

Dedicated to the ideals and interests of young Americans of Ukrainian descent. Informative, instructive. Supplement of Ukrainian Daily Svoboda. Published by the Ukrainian National Association.

СВОБОДА SVOBODA UKRAINIAN DAILY

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The Ukrainian Weekly Section

UKRAINIAN EASTER EGGS

By GLORIA SURMACH

(Courtesy, "Jubilee — a Magazine of the Church and Her People." April, 1955, 377 Fourth Avenue, N. Y. 16, N. Y. Article below contained fine pictures of Ukrainian Easter Eggs)

A charming Ukrainian folk tale tells how, after Jesus had been condemned to death, Mary appeared before Pilate to plead for her Son's life...

ly religious—a triangle, for example, represented the Trinity, a fish represented Christ, various types of crosses recalled Our Lord's Passion.

Eggs were decorated in the spring time as a symbol of the mystical force through which the trees and grass grew green again and the earth came to life after the long death of winter.

On Easter day pysanky were exchanged by relatives and friends with the joyful greeting: "Khrystos Voskres!" ("Christ is risen!")...

Luke Myshuha Club Formed At Syracuse University

In memory of Dr. Luke Myshuha, editor-in-chief of Svoboda, who passed away five weeks ago, the Ukrainian Club of Syracuse University, Syracuse, New York, has taken on a new name, the Luke Myshuha Memorial Club...

Olga Gabrowski, secretary, Theodore Warholack, treasurer, John Hvosda, program director, Oleg Jerschowsky, publicity director...

Miami Ukrainians Participate in YWCA Festival of Nations



Exhibit arranged by Olga Pavlova. Her portrait appears on placard.

Taking part in the Y.M.C.A. Festival of Nations, celebrating the centennial of the Young Women's Christian Association, to be held today and tomorrow, April 1 and 2, 7:30 at the Bayfront Park Bandshell, Miami, Florida...

tival Olga Pavlova arranged a window display of Ukrainian costume, Easter eggs, and embroidered articles in Burdines Department Store, the largest in Miami.

UCCA Announces Aims of the 6th Congress of Americans of Ukrainian Descent

- The aims and purposes of the Sixth Congress of Americans of Ukrainian Descent, to be held over the coming Memorial Day weekend, May 28, 29 and 30, at the Hotel Commodore, 42nd Street and Lexington Ave., New York City, have been announced by the nationally representative Ukrainian Congress Committee of America.

Dr. Brunshwig Addresses New York, Ukrainian Medical Association

On Saturday, March 26, 1955, at the new Ukrainian National Home, at 149—2nd Avenue, New York City, Dr. Alexander Brunshwig, Clinical Professor of Surgery at the Cornell Medical University of New York, addressed over 100 Ukrainian doctors.

Dr. Alexander Brunshwig, is a world wide authority on cancer, beside being a clinical professor of surgery at Cornell University. He is Attending Surgeon at Memorial Hospital for Treatment of Cancer and Allied Diseases...

FINANCIAL STATEMENT of the UKRAINIAN NATIONAL ASS'N February 28, 1955 Adult Department ASSETS: Cash in banks \$ 415,380.25 Mortgage loans 647,888.39 Bonds 12,629,596.51 Loans to Members 307,825.25 Real Estate 317,328.06 Printing Plant 10,543.79 Total \$14,328,562.25

Kurach Exhibition in New York

Mr. Kurach, Ukrainian, widely known in Europe as painter, engraver, designer and teacher, will give an exhibition of his works in Gallery 21, East 63rd street, New York City, N. Y., from April 5 to April 21, (Gallery hours: 10-6, Monday through Friday; 11-5 Saturday).

one-man show in Milan. Since then he has exhibited widely in Europe, in numerous group exhibitions, including the Venice Biennale and has had to date, some 40 one-man shows in his adopted Italy alone.

He outlined the progress of surgery on the liver from 1888, when the first paper on removal of a liver tumor (weighing over 300 grams) was reported by a German surgeon.

Veterans Hold Communion Breakfast

On Sunday, March 27th, the membership of the St. George Post, No. 401, Catholic War Veterans, Inc., 33 East 7th St., New York, held their Seventh Annual Corporate Communion and Breakfast.

Judge-Advocate and Legal Counsel to Joint Veterans Welfare Fund. The organization of the Joint Veterans Welfare Fund was made possible by representatives of the American Legion, Veterans of Foreign Wars, Army-Navy Union, Catholic War Veterans, Avnets, and the Disabled American Veterans who met and formed one single organization to solicit funds through poppy sales, etc. in New York County.

U. S. SENATOR KNOWLAND HONORED



Mr. Michael A. Makohon, Vice-President, Buffalo, N. Y., Chapter, Ukrainian Congress Committee of America, presents a plaque to Senator William F. Knowland of California at a recent testimonial in Imperialism.

Left to right: William P. Celms, Latvia, Anthony J. Jentonian, Lithuania, Senator Knowland, and Ukrainian people's struggle for freedom from Communist

Left to right: William P. Celms, Latvia, Anthony J. Jentonian, Lithuania, Senator Knowland, and Ukrainian people's struggle for freedom from Communist

MEMBERSHIP STATEMENT of the UKRAINIAN NATIONAL ASS'N February 28, 1955 Adult Department 49,493 Juvenile Department 21,028 Total 70,521

The featured speaker was the Honorable Marcel E. Wagner, Tax Commissioner of Hudson County, N. J., who spoke on "The Legal Aspects of the Trial and Execution of Jesus Christ." Another speaker was the Honorable James W. Fay, Assistant Corporation Counsel in charge of the Admiralty Division of the New York City Law Department.

NEW SHOES FALL APART, JAM ROTS New shoes are falling apart, strawberry jam is gathering mould, and other food and raw materials are being wasted behind the Iron Curtain, the U. S. Information Agency reported in a recent overseas broadcast.

"Ukraine in Foreign Comments And Descriptions" Praised

"The Register" daily of Denver, Colorado, published in its Sunday, March 20, 1955 an excellent review written by Paul H. Hallett in its "The Literary Pageant" section of V. Sichinsky book, "Ukraine in Foreign Comments and Descriptions," which was published by the Ukrainian Congress Committee of America.

"A cursory reading of this booklet impresses me with two facts: The primitive condition of even the most highly placed Muscovites until recent times and the invariably higher cultural level of the Ukraine, which was in great part Latin and Catholic and in touch with the civilization of the West.

SUMA in Swedish Spring Festival in Chicago

On Sunday, March 27 last, the Ukrainian Youth Association (SUMA) in Chicago, participated in the Spring Festival given by the South Side Swedish Male Chorus, which is directed by H. Wm. Nordin.

SUMA by Bohdan Lesiuk, who acted as Master of Ceremonies. The SUMA Ukrainian dancers who have made many appearances on Television then danced the "Hopak" and "Zaporozhztz" after which the SUMA Women's Chorus directed by Prof. Fedoriv treated the largely Swedish and American audience with "Paslo Chadeyko," "Tanna Neechka," and "Sim Dnva Molotyla."

SISTER

By MARKO VOVCHEK
translated by Parceval Cundy

(5)

VII

That very same day I left them without saying farewell. Brother was not at home. However hard it might be elsewhere, I had made up my mind never to go back. I went off into the wide world lest they should find me and beg me to come back again. For I have such a yielding heart that I could not resist if they should pray and beseech me. So I decided to go to Kiev.

I visited Demyanivka first. Although it was out of my way, I felt a strong desire to see my first master and mistress. I wept there and they grieved with me.

"I'm going to Kiev" I told them. "If I go far away, they will forget me, and maybe I'll forget my own sorrows."

"May the good Lord assist you and go with you! And whenever you feel like coming back to us, then come! We shall be glad to see you and will take you in if we are still amongst the living."

I went away from them much more cheerful; it was a warm morning when I started off on my journey.

Travellers on foot or riding—so many of them I saw on the road, but, thank God! none of them molested me. A soldier passed and disappeared, a peddler's wagon rumbled past, a gentleman's four-horse carriage swept by covering one with a cloud of dust, but then the breeze from the open fields would blow it away and the groves and the steppe would be green again. Sometimes I saw the shimmer of a lake or the glitter of a flowing river. Many a train of chumaks, those travelling traders, passed by driving their ox-teams and wagons and good it was good to hear their cry: "God give you strength!" and when I stopped to ask my way: all these were our own kind, plain, simple, folk who had known hardship and sorrow both at home on the road and who never despised a living soul.

In a week I arrived at Kiev. Heavens, what a glorious place! So many churches you couldn't count them! And people, people, without number and strangers, as it were—they'd pass one by without a glance. I rested beside the holy Lavra and then went on to enquire about getting work. I walked and walked, went up and down streets and alleys. I came into a market place, called Podilskiy and there was a group of women and maidens standing about. "God give you strength!" I greeted them.

"Thanks, the same to you!" and they looked me over wondering who I was and whence I came.

Poet's Corner

TO A CHILD'S FOOTPRINT

The brook came down in silver stairs
And caught us walking un-
aware,
Saying the things that people say
When one is nine and one is gray.
It sliced the hillside like a knife,
This obstacle of roistering life
That we encountered, undis-
mayed;
Only you jumped it, and I
stayed.

Though stars and sun cannot atone
For the lost spark that fires the bone,
Time's reason in intaglio
Briefly is set here, heel to toe.
And who would think that ground could hold
So firm, so delicate a mold?
Your single footprint, fleet and free,
In dubious immortality.

Sarah Litsey.

"Do you know," I said, "where one could find work?"

"Why, certainly! That's what we're waiting for here."

You see they had gathered here to see if anyone would employ them; that was the custom.

"If you don't mind," I said, "I'd like to stand here with you."

"Stand around, we won't hinder you."

I stood and looked; people swarmed about like ants; one would go up to another, then go away, everybody chattering and shouting—peasants, gentry, and townfolk, all pushing and showing. Here was one selling his wares, there another haggling. Here were two good-looking young women talking together loudly, there some children squabbling over something or other. A huckster woman with a fiery red face gleaming in the sun was jingling coral necklaces and shouting: "Here you are, my dear! Try them on! Come, don't be bashful!" She hopped around a full-faced, nice-looking young married woman in a white bodice and wearing a green kerchief. The woman didn't want the necklace but all the same the huckster clasped it round her neck and cried: "Hey, good people, take a look, take a look! What a handsome wench she is, like a cranberry, an apple tree, a maiden, a lady!"

"Leave me alone, leave me alone!" said the young woman, resisting. "I'll tear your necklace off! I will, indeed! Why do you have to pick on me?" And though she was bashful, blushing red as an apple and somewhat vexed, yet her eyes shone and she laughed.

A Museovite, who had some old ironware for sale, stood looking and smiling, paying no attention to a bustling townsman in a tail-coat who was nudging him: "Hey, Museovite what do you want for your old iron?"

We stood there for an hour, maybe longer, when an elderly lady came up to us.

"Is there one of you women who would hire out by the month?"

"Why not?" they all replied. "We might hire by the month."

Then they began to bargain. The lady said: "You'd have to do this and that: washing, cooking, sewing. I'll pay a rouble a month."

"Go and look somewhere else!" they told her and all turned away. Then she said to me: "Would you agree for that?"

"All right, lady, I will."

So I followed her. "Anyway," I thought, "I'll be earning something. I'm not afraid of work." One must work if one would eat and live so as not to sin against God and be ashamed before man. There's no bread anywhere for the idle and lazy.

VIII

The lady brought me to her home. It was a small house, the rooms cramped and old-fashioned, with chairs ranged very precisely along the walls, curtains at the windows, with a hanging mirror, although if you looked into it you wouldn't recognize yourself because it twisted your features so... A young lady met us, already getting stout, one to watch out for.

"Well, mother," she asked, "did you get someone?"

"She's following me. Some peasant woman who agreed."

"Why, mother! Whatever you do, it's always wrong! What good is a peasant woman? She won't understand a thing, neither ironing nor serving properly. Are we to look at her just as an ornament?"

And she went out, slamming the door so that it made all the chairs jump as if they were alive.

I could see that it would go hard with me here. Who ever heard of a daughter behaving so disrespectfully to her own mother?

But the old lady answered her daughter never a word.

(To be continued)

Kings and Princes of Halych

By PROF. N. ANDRUSIAK

(1)

The historical records concerning the origin of the Ukrainian statehood go as far back as IV. century of the Christian era. Those Germanic Goths who in III. century had invaded the Ukraine and subdued the local Slavic tribes, were defeated by the Huns in 372, A. D. Thereupon the said tribes in the Ukraine, whom the Gothic historians, as well as the Greek writers of VI. century call "Antes", established their independent state. Hermanrich, the Gothic king, committed suicide rather than to become subordinate to the Huns; his successor, Winitar—according to Jordanes, author of the history of the Goths (in Latin), middle of VI. century,—likewise refused to recognize the overlordship of the Huns, defeated them, and "set out with his army to conquer the lands of the Antes."

At first, he did not succeed, but in the course of time he beat the Antes, took their king Boz, along with 70 officers, prisoner and had them crucified in order to deter his subjects. Jordanes calls "kings" both the Gothic "konings" and the ruler of the Antes, the warlord Boz. It is fair to assume that already at that time the Ukrainian Slavs had accepted from the Goths the title "konung" for a ruler and Slavicized it to "kniaz"; consequently, the Slavic "kniazj" (taken from the Gothic "konung") has been translated by Jordanes into Latin "rex."

From that time on, the Slavs used the title "kniazi" (plural) to denote their tribal chiefs. However, in VIII. century the western Slavic tribes got under the domination of the Franconian king Charle Magne whom subsequently Leo III crowned as the Western Roman Emperor. In consequence of the vassalage of the western Slavic princes to Charle Magne, there came into use among the western Slavs the title

"kral" derived from his name Carl) to indicate a sovereign ruler. But in Rusj the old Slavic term "kniazj" signified also a sovereign. Therefore Nestor's Chronicle calls both the Hungarian Stephen and the Polish Boleslaw "kniazi" although they had received their royal crowns—the former from the pope while the latter from the West-Roman Emperor Otto III. Yet already prior to the formation of the Rusj Empire, with Kiev as capital, Bertin's "Annales" include the report that in 839 the Byzantine emperor Theophil had sent ambassadors to the Franconian king Ludovic the Pious; together with Theophil's ambassadors came also those from the king of the tribe "Ros", Hakap by name, who had earlier arrived in Constantinople where they introduced themselves as being of the Sveonian stock. From this first report about the sojourn of the tribe "Ros" in Constantinople, it is hard to make out whether "Hakon" was the distorted Scandinavian name "Hakon" or again the Khazar title "Kagan" signifying a great ruler, which title has been used by the Metropolitan of Kiev, Ilarion, in his "Praise To Our Kagan Volodymir."

Both the Scandinavian and the Icelandic sagas call Volodymir the Great "konung of Gardarike". Again, in his Chronicle of Western Roman Emperors of the Saxon dynasty (three Ottos), Bishop Thietmar of Merseburg (975-1018) refers to Volodymir the Great (or his son Yaroslav) as "Ruscorum-Ruscorum-Ruscenorum rex" i.e. "King of the Ruthenians" (Andrej Mykytiak: "Traces of Old Rusj Abroad," "Korys" Stamford, 1951, III, No. 4, p. 20). In the registers of the documents of the Byzantine emperors as published by F. Doelger, there is a brief notice to the effect that on October 11, 989, the Byzantine emperor Basil II had sent envoys consisting of the Metropolitan of Ephesus, the Exarch of Antiochia, several Bishops, and monks to Volodymir the Great in Kiev,—envoys whose missions was to hand to the latter a crown and the other regal insignia, as well as to present to him the imperial Princess Anna as his bride (F. Doelger: Corpus der griechischen Urkunden des Mittelalters und der neueren Zeit. Reihe A. Regesten, Abt. I. Regesten der Kaiserurkunden des ostromischen Reiches, I. Teil—Regesten 565-1026, Muenchen-Berlin, 1924).

There is no doubt that the coronation of Volodymir as emperor-king took place simultaneously with his marrying of the imperial princess. The argumentation of Petro Isayiv ("Was Volodymir the Great crowned?", the Philadelphia "Way", [Shlakh"], 1949, Nos. 33-36) that the Byzantine envoys had brought with them only a crown and that the papal ones crowned him as late as 1000,—does not stand any test, for the simple reason that nowhere in the historical records can be found the mention of Volodymir's coronation by the papal legates; also, it is hard to assume that the Byzantine emperor had instructed his bishops merely to deliver the crown and withhold the coronation itself until it was effected by the envoys from Rome, with which, in point of fact, Byzantium competed in the Slavic countries. Why, the tradition of Volodymir's imperial crown was preserved in Constantinople up to XVI. century when the Patriarch of that city referred to it in his official document of 1561 by which the imperial title of Czar Ivan IV was confirmed.

(To be continued)

Spirit Willing
Many a fellow knocks himself out trying to keep up with his good intentions.

Some men's idea of practicing economy is to preach it daily to their wives.

THE UKRAINIAN QUARTERLY

Back in 1944, as I recall, there appeared the first issue of The Ukrainian Quarterly, an English language magazine, published by the Ukrainian Congress Committee of America.

In my estimation, the Quarterly done through these years has been one of the great achievements of our Ukrainian Congress Committee. It is a scholarly periodical, although some complain that it is a bit too propagandistic. It reaches, thanks mainly to UCCA material support, important universities, colleges, libraries, scholars, members of our Government, Senators and Congressmen, many of our statesmen and the War College as well. At one time, I am informed by its editor, Prof. Nicholas Chubaty, this military institution used a Quarterly editorial as a subject of a lecture and discussion on the American policy toward Russian Ukrainian relations. It also reaches areas beyond the boundaries of the USA.

Unfortunately, as I learn, too few of our younger generation Ukrainian Americans subscribe to or read The Ukrainian Quarterly.

Of course, there may be that excuse that many young people do not like to read things serious in vein. They prefer the so-called "light stuff," be

it in books, magazines, the movies, radios, and the TV.

Still there are many among us, Americans of Ukrainian descent, who though liking to read the "educational sections" as they like to call the Sunday paper comic sections, like to read publications which inform them on what's going on around them, in statesmanship, politics, in human achievements throughout the world, be in sciences, art, literature, culture in general, and also in the fields upon which struggles are being waged for human emancipation, for national and individual liberties, as in Ukraine.

These are the younger generation Ukrainian Americans who should by all means subscribe to and read The Ukrainian Quarterly. I am sure they will enjoy it. It is not stuffy, but easily readable. The writers of the articles in it, Ukrainian, American and some of other nationalities, are authorities in their respective fields. They present what they know in a telling fashion.

So why not subscribe to The Ukrainian Quarterly now. Rates a very reasonable (yearly \$5, single copy \$1.25. The Ukrainian Quarterly, 302 W. 13th St., New York 14, N. Y.) Do it now.

Josephine Gibajlo Gibbons

THE AMERICAN WAY

Hypocrisy Deluxe

By Dr. ALFRED P. HAAKE

At a meeting of the Federal Council of Churches of Christ, now called the National Council of Churches, held in Pittsburgh several years ago, they adopted a resolution condemning coercion of labor by managements.

A number of us, approving the resolution as far it went, sought to complete it by extending the condemnation to any source from which labor might be coerced. The amendment so offered was defeated by a decisive, but not overwhelming majority of those present. Several hundred ministers decided that since for the goose was not sauce for the gander and that it was perfectly fair for labor leaders alone to have the power of coercing workers.

Under the anti-trust laws, conspiracy in restraint of trade is illegal for all except labor unions. The business man may not engage in anything that savors of monopoly and restraint of trade, in order that there may be a free and fair exchange of products. But the labor leader is not limited by the same provisions, according to court interpretation of the laws.

Labor leaders can establish complete monopoly of labor without a qualm and, in practice, even use illegal force to do so. The customary justification for such discrimination is not a commodity, but labor leaders actually treat labor as a commodity in their collective bargaining.

The Law Stymied

If the agent of an employer assaults a labor union member he takes the consequences under the law. But if a labor goon, armed with bat or steel rod or even gun, beats up a non-union man or members of his family, the law is somehow stymied in meting out adequate punishment to the offender. And the union actually employs an attorney to help the criminal defeat justice.

It would be unfair to hold such crimes and their tacit approval by many law enforcing agencies as evidence of the wrongness of the labor union movement. This writer believes in the right of collective as well as individual bargaining, as well as the right to work.

But no red-blooded American with even a fractional regard for decency and justice, can countenance the violence and disregard for law which is so often manifest in union activities. The tragedy is that this disregard for the very law which is later invoked to protect the offender is not necessary for the labor union to attain its legitimate goals.

It is true that labor leaders disavow responsibility for the crimes of labor goons and some of the leaders even pray with religious leaders for universal brotherhood and justice for all men. But the crimes go on and the leaders stand by and do not stop them, or even actually discourage them by strict disciplinary treatment of the offenders.

There is a simple word for those who profess justice and brotherhood while they permit goon violence. The word is "hypocrisy." There is another word for those religious leaders and others who are aware of the hypocrisy and approve it by failing to condemn it. That word is "cowardice."

Thundering From Pulpits

I have heard thundering from pulpits against the hired assassins of employers, and agreed with the denunciations, but then waited in vain for a like denunciation of labor leaders who fail to stop the violence of goons and assaults on innocent workers and families.

The conclusion is clear. Like the majority of clergymen in that historic meeting of the Federal Council of Churches who refused to include all coercion of labor in their resolution, while perfectly willing to condemn management, those who fail to fight against coercion and illegal violence from any source, including the labor goons, do not really believe in the freedom of the individual and justice for all. They are prepared to justify even violence and criminal injustice so long as it benefits the leaders of labor. For such the word is "hypocrisy deluxe."

The man who cheapens himself in public is sure to be marked down by his neighbors.

★
If you paddle your own canoe, there's no one to rock the boat.

PROMINENT UKRAINIAN CANADIAN

INTERVIEW WITH MR. P. ZWARYCH

By K. TELYCHKO

Q. Will you tell us, Mr. Zwarych when you came to Canada and how old you were at the time?

A. I arrived in Canada April 12, 1900, together with my parents, six sisters and one brother. We went all the way to Alberta and settled in the locality which is now known as Vegreville district. I was then 23 years of age.

Q. Where does your family originally come from?

A. Our family came from the village of Turuve, district of Sniatyn, Western Ukraine.

Q. What circumstances prompted you and your family to emigrate to Canada?

A. At that time Western Ukraine, that is, Halychyna, was under the rule of the Austro-Hungarian government, and in view of the unfavorable political and economic conditions in Halychyna, I could not see much of a future for myself or for the rest of our family. I had completed high school, read a lot and was fairly well informed about Canada and the opportunities open for immigrants. I knew that the first Ukrainian settlers in Canada had need of people with a fair education, and I decided that there would be a place for me in Canada, among those Ukrainian pioneers. While still in the old country, I began advocating that educated and more prosperous people should also emigrate to Canada. I personally persuaded thirty such families to take this step and we all arrived in Canada together.

The First Ukrainian Settlers
Q. Could you tell us something about those first Ukrainian settlers in Canada, Mr. Zwarych?

A. The first Ukrainian settlers in Canada were mainly poor people, many of them men who came without their families, borrowing money for the journey. They first of all had to earn money to repay their debts, then bring their families from the old country, and only then could they begin working their own homesteads. Usually the homesteads given to these settlers were in distant, thickly wooded localities where there were no roads and it was first necessary to clear the land before real farming could be begun. In short the beginning of life in Canada for our settlers was extremely hard. Ukrainians did not have a country of their own and they did not receive any assistance from any one, as did settlers from some other countries, who received assistance from their governments. Ukrainians had to reach their objectives by their own efforts; to achieve success by the sweat of their brows. In spite of difficulties, however, our hard-working settlers managed to make a living, and in a short time became good farmers. Later, in fact, they established first class modern farms.

Their Communal and Religious Life

Q. Mr. Zwarych, can you tell us briefly how cultural, religious and community life among Ukrainian settlers in Canada developed?

A. That is a very interesting and very broad subject, but I will try to give you at least a brief outline of it.

When our first settlers began to grow accustomed to the conditions in the new land and had improved their economic standing somewhat, they turned their thoughts to spiritual needs; to the church and to education for their children. Communities began building churches, schools, and later on, community halls. It was during this period that the lack of clergy and of educated individuals was most keenly felt. That is where my work began; he work of which I had dreamed when I left my native land and came to Canada. In response to our petition, the first priests of the Basilian Order were sent to Canada from Halychyna, also a group of educated men came from there to Canada. We began to organize educational institutions, schools and colleges, so that the children of settlers might have educational opportunities.

In 1918 the Ukrainian Orthodox Church was organized in Canada. It grew and expanded very rapidly and played an important role in the life of Ukrainian Canadians. In 1903 the newspaper "Canadian Farmer" first made its appearance, and a year later another, "Ranok"; presently the "Canadian Ruthenian, Canada," and many other. The publication of the newspaper "Ukrainian Voice" began in 1910. I might mention briefly that in 1910 I was instrumental in organizing a commercial company in Vegreville, under the

name of the Public Trading Company, with a starting capital of one hundred thousand dollars. This company was organized not only for the purpose of establishing a business enterprise, but also with a

New Jokes from Behind the Iron Curtain

A new collection of anti-Communist jokes circulating behind the Iron Curtain has been broadcast around the world by the U.S. Information Agency—reflecting the way in which many of the captive peoples view the Communist system imposed upon them.

One was attributed directly to Radio Warsaw which, the Information Agency's Voice of America said, made this matter-of-fact statement on a recent youth program dealing with Polish-Soviet friendship: "Now, dear children, I know you are interested in fairy tales about princesses, dragons and knights. So today I am going to tell you a fairy tale about Polish-Soviet friendship..."

Other Iron Curtain jokes broadcast by the Voice: "Peoples Democracy: Definition—A state where many must stand in line for everything and sit in jail for nothing."

"In Warsaw, Poles are telling each other that the Communist regime consists partly of incapable people and partly of people of anything."

"A teacher in Podesbrady, Czechoslovakia, was trying to

carry out Communist Party instructions to explain the so-called evils of Capitalism. She asked a pupil: "What is the name of someone who owns an automobile?" "An Automobilst," one pupil answered.

"The teacher tried again. 'What do you call someone who owns a house?'"

"A house owner," the pupil answered.

Angry, the teacher tried a third time. "Well, what do we call someone who owns both a house and a car?"

"The student's answer was immediate: 'The Regional Party Secretary, Comrade Vatecka.'"

"The Budapest Communist Party is reported to be having great difficulty in recruiting new members. So the following recruiting awards have been announced to Party members:

"Those who bring in one new member will be excused from attending Party meetings.

"Those who bring in two new members will be permitted to resign from the Party.

"Those who recruit three or more new Communists will be given a certificate stating they never belonged to the Party."

"One Hungarian asked his friend the difference between a Capitalist and a Communist. The friend replied: 'The Capitalists love money above all, while as the Party says, the Communists love the people.'"

"I see," said the Hungarian.

"That's why the Communists lock up people, while the Capitalists lock up their money."

(Concluded on p. 3)

YOUR MONEY'S WORTH

Because of the high cost of living the average person is inclined to spend money carefully in order to get his money's worth.

Some people have the idea that membership in the Ukrainian National Association is expensive. The fact is that U.N.A. insurance rates compare favorably with the rates of commercial companies.

For adults the U.N.A. has certificates, in amounts rang-

ing from \$500 to \$5,000, in the following types: Whole Life; 20 Payment Life; Life Paid-Up At Age 65; 20 Year Endowment; Endowment At Age 65.

U.N.A. membership represents your money's worth in insurance. When you're in the market for new insurance keep the U.N.A. in mind.

Theodore Lutwinak

DID YOU KNOW THAT—

We shake hands with friends because long ago this was the proper way to show that the hands were bare of weapons.

Men tip their hats because at one time knights in armour would lift their helmets among friends.

William Penn, founded of Pennsylvania, was one of the first Americans to operate a brewery on a commercial scale.

PROMINENT UKRAINIAN CANADIAN

(Concluded from page 2)

view to providing a means for training our people for business and commerce. Many of our trainees later became independent business men or entered other branches of commerce.

Achievements in Educational, Technical Training, and Political Life

Q. What can you tell us about the achievements of Ukrainians in the field of education, technical training, and community and political life?

A. In Alberta, as well as in the whole of Canada, the percentage of Ukrainians who have achieved success in these fields compares very favourably with other Canadian ethnic groups.

Q. What are your children doing in Canada? A. I have three sons, and they are married and have children of their own.

Q. Have you ever wished to visit Ukraine and to see its capital, Kiev? A. Although I have already reached 78 years of age, I have never lost the hope that one day I might be able to visit Ukraine and to see Kiev.

Q. It would also be interesting to hear something about the material, or financial

Canada Needs Open Mind and Door to Immigration — Prof. Yuzyk

"Canadians must open their minds as well as their doors to immigration," stated Prof. Paul Yuzyk in his address, which marked the opening of Ukrainian Week in Montreal, Canada, February 28-March 5, 1955 at Sir George Williams College, the "Georgian" daily reported on March 1.

Of pioneer stock, born and educated in Saskatchewan, Prof. Yuzyk is an authority on the ethnic mosaic of Canada's cultural form.

UKRAINIAN EASTER EGGS

(Concluded from page 1)

gan her work confident that He would guide her hand in a pious task.

HOW TO MAKE UKRAINIAN PYSANKY

Ukrainian Easter eggs are easy to make. Essentially you keep adding wax—which is not removed until the end—to protect white areas or areas already colored.

You need—a smooth, white raw egg, a candle, a small cake of beeswax, a "kistka," dyes in powdered form (yellow, red and dark blue to begin with), vinegar, three wide-mouthed glasses (one for each dye), an egg-holder or spoon, soft rags, cleaning fluid. Batik-process dyes—available at art-supply stores—give best results.

To begin—Dissolve dyes in glasses (1/2 teaspoonful of dye to 1/2 cup of hot water). To each glass add 1/2 teaspoonful of vinegar. Let cool.

Hold the point of the kistka over the flame of the candle until it is hot enough to make a small puddle when applied to the beeswax (it takes about 15 seconds). Test the kistka on your thumbnail to see if wax flows freely. If not, reheat the point.

To decorate—1. Hold the egg in the left hand. Draw the basic divisions on the egg (the design is identical on both halves of the egg).

2. After completing the basic divisions, apply lines of wax to form the design—in this case a "rose" pattern. All lines drawn thus far will be white in the final design, since the wax prevents the dyes from coloring the egg.

3. Hold the egg in the yellow dye with the egg-holder or spoon until the desired shade is obtained. Make sure the egg is completely immersed in dye. Remove from dye, taking care not to scratch the surface. Pat dry with a soft cloth; do not rub.

"The Third Element in Canada: A Dilemma?" was the title of Prof. Yuzyk's talk in which he defined the Third Element as that group of Canadians, forming 28 per cent of the population, who are of neither British or French descent.

"In our cultural Policy there must be more stress on free interplay between groups, for in this way each can contribute its best toward the formation of an unique Canadian culture."

At the close of his remarks, the speaker presented fifty books to the library on behalf of the Ukrainian Students' Club. These volumes deal with Ukrainian life and development, and are designed to promote greater understanding of the Ukrainian role in modern Canadian society.

4. Cover with wax the lines and areas to be yellow in final design—the fir trees and the heart of the flower.

5. Place the egg in red dye. Remove and pat dry. Each succeeding dye takes longer to color the egg than the previous dye.

6. Since the "rose petals" are to be red in the finished egg, they are therefore next covered with wax.

7. The egg is now ready for the final and darkest color, here dark blue.

8. After the final dye has been applied and the egg taken out and patted dry, remove all wax. This may be done either with cleaning fluid (be sure the room is well ventilated) or by placing the egg on a cloth-covered tray in the oven for a few minutes until the wax melts and can be wiped off with a rag.

This is the last step in making a pysanka. The coating of wax which has hidden the colors beneath has been removed, and you can now see the pleasing pattern and brilliant colors of your handiwork.

NOTE: The blessing of baskets of food and Easter eggs takes place at Eastern rite churches on Holy Saturday, throughout the afternoon. Consult the P. J. Kennedy Catholic Directory for Eastern rite churches in your areas. Some of them celebrate Easter on April 17th this year, so it would be to check with the pastor before you go.

Grass Root Opinion

ANTIGO, WISC., DAILY JOURNAL: "Giving something familiar a new name tends either to commend it or to arouse new fears. The word 'automation,' for instance, suggests a brand new class of machines—different from any which we have ever had before, and, according to U.S. Steel Chairman Benjamin F. Fairless, it 'conjures up visions of a wholly automatic factory where machines with super-brains will grind out products without any human payroll whatever.' Speaking before the annual dinner of the Greater Johnstown Chamber of Commerce he said 'there are no such factories and no such machines; nor will there ever be either in my time or yours.'"

UKRAINIAN YOUTH NEWS

By ALEXANDER F. DANKO

U.C.C.A. CONGRESS

The Ukrainian Congress Committee of America will hold its next Congress at the Hotel Statler in New York City over the 3 day Memorial Day weekend, May 28-30, 1955.

Ukraine is the 2nd largest country (land mass) and has the 3rd largest population, in Europe. It has tremendous natural resources (the true test of a nation's greatness) and its people have been acclaimed by experts and critics for their folk dances and songs, literature and handiwork.

The U.C.C.A. would welcome any and all contributions in order to effectively continue its great work on behalf of Ukraine. Address: U. C. C. A. (Ukrainian National Fund), P. O. Box 721, Church St. Annex, New York 7, N. Y.

BOWLING

The annual UYL-NA Sports Rally (basketball and bowling) will be held at the Ukrainian Center in Syracuse, N. Y. this coming May 13-15 weekend.

The Eastern Bowling Tournament will be held on the first Sunday (April 24) after our Ukrainian Easter at the Queens Bowling Center in Long Island City, N. Y. This will be an opportunity for all Eastern Ukrainians (from Boston to Anthracite region of Pennsylvania—from Troy down to Baltimore) to prep along with the NY-NJ Ukrainians for the Syracuse "nationals".

The entry fee will be \$2.50 (\$1.35 bowling, 15c. trophy fee, \$1 prize fee) with 1 out of 4 winning a prize. There will be singles and doubles (men's, women's and mixed) events and an evening of socializing (the main thing, eh girls?) afterwards.

Every bad habit acquired by a person actually places a chattel mortgage on his personality.

Application for Admission TO THE Ukrainian Cultural Courses, U.N.A. ESTATE, KERHONKSON, N. Y. August 2 to 30, 1955

Name Address Age Member of U.N.A. Branch Ability to speak Ukrainian: slight, fair, good. Enclosing deposit of \$..... (Total Fee for the Courses is \$120.00. A deposit of half of this amount is required with Application.)

Ukrainian Arts

Revised Edition A COLLECTION OF AUTHORITATIVE ARTICLES ON UKRAINE'S FOLK and FINE ARTS Published by the Ukrainian Youth's League OF NORTH AMERICA, Inc. Cloth Bound \$5.50 Paper Bound 5.00 Order your copy from SVOBODA 83 GRAND STREET, JERSEY CITY 3, N. J.

U.N.A. BOWLING LEAGUE NEWS

JERSEY CITY "BEES" A REAL THREAT TO HOLY NAME A'S

By STEPHEN KURLAK

Inching their way closer, week by week to the coveted first-place spot in their division, the "B" team of the Jersey City Social and Athletic Club has whittled down the lead of the top-notch "A" team of the Sts. Peter and Paul Holy Name Society to only six games.

In beating the Holy Name A's in the "bumper night" matches of Friday, March 25th, the Jaysee Bees scored the night's highest series of 2,424 pins, which included the highest

single game total of 826. The A's were second best in the series with 2,356, while New York's U.N.A. Branch 435 registered the second best game with a pinfall of 806. Holy Namer W. Cinurchin was the outstanding individual bowler with a single game of 214, and a series of 555.

With competition for top honors also increasing in the Newark Division, last Friday's matches saw the senior St. John's C.W.V. quintet rolling up the evening's highest series with a total of 2,626 pins and a high single game of 927.

BOWLING RESULTS OF FRIDAY, MARCH 15, 1955

Table with bowling results for Jersey City Division and Newark Division. Columns include player names, pins, and totals for various teams like Jersey City S. & A., Sts. Peter & Paul, U.N.A. Branch 435, etc.

NEWARK DIVISION

Table with bowling results for Newark Division. Columns include player names, pins, and totals for teams like Tridents, St. John's C.W.V., etc.

Table with bowling results for Jersey City Division. Columns include player names, pins, and totals for teams like St. John's C.W.V., Ukr. Orthodox Church, etc.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

Table with team standings for Jersey City Division and Newark Division. Columns include team name, won, lost, high game, total pins, and average.

