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СВОБОДА SVOBODA

УКРАЇНСЬКИЙ ЩОДЕННИК UKRAINIAN DAILY

The Ukrainian Weekly Section

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EASTER BACK IN THE OLD COUNTRY

It is hard for us to know here how Easter is observed behind the Iron Curtain. Thus far, we have heard nothing about how Willow Sunday (Kvitna Nedilya, or Palm Sunday as we call it here) was celebrated last Sunday in Ukraine. There was a New York Herald Tribune dispatch from Moscow, dated April 14, titled "Branch Sunday Fills Moscow's Fifty Churches in which the correspondent wrote that in cold, snowy weather, believers crowded Moscow's fifty or more Russian Orthodox churches to observe Palm Sunday.

The religious holiday is known in Russia and Ukraine as "Branch Sunday," he notes, because of the unavailability of palm fronds in these countries under the Kremlin regime.

Despite the atheistic stand of the Soviet government, many persons could be seen that morning carrying ordinary branches to churches to be blessed.

We have every good reason to think that religious fervor was much more manifest last Sunday in Kiev, and other Ukrainian cities, town, villages and hamlets.

On the other hand we do know, from knowledge gained from our immigrant parents and grandparents, and from our readings as well, how before the onrush of the Reds the Ukrainians over there celebrated Easter, and other holidays, under foreign regimes which, though pitiless in political mistreatment of the subjugated Ukrainians allowed them, nevertheless, some religious freedom.

As we all know, all Christian people observe Easter, where they are able to, in some distinct manner, in which the solemnity of the occasion and the happiness and hope which the holiday engenders are brought out. This is true of the Ukrainians who have a number of general customs, with some slight modifications between one area and another.

It is worth noting that an important feature of Easter among the Ukrainian people is the blessing of the Easter victuals before they are eaten. This food consists of specially prepared bread called "paska," and other foods not eaten during Great Lent. They consist of cheese, butter, eggs, sausages, ham, bacon, other meats, and horseradish.

In most districts in Ukraine the Easter food was blessed on Easter Morn after Resurrection Matins. The food was brought to the church in baskets, and set after service on the floor of the main aisle and down on the church grounds. After the priest blessed it, the "hospodar," i.e. master of the house, quickly returned to his home, so that he and his family could quickly partake of the blessed food.

The egg, a symbol of new life, when properly decorated in various colors and geometrical designs, becomes a special object of art, the well-known "pysanka."

The "pysanky" are placed among the Easter food to decorate it before it is blessed and are also used as gifts given to friends and to the priest when he blesses the food. The task of making the "pysanky" is usually left to the young girls. Floral and plant life as well some animal patterns follow the geometric pattern in proportion. The designs in certain areas became standard for specific villages, but, in general, then there in Ukraine and now here in the USA originality has been prominent and encouraged. In certain areas of Ukraine, as in Lemkivshchyna, they are made on Good Friday. Elsewhere the free minutes during the busy Lenten period are devoted to making Easter eggs.

During the last three-day period of Lent, from the evening services of Holy Thursday to Easter Matins, the bells are kept silent. Not until after the Easter Resurrection Matins are they again rung when the clergy and faithful joyously sing the inspiring Easter theme, "Khristos Voskres iz mertvykh" (Christ Is Risen From the Dead).

We find in the native Ukraine customs of other than religious nature. They are observed on the second and third days of the Easter Holiday. The girls take part in "hayivky" on the church lawn,—a form of spring dances reserved especially for the Easter period. Visiting friends and exchanging pysanky, are also customs that young and alike enjoyed when religious freedom was prevalent in Ukraine.

REDS IRRITATED BY U.S. AGITATION AGAINST SIXTH WORLD YOUTH FESTIVAL

Agitation against the Reds' Sixth World Youth and Student Festival in Moscow, July 28-August 11, 1957, is beginning to irritate Moscow.

During the past month, Red propagandists denounced efforts by free world youth groups and Secretary of State John Foster Dulles to prevent youth from attending the Communist youth event.

UUARC Easter "Pysanka" Fund

According to reports already released by the United Ukrainian American Relief Committee, its annual "Pysanky" (Ukrainian decorated Easter eggs) fund raising drive, is well on its way towards success, and will increase in tempo during Eastertide.

The UUARC has been very active, through its Social Service, in helping Ukrainian displaced persons throughout the world, and in bringing close to 45,000 of them to the USA, settling them here, and, at the same time, always giving a helping hand to the Ukrainian DPs still in Europe and elsewhere.

1957 marks the 13th year of humanitarian work done by the UUARC. At present it is engaged in the process of bringing over to these shores some 5,000 new Ukrainian immigrants, in accordance with the Refugee Relief Act of 1953.

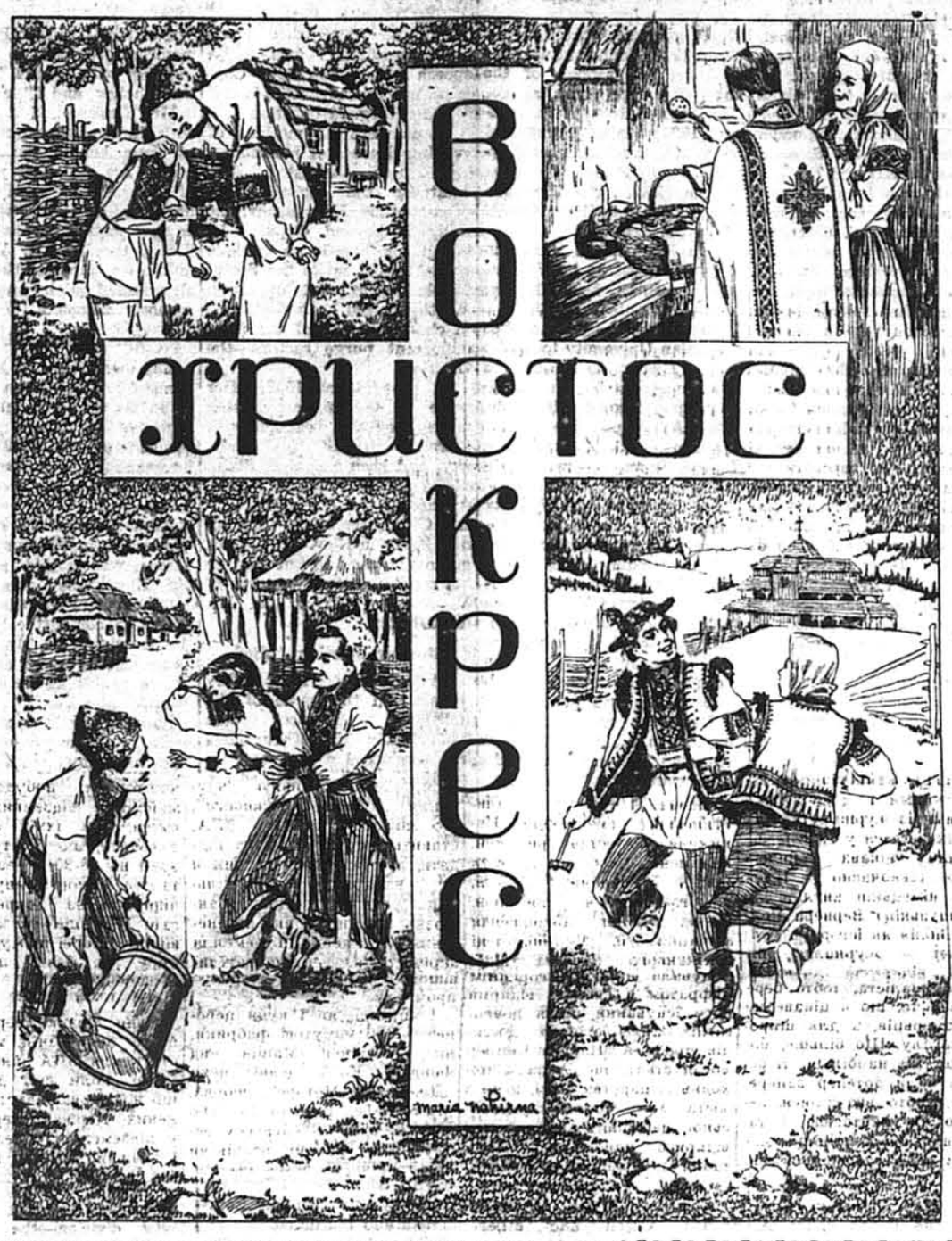
Give and give generously, and thereby help your kinsmen who are desperately in need of your help.

United Ukrainian American Relief Committee, P. O. Box 1661, Philadelphia 5, Penna.

DONATE TO "PYSANKA" FUND

Executives and employees of the UNA, and members of the editorial staff of Svoboda, Weekly, administration and printing plant personnels, working at UNA bldg. in Jersey City, contributed $180.50 to this Eastertide's UUARC annual "Pysanka" fund raising drive. See Svoboda, Apr. 20, 57.

CHRIST IS RISEN!



UYL-NA Foundation, Inc. to Benefit From "Spring Festival of Song And Dance"

The January 1957 issue of the "Trend," that fine magazine published by the Ukrainian Youth's League of North America, carried the happy news of the establishment of the UYL-NA FOUNDATION, inc., which has been chosen by the Ukrainian Metropolitan Area Committee to benefit from the forthcoming Spring Festival of Song and Dance, to be held on May 25th in New York City.

In his "Message from the President's Desk" in the "Trend," Joseph Gurski, the Foundation's Chief Executive explains that, "Very simply, the Foundation, established at the last Youth League's convention in Buffalo, is to be a tax-exempt organization which will be the cultural outlet for the UYL-NA. The Foundation will provide the necessary emphasis to expand the fine work that has been done to date by supplying additional people and additional finances."

Since, as Mr. Gurski points out, "...the primary reason for the UYL-NA's existance is the dissemination of Ukrainian culture, and it is the only thing the League has to offer that cannot be obtained in an American organization," it obviously needs long-range, careful planning and solid financial backing to bring a fitting program to the youth it serves. It is hoped that the tax-exempt status of the Foundation will encourage generous donations to carry on the fine work of the League.

The Foundation, which has its principal office at 2 East 79th Street, New York, has an impressive list of League achievements to continue: Past projects completed include the "Ukrainian Arts Book" with its beautiful color-plates and information; the establishment with the UNA of Ukrainian Cultural Courses at the "Soyuzivka"; the purchase by the League of modern choral music by contemporary Ukrainian composers; the sponsorship, backing or participation in many cultural Music and Dance programs at the annual League Conventions or on the grander scale presentations like "Echoes of Ukraine."

Officers and Committee chairmen of the FOUNDATION, besides the President Joseph Gurski of Detroit, include: Walter Bacad, New York, vice president; Joseph Smindak, Brooklyn, Secretary-Treasurer; Trustees: Andrew Boyko, Cleveland; Emil Dochych, Elizabeth; Walter Hubchik, Detroit; Alexander Pronchick, Newark; Committees: Cultural, Stella Zacharchuck, Elizabeth; Cultural Courses Andrew Boyko; Dance Book Project, M. J. Diakowsky; Jamaica; Financial, Walter Hubchick; Organization and By-Laws, Walter Bacad; Trend, Helen Perozak, Toronto.

The many officers and chairmen residing in the New York Metropolitan area are part and parcel of the cast of the coming Spring Festival of Song and Dance, the concert and "Vechernitsi" presentation slated for the Fashion Institute on West 24th Street on May 26th.

Fortune-telling scene from "Vechernitsi" to be seen again May 26th—at Fashion Institute New York City.

Student Gives Talks on Ukraine

Ukrainian-born, Bohdan Rabij, 26, a junior at the Utica College, Utica, N. Y., and a College, Utica, N. Y., and a member of the Utica College's Speakers' Bureau has recently had 5 engagements under its auspices to speak on the subject of Ukraine, their history and culture, their attitudes toward the United States, the Communist rulers of Ukraine, and the traditions, hopes, and difficulties his native country possesses the college Tangerine periodical reported on April 6th last.

Head of the Speaker's Bureau is another Ukrainian student at Utica College. He is Student Speakers Coordinator, Jerry Lyktey.

SPRING SONGS OF UKRAINE

The birth of Spring has been, down through the ages—hearkening back to pre-Christian pagan times—celebrated by the people of Ukraine in various fashions.

With the melting of snows and the unflowering of Nature, with the balming fresh air swishing through the steppes, the forests smiling in budding bloom, and the green grass peaking out in patches around the straw-thatched Ukrainian village and hamlet homes of the Ukrainian husbandsman, it was only natural for the Ukrainian, traditionally musically inclined, to compose the loveable Ukrainian Spring Songs.

It is interesting to note, in this connection, that most of the Ukrainian Spring Songs, and particularly the nostalgic-mourning Kozak songs, were the work of Ukrainian women.

The Ukrainian Spring Songs are known in Ukrainian by various names, such as Vesnianky or Vesnivky in East Ukraine, and Hahilky, Yahilky, or Hali in Western Ukraine. These songs have come down to us from original Ukrainian sources. Hardly any one of them came from outside Ukraine's borders. To be sure, some of them did, but they were modified to quite an extent by the Ukrainians. Starting from a simple melody, they took on choral forms, the various Spring games, play-acting, and pantomine—all fragments of old, already forgotten (except by ethnographers) pagan Spring rituals.

In a sense they were similar in calling forth the reproductive forces of Nature as did the anciens Greek Elevsiac mystery of the goddess of agriculture Demetera, or, in Pagan Germany, Ostra, the Egyptian mysteries of Ozris, Asia Minor's Adonis and Kibella, and the Roman cults of Attica and the Great Mother.

Although the Ukrainian Church adapted its Paschal Holiday to the Spring celebrations, because of the incompatability of the two ideas, Christianization of paganism did not succeed to the extent that it did in the case of the Christmas holiday.

In times, before the Red occupation of Ukraine, when religious freedom, but not national and political, was permitted, the Ukrainian Spring Songs were often heard not only in the vicinity of a church but sometimes even in the church graveyard. This was told to us by the late Prof. Alexander Koshetz, one of the greatest choral directors Ukraine has ever produced. Also by the late famed composer and arranger, Michael Hayvoronsky. In this manner, even the pagan nature of the Spring songs was encroached upon. They remain pure to this very day, with their original symbolism and imagery-characteristics of animistic philosophy.

There is action accompanying these Ukrainian Spring songs. This action is carried out by pagan elements, so that, along with the people, things in nature appear and figure in the story they tell, such as about fauna and flora, the jack-daw (a European crow-like bird, in Ukrainian called halka), the falcon (sokil) the eagle, the rabbit, the quail (perepylytsia) the kid, the drake (kachur); and pink-cherries, a pear tree, a willow, cranberries, poppy, sucumbers, a rose, basil, violets, poison-herbs, grass, perewinkle, and the like.

There are also in the Ukrainian Spring songs a number of personifications of events, even abstract ideas, such as Spring waters, Green murmurings, Mist, Spring, Winter, and even the Spring Song itself in the guise of a young girl. There are also many on the subject of love, and prophesies of marriage-about coupling of people. All in all, the total effect is that one of joy and light.

The period of the Ukrainian Kingdom of Kiev in the Middle Ages contributed its additament to these songs, as they did in the case of Ukrainian Christmas songs, and New Years's songs, as well as historical events and happenings. Thus, by way of example, we find mimicked in the Ukrainian Spring songs the occasion of the King's siege of a town (The King's game,) and the tableau of the crowning of Prince Danilo of Galicia (1211 A.D.,) in which is mentioned the name of his father, the Volhynian Prince Roman (Vorotar game), or the later siege by Khmelnitsky of Zbarazh, in which Prince Jeremy Vyshnevetsky had locked himself up (1649).

To all this, one might further add that the Ukrainian Spring songs are sung only by girls, and in unison at that, with short heterophonic departures in the direction of polyphony, which characteristic proves their great age and purity.

During these girls' songs and games, the young men begin their own separate games that recall only heroic battles.

Radio Liberation to Broadcast Easter Services to the U.S.S.R.

Easter services in the Ukrainian, Russian, Byelorussian and Armenian languages will be broadcast to the Soviet Union by **Radio Liberation.**

The services will be beamed to the USSR from **Radio Liberation's** studios in Munich beginning at midnight Saturday, April 20.

The Ukrainian service was recorded at his Philadelphia headquarters, by Metropolitan John Theodorovich, head of the Ukrainian Orthodox Church in the United States. In his message, the Metropolitan declared: "We are thankful to the Resurrected Lord for living in a Christian country under the protection of democratic and just laws; a country which provides us with shelter and a free life, allowing us to worship God and to follow His teachings."

In his Easter message, Archbishop Vasili, of the Byelorussian Church in America, 345 East 4th Street, New York, declared that "Byelorussians in the free world will always pray for the liberation of Byelorussia, particularly on this great day of the resurrection of Christ."

The Very Reverend Kachadur Guiragosian, of the Armenian Cathedral, 221 East 27th Street, New York, declared: "On the occasion of the resurrection of Our Lord, the Armenian people in Armenia should be filled with a new faith that within their lifetime, too, the dark winter days will be over and the sweetness of spring will follow."

WINNIPEG MAYOR PRESENTED WITH UKRAINIAN EASTER EGGS

Ukrainian mayor of Winnipeg, Man., Canada, Stephen Juba, while visiting Minneapolis Minn., was presented with Ukrainian Easter eggs by Mrs. Lee Pupeza and Mrs. Marie Jaseniuk, dressed in Ukrainian native costumes.

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Khrystos Voskres—Voistenu Voskres

Once again we celebrate Easterday. Through the congruities and the incongruities of the old Julian calendar and the later-day Gregorian calendar, we Ukrainian Americans, together with our kinsmen in the Western and Eastern Hemispheres, this year Eastertide together with those peoples who adopted the Gregorian Calendar.

Many thoughts, reminiscences of years gone by — when our Ukrainian families still remained intact to celebrate Easter as one, and not, as now, largely dispersed by the exigencies of fortune or misfortune — will preoccupy our minds today and tomorrow.

Such thoughts, together with all their connotations, that is of those which pertain to the customs associated with our celebration of Ukrainian Easter, will not be uppermost in our minds. Uppermost will be the thoughts that will invigorate and refresh our inner beings, those which will inspire and enflame in our hearts the love we bear for Jesus Christ, a love in the manifestation of which so many of us are derelict at times, only to repent that dereliction when troubles come our way.

It is now that we innately begin to try to frame our lives in accordance to Christ's teachings, and particularly His life. We ponder, and oft soliloquize, on the subject; and then suddenly we begin to realize that one of life's noblest attributes which Christ passed on to us, is that of self-dedication.

We, Americans of Ukrainian origin, born "over there" or "over here" can do much in this fruitful field of self-dedication, just as Christ would have us do.

Self-dedication means to us not only of taking care of ourselves and our families, spiritually and materially. It means more than that, and, actually it is but a simple duty.

Self-dedication should mean to us a devotion to our duty to our fellowmen, to aid and succor the weak and the needy, not on borrowed but on our own time and, with no recompense asked for or accepted. It means, for example, a generous donation at this Eastertide to the "Pysanka" annual fund raising campaign being now conducted by the United Ukrainian American Relief Committee. To date this great humanitarian organization has been instrumental in bringing to these shores of free America around forty five thousand Ukrainian war displaced persons, has helped them to settle here, and has still to take care of the "hard core" of many thousands of Ukrainians still languishing in "camps" over in Europe. Most of them are old and infirm, and in need. The UUARC has to take care of them in a true Christian and brotherly fashion. It needs funds to continue its noble work. Give it a helping hand, in form of a good sized contribution.

Self-dedication also means the utmost support of the nationally representative Ukrainian Congress Committee of America. This organization has, since its founding in 1940 in Washington, D. C., established a record performance on behalf the numberless Ukrainian Americans supporting it, in its endeavors to make the truth about Ukraine, her brave people, and their gallant fight for freedom, publicly known to the American people, their government, agencies, and national, state, and municipal officials. To put it bluntly, money counts here also. Dedicate a portion of your income to the UCCA's Ukrainian National Fund.

That, however, is not enough. More is required. Systematic connections with prominent Americans, either written or personal, letters to the editor, informing him and the readers of his paper or magazine about the true facts about Ukraine, and straightening them all out on certain misconceptions relative to the Ukrainian situation, the buying, and, especially, the reading studiously the various books on Ukraine and Ukrainians published by prominent publishing houses, such as the Yale University Press and Macmillan, under the auspices of the Ukrainian National Association, and then the passing on that knowledge to where it can do the best good—such, too, is an ideal self-dedicated duty which all of us can execute.

Bear in mind, too, that the great message of Easter is hope. It sounds for us not only a ringing call to self-dedication, but also that of the call to be filled with the Holy Spirit. As we know, Pentecost follows Easter and is dependent upon it. The power of it that descends upon our homes will abide the world over until the end of the age. It is what we need. It is here for us. God desires to endue us with it. If we allow our hearts to open unto Him, the Spirit will enter and take possession and fill us with prayer.

Easter especially also calls for prayer. Let us not forget for even a moment that it is prayer that binds us to God, and His Son, Jesus Christ, and Virgin Mary. So often it happens that the church is often prone to depend too much on novel methods and elaborate organizational forms. What God must have today to carry out His plan is not, what might be called machinery, but men whom the Holy Spirit can use, men who hold constant, intimate fellowship with God, through prayer.

There is also the Easter call for self-abnegation of all the wrong things one has done to one's fellowmen. Confession and the Holy Communion suffices here. But more can be done, as illustrated by an ancient Ukrainian custom just before one went to Confession. The penitent husband or wife, or a friend of another friend —and an enemy would be included here also —would approach one another, and bowing thrice would say each time, "forgive me, forgive me, forgive me!"

It is a wondergul custom, truly in the spirit of Easter.

Let us emulate it.

FREE UKRAINIAN UNIVERSITY IN MUNICH

The traditions of higher education in Ukraine take their roots in the 17th century when Kyiv flourished as a centre of learning and radiated its influence throughout Eastern Europe. That is why Ukraine, although after the unhappy Treaty of Pereyaslav concluded with Muscovy in 1654 was dominated politically by the latter, nevertheless conquered Moscow culturally. There are many examples of Ukrainian scholars, priests and teachers coming to fill the cultural vacuum in Muscovy at that time. This situation lasted throughout the 17th and even in the first quarter of the 18th century, until about the defeat of the united Swedish and Ukrainian forces under the command of the Swedish King Charles XII and the Ukrainian Hetman Ivan Mazeppa at Poltava by the Russian Czar Peter I. The described phenomenon has its parallel in ancient history when defeated Greece was dominated by Rome in the political sphere, while culturally the situation was reversed.

The centre of higher education in Ukraine at the mentioned time was undoubtedly the Academy founded by the Ukrainian Metropolitan Mohyla in Kyiv. It possessed magnificent buildings and a printing office. It was this Academy which sent many of its students to Moscow to carry on cultural work there. There existed also colleges in the Ukrainian towns of Chernihiv and Pereyaslav.

Then followed a prolonged cultural decline in Ukraine due to the oppressive foreign rule. At the end of the 19th century a fierce struggle for a Ukrainian university in Lviw, then under Austro-Hungarian rule, arose between the Poles and the Ukrainians lasting until the outbreak of World War I. The Austrian government in Vienna was obliged to yield to the demands of the Poles not to permit the creation of a Ukrainian university in Lviw (Lemberg). The Poles whose aristocracy wielded considerable power in Vienna feared the strengthening of the Ukrainian elements in Eastern Galicia inhabited predominantly by Ukrainians which would follow on establishment of a Ukrainian university. In the course of this troubled period a Ukrainian student, Adam Kotsko, was killed by the Poles while another young Ukrainian student, Myroslav Sichynsky, shot to death the Austrian governor of the then crown land Galicia, the Polish count A. Potocki, in April 1908.

When the Polish Republic came into being and, after bitter fighting, the Polish troops occupied Western Ukraine, the Polish government in Warsaw was obliged to promise an autonomous rule for that area and the creation of a Ukrainian university in Lviw as a result of the decision of the Council of Ambassadors of March 15, 1923, in virtue of which Eastern Galicia was annexed to Poland. The Polish government however, did not keep its promise. That is why the Ukrainians founded a clandestine university in Lviw complete with various faculties and departments. Under constant treat of persecutions and arrests by the Polish police Ukrainian professors and students met in secret localities and in cellars where lectures were held. The studies at this Ukrainian secret university in Lviw were recognized by the university authorities in Germany, Czecho-Slovakia and and other countries; hence the Ukrainian students of the clandlestined university were able to continue their studies in the respective countries. The secret university existed several years despite Polish persecutions.

The Ukrainian exiles, who left their country after World War I and the Liberation war (1918-1920) founded a number of Ukrainian schools of the university type, such as the Ukrainian University in Vienna (1921), later transferred to Prague, the Ukrainian Polytechnic at Podiebrady near Prague (1922), the Ukrainian Pedogogical School (university type), the Academy for Plastic Art in Prague, the Ukrainian Scientific Institute in Warsaw, the Ukrainian Scientific Research Institute in Berlin.

The professors of the Free Ukrainian University took part in many scientific conferences and congresses in Europe, eg. in Prague, Warsaw, Belgrade, Sofiia, Antwerp, Oxford, Lund (Sweden), Milan, Bratislava, Geneva, Rome and many others.

The library of the University amounted to many thousands of volumes of scientific books and other publications (these were confiscated and transferred to the Soviet Union by the advancing Russian armies). Professors of the Free Ukrainian University have published a considerable number of scientific books and publications in Ukrainian and other languages. In addition the Free Ukrainian University has published many scientific compendia that are well known not only among Ukrainians at home and abroad but also in the outside world.

There were 7,702 students registered at the Free Ukrainian University in the first years of its existence in Prague. Besides Ukrainians there were also students of Serbian, Bulgarian, Czech, Jewish, White-Ruthenian, Georgian, Hungarian, Tatar, Croat, Russian, Estonian, Latvian, Lithuanian, Slovak, Armenian, Dutch, Polish, Ossetin, Clovenian and of other descent. The official languages at the University were Ukrainian and Czech (in Prague), Ukrainian and German (in Munich). There were also, and still are, English, French, Czech and other courses.

It should be mentioned here that most of the students of the Ukrainian universities, created during the War of Liberation (1918-1929) in Kyiv and Kamyanets-Podilsky, joined the students of the Free Ukrainian University in Prague.

After the establishment of the Carpatho-Ukrainian Republic in 1938-1939 it was planned to transfer the Free Ukrainian University to the town of Khust on the Ukrainian soil where a special quarter was to be built for the purpose. But the occupation of Carpatho-Ukraine by the Hungarian army (March, 1939) and the subsequent occupation of this Ukrainian territory by the Russians defeated this noble purpose of the then President of the Carpatho-Ukrainian Republic, Msgr. A Voloshyn, who was later deported by the Russian Communists and murdered.

Many foreign university professors and scientists in Italy, Canada, U.S.A. and other countries have received honorary degrees of the Free Ukrainian University.

Since 1945 the F.U.U. continues its work in Munich. Despite numerous obstacles, it has managed to train young Ukrainian students and enabled many Ukrainian scholars to continue their scientific work. The fact that the Free Ukrainian University survived World War II and is now celebrating its 35th anniversary permits the conclusion that it will continue its work despite the difficulties which are inevitable in view of its existence in exile, far from the native country.

(Courtesy The Ukrainian Review, London)

KHRUSHCHEV PURGE IN UKRAINE IN LATE 1939's AIRED

The Christian Science Monitor of Boston, Mass., one of the world's top-flight newspapers, ran in its Friday, April 9th number an article under above headline which is of a revealing nature. One of the authors of the following story, the Monitor editor writes, is Nicolai Didenko, a former high official of the Soviet Ukrainian Government. He is now living in the United States. The other author is J. Anthony Marcus.

The Christian Science Monitor story runs as follows:—

Why Soviet Party Chief Nikita S. Khrushchev made his sensational anti-Stalin speech before the 20th Congress in February, 1956, is still a widely argued question.

A numbere of motives of varying degrees of plausibility have been suggested. But whatever the reasons that prompted Mr. Khrushchev, one thing is beyond dispute; he hoped his attack on Stalin's crimes would make the Soviet people forget that during a lengthy period he himself was in charge of one of the most important purge sectors—the Ukraine.

In the fall of 1937, after some of the highest-ranking military officers, together with Marshal Mikhail Tukhachevsky, had been executed, Stalin called an extraordinary conference of the Ukrainian Central Committee of the Communist Party in Kiev. He did not go to the meeting but sent as his representatives Vyacheslav M. Molotov, Etyev and Mr. Khrushchev.

Moscow Meeting Called

At that meeting Mr. Molotov declared in the name of the Politburo that upon orders from Stalin Mr. Khrushchev had conducted a thorough investigation and established the fact that the Ukrainian Politburo had shown great weakness in its struggle with sabotage in the farming industry and in the armed forces. He moved that the Ukrainian party secretaries, Stanislav Kossior and P. Postishev, be dismissed from their posts, and he disclosed the Politburo's and Stalin's recommendation that Mr. Khrushchev, "a man devoted and loyal to the party and Stalin," be named in Mr. Kossior's place as first secretary of the Ukrainian Communist Party.

When some of the Central Committee angrily rejected Mr. Molotov's allegations and categorically declared that Mr. Khrushchev's conclusions about the Ukrainian Politburo were false and were bordering on provocation, Mr. Molotov suggested that the conference be adjourned and the deliberations be continued in Moscow.

Lyubchenko, the Ukrainian Premier, refused to go to Moscow. In protest he commited suicide. Mr. Kossior and the rest of the Ukrainian Politburo members proceeded to Moscow, together with Messrs. Molotov, Khrushchev, and Etyev.

Mr. Kossior had a meeting with Stalin—and never emerged from behind the Kremlin walls. All the other members of the Ukrainian Politburo, upon Stalin's orders, were sent to new posts in distant republics of the U.S.S.R. Within a matter of months they were all arrested one by one and ultimately executed.

Party Reorganized

The day after Mr. Kossior's arrest Mr. Khrushchev appeared in Kiev as personal representative of Stalin. Accompanied by a large NKVD guard, he set out to reorganize the party apparutus in the Ukraine.

A meeting of the executive of the Communist central committee was called at which Mr. Khrushchev was elected first secretary of the party's executive committee. He told the meeting that Mr. Kossior "was just as much an enemy of the people as were Tukhachevsky and Yakir."

Immediately thereafter he began to liquidate all those who had any relations with Mr. Kossior, thus committing the very crime he charged to Stalin at the 20th Congress. Within a very short period of time every member of the central committee of the party and all provincial leaders of the Ukraine were charged with being accomplices of Mr. Kossior.

At that time there still were a few powerful persons in the Ukraine whose presence bothered Mr. Khrushchev. Outstanding among them was Grigory Ivanovich Petrovsky, President of the Ukraine.

Mr. Petrovsky had two children. His daughter was married to the Governor of Chernihiv region named Zager. His son, Leonid, was a general in command of the most famous Soviet division—the Moscow Proletarian Division, the showpiece on all occasions when parades took place in Red Square, especially when Stalin wanted to impress foreigners.

Information Denied

By order of Mr. Khrushchev, Governor Zager and his wife were arrested as "enemies of the people" associated with Mr. Kossior. Both were executed.

Shortly after the execution of his daughter and son-in-law, Mr. Petrovsky's son was arrested in Moscow. Although Mr. Petrovsky was not only President of the Ukraine and an old Bolshevik but was also first Vice-President of the Soviet Union and a member of the Politburo, he could get no information from the NKVD (secret police) about his daughter's execution and his son's arrest.

About a month later, he was summoned to Moscow to assume the duties of the President of the U.S.S.R. owing to President Kalinin's temporary absence from office. According to the Soviet Constitution, one of the President's prerogatives is to make the final decision on capital sentences. On the first list of capital sentences put before him Mr. Petrovsky saw the name of his son.

The verdict in his case read: "For counterrevolutionary activities directed toward the overthrow of the Soviet Government, former Lt. Gen. Leonid Petrovsky has been sentenced to the highest form of punishment—to be shot."

Mr. Petrovsky telephoned to the Kremlin. Georgi M. Malenkov answered in Stalin's place. "Why has my son been condemned to be shot?" he asked. The reply was quick and brief. "For counterrevolutionary activity and treason."

With two attorneys and his secretary, Mr. Petrovsky rushed to the Bootirsky Prison and ordered the warden to bring his son Leonid for a conference. The warden looked at him in bewilderment. After a brief pause he announced that Leonid Petrovsky was no longer there, that had been executed by the NKVD.

Returning to his office, Mr. Petrovsky summoned the leading jurists and many responsible officials of the Central Executive Committee to his office. Oppressive silence prevailed for some time. No one uttered a word. Then slowly President Petrovsky rose from his chair, with his tired and tear-laden eyes he looked into the faces of his colleagues, and almost in a whispr he said:

"For whose benefit are you enacting laws?" All remained standing, looking at him in silence.

"Why are you silent? Why don't you answer my question? You are supposed to be the leading jurists of the country; in your pockets you are carrying the Communist Party membership cards. Are you afraid?"

Card Destroyed

After a prolonged pause, the President put his hands on his head and began pacing his large, luxuriously furnished office room. This went on for some time. Suddenly he stopped at a window and murmured:

"Adventurers and charlatans have been drenching the soil of Russia with the blood

(Concluded on page 3)

STAY WITH THE U.N.A.

By Theodore Lutwiniak

Holders of 16 Endowment certificates in the Juvenile Department of the Ukrainian National Association, and holders of 20 Year Endowment and 20 Payment Life certificates in the Adult Department, should check the maturity dates. When endowment certificates become payable they should be delivered to the branch secretary; he will sen them to the Main Office of the UNA for payment. Fully paid-up Payment Life certificates should also go through channels; they will be returned to the members with the Paid-Up Insurance endorsement stamped inside.

Hundreds of members in both departments have received checks for their endowment certificates; hundreds of Payment Life certificates have been endorsed as fully Paid-Up insurance. More and more certificates are reaching their maturity dates every month.

When a member's certificate becomes payable or paid-up that member is no longer a dues-paying member and therefore is not entitled to the privileges of active membership. The UNA sends every such member a letter informing him of this fact and, if he is eligible, urges him to continue his membership by applying for a new certificate. We are happy to report that an appreciable number actually do apply for and receive new certificates.

Some of the members, even though they are eligible, do not apply for new certificates and so are lost to the UNA as active members. A conscientious branch secretary would make it a point to keep after these members; some secretaries are conscientious, however, while others are not. Realizing that the members in question may be readers of the Weekly, we are taking advantage of this means to urge them to stay with the UNA.

Membership in the UNA is definitely worth the trouble of completing an application. It means something to be part of a family of 71,500 Ukrainians who are organized throughout the United States and Canada in 500 self-administered branches. Only dues-paying members can be active in the branches; they can vote, they can run for office, they can campaign to be delegates to the UNA conventions. Only dues-paying members can receive the Svoboda and the Ukrainian Weekly at membership rates. Only dues-paying members are eligible to apply for aid from the Indigent Fund of the UNA in the event of chronic incurable illness or permanent disability. Only dues-paying members receive dividends.

But there is even more to UNA membership than advantages and benefits. There is fraternalism and everything it stands for. UNA branch affairs such as dances, picnics, clam bakes, stage shows, bus drives, and so forth, are examples of fraternalism in action. The large-scale events held at the Soyuzivka from time to time are shining examples of fraternalism, when friends meet friends and new friendships are started. When a member pays his dues he also contributes to the UNA National Fund and the Indigent Fund; other members, less fortunate, benefit through these funds. That, too, is fraternalism. The Svoboda and the Weekly, both devoted to serving the Ukrainian people, are outstanding in the promulgation of the UNA spirit of fraternalism.

Don't let your membership cease simply because your certificate reached its maturity date. You have already been a member 16 to 20 years, so take out a new certificate and continue your membership. You need the UNA and the UNA needs you. That's what makes fraternalism work.

BOSAY VISITS THE BARON

By MEROS LECKOW

(4)

The fight had gone completely out of the Baron. He turned his wrath on the unfortunate Martin, who stood ashen-faced and trembling before the drawn pistols of the Zaporozhians.

"You fool, you utter bungling fool." The words choked in the Baron's throat.

Bosay raised his hand for silence.

"Please, please, less noise. You two gentlemen will have plenty of opportunity and time to discuss your problems on the way back."

"Way back? What do you mean? You've given me your word."

"Don't frec Baron. My word should be enough for you. Besides, I am a very good person at heart. However, you are getting a little too stout you know. You are not getting nearly enough exercise I would say. We're going to remedy that. You're going to honor us with your company on our trip back to the Sitch and then you can walk back. It should do you a lot of good. And Martin will accompany you to see that you don't get lonesome. Tie them up," Bosay ordered.

The apapleccic Baron and the pale, uivering Martin were trussed up and bagged by Bosaq's companions. Then, one of the Kozaks turned to Bosay and inquired.

"How about these three?"

Bosay pursed his lips and pondered.

"Tie them up and gag them. We'll leave them right here. They probably won't be discovered until morning and by chat time we should be well on our way. All they have to do is sit here for the rest of the night and figure out the route we've taken. Maybe if they are exceptionally smart, they will be able to find their master before he returns."

"I don't know why we play around like this. Why don't we just slit their throats and have done with it," grumbled one old gray-bearded Kozak.

Bosay shook his head.

"Too many repercussions. We aren't supposed to antagonize the Baron and his ilk if we can avoid it. But seeing as the Baron was good enough to invite us here, the least we can do is offer him the pleasure of our company on our trip back.

The old Kozak muttered something in his beard but it was ignoraed by Bosay.

The three guards were quickly trussed up and left in the room. The Baron and Martin, gagged and with their hands tied behind their backs, were ushered out of the room and out along the same route taken previously by Bosay and Martin.

They encountered no one but a Kozak at the door of the castle, obviously left there as a look-out.

"Quiet as in a church," responded the other.

He then joined the rest of the group and they continued on their way. At the gate two more Kozaks joined the parcy, leaving behind them another of the Baron's men, trussed up and made snug for the remainder of his watch.

The need for silence having passed, they moved much more quickly. The Kozaks took to their mounts, provision having been made to furnish horses for the Baron and Martin, and before long the party was out in the steppe, heading for the Sich.

They proceeded in silence for some considerable time before Bosay raised his arm and called a halt.

"I guess this should be far enough. Untie them."

The two prisoners were untied and made to dismount.

Bosay spoke.

"Have a pleasant trip back. You should work up a healthy appetite for breakfast."

"But you're not going to leave us out here in the middle of the steppe. We could be eaten by wild animals," Martin quavered.

The Kozaks laughed.

"You still have your swords to defend yourself with in case you should meet a ferocious rabbit or groundhog."

The Baron turned ferociously on his heel and stomped off, followed at a little distance by the shaking Martin, who, it seemed, was fully expecting the Baron to explode at any moment and vent his wrath on him. He wanted a bit of a headstart when this occurred. Their exit was accompanied by the hilarious laughter of the Zaporozhians who watched them until they disappeared out of view. They then turned and proceeded on their way.

One of the Kozaks turned to Bosay and inquired.

"Tell me Ivan, how were you so sure that this Martin was up to something?"

Bosay laughed.

"One look at his hands, soft and white and manicured, was enough to convince me that he was lying when he said he was a groom. If he lied about one thing he could be lying about the rest of it. A few discreet inquiries and it didn't take long to find out that Chalinski had no niece staying at the castle. I did learn that he had a nephew staying there, obviously our friend Martin. I decided then that we would make our own rules if the Baron was so set on playing games."

The Kozak marvelled.

"Ivan, you're genius."

Bosay accepted the compliment with a modest shrug.

"That's what I've been trying to tell you for years."

The End

TERMINOLOGICAL PROBLEMS OF EASTERN EUROPEAN HISTORY

By DR. ROMAN SMAL-STOCKI
Slavic Institute, Marquette University

This is a Memorandum prepared by Professor Roman Smal-Stocki to initiate a scholarly, broad discussion on the English terminology of Eastern European history with hope that it will lead to a conference in this matter of American scholars concerned in a scientifically elaborated terminology. This conference will finally agree upon an elaborated system of an American-English terminology for Eastern European history, political science and Slavic philology.)

(3)

"Of course it is the privilege of any person to use any nomenclature which pleases his fancy, provided he announces in advance what his intentions are. If he declares, "I am now going to discuss matters pertaining to the U.S.S.R., but I shall use the word Russia in its stead," he is on safe ground. He need not even provide a reason for his action. This procedure is quite as justifiable as calling a friend or a relative "Charlie" instead of his legally given name, 'John,' if we let John and others know what we are up to. In each of these instances the writer or speaker admits he has no desire to be legally correct.

"These contentions, justifications, whims and other bases for deviating from the standard of the official nomenclature may satisfy millions of persons and, arguing "common usage' to be the criterion for the accepted meaning of a word, these persons are sincere in their continued erroneous ways. They sometimes reinforce their point of view by noting that the Press and outstanding reporters write "Russia' in place of U.S.S.R. They do not know that some members of the Press have indicated their recognition of the official name U.S.S.R. but have announced that for their personal convenience they deliberately substitute 'Russia.' Even if we were to grant as sound all these mis-uses by the masses, we as geographers can hardly tolerate an identical attitude among ourselves. Nor can we excuse our own error, when we commit it, on the ground of wishing not to give an impression of superior knowledge by being correct. If there be geographers who dissent, then we can only say they do a disservice to our science.

"After World War I, many nations sought to gain official recognition by other nations of the native names of their cities. For example, Norway announced the abandonment of Christiania and its replacement by Oslo. Interestingly enough, the world promptly acceeded to the request, and few if any of the younger generation are aware of the change. On the other hand 'Eire' or 'Ireland' asked that 'Dublin' give way to 'Baile Atha Cliath.' But altho modern atlases show this name, hardly a person outside "Eire" uses that form—the probable reason is clear enough. The correct pronunciation of the native name is almost impossible by those unfamiliar with the Celtic language. Even so, this type of substitution for the correct name is of a different order from that of Russia for the U.S.S.R. The two forms are synonymous. They do not have different official meanings. A part is not substituted for the whole as in the case of Russia for the U.S.S.R.

"Some years ago a group of geographers sought to develop a vocabulary unique to the geographic field. It was their feeling, as still is in many quarters, that one, among many weaknesses in our science, is the lack of a special vocabulary—a vocabulary which not only would give greater recognition to the science but would provide it with greater precision. A few words were born of the effort, albeit some have long since met their demise. If the objective of those geographers was laudable, as many believe, as representing an effort to advance the accuracy and orderliness of their field, can there be any valid reason for perpetuating inaccuracies when the accurate is known?

"The United States Board of Geographic Names 'in editing materials for accuracy and consistency of geographic names . . . permits the abreviation 'U.S.S.R.' and the term 'Soviet Union' for the present-day entity, but limits the use of 'Russia' to references to pre-Soviet Russia.' Again, 'We recommend 'Russian Soviet Federated Socialist Republic,' or the abbreviation 'R.S.F.S.R.' for the largest of the Soviet republics.'* So states the Executive Secretary of the Board. This recognition by the Board ought to serve as a sufficiently authoritative basis for anyone to employ the term 'Russia' correctly and without embarrassment. Certainly for the geographer there is no alternative; nor need he be apologetic for being correct.

* Quoted from correspondence.

(To be continued)

The "Paska and the "Babka"

There is more to the Ukrainian Easter celebration than the widely known decorating of elaborate Ukrainian Easter eggs.

Traditionally, Ukrainians make special breads at this season. The two principal types are "babka," a sweet bread, often frosted and containing dried fruit, and the larger "paska," an egg bread.

As reported in the Minneapolis Morning Tribune of April 11th last, Mrs. Peter Pupeza, 723 Fifth avenue, S.E., Minneapolis, Minn., supplies this recipe for paska:

2 cups warm liquid, half milk, half water.
2 tbsp. sugar (or more).
3/4 tbsp. salt.
2 cakes dry of fresh yeast, dissolved in ½ cup of warm water with 1 tbsp. sugar.
4 egg yolks and 1 whole egg, beaten.
½ cup butter, melted.
Flour.

Add yeast mixture to warm liquid. Add melted butter and beaten eggs. The mixture will take about 6 or 7 cups of flour. Knead gently for at least 2 hours. Punch down. Let rise again for 10 or 15 minutes. Form in round pan and bake about 45 minutes at 350 degrees.

Genuine Ukrainian paska is shaped in an intricate design handed down for generations. Four strips of dough are braided and formed into a cross with curlicues shaped at the end of each strip.

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UNA Seminar in Newark Raises Hopes For Higher Membership In Area

Following the successful seminars conducted recently in New York City and Philadelphia by the Ukrainian National Association for the purpose of acquainting UNA Branch officers and organizers with the effective methods to be pursued in order to gain new members for the organization, another UNA Seminar in the series was held Saturday afternoon, April 13th at the Ukrainian Center, 180 William street, in Newark, N. J.

Although the showing of Branch officers and organizers was not up to expectations, enough enthusiasm among those present was displayed to raise high hopes for a rapid increase in UNA membership lists of the Newark area.

The gathering was addressed by UNA Supreme President Dmytro Halychyn, UNA Supreme Secretary Gregory Herman, and UNA organizational director and member of UNA Board of Advisors, Dr. Yaroslav Padokh, and Mr. Antin Dragan, editor of Svoboda.

Their talks on the benefits to be obtained from UNA membership, viewed from the fraternal insurance angle, one of the very best in this country, and those stemming from the fine work the UNA is performing as the bulwark of Ukrainian American life, were resultant in a lively discussion concerning it all, by those present.

The seminar was opened by Dr. Joseph Utrysko, president of UNA Branch 27. It was presided over by Bohdan Hevryk, and Mr. Wasyl Salabun, secretary of UNA Branch 76.

UKRAINIAN EASTER CUSTOMS DISPLAYED IN CHICAGO

The women of Branch 22 of the Ukrainian National Women's League of America, Inc. sponsored a pre-Easter Paska and Pysanka evening which was held Saturday, April 6th and to which the entire Ukrainian colony was invited as well as Chicagoans of other nationalities, reports Mrs. Anna Wasylowsky, member of UNA Br. 221.

The theme was carried out with an elaborate exhibit of Ukrainian culture. An Easter breakfast table was displayed with the finest Ukrainian embroidered linen, high-lighted with springs of fresh myrtle and set with beautiful table decorations of candles in unusual ceramic candle holders and fresh daffodils in attractive ceramic vases and graced with the priceless carved and beaded plates which held the traditional paskas, babkas, cheese, cakes, cheese and glazed fruit molds, tortes, glazed ham, kobasa, butter, horse radish, colored eggs and the intricately designed pysankas.

The program started with a welcoming address by Mrs. Rose Sydoruk, President and hostess of the evening. Dr. Iwanna Gorchynsky presented a talk on Easter customs in different parts of Ukraine. Miss Marie Chychula gave a recitation entitled "Easter in Ukraine."

The art of making the Ukrainian pysanka was demonstrated by the Misses Vera Stawniuk and Laverne Korduck, Mrs. Valeria Chychula and Mrs. Ewdochia Hawryliuk, and many of the guests took advantage of their instructions. This proved to be a very interesting part of the program, as it offered both adults and children an opportunity of making their own Easter egg. It was amazing to see how many white eggs were transformed into beautifully designed and colored pysankas ready for the Easter basket.

Many babkas and paskas were decorated with the traditional braid and cross. One paska even had little doves on it. Likewise, the tortes were prepared in an Easter spirit, being iced with beautiful floral decorations and bearing the lettering "Khrystos Voskres."

The American guests, who for the first time sow such an in- the first time saw such an in- art work in the preparation of food, were so fascinated that they wished to take some of it home with them. Therefore, everything that was exhibited was sold by Mrs. Anna Wasylowsky, who was auctioneer. This indeed was a compliment to the women, on the Planning Committee and their chairman Mrs. Lydia Pohotowko, who prepared and baked all this tempting and delicious Ukrainian food.

Tea, torte and babka was served and greatly enjoyed.

The program was closed with "Tsvitka Dribnaya" sung by one of the members.

"Around the World in New York"

UKRAINIAN "DUMKA" CHORUS TO PARTICIPATE

"Around The World" in New York," a music festival of the nations, will have its "one nigt only" performance on Wednesday evening, April 24th, 8 P.M., at Carnegie Hall, New York City. The specially arranged program will offer, to the collective eye and ear or the audience, the songs, the dances, and the pageantdy of twenty nations.

The evening of the 24th is full of promise. Orchestral accompaniment will be provided by the New York Philharmonic Symphony Orchestra, directed by Dimitri Metropoulos and Alfredo Antonini. The soloists comprise, Lentyne Price, brilliant soprano, Cesare Siepi and Gerhard Pechner, excellent bassos of the Metropolitan, Stewart Foster, tenor, and Yi Kwei Sze, internationally known Chinese singer. Miklos Schwalb, concert pianist of note, will make his important contribution to the success of the program, Varel and Bailey will represent the spirit of France while Vivian Della Chiesa and a sixty voice Italian American Chorus of the I.L.G.W.U. will softly stroke Italian hearts with, **the songs of Italy.**

Artists, from diverse national backgrounds, symbolizing the variety of life to be found in New York City, will appear in colorful costumes. This corps of performers includes, The Scotch Bagpipers, The Israel Ensemble, The Ukrainian male chorus "Dumka." The Polish Ballet, The Players from Puerto Rico, and others. The noted American novelist, Fannie Hurst, will serve as narrator of the show.

La Guardia Memorial House, formerly Harlem House, each year sends 1,000 needy children to a summer camp. The House has arranged, "Around The World In New York," to help meet the cost of its camp program.

Mayor Robert F. Wagner is Honorary Chairman of the committee of notables planning the night at Carnegie Hall while Mrs. Edward Warburg, Newbold Morris and Alexander Hamilton are Co-Chairmen. The Consuls General of all the nations will attend as guests.

Tickets may be obtained at La Guardia House, 311 East 116th Street, or directly at the Carnegie Hall Office.

KHRUSHCHEV'S PURGE IN UKRAINE

(Concluded from page 2)

of innocent people. Why and to what purpose have I given my whole life to this undertaking?"

He looked into the eyes of his colleagues. Suddenly he took out of his pocket his Communist Party card, and with his eyes fixed upon it he spoke: "Drown, drown ye fantasy, deception!" He tore it to bits—the most cherished document of every Communist in the world.

Mr. Petrovsky was declared insane and disappeared. His wife was summoned from Kiev to come to Moscow. She left in a special government railroad sleeper, but never reached her destination. What happen- i to her en route only Messrs. Malenkov and Khrushchev could tell. The former had summoned her, the latter had accompanied her.

EASTER EGGS, UKRAINIAN STYLE

(Courtesy, "AROUND THE SYSTEM" a Con-Edison Magazine, April 1957, New York City)

Mr. Bohachewsky Decorating Ukrainian Easter Eggs.

The custom of sharing decorated eggs with our family and friends on Easter Sunday dates back to the earliest pre-Christian times. In fact the celebration of Easter itself, which falls each year on the first Sunday after the full moon following the vernal equinox, has its roots deep in the past

Many ancient peoples celebrated the coming of spring and the "resurrection of the sun" at this time of year. One of these early celebrations was the Anglo-Saxon festival devoted to "Eostre," the goddess of the spring. Later, Christian interpretation gave these pegan holidays new meaning as it became the time of the celebration of the Resurrection of Christ.

While the exact origin of the Easter egg is not known, chroniclers agree that the egg has been a symbol of fertility and new life for many peoples throughout history. In the mythology of ancient Egypt and India the egg was given special significance in the accounts of the creation of the world. Hindu mythology refers to the "World Egg" which was formed in the "waters of chaos" before the universe and time began. Persians, Greeks, Gauls, Romans, and even the Chinese have long considered the egg as a symbol of new life and creation. The egg also has a similar meaning as part of the springtime Passover celebrations of the early Hebrews. Then, with the development of Christianity, the egg was taken as a symbol of the tomb from which Christ emerged.

The custom of coloring eggs can be traced back to a time before the first written records of our civilization. As early as 5,000 B.C., eggs, which were colored red to represent the force of life, were exchanged as tokens of good will during the spring festivals. And, as time passed, many other colors, derived from various plants and seeds, began to be used, too.

Authorities concede that some of the handsomest Easter eggs are still those designed, and colored, by the Ukrainians. And Vladimir E. Bohachewsky, a former citizen of Ukraine, has been painting some of the loveliest and most intricate designs on eggs for the past thirty years, as you can see by the sample bowlful pictured above. Most of them are reproductions of the beautiful embroidery patterns for which his native land also has become famous.

How Vlad attains the attractive results of one of his major hobbies can be understood best by looking at the other photographs on these two pages. After you do you will find it easy to believe that, in some instances, one of his decorated eggs can take as many as eight hours to complete.

Vlad, who was educated in the School of Technology of the Free City of Danzig, Germany, and later earned a mechanical engineer's degree at the Polytechnic of Lviw, Ukraine, came to the United States with his wife, Tatiana, and their three children in February, 1948. On the day before Thanksgiving in that same year he joined Con Edison's Mechanical Engineering Department as a designer in the Design Engineering Bureau.

Glad to be in this country after the turmoil in Europe for so many years ("War is very unpleasant business," Vlad says succinctly), the Bohachewskys felt at home here from the start. Their oldest child, George, now 23, is a veteran of the Corean conflict. His fine bass-baritone voice has earned him parts in musicals produced by the Paper Mill Playhouse in New Jersey which in turn, help to finance further vocal instruction and music study at various schools.

Olek, who is 19, has been working by day as a draftsman in the same bureau as did dad since February, 1956, while attending CCNY at night to earn a degree in electrical engineering. He, too, has a good voice, and has starred as soloist in several concerts given by the Mutual Aid-sponsored Edisonaires.

Helen, aged 13, who plays the piano and also shows promise as a painter, in oils and water colors, plans to major in art when she enters the High School of Music and Art in September.

The children are convinced ey inherit their musical talnt from their father. "He has the best voice of all," says George. Vlad sings regularly in the chorus of the St. George Ukrainian Catholic Church not far from their apartment on E. 7th Street, in Manhattan.

Life would be drab indeed without good music, Vlad thinks, and he hears the best at the Metropolitan Opera House, and Carnegie and Town Halls as often as he can. He listens constantly at home, too, since he built his own high-fidelity equipment just about a year ago. Hi-fi definitely has become his number one hobby, he says.

The Society of Ukrainian Engineers in America, of which he's a charter member and past president, also accounts for some of Vlad's spare time. However, there are always a few eggs handy for him to work on. He doesn't like to eat eggs, but he surely enjoys painting 'em!

Immigration and Naturalization

Question: Before I immigrated to the United States I gave birth out of wedlock to a child whose father was an American citizen. Two years later I immigrated to the United States with my child and shortly thereafter married the father. I should like to know whether my child is a citizen.

Answer: Through your marriage to the child's father your child was legitimated and thereby became an American citizen as of the date of his birth.

Had you been an American citizen and a former resident of the United States, your child would have been a citizen at birth, regardless of legitimation or the citizenship of the father.

If you want to obtain proof of your child's citizenship, you should file an application for a certificate of derivation citizenship with the Immigration and Naturalization Service on Form N-600. In support of the application you should submit the father's birth certicate, as well as the marriage certificate and the child's birth certificate.

First Ukrainian Faculty-Student Mixer in Washington, D. C.

At its first annual "mixer" on March 17, the Association of Ukrainian-American Students in the Washington metropolitan area celebrated its first anniversary with invited Ukrainian faculty members from Georgetown, Catholic and Howard Universities, and with Ukrainian collegians from Baltimore, Maryland.

Guest speaker, Prof. Lev Dobriansky of the Economics Department of Georgetown University, addressed over thirty students and faculty members present on "The Role of Our Educated Youth."

Our present institutions and leaders, said Prof. Dobriansky, shall in time pass away, but their political responsibilities are heired to our educated youth. This newly trained reserve must now step forward to share active political responsibility in the organizational movement for a free and independent Ukraine. The immediate future of free Ukraine depends wholly on educated, but politically active youth with initiative, imagination, creativety and daringness in the cause of freedom. Lip-service Ukrainians, including the Soviet model, stated Prof. Dobriansky, have disasterly failed to grasp and to promote the concept and spirit of freedom-minded Ukraine immortalized by the Zaporozhians, Mazeppa and contemporary independists.

In the question period, Prof. Dobriansky re-emphasized that college and graduate students can do their share by composing term papers and theses on Ukraine in the light of present day world problems.

Ukrainian faculty members introduced officially at the mixer included: Dr. Titiana Antonovych, Assistant Professor of Pathology at the School of Medicine and Dentistry of Georgetown University; Rev. Dr. I. Wojnar, Professor of Oriental Cannon Law at Catholic University of America; Dr. Theodore Zaluscky, Professor of Pharmacy at Howard University; Mr. Bohdan Tomiuk, Instructor of Mathematics at Catholic University of America; and Dr. Lev Dobriansky of Georgetown University.

Each faculty member was called upon to comment on the nature and opportunities in his or her field and to advise and answer inquisitive collegians. A Ukrainian buffet climaxed the evening. The "mixer" was held in the bandroom of Georgetown University's McDonough Gymnasium.

During an outing at Great Falls Park, Virginia, on March 31, the Washington Student Association team "D.C." were forced to a tie by the Baltimore Student Association team "Black Cats" in a volleyball competion (1-1).

WALTER D. PRYBYLA
President, Ukrainian-American Student Association
Washington, D. C.

This Week in Ukrainian History

On April 25, 1913,—44 years ago — Michael Kotsiubinsky, a great Ukrainian writer, died. He was born on September 5, 1864, in Vinnitsia, Ukraine. He was one of six children of a petty clerk who had much difficulty in raising the family. Kotsiubinsky belonged to what was called the ethnographic-surrealistic school of literature. The writers who belonged to this school painted human misery in the exhuberant nature, which they idealized, and thus they rendered the contrast the more glaring. Though the manner of his writings was seemingly innocent, they had a tremendous effect upon the people, for they reflected their own life and paved the way to a future reaction.

Kotsiubinsky, who made his debut in 1890 remained, in some measure, true to this school, although in later life he was influenced by the various Western European trends to seek artistic values.

His stories are enveloped in psychological significance and couched in sociological meaning, and each present a new phase in the author's versatility.

His literary production may be divided into regional themes. His extensive travels brought him into contact with many peoples and climes, about which he simply had to write, so great was the urge in him to use everything he saw as material for his stories, novelettes, etudes and descriptions.

Not to be envied in his own life, ill and hounded by the Russian political police, he lived a gloomy, painful and wearisome existence.

And yet we must marvel at his work, for it is so full of the sun, so teeming with joy, vividness, sparkle and animation. He was truly gathering smiles of Nature, and showering them on others.

His famed novelette (Shadows of Forgotten Ancestors) and a numbet of short stories have appeared on these pages in the past, translated by Stephen Shumeyko, and a number of other of his stories, such as Praised Be Life translater by C. A. Andrusyshen, and several translated by Waldimir Semenyna have also appeared here.

This Week in American History

On April 23, 1857—one hundred years ago—Andrew Summers Rowan, American soldier, was born in Virginia. Rowan was immortalized in an essay by Elbert Hubbard as the man who delivered the "Message to Garcia." Actually, Rowan was sent to Cuba during the first weeks of the Spanish-American War; not to carry a message, but to obtain from General Garcia, leader of the Cuban insurgents, information concerning the strength of the Spanish Army on the island and whether Garcia would cooperate with United States forces. Landing in Cuba on April 24, 1898, Captain Rowan made his way through the jungle, found Garcia, and so successfully executed his mission that he was promoted to the rank of lieutenant colonel. Awarded the Distinguished Service Cross many years later, he wrote—in 1923—a book, **How I Carried the Message to Garcia.** He died in 1943, at San Francisco, in his 86th year.

On April 27, 1882—seventy-five years ago — Ralph Waldo Emerson, American philosopher, poet, essayist and lecturer, dies at Concord, Massachusetts. Graduated from Harvard, where he was was class poet, Emerson taught school at Boston and then attended Harvard Divinity School. He became pastor of the Old North Church in Boston in 1828 but resigned from his church and the ministry itself five years later. Returning to America from a tour of Europe, he settled at Concord in 1835, where he formed friendships with Thoreau, Bronson Alcott, Margaret Fuller, and Nathaniel Hawthorne. His first philosophical publication, **Nature,** was a fundamental exposition of transcendentalism, a movement which flourished in New England in Emerson's day, and which developed a mystical belief in individualism and self-reliance. The quarter century after 1840 constituted the period of his greatest activity as a lecturer. His **Essays** established his reputation in the United States and Europe. Active in the anti-slavery movement, Emerson wrote **The Conduct of Life** (1860) and ten years afterward, **Society and Solitude.** His Harvard lectures were published as **The Natural History of Intellect;** his **Journals,** which he kept from his Harvard days, in ten volumes, and his **Letters,** in six volumes. Though many of his writings contain fine passages and striking thoughts, he is more frequently quoted than read today.

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