every fresh abuse serves to give them greater strength, until finally they erupt and confound all those who make mockery of His teachings, of justice, of truth, and of brotherly love.

They forget, too, that there is always the danger that these forces, born of the suffering of ordinary mortals—unlike the spiritual forces born of the sufferings of Christ on the Golgotha—are likely to erupt according to human ways, often leaving death and devastation in their wake.

It is truly tragic, that not more

people realize the explosive elements that lie within the breasts of the oppressed and downtrodden, that not more of them realize the inexorable logic of this.

The picture we draw would look dark indeed, were it not for Easter. It seems that when it comes the whole world brightens up. Everything seems to take on new life. One's mind becomes buoyed with new spirit and hope, and the heart and will grow stronger. Particularly is this true in the case of the Ukrainians. For in the Resurrection of Christ they see the symbolic prophecy of the rebirth, the resurrection of Ukrainian statehood.

There is good reason that the hopes engendered among the Ukrainian by this Easter are not illusory, that they have some substance beneath them. For today we see, in both high and low places, visionary men and women, both old and young, who forseeing the inevitable consequences of human oppression and inequality, strive to bring about better social, economic and political conditions upon this war-threatened world.

And among them there is an increasing number who are beginning to see the Ukrainian Golgotha in its true perspective, who are impressed by the valiant fight the Ukrainians are conducting nonetheless for their national freedom, and who are impressed particularly by the heroic exploits of the spearheading force of that fight, the well-nigh legendary UPA (Ukrainska Povstancha Armiya)—Ukrainian Insurgent Army, which conducts guerrilla warfare against the armed forces of the Soviets and those of their satellites.

All of this is of good cheer to the Ukrainian people and their friends. It nerves them on to greater efforts and to greater sacrifices in the cause of Ukrainian freedom. And in their great crusade for Ukraine's liberation, they always bear in mind: that the Golgotha was followed by—Resurrection!

JOIN THE UKRAINIAN NAT'L ASSOCIATION. DO IT NOW!

Prepare For National Vet Convention

With the impending National Convention of the Ukrainian American War Veterans of the United States so close at hand—25 days away to be exact—prompt thought and decisive action is imperative. Here is the realization of a long-cherished dream. The hopes, the thoughts and problems close to all Ukrainian American veterans will now be heard in loud, ringing tones throughout the land. The fruit of approximately three years of effort is finally blossoming into the independent national organization so strongly desired, and so long propagated by The Ukrainian Weekly.

Localities that have not as yet independent Ukrainian American Veteran Posts are urged to organize them immediately in order to have a representation at the 1st National Convention of the Ukrainian American War Veterans, to be held in Philadelphia, Memorial Day Weekend, May 29, 30 and 31. Those of our veterans who are presently associated with other national veteran groups, whose charters do not permit affiliation with a group such as the Ukrainian American War Veterans of the United States, are urged to form independent posts bodily, and immediately elect officers and delegates to represent them at the convention. The importance of such representation cannot be stressed too strongly.

A tentative constitution and by-laws have been drawn up and will be presented to the convention body for discussion, correction and approval. This can only be done fairly if the delegations really are representative of a cross-section of the country. Other matters of interest to Ukrainian American veterans will be discussed during the sessions, by various speakers through the convention.

Specifically, the Ukrainian American War Veterans of the United States intend to:

- 1. Bring strongly before the public the fact that the Ukrainian people, in the majority, are opposed to Communism, and that they are striving for their national liberation.
- 2. Acquaint the American Government with our stand on the care and eventual disposition of the displaced persons still in Europe.
- 3. Aid and provide for the welfare of Ukrainian veterans and their families who may be in dire circumstances.

New York Pre-Convention Meeting

With these purposes in mind, we wish to report that a meeting of Ukrainian American veterans in the New York City area, for the purpose of organizing a local independent post, will be held on Thursday, May 6, 1948, at 8:30 p.m. in Room 304 of the McBurney Y.M.C.A., 215 West 23 Street, (between 7th and 8th Avenues) in New York City. All Ukrainian American veterans in the City are invited to attend and will be most welcome.

Members of the organizing Committee are as follows: Walter Bacad, Pvt. Minue Post, American Legion; William Chupa, National Memorial Post No. 1429; Michael Luchaf, Cmdr., St. George Post No. 401, C.W.V.; Harry Polehe, St. George Post No. 401, C.W.V.; William Rybak, Treas., Pvt. Minue Post, American Legion; Walter Shipka, Cmdr., Pvt. Minue Post, American Legion; Peter Tynetaki, Post Cmdr., St. George Post No. 401, C.W.V.; Peter Yacubovich, Cmdr., St. Nicholas Post No. 650, C.W.V.

On Record - - by Ted Victor.

Thoughts On Rehearsals

("I reckon that the sufferings of this present time are worthy to be compared with the Glory to come, which shall be revealed in us")

You see, even the Bible (Romann VIII-18) prophesies we'll be good—only this week-end lets all promise faithfully to get more rest so that we can do better next Monday nite...and mean it...O.K.?

SHEVCHENKO FESTIVAL COMMITTEE

The above quotation is from a postal card that was sent to all people participating in the Shevchenko Pageant on June 6th, in New York City. I think, however, that it would be an excellent idea to send this very same card to each and every young Ukrainian American in these United States and Canada. This little penny postal card with its wealth of advice could do a world of good in just about every community that contains Ukrainians.

In this particular case, the Pageant Committee want its participants to learn their parts and to attend rehearsals regularly. In hundreds of other cases throughout the country, organizations, clubs, and teams would like their members to come down and take part in their various activities. When these people fail to come down, the few members that really are interested begin to lose heart. And if they hear of something being done in another place they naturally take it for granted that the conditions there are better

and so the people are more easily influenced. Let us take this Shevchenko Pageant for example.

Without a doubt there are many people that think the New York New Jersey area has just about everything with which to produce any sort of an affair. They think that N.Y.-N.J. have all facilities, and that the people themselves jump at the opportunity of attending meetings and rehearsals. Ah! if they only knew. For instance: This past Sunday when the second and third acts of the Pageant were being rehearsed, instead of a stage a basement flat converted into a club room had to be used. Certainly the conditions in Utica or Pittsburgh could not be any worse than these. Or else, take the problem of rehearsing the musical portions of the Pageant. I don't think too many communities outside of New York have to rehearse in a public school where there are a few thousand people attending class. They are forever poking their heads through the many doorways or walking in to listen with evident pleasure to the entire rehearsal. Besides that there is a class for dogs in the basement of the school. Don't believe? Come around. Or else while a dramatic moment from Katerina is being enacted what should peal forth and fill one's ears, but the sound of the schools' nerve jangling bells. Yet rehearse they must and rehearse they do. It matters not whether it is a basement or on the stage, all must be as perfect as possible.

(To be concluded)

UKRAINIAN CONGRESS COMMITTEE OPENS TWO-MONTH \$50,000 DRIVE

TO AID UKRAINIAN LIBERATION MOVEMENT

A two-month nation-wide drive to raise \$50,000 to meet its current budget, was announced last Saturday on the eve of Ukrainian Easter, by the Ukrainian Congress Committee of America from its new offices at 50 Church Street, New York City.

Dedicated to the promotion of America's peace effort and to the support of the Ukrainian liberation movement, the nationally representative UCCA declares that these crucial times require redoubled action on its part in pursuit of its aims.

The UCCA makes an urgent appeal to all Ukrainian Americans, both of the older and younger generation, to contribute generously to this Aid for the Ukrainian Liberation Movement Fund Drive, and thereby enable it to reach its quota before the close of the next two months.

A feature of the drive will be a series of rallies to be held in Ukrainian American communities

throughout the country, the UCCA announcement reads. It was signed by Stephen Shumeyko, UCCA president, Dmytro Halychyn, treasurer, and Bohdan Katamay, director of the drive.

The budget of the UCCA for the next fiscal year calls for the following expenditures: The Ukrainian Quarterly, published by the UCCA,—\$9,000; the publication of a book in English on UPA (Ukrainian Insurgent Army)—\$6,000; the bi-monthly Ukrainian Bulletin, published as of May 1 last by the Pan American Ukrainian Conference—\$10,000; other planned publications—\$12,000; offices and personell of PAUC and UCCA—\$7,000; representation at various United Nations and other international conferences, and at Washington as well as other nations' capitols—\$6,000. Total \$50,000.

All contributions are to be mailed to the UCCA's P. O. Box 721, Church Street Annex, New York 7, N. Y.

Hetman Bohdan - - by G. H.

TO a student of European history the year 1648 means the end of Thirty Years' War and the Peace of Westphalia. To a Ukrainian, that year marks the beginning of the most glorious periods in the history of Ukraine. Three centuries ago, in May 1648, Bohdan Khmelnytsky raised the banner of revolt against the Polish nobility and began to clear the Ukrainian lands of Polish invaders.

Even in the 13th century, due to the internal dissensions among the Ukrainian rulers and repeated attacks of Tartars, Ukrainian provinces fell into the hands of Polish kings. Galicia was conquered in 1349 by King Casimir with the aid of Tartars. By 1648 Polish conquests extended well beyond the river Dnieper. How the Ukrainians fared under the Polish rule may be quoted from Jeremiah Curtin in the introduction to his translation of a well known Polish novel by Henryk Sienkiewicz. He writes of Ukrainians of that time:

"Their land was gone; the power of life and death over them resided in lords. All justice, all administration, all power belonged to the lord or to whomsoever he delegated his authority; there was no appeal. A people with an active communal government of their own in former times were now reduced to complete slavery. On the moral side the complaint was that their masters were filching their faith from them. Having stripped them of everything in this life, they were trying to deprive them of life to come."

It is no wonder then that the

people were ripe for an uprising, and that what started as a Kozak war turned into a national revolution. The people followed Bohdan's leadership and destroyed one Polish army after another. The battles of Zhovty Vody and Pylava, in which the Poles were decisively defeated, brought recognition for Bohdan from rulers of neighboring countries.

But Bohdan was unable to capitalize on his victories. The Kozak organization did not lend itself to an administration of a State. Bohdan himself did not seem to have a statesman's knack for governing the country; neither did he have time to establish a political organization because the Poles sent new armies against him as fast as they could, and there was no peace which is essential for a political organization. On top of this he seemed to be lacking in faith in his own people and wasted much time in diplomatic negotiations for aid from other countries.

Bohdan's greatest mistake lay in placing Ukraine under the protection of tsar of Moscow. He lived to rue the day for it was not long before the Muscovite troops began to occupy Ukraine. Bohdan died in 1657 a disillusioned man. His error has never been undone and in another century there remained to trace of old Kozak liberties. And in still another century the campaigns of Kozaks were forgotten by their descendants, until the flaming words of Taras Shevchenko resurrected the glories of the Kozaks—our ancestors.

Trivia - - - - By Sophia

"STR-R-IKE THR-R-REE!"

"Play ball!" With that the game begins. The official season started a short time ago, but it doesn't take for the fans to get into the swing of things. Not that all fans act the same way; in fact, there are many different kinds of fans.

The first kind, and the most important (according to himself) is the earnest baseball fan. He is strictly a one team man, and knows the height, batting average and eating habits of every man on the team. Of course, he is well aware of the strength of each of the opposing teams. So ardent a fan is he, that he thinks nothing of missing an afternoon's work just to attend the game. He procures himself a score card (he may even bring along his binoculars) and not a play goes by unnoticed by him. This type usually travels alone, which goes to show he really wants to see the game without the distraction of company.

Another variety of baseball fan is the exhibitionist. This fellow is generally in the company of others like him, who spend long nights dreaming up a chant or chorus which amounts to, "Kill the umpire!" in poetry form. They're the boys who throw the pop bottles and who eat plenty of peanuts and

hot dogs. They don't give a hoot who wins, as long as the game is exciting enough. And when it gets to these "exciting" moments, who do you think beats you over the head from behind? The exhibitionist, of course. They're usually a colorful bunch, however, and add brightness to a dull game. (At least they do here in Brooklyn!)

Still another type of fan is one who sees a game with dollar signs in his eyes. Every run means money to him. Why should he waste time on a game strictly for the sport of it? He might as well figure out which team has a better chance of winning, and make his figuring remunerative by placing a "friendly little bet." The trouble with this is that sometimes the better false to pick the right team.

There's a category of fans who would be insulted if I forgot them: the Ladies' Day crowd. It used to be that women could see the game for almost nothing—best seats were 35 cents, and grandstand seats were 10 cents. At this price, who could afford to miss a game when the home team is in town? So they bring a bag of fruit and use it for anything from a snack to ammunition against an "unfair" umpire. The women are the most vociferous fans, too.

# Yes, I Was There — "Na Rodinye" Ukrainian Literature — A Mirror of the Common Man

By OLEKSIY ANDRIENKO  
(Freely translated by S. S.)

(Continued)

(3)

"ONCE the Soviet regime is cleansed of its bad elements," Koval spoke up enthusiastically, "it will really be a fine regime. Order will be restored for the people. Gee, it will be a fine order all right." Here he paused, and then added reflectively, "Everything will be according to law, to the constitution."

"But, mind you," Michael interjected, "we'll have to be wary of one thing, of servitude and oppression. No more of that stuff anymore, no sir. No more allowing some NKVD skunk or other to break into our home at night, seize me or you and throw us into a forced labor camp. No sir, that's got to be a thing of the past."

"Sure enough. There's got to be freedom for us. That's why the war was fought for," someone would chime in.

The girls listened quietly to this, busying themselves in mending their dresses, or in plaiting their hair with ribbons.

Now that the enemy was on the run, we little feared to approach the barbed wire fence of our concentration camp, and stare at Fritz straight in the eye. And what a change in him now. Where before he veritably hissed if we approached it too close, now he remained silent or turned his back upon us, or even walked away. Things certainly have changed, we would remark sardonically to one another. Yes, they had, indeed. The very air seemed to be filled with the breath of freedom, not to mention that of Spring. But not for the Germans. Their faces grew daily more and more clouded. By now they had ceased to subjecting us to various petty annoyances and vexations. In fact, some of them approached us in

a friendly like way. They would pat us on the shoulder and stealthily whisper: "Ya, ya, Russiach goot, Russisch kharosh." Ah, yes, it all felt good.

Spring gradually took over its place in the cycle of seasons. One wonderful day a most wonderful thing happened. We woke up that morning as usual, and lo, and behold, guard Fritz was no longer with us. He had departed for more pleasant, or, should I say, more safer climes. The gates were wide open, and the town was filled with Germans scurrying about, intent upon escape. Some of us quit our "dwellings" and throwing whatever belongings we had into some baby carriage or cart, made off as fast as possible.

The sound of firing could be heard in the distance. Soon the vanguard of the unconquerable Red Army burst into town. Our enslavement was over! Hurrah! Koval pinned on his lapel a red ribbon. Someone opened up with "Bravely Into Battle We Go," and soon we were all chorusing it. It was all in a surging spirit of protest against that which we had endured thus far, in a spirit of new-found happiness over the better times for us we expected then to come.

And now I look back upon those days, upon the two weeks during which the Soviet troops occupied our town, with a feeling of revulsion. They were indeed heady weeks, what with the sudden freedom one felt to do anything he wanted and with no duties or obligations to worry about. Overnight, it seemed, all restrictions vanished. No longer did we have to stand for any humiliations—at least so it seemed then. Sorrow and sadness departed from us. Everyone plundered and pillaged,

raped, burned and wrecked. Human life never seemed cheaper than then. And what was the cause of it all? Certainly we were not the type to do such things ordinarily. Having known suffering in some of its most horrible forms, certainly we felt keenly the suffering of others. But not at this particular time. The sudden release from the agony of spirit and mind, from the overpowering feeling of revenge for our ruined lives, throttled our better instincts and caused us to do things from which even now we must turn our heads away in mortification and disgust.

If the Soviet military command had desired to check the excesses of its troops, it could have easily done so. But no, it didn't. Especially since it had received orders from Moscow to allow the troops to do anything they wanted with the vanquished for a period of two weeks. There was to be absolutely no punishment even for the most foul deed, whether perpetrated upon the old, the women or the children. In fact, the officers themselves set the example by their barbaric, lascivious conduct. And mind you, anyone who did not join in this orgy risked the chance of being suspected of being a fascist sympathizer.

In this manner the Soviet army hit upon a hitherto unheard of example of cruelty upon and debasement of the human being. Had the world been aware of it then, it would have recoiled in horror. Little did it then properly assay and comprehend the true nature of those "famed" Russians, who in their conduct as conquerors acted like wild beasts clothed in the human form. Perhaps these terms sound too strong, inconceivable to the average persons, but they are true nonetheless.

(To be continued)

WHEN in the early part of the nineteenth century Ukrainian literature revived under the influence of Kotlyarevsky's travesty on Virgil's Aeneid, Ukraine was just emerging from its "middle ages." The most glorious period of her history, that of the principate of the Kievan Rus, was a thing of the remote past, wrapped in a quasi-legendary aura. Even the second period of her renown, the Kozak Age, lay in the past, buried in the mounds which in Shevchenko's time were from one to two centuries old, and which in his estimation stood out like "witnesses of our forefathers' glory." Gone were the temples and palaces with their splendor; gone were the powerful warriors and retainers with their glitter; gone were the burly kozaks, the terror of the Turk and Tartar as well as of the greedy Pole. All that glory was suddenly hurled into the chasm of feudal servitude, which merged the well-to-do with the ruling classes, either Polish or Russian, while the impoverished became even more so, and finally lapsed into serfdom. Figuratively, the light that shone so brightly in the bygone ages suffered a general eclipse; it was reduced to a mere spark which nevertheless continued to smoulder in the composite heart of the peasantry, that layer of Ukrainian society which was destined to become the repository of all that their nation possessed of greatness. And when the time came for the renaissance, its authors had only to draw from that peasant source all that was needed to make the new movement thrive. If for the whole of the nineteenth century and the last two decades of the twentieth Ukrainian literature, with but rare exceptions, mirrors the life of the common people, their joys and miseries, their hope and despair, the chief reason for this is that it was the only category of humanity in Ukraine left to be reflected in a literary form. Under such circumstances therefore Ukrainian literature could have been nothing else but ethnographic, i.e., depicting the life of the common man, of the peasant in general and in particular.

The Ethnographic Reflection  
May it be noted that the word "ethnographic" is here used not in its strict sense, but rather in its modified literary sense, referring mostly to the manners, customs and spirit of the people under discussion.  
That form of Ukrainian literature did not assume a romantic, Arcadian feature as it did in other quarters; it did not seek unduly to idealize the uncouth mass, but to present it as such, with both its merits and faults. In most cases it ceased to be a mere reflection or presentation of the village life, and took on a more tendentious manner—that of exposing the ills and the wrongs done the "common dumb mass" by the mighty and the wealthy. In that respect, Ukrainian ethnographic literature became a liberalizing as well as a liberating force, a literature of purpose and mission.  
That democratic tendency is in evidence only sporadically in the literature of the preceding centuries. At the end of the sixteenth century and in the beginning of the seventeenth the voice of Ivan Vishensky was heard fulminating against the oppressing lords and in defence of the lowly. Nearly two centuries later Hrihori Skovoroda made his philosophy rife with humanistic and human elements. In the dramatic interludes the condition of the peasantry is presented in broad lines and shown in its antagonism to the oppressors. In all these attempts the ethnographic element is scanty; what is presented is mostly the hard fact of oppression and injustice, without the depressing details. It was a generalizing on a theme which was later to increase to such proportions as to fill to overflowing the Ukrainian literature of the entire nineteenth century.

Kotlyarevsky's Satire on Serfdom  
Kotlyarevsky's Aeneid may be considered as the first ethnographic

work as such in Ukrainian literature. It also has the distinction of being the first literary work written in the Ukrainian vernacular, thus starting an epoch in the Ukrainian realm of letters. In it one finds mirrored the manners and customs prevailing in Ukraine in Kotlyarevsky's time (1769-1838). He faithfully follows events as recounted in Virgil's tales of the adventures of Aeneas, but makes them take place in an atmosphere purely Ukrainian. Being a travesty, its chief characteristic is, naturally—humor; and to Kotlyarevsky's generation it certainly sounded ludicrous; the more so as in the characters which he imitated they recognized themselves, their friends and contemporaries. In that recognition their laughter was the more rollicking.  
Kotlyarevsky's satire is a stern accusation of serfdom and of the cruel methods perpetrated by the land- and serf-owners upon their subjects whom they held down to an almost inhuman level of existence. Nowhere is this severe attitude more in evidence than in the "hell" episode where  
"The lords were tortured  
And fried on all sides  
For never giving respite to their people  
And for treating them like beasts."

Kotlyarevsky's hell is filled with the wealthy and the mighty, with the learned and the cunning, with those who had enjoyed life on earth at the expense of their fellow-beings to whom they had done painful injustice. As in the Scriptures, Kotlyarevsky makes it as difficult for a well-to-do to get into heaven as for a camel to pass through the eye of a needle. Only the persecuted, the humble, the lowly, and the simple are there. Of such only, together with a very exceptional landlord, is Kotlyarevsky's kingdom of heaven. The fact that such an accusation comes from one who himself belonged to the wealthy property-owning class is therefore the more telling.  
That "black" mass of Ukrainian society, whose speech Kotlyarevsky exalts in his poem, is in reality the chief hero of the work;

(Continued on page 3)

## Easter Sunday — 1848

By IVAN FRANKO  
Translated by Percival Cundy

(The passage below is an excerpt from the narrative poem "Pansky Zharti"—Landlord's Jest—which tells of the conditions among the Ukrainian peasantry in Galicia prior and during the abolishment of serfdom by the Austrian authorities (Western Ukraine was then under Austria-Hungary). The passage gives a vivid picture of the scene in a Western Ukrainian village on Easter Sunday in 1848, when the memorable proclamation went into effect.—The entire narrative poem will soon appear in book form under U.N.A. sponsorship under the heading of "The Passing of Serfdom," by Ivan Franko in its English translation by the late Dr. Percival Cundy.)

That Easter Day! Great God!  
So long  
As we had lived on earth, had not  
Such Easter fallen to our lot!  
From earliest dawn 'twas lighter,  
The village like an ant hill swarmed  
With folk. With gratitude all  
We thronged into the church. But  
We raised the Easter hymn, both  
And women burst out into tears,  
Until their sobbing shook the roof.  
It seemed as though uncounted  
We had endured, put to the proof,  
Till Christ should rise on our behalf.  
Yet somehow, too, there came to  
In all our souls, a calm, bright  
So that we all, without surmise,  
Felt ready to all heaven and earth  
To shout and sing: "Hard times  
Old enemies were swept away,  
And former foes embraced that  
While still the bells pealed on and  
The young folks ran about like  
And cried aloud in accents glad:  
"No more corvees, no master bad!  
We're free, we're free, all of us  
And e'en the tiny tots, in glee,  
Like all the rest, began to shout  
And run like chickens all about.  
And when the holy service  
ceased,

Out of the church the people  
poured—  
There were some hundreds there  
at least—  
Upon their knees, with one accord,  
They all fell down, and then they  
raise  
That grand, majestic hymn of  
praise:  
"Laudamus Te." At first the old,  
Familiar strains like organ rolled;  
The solemn words on high ascended,  
But ere the anthem reached its  
end  
'Twas lost in weeping uncontrolled.  
My children! 'tis in vain for me  
To try, e'en faintly, to portray  
All that it was my lot to see  
And hear on that most glorious  
day.  
The people were insane with joy.  
One old man skipped just like a  
boy.  
There stood one fondling his lean  
team  
And talking to them, it would  
seem,  
As if he knew they'd understand.  
And there some village maidens  
stand:  
Each takes the kerchief from her  
head,  
And bowing, they with reverence  
spread  
Them all before the ikonstead.  
Each man greets other with a  
shout;  
"Christ is risen! and there's no  
doubt  
That serfdom's gone to Hell." And  
there  
An old, old man with scant grey  
hair,  
Upon an old grave, sunk and bare,  
Lies prone, as though he would  
comprise  
The dust that lies within, and cries  
With all his force: "O father, hear!  
We're free! O father, hear, we're  
free!  
For you a hundred years did lie  
Beneath the yoke and would not  
die,  
But vainly hoped for liberty!  
We're free! Poor man, you could  
not stay  
To see the light that's dawned to-  
day.  
No lord my grandsons e'er will  
take  
Like me, and of them lackeys  
make.  
O father, call me, if you can,  
For now your son dies a free  
man!"

## A Satire On The Art of Writing Pysanky Propaganda and Provocation To Confound Anti-Soviet Refugees

Each year during the Spring season, all thoughts turn to Easter, and connected with this holiday is the art of writing Ukrainian Easter eggs or "pysanky." Many persons have their own methods of egg writing. But here is an unusual method which, I believe, very few of you have heard of or have even attempted to follow.  
Thus writes "K.A." in that fine Ukrainian American youth bulletin "Ukadet," published in the Twin Cities of Minneapolis and St. Paul.  
First of all, the stylus is taken and dipped into melted beeswax and then heated over a candle flame. It is then ready for use in drawing a design on the white egg shell. Upon completion of the design by the writer to his satisfaction, the egg is then dipped into the lightest dye first, which invariably is the color yellow.  
At this point the person painting the egg lights up a Camel for a smoke and relaxes. He then watches the cigarette closely. When it is 3/4 burned down, that is the signal to take the egg from the yellow dye.  
Portions of the egg which are to remain yellow are covered with wax and upon completion of this process, the egg is then dipped into a darker color which might, for example, be orange. While the egg is catching this color, the writer dons his wraps and takes a walk around the block outdoors. This is explained as also being good for the constitution. By the time he returns, the egg has reached its brilliance in orange, and a similar process of covering the egg with wax is followed as in the first instance with the color yellow.  
The egg is then dipped into the next color, which in this case we shall call red. But this time the egg writer switches his brand of cigarettes. He lights a Pall Mall (because it is longer) and smokes the entire cigarette before removing the egg from the red dye. When all the colors have been put on the egg to the writer's satisfaction, the egg is then dipped into its final color. Now the egg writer opens up his phonograph and plays a record of the song, "I'm a Lonely Little Petunia in an

We recently received a copy of a secret set instructions for the Communist agents who have managed to infiltrate the DP camp administration in Germany and Austria. Among other things, the instructions contain the following:  
"It is imperative to provoke economic and political discord between the refugee groups of the different nationalities. The various political groups among the refugees of one nationality should also be incited to mutual animosity and this bitterness given expression in the press. The cultural activities of the refugees must be paralyzed. For this purpose ignorant and obtuse people should be encouraged to claim leading positions and to write to the papers, taking care that their writings, which can do no harm to Communism, be given preference in the refugee press. It is imperative to stage scandals, leaving the world with the impression that the refugees are a worthless people. The chasm between the Catholic and the Orthodox Churches is to be widened."  
"The refugees must be humiliated in every way possible before the eyes of the representatives of such countries which may be willing to allow to immigrate, e.g. America, Canada, Argentine, Brazil, etc."  
"The economic basis of the refugees must be undermined to the greatest possible degree. Criminal offenses in the camps must become more frequent. Suspicion of having abstracted American goods must be thrown on the responsible workers in the camps. Mutual dis-

trust is to be originated between the inmates of the camps and the administration. The most effective means for achieving this is to provoke the camp administration and the police to act unjustly. This is bound to provoke dissatisfaction and annoyance among the inmates, whereupon the administration and the police can be induced to show their power." Provocation of this kind should present no difficulties since the administration has great freedom of action, control from above being practically non-existent.  
"The dangerous characters among the refugees have to be silenced and the unintelligent promoted to leading positions where they can be used in our interests. The creation of general dissatisfaction and hopelessness is essential, as this will make the refugees vacillate in their purpose to resist Communism and weaken their will."  
"The greatest efforts are to be directed to the creation of hostility between the refugees and the Allied forces. The Allied police must be convinced that the refugees are all criminals and unflinchingly influenced to treat them accordingly."  
"The friendship of the refugees and their foreign supporters must be turned into open enmity. The refugees are to regard the Western Allies as their enemies."  
"As regards the refugee Press the following tactics are to be used:  
"The struggle against Communism must be supplanted by the skirmishes of the various national groups among themselves, the Russians must be set on the Ukrainians, the Ukrainians on the Poles, etc. All the emigrant papers are to be discredited and compromised; the same applies to persons working for these papers."  
As may be gathered from the above, the instructions are aimed at provoking discord and hate, at compromising cultural undertakings, at discrediting the refugee leaders and thus rendering them innocuous, and at creating a general atmosphere of hopelessness and dejection, paralyzing the will to work and the courage to build up a new life.

## The Young Ukrainian Dramatic Group

By LUBA KOWALSKA TERPAK

Ukrainian American Youth has made great strides in recent years in actively proclaiming their love and respect for the culture of their forefathers. Slowly but surely they are evolving into a pulsating force, whose momentum, however feeble at times, cannot be denied.  
This realization of the beauty and inspiration in Ukrainian culture is slow in seeping into the minds of the majority of our young people. They take for granted the lovely music, art, poetry and drama of their fathers, usually looking to the few leaders among them to "start something." Sometimes, after diligent effort, they are surprised to find they can definitely be successful in their undertakings, adding immeasurably to the cultural life of their Ukrainian American communities.  
The sporadic lethargy of our Youth is not inexcusable, taking into consideration their many responsibilities in carving out careers and in personal life. We have learned that our youth need only be given an interesting goal in order to gladly cooperate.  
With this in mind a young people's group in New York City, who love Ukrainian drama, have banded into "The Ukrainian Dramatic Group." They visualize the time when the value of Ukrainian dramatic art will become evident to all Ukrainian American Youth and a source of new accomplishment and joy to them. It will be a new medium for learning the beauty and versatility of the tongue, gaining proficiency in the language, and will, further, teach them much of dramatics.  
The group began work with trepidation, for not too many of the Youth are experienced on the Ukrainian boards, or know the

Dramatic Group is a new-born organization, an offering of individual attempts to revive the Ukrainian stage in America.  
Therefore, an invitation is now being extended to all Ukrainian American youth in the New York area to help swell the rapidly growing ranks of those who feel that "Youth can do it again." At present membership consists mainly of American-born youth, all with individual difficulties to overcome, be it of language, shyness or inexperience.  
Many phases of dramatics are encompassed by the Group. In a "Workshop," already begun, everyone is given an opportunity to participate and thus learn. There will be lectures covering dramatics, make-up, stylization, characterization, vocal expression, and other facets of dramatic art of value to all who are members of the group.  
An important bit of information is that the group, as it is now organized, is of a cooperative nature. All participants share in the proceeds of the productions, according to the roles they play or work they do. It is also the fervent desire of the group to eventually earn enough money to acquire its own scenery, costumes, and thereby be a credit to Youth.  
(Continued on page 3)

**"SVOBODA"**  
(UKRAINIAN DAILY)  
FOUNDED 1893  
Ukrainian newspaper published daily except Sundays and holidays by the Ukrainian National Association, Inc., 81-83 Grand St., Jersey City 3, N. J.  
Entered as Second Class Mail Matter at Post Office of Jersey City, N. J. on March 10, 1914 under the Act of March 3, 1879.  
Accepted for mailing at special rate of postage provided for Section 1101 of the Act of October 3, 1917 authorized July 31, 1948.  
Classified Advertising Department, 597 — 7th Ave., New York 18, N. Y.

Dear Homemaker . . . by P. D.

HAVE you noticed that appetites are apt to lag as warmer weather approaches? It's up to you to provide meals that perk up interest in food.

The family will show a favorable reaction to the colorful, crisp newcomers on the fruit and vegetable stands. A shopping expedition is an inspiration to create coffee cakes with strawberry toppings, rhubarb sauces for shortcakes, asparagus with cheese rarebit on toast.

Want to make left-over ham seem as important as the Easter Bunny's visit? The after-Easter parade of food, can almost be as interesting as the Easter parade itself, if the left-overs are featured with an appetitive appeal.

Food saving is still a number one job. Keep it up. Store food so it won't spoil and help yourself to no more than you'll eat without waste.

Are you looking for a different dessert that is very appropriate for warmer weather? Try Baked Alaska. Bake a sponge cake in a small dripping pan so that when baked it is 1 1/2 to 2 inches thick.

it is cold. Place a brick of ice cream on the cake, leaving an inch edge of the cake on each side of the ice cream. Cover it on all sides with a thick layer of meringue made of six egg whites, lightly sweetened. Put in the oven and brown. When done, transfer to platter and serve in slices at the table.

Do you want to do kitchen work the easy way instead of the hard? Apply the following engineering practices to the home. Keep things used most within easy reach. Choose the best tools for the task. Use both hands to work. Make one task of two or more. Work in a comfortable position.

Do you listen to the Family Theatre on Thursday evenings at 10 P.M.—E.D.T. on 710 on the dial? The philosophy and attitudes toward family life and marriage problems behind each week's drama are very wholesome and inspiring.

Amiel says, "He who is silent is forgotten; he who does not advance falls back; he who stops is distanced; he who ceases to grow greater becomes smaller; he who leaves off gives up."

There is a great wealth of meaning behind this poem by G.A. Studdert-Kennedy.

Is it a dream—and nothing more—this faith

That nerves our brains to thought—our hands to work

For that great day when wars shall cease, and men, Shall live as brothers in a unity

Is it a dream—this faith of ours—that pleads

And pulses in our hearts—and bids us look,

Thru mists of tears and time, to that great day

When wars shall cease upon the earth, and men

As brothers bound by Love of Man and God,

Shall build a world as gloriously fair

As sunset skies, or mountains when they catch

The farewell kiss of evening on their heights?



Back Home from the "Sviachenia" (Blessing) of Ukrainian Easter Food.

COMMUNISM EXPOSED

A DIGEST OF COMMUNIST INFILTRATION IN THE UNITED STATES

(Continued)

Steps to Conquest

It is a fair question to ask whether the Soviet Union could ever hope to win a war against us. The answer to the question cannot be Yes or No. The Soviet Union itself does not have the industrial skill to back up a first-class modern army.

But military attack would probably be a last resort. The easier and safer way would be to weaken us from within so that we would fall without a struggle.

This is the story which makes Soviet moves so alarming. They are acting in complete accord with the plan just outlined. Thus, they are spending huge sums to win France and Italy over to Communism.

The Comintern

Outside of Europe, Communists use different methods. Elsewhere policy is entrusted to the Comintern International, generally known as the Comintern. The Comintern consists of Soviet agents who organize and direct the policies of Communist Parties throughout the world in accord with the master plan worked out in Moscow.

In the so-called colonial world, Communists are striving to stir up revolt and strife. Most of this is directed against the United States and Great Britain. Thus, in Africa the Arabs are told that we are seeking to oppress and enslave them.

trying to divide Great Britain and the United States. Thus, American Communists attack Great Britain for its Palestine policy, while British Communists accuse America of making Britain its economic stepchild.

What American Communists Do There are not many Communists in the United States, probably under 100,000. Giving them all due credit for skill and energy, they would still be rather harmless if they worked openly.

There are two main lines of Communist success in the United States today. The first is the formation of "front" organizations. The second is boring into, or infiltrating, respectable groups.

\* The Reader's Digest, May 1947, carried an excellent summary of this story.

The best definition of the word, freckles is this: sun kisses.

An Appeal from The Vets

The Ukrainian American War Veterans of the United States, an organization which is in the process of formation, and which is holding its First Annual Convention at the Penn-Sheraton Hotel in Philadelphia, Pa., during the coming Memorial Day weekend, are making a last minute appeal to all Ukrainians and Ukrainian organizations for their help in making a success of this venture.

In order to defray expenses of this all important convention, it is necessary to put out a Convention Journal with as many advertisers and boosters subscribing to it as possible.

The deadline for all advertisements and boosters has been pushed back to May 10.

Ukrainian-American War Veterans of The United States

INVITE YOU — PERSON, FIRM OR ORGANIZATION To Advertise in the Program Book of their First National Convention

Memorial Day Weekend, May 29-31, 1948 AT PENN-SHERATON HOTEL, PHILADELPHIA, PA.

Table with 2 columns: Ad Type and Rate. Includes Full Page (\$30.00), Half Page (\$15.00), Quarter Page (\$8.00), Eighth of Page (\$5.00), and Deposit rates (\$15.00, \$7.50, \$4.00, \$2.50).

One half of the total cost of the Advertisement is to be paid as a deposit, and the balance will be remitted on receipt of a copy of the Convention Journal.

All checks must be made payable to UKRAINIAN AMERICAN WAR VETERANS OF THE UNITED STATES and sent to: MICHAEL GWIAZDA, Chairman, Ways & Means Committee, 57 Lyons Ave., Newark, N. J.

1947-48 Ukrainian All-American College Basketball Team

By WALTER WM. DANKO

FIRST TEAM:—

Table with 7 columns: Pos., Player, School, Class, Ht., Wt., Hometown. Lists players like Mack Supronowicz, Leo Kubiak, Walter Budko, etc.

SECOND TEAM:—

Table with 7 columns: Pos., Player, School, Class, Ht., Wt., Hometown. Lists players like Walter Kostyshyn, Sig Skronsky, Tom Notchick, etc.

HONORABLE MENTION:—

Table with 7 columns: Player, School, Class, Ht., Wt., Hometown. Lists players like Myron Lotosky, Eugene Wecl, Henry Zalewsky, etc.

HONORARY COACHES:—

Paul Sokol—St. Thomas (Minn.) College Head Coach; Tony Karpowich—St. Francis Xavier High School (N.Y.C.) Coach; Ex-Fordham star.

Here is my 1947-48 compilation of the annual "Ukrainian All-American College Basketball Team." This team has just about everything, including height, experience, speed and clever ball handlers.

Starting off with the first team, which averages almost 6'1" in height, we have a group that would give any team in the nation a real test. Mack Supronowicz, Michigan's high-scoring and one of the leaders of the Western Conference, is deadly when he takes aim at the basket.

At the all-important center post, we have, without a doubt, one of the finest players in the country in Columbia's big 22-year old captain, Walter Budko. Wait led his team to their second successive Ivy League championship (11 won, 1 lost) when he broke all existing Columbia scoring records except one, and he tied that (single game high, 28 points). Wait, who is the other co-captain of this squad, was selected for the "all-Metropolitan"

team in 1943, 1947, and this year was also placed recently on several "All-American" teams. He was rated as the best backboard man in the metropolitan area by sports writers, and he can also hit from the outside.

At one of the guard positions, we have Bill Rudick, Buffalo's all-around athlete who has represented the Joe Hriczko Ukrainian V.F.W. Post No. 6245 in several competitions. Bill, a fast, smart, small but clever ball handler who is sure on driving lay-up shots, makes up for his lack of great height with his spirit and aggressiveness.

The second team, which averages about 6'2 1/2" in height, is just about as good as the first team: Walter Kostyshyn, who is a smooth performer on the consistently, good Seton Hall squad, and Sig Skronsky, one of Manhattan Colleges leading scoring threats, are the two forwards.

Big Tom Notchick, high scorer of Scranton U.C., handles the pivot spot capably.

Joe Fryz of East Kentucky State, and Joe Pastuch of LLU., both good play-makers who excel on defense, handle the guard assignments and round out this fine squad.

There are several junior classmen on the "Honorable Mention" list who are expected to blossom into standout performers. They include: Myron Lotosky (who was the "ace" of the crack Siena Frosh quintet); Gene Wecl of St. Anselm's College; "Hank" Zelewsky of Hofstra; and Dan Alexa of Union Jr. College; (all of whom have played with Ukrainian organizations in open competition), and Don Boyko of Trinity College; Mack Calak of Canisius; and John Maskalevich of Rutgers.

The coaching staff consists of Paul Sokol, a former great at St. Thomas College about a decade ago and now head coach at that institution (seasonal record: 18 wins, 2 losses); and Tony Karpowich, coach at St. Francis Xavier High School (N.Y.C.) who was one of the best at Fordham.

What They Say

President Truman, on signing the Foreign Assistance Bill (which includes the European Recovery Program):

"The signing of this act is a momentous occasion in the world's quest for enduring peace... Its passage is a striking manifestation of the fact that a bi-partisan foreign policy can lead to effective action. It is even more striking in its proof that swift and vigorous action for peace is not incompatible with the full operation of our democratic process of discussion and debate.

Secretary of State Marshall, in his address before the Ninth Conference of American States at Bogota, in the Republic of Colombia:

"The (European) recovery program provides the economic means of achieving a purpose essentially moral in nature. We propose to provide the nations of Europe with that additional marginal material strength they require to defend the free way of life and to preserve the institutions of self-government.

LITERATURE—A MIRROR

(Continued from page 2)

and Aeneas himself is a representative of that mass, and may be considered rather as its composite presentation than as a mere individual. With Kotlyarevsky's Aeneas and the company he leads the entire Ukrainian people. His work assumed the foremost place in Ukrainian literature. That place it held for over a century, until the first World War, when the ethnographic school gave precedence to the modern psychological, sociological and symbolistic themes.

(From the "Ukrainian Quarterly," published by the Ukrainian Congress Committee of America. Subscription price \$4 per year, or \$1 per copy. Address: Ukrainian Quarterly, 50 Church St., Room 252, New York 7, N. Y.) (To be continued)

If human rights and liberties are blotted out in Europe, they will become increasingly insecure in the New World as well. This is a matter of as much concern to your countries as it is to mine. The United States cannot continue to bear alone the burdens on its own economy now necessary to initiate a restoration of prosperity. We have to look to other nations whose interests correspond with our for active cooperation. All that are able should contribute. All will share the benefits. We have poured out our substance to secure victory and to prevent suffering and chaos in the first years of peace, but we cannot continue this process to the danger of exhaustion. The rewards of freedom are economic as well as political. Only in such freedom can opportunity and incentive give full rein to individual initiative."

DRAMATIC GROUP (Concluded from page 2)

All young people with a knowledge of Ukrainian and a bit of "ham" in their make-up, and a desire to enter into the activities of The Ukrainian Dramatic Group can obtain further information by contacting Michael Terpak, 32 West 97 Street, New York City. It is sincerely hoped that more young folk will join in disseminating a much neglected, yet integral part of Ukrainian culture, Ukrainian dramatic art.

("The Trend," UYL-NA publication)

THE STORY of the UKRAINE

By CLARENCE A. MANNING Assistant professor of Eastern European Languages COLUMBIA UNIVERSITY Published by Philosophical Library—New York PRICE \$3.75 SVOBODA BOOKSTORE P. O. Box 246, Jersey City 8, N. J.

Youth and the U.N.A.

PROTECTION FOR CHILDREN

Those young members of the Ukrainian National Association who have married and become parents during the past several years should ask for information concerning U.N.A. juvenile insurance certificates.

The Juvenile Department of the U.N.A. issues Term to Age 18, Whole Life—Premiums Ceasing At Age 70, 16-Year Endowment, 20-Year Endowment, 20-Payment Life and Endowment at Anniversary Following 18th Birthday certificates in amounts ranging from \$100 to \$1000. A child may hold more than one certificate, but is limited to \$1000 protection. The dues are as low as 25¢ monthly. For further details and printed literature interested persons are urged to write directly to the Main Office of the U.N.A.

The U.N.A. has more than 12,000 juvenile certificates in force, which is one-fourth of all the certificates in force. Such a strong Juvenile Department speaks for itself.

Many parents are taking endowment certificates for their children so that the youngsters will have funds for college education upon graduating from high school. A parent who takes a \$1000 20-Year Endowment certificate for his one-year-old son or daughter is assured that his child is 20 years old he or she will have \$1000 with which to enter college. Such a parent is a wise parent.

The Endowment at Anniversary Following 18th Birthday certificate is even more suitable for educational purposes. It is designed to mature on its anniversary following the 18th birthday of the insured, regardless of the child when admitted to membership. This certificate is very popular, even, though it is a comparatively new class of U.N.A. juvenile insurance.

Juvenile certificate holders receive dividends after two years

membership.

Insure children with the Ukrainian National Association and take advantage of the low rates still in force at the present time.

THE PEN PAL CLUB

The 17th person to join the Pen Pal Club is Miss Yasek, 3334 Norfolk Ave., Lorain, Ohio, who submitted the following most welcome letter:

"I read in the Ukrainian Weekly about the formation of a Pen Pal Club. I thought that was a very good idea.

"I'll be very glad to introduce myself. My name is Ann Yasek and I'm 20 years of age, have blue eyes and brown hair. I'm of Ukrainian descent and am Greek Catholic. I am a member of Br. 233 of the Ukrainian National Association. I'll be glad to answer any letters I receive either from girls or boys."

Ann is the fifth girl to join the Pen Pal Club... the other 12 members are boys. To date, our Pen Pals are from the States of New York, Michigan and Ohio, and the Province of Ontario. Let's hear from more of you young people who desire to make friends by mail! Send in your letter for publication and wait for interested readers of the Weekly to write to you. If you don't get any mail you can always write to the members of the club... or you can have your letter reprinted. We aim to please, so don't hesitate to call on us for service.

Don't forget to write to Ann... and keep the Pen Pal Club idea going by sending your letter for publication to Theodore Latwiniak, c/o U.N.A., P. O. Box 76, Jersey City 3, N. J.

It's funny; you can never tell or deduce too much from a woman's clothes. She might wear a riding outfit and never go on a horse, or a swimming suit and not go into swimming.

Григор Ганулак.

ВЕЛИКДЕНЬ НА ЛЕМКІВЩИНІ

Великдень! Скільки со- лодких споминів насувається на гомін цього слова! А кожний спомин сягає до давно минулих днів, днів життєвої весни...

Великдень! Починається вже від „Пальмової неділі“, коли в церкві святять „базята“.

— Бер, Грисю, лет борзенько до церкви, жебис перший бив... А я вже біжу. А як лише „е-гомость“ освятить мої „базята“...

А потім приходить „чорний тиждень“. Одні кажуть, що тому чорний, бо жалібний з приводу Христових мук...

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ГРАП, ЖУЧЕ, ПО ЧУЖИНІ... Е. Ю. Пеленський.

(Із вірша Юлія Боршош-у Рахові“).

Кум'ятського „Великдень і знов чути похід пісні урочисто, благовісно: „Грап, жуче, по чужині, а дівчина по каліні, іграй, жуче, грай!“

„Але оттам на вершечку молотили хлопці гречку, та ні гречки, ні полови, а в дівчини чорні брови“

„Ой, Івасю, соловію, не ходи ми на подвір'я, шукай собі посестриці!“ Обізвались молодіці:

„Та не моргай ти очима, бо не твоя я дівчина“

„Іграй, жуче, до суботи, буде сукня та й чоботи, іграй, жуче, грай!“

Мой рай, Рахів в квітні сє, сади кругом, мов вінки. Дивчат хлопці поливають за писані писанки.

Гірських красунь ціле море і палких тих легінів, гудуть весни чудні хори з сонцем збуржених групів.

І міцні й тужаві верховини живий цвіт, з гуцульщини вітер віє, несе славу на весь світ.

та першим бігти в поле кропити тією водою свої ниви. Це була в нас — моя функція. Коли я прибіг з церкви з коновкою води, мама вливала трохи тієї води у скінець, давала кропидло, привязала мені до ремінця кланючок зі свяченим та наказувала:

— Лем, Грисю, жебис перший долетів до границі, жеби ми перші зачали живно, а там собі в границях сядеш і што маеш в хусточці, то зіш і поволи вернеш домів.

А я вже біжу і кроплю кропидлом наше поле і дивлюся, а Скрабутова Марина шойно з хинжі вибігає, а Боднарєва Зоська хоче мене дїгнати, але де-же, вона шойно з першої гірки сходять, а я вже на третю вибігаю. І завжди я перший добігав до границі, де кінчалися синявські поля. Я вже кінчив своє свячене додїгати, а сусідські діти шойно добігали до кінця та заздрим оком дивилися, як я з трюмфом кінчу свою паску. А що водилося пополудні того дня! Це ж обливаний понеділок! Кожна дівчина мусїла бути викупана у ріці або ставку, а як важко було виманити дівчину на двір, то не минала їй купіль у хаті, бо закрився якимсь підступом той чи другий шибеник і облив її коновкою води.

Підчас Великодніх Свят — водяться мелки по „гостинах“, ходять до себе ближчі свояки, а відтак ходять куми до кумів. Кожна кума вважає своїм обов'язком, обдарувати свого кума писанками, не одною, а дє звичайно 10 або 20 писанок.

Не забуває наш лемко і своє худібки на Великдень. Кожна господиня пече для худоби спеціальну пасочку з того самого тіста, що інші паски, лише замішує до тіста свячене зілля. Цю пасочку ділить по кусничкові для кожної худобини, обдаровуючи її ще зіллям з рїздяного дідуха, накрішеним на розжарене вугїлля в горшук. Біля Великодніх свят, звичайно першого дня по Великодні, виганяють перший раз худобу на пасовисько. Це отримує зї спеціальними церемонїями.

Обкурєну худобу свяченим зіллям виганяють зї стайні, вдаряючи кожну штуку вязкою „базят“ з пальмової неділі. Пастух чи пастушка бере зї собою свячену паску і той батїг, на якому у Страсний Четвер в'язав 12 гудзїв, господар

Великдень у давньому українському письменстві

Поруч Рїздва Христового належить Великдень до тих празників, що на них найчастіше зупинялася увага давніх українських письменників.

Присвячено йому багато різних творів. Коли оставити на боці стисло церковні твори, зв'язані з богослужбою, та проповіді, коли оставити цілу низку писань у церковно-словянській мові, як наприклад шкільні драми, починаючи від відомого „Розмишляння о мучї Христа Спасителя нашого“.

При тїм веселая радість з трїумфального його Воскрєсення „Іоанїкїя Волковича, сїд зупинитися на найцікавішїй групї цього типу писань, на віршї. — І тут поруч поважних віршїв, писаних мовою сильно перемїшаною з церковно-словянською, є ціла низка писаних майже чистою українською мовою, легким леонївським складом. І ці власне, найінтереснїші.

Писані людьми близькими до народної творчості, всі ці великодні віршї наближалися до фольклору особливо своїм простим підходом до справи спасення людського роду.

Видно в них просту щирість первісного світоглядя, що волї дивитися на небо і на Бога звичайно людськими очима. Все в цих поезїях таке конкретне, виступає в уяві з найменшими деталями.

Ще цікавішою рисою майже всіх віршїв, присвячених празникїв Христового Воскрєсення, є гумор, може троха грубий, але такий правдиво щирий, що мусить лїгти вибачення навіть у найбільшого пуританїна.

Всі ці віршї, зокрема в дуже популярних у 18 ст. віршях „Христос воскрес, рад мир увесь“ і „Кажуть, будьто молодїці“, починаються звичайно описом визволення дївизї ада:

„Христос нинї воскрес... Всї темні панства дїньсь побїдїв, Адама смертю своєю освободїв.“

В деяких віршях з чималим дотепом і зї ще більшим реалїзмом представлено, як було але на свїтї до приходу Христа:

„Була воля: хотї і кроля у рай не пускали, Хотї би ї святїх, вони і тих у цєкло таскали. На всіх трактах по боло-тах сторожі стояли, Серед шїляху і туряху до пекла хватали. Того святїк, попи й ченці не минали страху, Фїлософи, крутопиви набїралибь жаху.“

Так само представлено з гумором, як Христос „теребив чорта“ у пеклі у іншїй піснї: „Аж Христос був на роботї, Попалив зовсїм чоботи, Покїль пекло погасив І Адама воскресив.“

Все те викликало велику вїтїху в небї і на землї, радіють люди і гуляють з радости святї, що наступило визволення, свобода, воля. І ця воля

робить знак хреста святого і худібка з пастухом вирушає в дорогу...

Сьгодні я відірваний від рїдного ґрунту, не бачив тих зорюк відживають у мойї уяві й я їх чачу та чемов переживаю кожний момент...

Ах, країни любї та коханї! Якби я бажав собі ще раз у життї — перебути з вами наші Великодні свята!

Бен д'Е. ВЕРНИСЯ, КОХАНИЙ...

Як зоря закрашувала небо в рожеві кольори, а зїрки поволї губили свій блиск і пївні втретє відспївали свої привїти ранку, біля пєтня, скривленого давнїною, двї постатї злилися в одну. Уста випивали з уст соки молодости.

— Вернєшся, коханий? — дївочі слова. — Як прийдецься... — його відповідь.

— Вертайсья... — знову вона. У відповідь обїями і пози-лунок, довгий, прощальний... — Чекай!... — і не оглядаючись на дївоче ридання, скрився за роґом хати, щоб більше ніколи не повернутись.

— Гей! Хвїлинку! Став, прислухаючись биттю власного серця. — В УПА йдець? — Так!... — зрадїв, надїючись.

— То йдемо разом!... Заступили дорогу широки монґольські обличчя, хитро блиснули косї очї... Розсїк повітря нїж і молодї рїтївник України влав мертвий біля хати любимї дївчини...

Проїшли днї, мїсяцї й роки... Пєстїть дївчина маленького сина, дивиться у вікно на могили біля пєтня, рожами квітчану, а молоденки тїполї, нїви б відгадували її думки, журливо наспївають: — Вернєся, коханий...

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DON'T MISS THE — FUN — FROLIC — FRIENDS — AT THE „JUNE NITE WHIRL“

AKRON UKRAINIAN YOUTH CONVENTION COMMITTEE SATURDAY, JUNE 12, 1948 GERMAN AMERICAN HALL, 634 GRAND STREET, AKRON, OHIO.

Music by the „MELODY MAKERS“ 75¢ Per Person. 8 P. M. — ??? DON'T DELAY! — WRITE AWAY! — MAIL TODAY to: Tickets: c/o Miss Eva Zepko, 690 Allyn St., Akron, Ohio.

DANCE

ST. VLADIMIR'S UKRAINIAN CLUB AT OUR PARISH HALL 334 EAST 14th STREET, NEW YORK CITY

Sunday, May 8, 1948, 8:00 P.M. Featuring MILTON OLEKSON & His Orchestra Admission 65¢

First Spring DANCE

sponsored by Ukrainian Society of ZYDACZIW & Branch 10 of O.D.W.U. Saturday, May 8th, 1948 at LENOX ASSEMBLY HALL 252-254 EAST 2nd STREET NEW YORK CITY

PROCEEDS FOR REFUGEES Music by A. First Class Orchestra COMM. 8 P. M. ADMISSION 75¢

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