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The Spectre of Russian Imperialism Democracies Oppose Soviet Forced Repatriation

The intransigent attitude of Molotov at the meeting of the Foreign Ministers' Council at London and its consequent utter failure to reach an agreement, revealed perhaps better than anything else thus far for the average American the vast and unbridgeable gulf that exists between the Western democracies, particularly America and Britain, and the totalitarian U.S.S.R. So long as the war was in progress, this gulf was on the whole ignored for the sake of presenting a united front against the common enemy. The fact that for the first two years of this war, minus a few months, the Reds were bosom cronies of the Nazis as a result of the infamous Hitler-Stalin pact, was generally relegated to the background as unworthy of thought. Moreover, constantly in the hope that Russia would throw its weight into the war against Japan, a policy of virtual appeasement of Stalin was practiced by Roosevelt and Churchill at Teheran, Yalta and elsewhere.

Now all that is over with. America is no longer inclined to give way to Russia. For to do so would be merely to strengthen a totalitarian power that for sheer ruthlessness in its dealings with subject peoples, notably the Ukrainians, in its callous disregard for the workings of democracy, and in its cynical denial of the Four Freedoms for which the war was supposed to have been fought, makes it impossible for the impartial observer to see any difference between it and the Nazi Germany at the height of its power.

Evidently Secretary of State Byrnes recognized this fact at the London conference, for though he was the most conciliatory of the conferees there and constantly referred to Molotov as "my dear friend," still throughout the sessions the core of his attitude remained inflexible, and

that was that America would never give its support to maintain a peace based solely on power or imposed by power, and that, furthermore, America desires a democratic, liberal solution of the territorial problems of Europe, which policy is vastly different from the strictly imperialistic course pursued by Russia, which holds what she has taken no matter what hardships, physical and spiritual, such occupation imposes upon the native population.

Already the Kremlin rulers have half of Europe fast in their grip and around it they have erected a veritable Chinese Wall to prevent the slightest communication of its hapless inhabitants with the outside world. In the Far East they have half of Korea and all of Manchuria, the prize they won for mere five days of fighting, when Japan was already licked well-nigh single-handedly by America and at terrible cost to her. And now the Kremlin demands a four power control board to supercede General MacArthur in control of defeated Japan. Such a demand from the British or Australians would at least be understandable, for they were our constant allies in the war against Japan and contributed to its defeat. Russia, on the other hand, remained at peace with Japan and entered the war only when she saw Japanese defeat was a matter of days. And now she wants to come into Japan on terms of equality with America. No doubt she would also like to have a say about the Pacific island which were won by American marines, soldiers and sailors at such bloody cost.

The spectre of totalitarian Russian imperialism overshadowing nearly half of Europe and Asia and constantly attempting to expand is definitely a threat to lasting peace. The one encouraging feature of it all is that American public opinion is beginning to see this threat as such.

"It Wouldn't Be Safe For Them To Go Back"

In the course of the general discussion following his talk in Philadelphia, on September 17, Earl G. Harrison, who recently returned from Europe with a special report for President Truman on the problem of displaced persons, was asked by Mr. Alexander Yaremko, contributor to these pages, the following question: "I understand there are close to two million displaced Ukrainians in Western Europe. In the course of your survey, did you encounter any, and if so, why do they refuse to go back to the Soviet Union?"

To this Mr. Harrison replied: "I don't know the exact figure on displaced Ukrainians but it is one of the outstanding groups of persons who became stateless. The Russian-

Ukrainian problem is a hangover from the last war. Yes, I did meet some Ukrainians. They felt it wouldn't be safe for them to go back. I don't know what we can do about this problem. Some persons ought not to be made to go back."

The talk by Mr. Harrison, who is Dean of the Law School of the University of Pennsylvania, was given a luncheon of the United Nations Council held in the Bellevue Stratford Hotel.

KIEV BEING REBUILT

A new City of Kiev is being built on the ruins of the Nazi-destroyed Ukrainian city, with such modern touches as escalators on steep streets to move pedestrians to the hill tops.

The New York Times reported yesterday that at the Foreign Ministers' Council meeting in London, Britain, France and the United States opposed the Soviet demand that displaced persons, of whom the Ukrainians are the largest group, in the zones of the Western democracies be forced to return to the USSR. The democracies held "that such people should have the right to choose their citizenship."

Another dispatch reports that Gen. Eisenhower has issued orders that no American soldiers lend themselves in any way to any Soviet attempts to forcibly repatriate the DPs. An officer described the order as a "temporary abrogation of the Yalta agreement until Washington says specifically whether American troops must be used to make these people go back where they don't want to go."

Hlynka and Tucker Ask Aid For Ukrainian DPs

The Canadian Parliament at Ottawa last week heard addresses by two of its members, Anthony Hlynka, Ukrainian-born of the Vegreville, Alberta constituency, and Walter Tucker, Liberal from Rosthern, Saskatchewan, calling attention to the plight of the Ukrainian displaced persons in Central Europe whom the Soviets would forcibly repatriate, and urging aid for them. Mr. Hlynka's speech, the longer of the two, (text will appear on these pages next week), was delivered Monday, September 24, while Mr. Tucker's was given Wednesday, September 26.

In opening his address on the plight of the Ukrainian DPs, Mr. Tucker highly praised Mr. Hlynka for getting up and showing "that he felt for his own flesh and blood who he fears and believes are suffering on the continent of Europe."

Text of Mr. Tucker's talk follows: **Tucker Cites Congress Committee Appeal**

But what of the Ukrainians? They were claimed to be Russians, and today the demand is that they be forcibly repatriated from the British and American zones in which they are today to the number of about one million. When attempts are made to carry out these orders, these unfortunate people, we are told, commit suicide or forcibly resist being handed over to the Soviet authorities. The Ukrainian [Congress] Committee in the United States has addressed a moving appeal to the president of that country to save their kith and kin in Europe from being forcibly repatriated to the Soviet. The Ukrainian Committee of Canada has made a submission to our government, from which I quote a couple of sentences:

"We have received information from Europe to the effect that the Soviet Union has demanded the repatriation of those Ukrainian refugees who came from the now Soviet occupied territories east of the Curzon line. In the name of humanity we appeal to the government of Canada to do whatever may be possible to prevent such deportations to the Soviet territories."

What is the situation of these people? We know that in the west Ukraine there were thousands of people who looked to the end of this war to bring them a free Ukraine. They wanted

their freedom. They spoke for it and they worked for it. They were against being in the Soviet, and they were against communism—their preachers, their doctors, teachers, leading authors and writers—and for that reason they have been marked down, not as anti-communist but as fascist; for in Europe there is a tendency to say that if a man is against communism or in any way against being incorporated in the Soviet, he is fascist or pro-Nazi. I would say to the members of this house that we do not want communism in this country—or most of us do not; we do not want to be incorporated in the Soviet Union, and we would not like it if we were called fascist for that reason. In the hearts of these Ukrainians there beats the love of liberty and the love of country just the same as in the hearts of Canadians, but they are branded as anti-Soviet, and we are told that for that reason they fear to be handed over to the Soviet authorities. They fear what is going to happen to them. Somebody might say: You do not know what is going to happen to them over there. But to use the words of Mr. Churchill, nobody knows what is happening behind the iron curtain that divides Europe today, and if the Soviet authorities are not willing to let the representatives of our people and the representatives of the press come in to see what is happening over there, have we any right to doubt these people when they say they fear what is going to happen to them when they are forcibly repatriated?

Urges Protection for DPs

And so, Mr. Speaker, I would urge this upon the government with all the feeling I possess: Do not let our Canadian troops have anything to do with forcing these people into the hands of those who they fear are going to liquidate them. Surely our great contribution to the fight for freedom was not made to have our troops in any way forcibly repatriate these people. Let them have the same protection as has been freely granted to the Polish people. I honor the representatives of Great Britain and the United States, at the Council of Foreign Ministers, who, we are told in press dispatches, are today resisting the demands of Mr. Molotov that these people be handed over.

Plight of the Ukrainian Refugees

EXCERPTS FROM LETTERS RECEIVED BY THE UKRAINIAN
CANADIAN COMMITTEE, 711 McINTYRE BLOCK,
WINNIPEG, MANITOBA

1. From a letter from W. Mudry, former Ukrainian member and Deputy-Speaker of Polish Parliament.

Ausburg, Germany, July 16, 1945.

According to approximate estimate there are about 250,000 Ukrainian refugees under the Anglo-American occupation in Western Germany. Among them are highly qualified intellectuals: engineers, architects, judges, lawyers, teachers and clergymen; there are also merchants, journalists, editors and even printers. All of them, voluntarily or otherwise, fled as far as possible away from the Soviet regime. Many of them have already experienced life under the Communist rule. Besides these 250,000 there are many thousands of laborers and farmers.

The repatriation is now in full swing... These people should be saved at all costs. If Bolsheviks get hold of them, they will destroy at least 90% of them... The American policy relative to repatriation is not clear, and is being differently interpreted in different localities. Theoretically all refugees from the East territories, under the Soviet rule prior to September 3, 1939, are subject to forced repatriation, while all former Polish citizens have right to choose whether they wish to go back, or not. But in practice this policy is not adhered to as is shown by the following incident: At Kaufbeuren, Bavaria, the Bolsheviks, with the assistance of the American authorities, arrested all members of the Ukrainian Aid Committee. They kidnapped the President of this Committee, Mr. Fedoryshyn, and we cannot locate him. Imagine the Bolsheviks permitting the American authorities to arrest people living under the Soviet occupation! A most significant and characteristic feature of this incident is the fact that Mr. Fedoryshyn came from the Western Ukraine and is therefore a Polish citizen.

Even worse conditions prevail under the French occupation. The Pro-Soviet policy of the French in its best is hostile to our refugees. I have less information about the zone occupied by the British, but am told conditions there are similar to those under the American occupation.

2. From a personal letter written by a member of the Canadian Occupational Force, to his friend in Canada. (Original was submitted to the Ukrainian Canadian Committee for verification).

Germany, 23 August, 1945.

It's hard to picture what a Russian Communist is like, but the best description I can give is a human animal, or human being without religion or the Ten Commandments with no respect for life, property, morals, etc. This I speak from experience. If the Communists in Canada saw what I saw and then ask them: "Do you want your children raised like that?", then I think there would be none in Canada. I have discussed the question with many, and all our experiences are the same...

At Kiel there is a purely Ukrainian Camp, about 1,300 men, who do not choose to go back to Western Ukraine, under Polish regime prior to 3 September 1939... These camps are under control of British Military Government, so they are fed and looked after. There are things they need, but they have the necessities of life. Some Red Cross parcels were distributed and believe me they were welcome. The Red Cross parcel is sure a good one. They contain bits of food and things that are scarce here. In Germany the food is "bare neces-

sity only." What these people need most is moral uplifting. They have a terrible fear of being sent back to Russia or to present-day Poland. In fact they are afraid of everything that has anything to do with Russia.

At present the only assistance that can be given them is through the Red Cross. Until some other channel opens up, the Red Cross is the best bet. Apparently the higher-ups in England (both British and the U. S. representatives) are acquainted with the situation over here.

There was one bad incident near Flensburg, just South of the Danish border, when the Russian liaison officers convinced the British officers of the camp that all of them were Russians; so they were taken in vehicles to the Russian zone. There were 250 Ukrainians who should not have gone. The Poles had informed the camp what was going to happen, therefore the worried ones from the Russian side went for the bush; those who thought they had no worries—stayed. The English being convinced that all were Russians, loaded them all into trucks and sent them on. Other Military Government officers who had Ukrainian camps were much upset and refused to let any Russian officer around. The Ukrainians on the whole in these camps are a good lot,—not like the Russian Communists.

3. Excerpt from a letter to the Ukrainian Canadian Committee from a Soviet Ukrainian, now serving with the British forces in Italy.

Italy, July 19, 1945.

To a large Ukrainian camp in Forli, Italy, there came members of the Russian Cheka and tried to take these Ukrainians to Russia. After some discussion a fight developed in which some were killed, others wounded. Polish soldiers, stationed in this town, came to the assistance of the Ukrainians; actually they were not Poles, but Ukrainians serving in the Polish army.

4. Excerpt from a letter to the Editor, "Narodna Volia," Scranton, Pa., U.S.A.

Weinheim, Germany, August 8, 1945.

It is possible that the Ukrainians in the United States do not realize the tragic position of our people in Germany at the present time. Having had an opportunity to see and speak to hundreds of Ukrainians personally I arrived at the conclusion that none of them wish to return to the Soviet Union. On the contrary they greatly fear that when they return to "Father Stalin" he will "reward" them by sending them to Siberia, or will slaughter them like cattle. These people are from Western and Eastern Ukraine and have lived under the Soviet regime from two to twenty-five years; they do not wish any more of this "Paradise."

The members of the Soviet police prowl all over Germany and have even kidnapped people. Why do they insist so much that these people return home? The answer is plain. The Soviet know that as long as these people are free they will speak and write as to what they saw and experienced in the "Soviet Paradise."

The Soviet Government wishes at all costs to bring these people back to "Father Stalin." Among them are intellectuals, professors, teachers, students, craftsmen, farmers. They all refuse to return to the Soviet Union greatly fearing the inhuman persecutions in political and economic life. They told me they would rather kill their families and commit suicide,

In Ukraine

By HELENE SEARCY PULSE.

The Steppe

How good, when two friends walk the steppe together,
To top low hills that show a sudden town,
All pink and blue, that sets them guessing whether
It's better looking on or plunging down
Into the streets where bare-footed, red-scarfed girls
Sit in the sun with soldiers free a day,
Where little Jewesses with rook-black curls
And small blue-eyed Ukrainians shout at play.
The windows hold geraniums all the year,
Even the windows of half-underground Unlovely hovels. Sometimes clotheslines wear
Long towels with scarlet cocks on them; around
The small mud huts cocks strut about in plumes
That call to mind the courts of Kubla Khan;
In lowest doors girls shake their dirty brooms,
Their faces fair as Dante looked upon.
There are some mornings when the lacquered grass
So shines that all the tales of death are tales
Only; across this steppe no want may pass,
No bitter memory may use these vales.
There are some evenings when the yellow moon
Gilds the blue Dnieper, and young lovers sing
To their accordions a Tartar tune.
Then revolution is a mythic thing,
A dreary yarn once told and soon forgot;
And belching factories and noisy trains,
Paid for in food, are little more than what
The peals of thunder were in last year's rains.

The Village Girl

The village girl, brown as the wide steppe road,
Plants no cabbage and tends no cow,
Nor cooks on outdoor oven pots of food.
She runs an engine as she drove a plough;
She sits amid the bowels of steel a-fever,
Her blue eyes always looking down the track,
Her young hand always ready for the lever.
A crane man whistles, she does not look back.
But when her work is over for the day,
She eats with other girls a meager fare,
Then changes to a dress that is not gray
With sun and toil; she brushes her short hair
Until it shines, and meets the whistling man
To walk him, singing as steppe girls can.

The Grandmother

There she plods now, to get a loaf of bread,
Through rain and mud, a woman dressed in brown,
With a black cloth wrapped round her withered head.
I know her house the other end of town—
A thing of dung and straw, with windows full
Of pink geraniums. I have her play
On her cracked Royal, each old hand a tool
Rusted and warped, suddenly lithe and gay.
I'll never know her, not at least until
I understand how bitter can go sweet
In grasses growing on a garbage hill.
Old age bends her, but not despair, defeat;
Stronger than those left of her brood, she goes
About her chores softly as spreads the rose.

(From Poetry: Vol. XL, No. 4.)

or rather be killed on the spot, than return to Soviet Russia.

Dmytro Staroschak, Member of the American Army.

5. From a personal letter written by a Ukrainian refugee in Germany to his relative in Winnipeg, Manitoba.

Brunswick, Germany, July 26 1945.

Here in Germany, under the occupation of the Western Allies, there are thousands of us. In all larger towns and cities we have organized committees and are working in co-operation with the English military authorities. Most of our people here are afraid of being transferred to the East. We have discussed this matter with the English authorities and they assured us they will not do such a thing. Another important question is this: What will happen to us next? Where will we be taken from here? All of us would gladly go to Canada or the United States, because there are our own people and we would be far removed from the Bolsheviks.

Please inform the Ukrainian Canadian Committee in Winnipeg to intervene with the British authorities not to send us East. Also to apply to the Canadian authorities to admit us to Canada. It is imperative that the said Committee send their representative to visit our camps. We would greatly appreciate to see some one of our own people, so that we could lay our case before him.

Dr. Roman Mykolayewich.

6. Excerpt from a "Memo about persons of Ukrainian Origin living in Germany in 1945."

Geneva, July 15, 1945.

The situation of the Ukrainian as well as the White Russian, Polish, and Czechoslovak refugees will be different according to the region of occupation where they happen to be. Thus the situation of those who are under the Soviet occupation will be the most delicate; threats of forcible repatriation are to be expected. It would be extremely desirable, from a purely humanitarian standpoint, that the international institutions which will be entrusted with the fate of the refugees in Germany claim, through the Inter-Allied Central Commission, the right of option for the refugees, and that the Committee for the International Red Cross or other institutions examine on the spot the various individual cases.

All the refugees in Germany who do not want to return to U.S.S.R. will be found in the zone occupied by the British, the Americans and the French. It is here that the task of the agencies dealing with the refugees will be particularly effective. It must be expected that the Soviet authorities will demand the extradition of refugees who happen to be in this zone. From what we know the Ukrainian and White Russian refugees rely a great deal on the generous protection of the occupational authorities. They hope that Western democracies in a humanitarian spirit, will accept largely the principle of option and that they will not allow themselves to be impressed by the demands for extradition. Thus many human lives and especially the elite of these countries would be spared mass deportation into Siberia or Turkestan or even capital punishment. Ukrainian Aid Committee in Geneva.

Ukrainian Ceramics and Glassware

A Brief Outline of an Art Whose Tradition Embraces Forty Centuries
By PROF. VOLODIMIR SICHINSKY
Translated by Marie S. Gambal

THE history and tradition of Ukrainian ceramics date back to pre-historic times. Of great significance in its development was the so-called Tripillia civilization which existed on Ukrainian lands toward the end of the Neolithic Age, about 2500-200 B. C. The beautifully decorated pottery and statuettes of the Tripillia Age are of such high technical and artistic quality and hold such an important place in the history of mankind that some Western European scholars call it the pre-Mycenaean Age, regarding it as the foundation of the Mycenaean or Aegean civilization which inspired the art of ancient Greece.

No less significant was the pottery of Greek colonists (8th Century B. C.) and also Roman on the shores of the Black Sea, which spread far into northern Ukraine. This pottery was almost on the same high artistic level as that of Greece proper, of the Schools of Ionia, Athens and Samos.

Kievan Glazing Had No Equal

With such an ancient tradition and background, the Ukrainian art of making pottery, tiles, etc., reached a high level of development during the Age of the Princes (900-1200 A. D.), when art developed chiefly under Byzantine influences. A variety of forms in utensils, a highly developed technique in the making of decorative objects, and the excellence of materials used in building (brick, tile, plate) bear witness to the gains that Ukraine made in art and industry during the Middle Ages.

It should be noted that a special process of making kaolin clay, which is akin to the porcelain of more recent times, was invented in Ukraine toward the end of the 10th Century. The very durable Kiev glazing of pottery found no equal among other Slav peoples nor in all Central Europe. The potter's mark or sign on the bottom of utensils as well as on bricks and tiles (as, for instance, the Trident on the products of Kiev and Volhynia) of tenth-thirteenth Centuries point to a well-organized industry.

After a general decline in the ceramics industry during the 14th and 15th Centuries, a revived interest in pottery, chiefly under the influence of Central Europe and the guild organizations, led to a high level of development in the 17th and 18th Centuries, during the so-called Kozak Age in Ukraine. Of exceptional quality was the pottery found in the Dnieper basin, in the so-called *Hetmanschina*. The times of Hetman Ivan Mazepa [the close of the 17th and beginning of the 18th Century] were especially flourishing. Such excellent craftsmen were the Ukrainians of those days that they were invited to come to neighboring lands, to Muscovy [the close of the 17th and beginning of the 18th Century] were especially flourishing. Such excellent craftsmen were the Ukrainians of those days that they were invited to come to neighboring lands, to Muscovy [Russia proper] in particular. The colorful and lavish drawings decorating the Ukrainian pottery at that time were based on baroque art. Its original and typically local characteristics in form and design gave it the name of Kozak or Ukrainian baroque.

Ukrainian ceramics declined during the second half of the 18th Century. Interest was again revived toward the end of that century and the beginning of the next, when a large number of factories appeared, especially in the Volhynia, Kiev and Chernihiv provinces, sources of fine white kaolin.

Kozak Porcelain Factories

The first attempts to establish porcelain factories are attributed to Ukrainian Kozak leaders in the sixties of the 18th Century. The largest were organized in Koretz (1783-1832), Tomashiv (1795-1834), Baranivka (1797), all in the province of Volhynia. Others were the factory in Mezhihiria near Kiev (1789-1874) and the factory owned by the Miklasevsky family in Volokitna, province of Chernihiv. The fine ware produced by all these factories was widely known throughout Ukraine and in foreign countries, even equalling the English ware of the Derby and Wedgwood types.

Unfavorable economic and social conditions caused the decline of the porcelain industry in Ukraine, however. Upon western Ukrainian lands this occurred in the middle of the 19th Century. In the Dnieper region, in the second half of that century. Most harmful to this industry was the expansion of foreign capital, and the special economic policy of the Muscovite government which tried to destroy Ukrainian industries while fostering those in Russia proper.

Until recent times peasant pottery-making was widely spread in Ukraine, especially in the villages of the Poltava, Podolia, Galicia, Volhynia and Chernihiv provinces. This peasant craft of old was closely allied with the pottery industry of the towns and cities. The artists of the village often profited by the technical skill developed in the guilds. Ukrainian folk ceramics, such as utensils, decorative articles, figures, toys and so on, offered an uncommon variety of forms as well as a typical and highly colorful ornamentation. These satisfied the fairly exacting demands of the Ukrainian peasants. And before the Great War, the finer decorated plates, toys, etc., were exported abroad, even to the United States.

Types of Decoration

The decorations on peasant pottery are of several kinds. There is the so-called "technical" design with abstract motifs which are popular in the provinces of Podolia, Volhynia, Galicia and Bukovina. These are best adapted to the rounded utensils. Another type consists of the plant and animal motifs combined, and it is best exemplified by the Zinkiv and Adamivka pottery in the province of Podolia. In the provinces of Poltava and Kiev the stylized plant in a highly colorful design is popular. Decorations with plant and bird motifs are found in the province of Chernihiv. The beautiful Hutsul pottery is characterized by geometric plant designs, rich and colorful.

With the growth and expansion of the Ukrainian national movement in the 20th Century, renewed interest in the ceramics industry prevailed in art and trade schools and in private artisan shops. These followed the mode of Ukrainian folk ceramics. The schools of Mirhorod, Kamianets and Kiev, the factory of Levinsky in the City of L'viv, and the co-operative in the town of Kosiv in the Hutsul territory of the Carpathian Mountains, as well as the school of Mezhihiria near Kiev, all achieved success in creating greater interest in Ukrainian folk ceramics.

Glassware Art Old

The making of glassware was also widely known in Ukraine in olden days, dating as far back as the times of the Greek colonists and the Age of the Princes, ultimately reaching a high standard of technical and artistic perfection. Nor was this limited to the usual type of glassware, for colored and gilded glass was used

THE GLORY OF OUR SONG

AMONG the many cultural achievements of the Ukrainian nation folk songs occupy an outstanding place. They are truly immortal, having lived through centuries, originating in the ancient pre-Christian past. It is no wonder that Shevchenko calls our folk songs the glory of Ukraine that shall never die. Many a historical happening of our distant past came to light through the old "dummy" and ballads that were deeply treasured in the hearts of the people and were passed on from generation to generation. Many of these songs were indeed valuable clues for our historians.

Reflect History

The whole history of Ukraine was put into songs. The heroic struggles of her chivalrous kings with the savage neighboring tribes is full of admiration. The songs glorified their expeditions and victories in ballad like form typical of that age. Then came the reign of terror, when mighty Genghis Khan, the Scourge of God, laid waste to all land, building pyramids of human bones and leaving naught of civilization but smouldering heaps of ashes. These tragic happenings were recorded in songs. The plaintive and lamenting tones of the melodies are clearly reflective of human suffering. But revenge soon followed. Kozaks, strong and courageous defenders of the state, arose and summoned thousands to their side. They were the embodiment of freedom! The very earth trembled under the galloping hoofs of their steeds. Once again the land of Ukraine flourished, crowning itself in glory and splendor.

It is the songs, the colorful "dummy", that glorify the heroic age of the Kozak rule. Songs carried the secret code of military plans and operations. Songs inspired young men to rise in defense of their homes and loved ones. Itinerant lyricists sang to the accompaniment of the "lira" bringing news from the battlefield or from home and passed on the necessary patriotic slogans among the masses of the people.

But alas, the moments of happiness were but short-lived. A period of bondage and feudalism followed. To be bereft of human rights and

for ornamental and decorative purposes: bracelets, necklaces, and so on.

The 14th and 15th Centuries witnessed a decline in the glassware industry. Interest revived in the 16th Century, spreading rapidly in the provinces of Galicia, Volhynia and Podolia, and, two centuries later, throughout the provinces of Chernihiv, Polissia, Kiev and Kharkiv. Glass was used widely in the making of figurines, decorative crystal as well as painted and colored ware. The glassware industry was especially widespread in the 18th Century in the province of Chernihiv, where almost one hundred glass factories were to be found. The Ukrainian glassware of this period not only met the demands of the local population but was largely exported elsewhere, to Moscow, Petersburg, White Russia, Riga, and from Riga to countries abroad. In Muscovy, Ukrainian glassware was known as "Cherkassy glass" and served as a model for glass products when she organized her own factories in the 18th Century.

Beginning with the past century, the Ukrainian glass industry began to decline largely because of the destruction of forests which supplied wood for fire and because of Russian economic policies. Ukrainian glass found difficulty in competing with the cheaper and cruder products of Central Russia. While in the western Ukrainian lands it had to compete with ware from other countries, that of Czecho-Slovakia in particular.

(Ukrainian Life)

privileges was indeed unjust. The songs again changed their uplifting tone to one of bitterness.

A spark of new hope was kindled in the hearts of millions of weary and down-trodden people, when Shevchenko raised a voice of protest in his poems calling upon all to break the foreign shackles. The spark soon blazed into a raging flame in a new movement of national liberation that is still alive today. And so the ages passed leaving the immortal song to speak of the bitterness and the glory of our yesterday.

The Love Songs

Songs are likewise very closely connected with individual and family life among the Ukrainians. There is the eternal song of love. The song, that is unchangeable and equally alive today as it was yesterday. The song of cherry orchard laden heavily with glorious white blossoms, where Marina eagerly awaits her Ivan in a stream of mellow moonbeams. The cool evening air filled with aromatic odors of jasmine, evening stock and other blossoms carries clear tones of the nightingale's rhapsodies, while two human hearts are throbbing. The song of love lives on. These love songs are full of grace, beauty and high moral tone glorifying the loftiest feelings of a human soul and stressing the spiritual beauty of a woman rather than physical.

Cradle songs and songs of home and family life are equally voluminous. They show great esteem for homes and family traditions with undercurrents of thrift, industry and earnestness and above all filial devotion. Wedding songs are in a class by themselves. They are striking in style and in musical variety ranging from sad plaintive tones to jolly rollicking outbursts.

Different ritualistic and religious songs have a definite place in the life of the Ukrainians. Most of these songs are interwoven with seasonal festivities and religious observances.

As Prof. W. Kirkconnell wrote:—"History has been cruel to the Ukrainians, crushing out their ancient liberties and glories, but the pent-up emotions of a thousand years, the passion of freedom, the poignancy of broken hearts, the tears of joy at the beauty of spring and love at the nightingale's voice—these have gushed forth in song that is worthy of living for ever."

And so the song lives on. Not only does the song speak of our past but it has served as an important factor preserving our Ukrainian heritage and traditions. It has rekindled the dying flame in times of trials and tribulations thus reviving new hope in the hearts of the Ukrainian people.

SAVELLA STETCHISHIN

500 SEE PHILLY BEAUTIES CROWNED

1. A record crowd of over 500 came to see the 7th annual beauty contest sponsored by the enterprising Ukrainian Cultural Centre in the Ukrainian Hall in Philadelphia on Saturday, September 22nd.

2. The enthusiastic crowd roared and cheered the thirteen finalists from among whom were named two winners by a group of six judges Miss Julia Costroff, 18, was proclaimed as "Miss World Peace" while Marie Bryngle, 18, was crowned as "Miss Reconversion." Both received beautiful trophies and free courses in a model and dance school, respectively.

3. Philly's four newspapers published pictures of the contestants and winners which gave the Ukrainians plenty of good free publicity. Finishing third, fourth and fifth in the contest were Stephanie Omelan, Helen Kostaske and Dorothy Kapral. Unlike former winners, the champs this year are both brunettes.

AL YAREMKO, MC

PREJUDICE!—ROADBLOCK TO PROGRESS

(Concluded)

(2)

In the 18th century, a large colony of French Huguenots lived in England. They were accused of being dirty, of reducing the standard of living, of depriving Englishmen of their jobs, and of reducing their wages. A flood of pamphlets issued against these Huguenots was reprinted a hundred years later with the word "Jew" substituted for "Huguenot."

In Hitler's Germany the Nazis began by persecuting the Jews, but eventually they turned upon Catholics, Protestants, Czechs, Poles—and the entire world.

4. How about America? Has our own history been free of scapegoating?

America, too, has its shameful pages of persecution of minorities. Many of our early settlers who came here to escape religious prejudices and persecution denied religious freedom to others. Massachusetts expelled dissenters like Roger Williams, while in Salem hysterical witch hunts were pursued. In one colony or another, Catholics, Quakers, Jews, Lutherans, Moravians, Presbyterians, Baptists, deists, atheists, were deprived of political and religious rights.

In the 19th century, earlier immigrant groups began to discriminate against the "newer" immigrants. Feeling ran high against the "invasion" of the Irish who arrived in large numbers after Ireland's potato famine of 1846. Riots broke out against them in Philadelphia, Boston, and New York. They were accused of introducing slums, crime, and of depriving Americans of jobs.

In 1850, the "Know Nothing" Party was formed to fight the Irish and Catholic immigrants, and the party remained a political force until the Civil War. They and their prejudiced successors yelled about "the flood of immigration sweeping its millions of foreign Roman Catholics over the land."

Eventually, most of this discrimination was turned against later immigrant groups—the Poles, Italians, Slavs, Jews, and Russians. When immigration was restricted to annual quotas for each nationality after World War I, preference was given to earlier immigrant groups. (Quotas were based on the census of 1910, then of 1890, then on the national origin of the white population of 1920.)

What many seem to forget is that we are all immigrants or the children of immigrants. No one has a right to complain about "foreigners" unless it be the American Indian. "Americanism," said our late President Roosevelt, "is not and never was a matter of race and ancestry. Americanism is a matter of the mind and heart."

5. Are there any signs that prejudices and discrimination are decreasing in America?

While the democratic ideals expressed by the Founding Fathers, the Declaration of Independence, and the Constitution have not always been practiced, nevertheless, the liberties and freedoms which we share and which bind this nation together, are one of the glorious chapters in human history. We have gone further in the direction of equality of opportunities than have the people of most other countries, and we are continuing our progress in that direction. Through the years there has been a sustained effort to abolish discriminations and prejudices which deny a person his fundamental rights as a citizen in a democracy. Discriminations and prejudices are not products of—but rather challenges to—the American way of life. And each of us has personal responsibility to

see to it that the American way of life prevails.

From the time of Lincoln's Emancipation Proclamation to the present time, laws have been passed to carry forward the democratic principle "that all men are created equal."

When the Negroes were freed, 90 per cent of them could neither read nor write. In 1940, according to the Federal Census, 18 of every 20 Negroes could read and write. Many states have already moved far toward equalization of educational opportunity for Negroes and whites. In a 25-year period, the registration of Negro college students showed an increase of 2,400 per cent.

A great advance was made in June 1941 when President Roosevelt issued Executive Order 8802 and declared: "It is the policy of the United States to encourage full participation in the national defense program by all citizens of the United States regardless of race, creed, color, or national origin." The order requires that in all war contracts there is no discrimination "because of race, creed, or national origin" and sets up the Fair Employment Practice Committee to enforce this provision.

At the same time, many Americans are beginning to realize that racial and religious prejudices menace world peace. More and more Americans are becoming convinced that every person, regardless of his race, religion, or national origin, should be judged on the basis of his own merit. They are beginning to see that much straight thinking is needed on the problems of minorities and that the solution of these problems has a great deal to do with the welfare of our nation as well as our own and our children's welfare. Many are learning that democracy cannot work for some unless it works for all.

6. Why is religious and racial prejudice a threat to all of us?

A. PREJUDICE IS CONTAGIOUS. History has taught us that when we discriminate against one segment of the people, we set a pattern that may be used against other groups. Hitler's persecution of the Jews, trade unionists, communists, and socialists was later directed against Catholics, Protestants, liberals and eventually the people of the world.

In 1855 Abraham Lincoln understood this when he said: "As a nation we began by declaring all men are created equal. We now read it 'All men are created equal except Negroes.' When the Know Nothings get control it will read 'All men are created equal except Negroes, and foreigners, and Catholics.'"

Consideration for the Negro, the Jew, the Catholic, the foreign born, or for any other minority group, rests not merely on the grounds of humanity and justice; it rests on the solid base of self-interest.

B. PREJUDICE MAKES ALL OF US POORER. We can't have an enlightened democracy with minority groups living in ignorance. We can't have a prosperous democracy with minority groups so poor that they can't afford to buy the goods America produces.

If a minority is kept at a low wage scale in the same field or area in which we work, eventually our own wages will be reduced because of a smaller demand for consumer goods and the competition of cheap labor. Conversely, a higher standard of living for any group increases the demands for consumer goods and makes for a more prosperous country. Aside from the fact that it is Christian and democratic, it is also to our selfish interest to help secure housing, clothing, and nutrition for all our people.

As Eric A. Johnston, president of

the U. S. Chamber of Commerce, recently declared: "Wherever we erect barriers on the grounds of race or religion, or of occupational or professional status, we hamper the full expansion of our economic security. Prejudice doesn't pay. Discrimination is destructive."

C. PREJUDICE ROBS US OF MINORITY TALENTS. Prejudice often prevents minority groups from developing their abilities and skills. It limits their achievements and deprives the nation of their genius. We are all poorer in America today because discrimination prevents members of some minorities from rising to their greatest possible achievements, thus lessening their contributions to the general wealth and welfare of America.

D. PREJUDICE BLINDS US TO REAL SITUATION. Prejudice makes impossible any real solution of economic, social, or personal difficulties. When we blame war or social and economic troubles on some innocent minority group, we are diverting our attention from the real causes. By blaming and hating some scapegoat for our misfortunes, we intensify rather than remove the difficulties. Social ills can only be remedied by all members of society accepting their share of responsibility and co-operating through democratic means to solve their common problems.

E. PREJUDICE ENDANGERS VICTORY. Prejudice means disunity, and disunity plays into the hands of the enemies of democracy. National unity is just as essential to victory as battleships and flying fortresses. America can't give its maximum to the war effort unless we conquer the disrupting effects of prejudice on the fighting front and the production front.

The War Department (in ASF Manual M 5) recognizes that "discrimination on the basis of race or color..." is "fatal to military efficiency." And War Department pamphlet 20-3 states: "To contribute by act or word toward the increase of misunderstanding, suspicion and tension between peoples of different racial or national origin in this country or among our Allies is to help the enemy!"

The Detroit race riot of June 1943 and the Philadelphia transport strike of August 1944 offer two isolated but dramatic instances of the disruptive effects of discrimination on the production front.

The walk-out of 6,000 employees of the Philadelphia Transportation Company, precipitated by the assignment of eight Negroes to jobs as street-car operators, paralyzed the city's vast transportation system. The six-day traffic tie-up kept thousands of war workers from their jobs, and four million man hours of vital war production were lost.

The two-day Detroit race riot cut war production 15 to 50 per cent in some plants, and absenteeism ranged from 20 to 90 per cent. A million hours of labor were lost.

F. PREJUDICE ENDANGERS WORLD PEACE. Even more disastrous is the effect which news of race riots and discrimination against minorities has upon the morale of our fighting men abroad, and on the millions of people throughout the world, white and colored, whose loyalty and help are so vital to the allied cause.

It has been powerful ammunition for the propagandists of the Axis in Europe, Africa, the Near East, and particularly the Far East.

Three-fourths of the people of the world are what we call "colored." These people naturally look to the treatment of our American Negroes to see what we really mean when we speak of democracy. Racial and religious prejudice alienates the vast non-white populations as well as other peoples, thwarts their hopes and our hopes of peace and freedom, and ultimately creates the conditions from which future global wars can develop.

How we treat minorities is, therefore, more than a matter of mere

Asks Protection For Jobless Youth

Miss Lenroot Says 2,000,000 Have Been Displaced as War Plants Curtail

Unless the U.S.A. takes quick steps to meet the problems of the 2,000,000 boys and girls who held full or part time jobs during the war, a youth problem, far exceeding that of the depression years, will be on our hands, Miss Katharine F. Lenroot, chief of the Children's Bureau, predicted early last week, according to the New York Times.

"The Children's Bureau is urging that committees make every effort to get these young people back into the classrooms," she said. "But, at the same time, the bureau wants the job rights of these young people fully protected, and employment opportunities kept open to the older ones among them."

Miss Lenroot urged that every possible consideration be given to the recommendations on this subject which her bureau has just issued in behalf of the National Commission on Children in War-time.

"Should the curse of mass unemployment reappear, it cannot be cured by emergency programs such as the Civilian Conservation Corps, the National Youth Administration, or the Works Projects Administration," this commission of child experts found, "but by reform of our economic institutions to permit the nation to continue to produce and consume. The role of Government in our economy must not only be one of supplementing private employment when necessary, but also Government must afford guides and channels for democratic planning for plenty and security."

The commission said that experience being gained in the administration of the "GI Bill of Rights" might well be used to help set up some sort of a system of student aid that would reach high school as well as vocational, professional and technical students.

Other recommendations for helping boys and girls who lose their war jobs were:

Job placement services to aid them in their search for employment.

Programs that would give to young people the opportunity to combine work and school in such a way as to serve their long-run interest.

Employment of youth on public service projects, such as soil and forest conservation.

Skilled employment counseling services, to help young people make their choice of jobs, training courses and educational opportunities.

domestic concern. Almost 13 million people in the U. S. were born in Europe, and 27 million have parents born in Europe. The mistreatment of some Mexicans in the U. S. echoes throughout North and South America; a race riot provokes discussions and resentments in Africa, the Philippines, and among the 800 million non-white people in China and India.

The story of America is proof that there are no "superior" or "inferior" people. Our country has been made great by people who came from every land under the sun—people with names like Carnegie, Sikorsky, Toscanini, Einstein, Osler—and thousands more. But it isn't only the big names, the Hall of Fame names, who have made America—any more than it is only the big names who won the War. We know that the biggest part of this War was fought and won by the little names, by the millions of Joe Doakes who may never have made headlines.

The men who built and are building America—who clear her forests, span her rivers, dig her coal, plough her fields, work her machines—the

(Concluded on page 5)

THE ONLY CLUB IN THE WORLD

By the summer of 1943 when large numbers of Canadians were arriving in England, a very efficient and elaborate system was set up to meet their needs on arrival overseas.

The Auxiliary Services had many large hotels requisitioned in all the big cities and these in turn were available to the troops on leave or after duty passes.

These hotels were actually converted into servicemen's clubs operated either by the Y.M.C.A., the Salvation Army or the Knights of Columbus, and usually for a half crown a serviceman or woman could get a bed with clean sheets, and breakfast. These places also served good meals that averaged from one to two shillings each. These Clubs were certainly a God-send to service personnel.

But although this seemed to be, at the time, an ideal, it still somehow was not the answer to tired service personnel on leave.

These Clubs with their hundreds of residents were often worse than billets. One found it very difficult to relax while sleeping with strangers, queuing for meals, getting up by nine o'clock in the morning, etc. Those were rules, and wherever one turned, rules and more rules.

So although one was on leave, the routine was to do your resting and relaxing back in camp, which often meant that these people were under tension for months and years. In places this overcrowding and regimen is still going on today.

But out of these Canadians overseas, some felt a need for something that would meet more with their approval, such as a Club actually, "of the service personnel, for, and by the service personnel." A Club organized by and operated by its own members.—A Home away from home.

The setting for such a club was London and service personnel who had hopes of such a home were Canadians of Ukrainian descent.

These Canadians had no kin or relatives in the British Isles, where they could spend a few relaxing moments of duty. They were the ones who usually had to spend most of their off duty in these large service clubs.

Up to the summer of 1943 these Ukrainian Canadians were organized as the Ukrainian Canadian Servicemen's Association, and one of their aims was to hold periodical get-togethers while overseas.

It was during the third such get-together at the Canadian Legion Club at Cartwright Gardens in London, during the Bank Holiday weekend in 1943, some seventy of these Ukrainian Canadians attended this get-together, and the first move was taken to open a club in London for Canadian service personnel.

This was the first step taken towards making a dream come true of a few of the following members of the U.C.S.A.: F/Lt. Panchuk (Saskatoon, Sask), Lt. Ann Crapleve (Winnipeg, Man.) Sgt. H. C. Kozicky (Calgary, Alta.), Gnr. Nykoluk, (Winnipeg, Man.) LAC A. Kreptul (Sheho, Sask), LAC John Yuzyk (Regina, Sask.), Sgt. S. Kalin (Haford, Sask), Sgt. W. Weselowski (Ukraina, Man.), etc.

To locate a suitable building took

men who made America strong and free—and who fought and died to preserve that freedom on battlefields all over the world—are men of every race, color, religion, and nationality. Listen to their names at roll call. Read their names at casualty lists—like these from the New York Times of 29 March 1945:

Agostinello . . . Cohen . . . Curran
Grunwald . . . Hrubec . . .
Ivanoski . . . Kuzian . . . Marshall
Thomas . . . Warblanski . . .
Were any of these "inferior?"

some time. Only two of our feminine members were stationed in London. The rest were stationed in all directions out of London, with some as far as Yorkshire. But in spite of many delays, the locating of the building was done on off duty time. Their efforts were rewarded by locating a five story building, located near the Paddington Station, at 218 Sussex Gardens. It had been unoccupied for over four years and was in quite a state of disrepair, caused mostly by blasts from bombs falling in the immediate neighborhood.

The financing of this venture was all done by U.C.S.A., which was assisted by the Ukrainian Canadian Committee in Canada. At present the members cover all expenses by fees and donations. Therefore there were no financial worries from the start and right along.

But the big task was to clean and furnish the building. The cleaning and repairing was tackled one room at a time, and it was all done during days off duty. Not a cent was spent for outside help, when the word got around the various camps that a home was being set up in London. It seemed like a spontaneous combustion, volunteers from everywhere.

The boys on leave in London appeared to just love wearing an old pair of overalls all day painting the stairs, while those inclined to carpentry would be building shelves. The servicewomen provided the home touch of curtains, rugs and kitchen utensils. Yes, it was real relaxation, remodelling that old building and making a home outfit.

In the meantime we were bringing our food parcels to the club, and these were prepared into real Canadian meals by army or airforce cooks on leave, or by others who are at home in the kitchen and can make a good meal.

Those were happy days to come to the Club for even one evening, when the boys and girls of all ranks, after a good day's work would get around on old piano and sing old Canadian and Ukrainian favorites.

In the two years the Club has been cleaned and reconditioned from the basement up to the fifth floor. It is furnished to meet all requirements. It has fifty beds with clean linen at all times available to the members.

Meals are served twice a day, and for all this a member is only asked to pay ten shilling fee a year. But each member has to share all the duties performed to make the club function.

At the head of the Club is a Club Director, who is appointed by the U.C.S.A. Executive. The Club Director is usually one of the members who is resident in London. To date the Club has had the following directors: Sgt. A. Gadgosa (Toronto, Ont.) L/Cpl. Ted. Karasewich (Winnipeg, Man.), and the present Director, Cpl. Anne Cherniawsky (Vegreville, Alta.)

The duties performed in operating the Club are all done voluntarily and very seldom a member on a nine day leave is asked to help more than one day. But in many cases, members have asked to be assigned duties for all their stay as they feel quite at home either in the kitchen or the office, etc., and if such is their wish, they are happy doing it, and are assigned to the duties they choose.

An excellent library, reading and writing room is available, plus water at all times. Also a press and polish room where one can find anyone from a major to a private operating the business end of an iron.

This is brief description of a club which U.C.S.A. members call a home away from home, and friends they bring along to spend a few leisurely hours with them often on leaving express their regret that there are not more of such institutions.

We may safely say that this club is the only one of its kind in exist-

UKRAINIAN CANADIAN SERVICEMEN'S ASSOCIATION AND THE U.C.S.A. SERVICE CLUB IN LONDON

Record of Services and Achievements

History—Organized January 1943 with 35 members. Now numbers over 1,500 paid members and a nominal roll of over 3,000. Ukrainians in the American and Allied Forces are associate members.

Club—The Club is of the servicemen, for the servicemen and by the servicemen. All the work is done voluntarily by those visiting. Cpl. Ann. Cherniawsky (Vegreville) is the Director. The Club offers meals, sleeping accommodation and free distribution of comforts. No Fees are charged for any of the services.

Library—A good stock of fiction, history and literature in English and Ukrainian. Free distribution of valuable literature. Copies of Ukrainian and English Newspapers from Canada and United States.

Publications—The U.C.S.A. Booklet, Addresses, Periodic Newsletter (10 issues), Circular letters' to members and to Canada, monthly U.C.S.A. Communiques published in all papers in Canada and U.S.

Lectures and Study Groups—Every Sunday Discussion Groups. Guest speakers. Regular Sunday Padre's hour.

Christian Training—Regular Sunday Church Services with Club Choir. Greek Catholic and Greek Orthodox alternating.

Graves—Frequent organized visits to the graves of comrades. Services held when possible.

Honor Roll—An Honor Roll kept of all Ukrainian Canadian casualties. Also a list of all Honors and Awards.

Cultural Training—Ukrainian Choir, Ukrainian National Folk Dances, Traditional Ukrainian dishes served.

Get-togethers—Nine large Get-togethers and numerous smaller ones. Every Christmas and Easter celebrated traditionally. Number attending 'Get-together' varies from 50-500.

Information Bureau—Acts as an Information Bureau in the United Kingdom.

Sport and Entertainment—Softball tournaments, socials, musicales, recitals, chess, bridge, cribbage, sing-songs, educational trips.

Hospital Visits—Frequent visits to hospitals with comforts for the sick and wounded.

Gift and Parcels—Numerous parcels distributed to sick and needy, Ukrainian mothers in England, U.C.S.A. members serving in the C.M.F. and the B.L.A.

Back to "Civvy Street"

[The problem of a discharged soldier readjusting himself to civilian life, to getting back on "Civvy Street," is touched upon in a light vein by L.A.C. J. Yuzyk, writing in a recent number of the Newsletter of the Ukrainian Canadian Servicemen's Ass'n overseas. Writes he—]

Well fellows, it's over! Peace, what beautiful thoughts... There will no doubt be many after affects from this gigantic struggle, with its misplacement of people, and their everyday habits...

For instance, we can just see some fellows listening to a radio program, back home (in the backwoods). An ex-serviceman, now turned radio comedian, comes out with the expression "NAAFI UP." From force of habit, with bags of overseas service, you (the listener) grab a cup and make a wild dash for the door. Your face will no doubt turn red, and you will try to explain to your wife (if not to your neighbours) why you

ence in the Empire, and for that matter in the world.

J. YUZYK,
Public Relations Editor.

Philly Veterans Conducting Membership Drive

The brief editorial comment on the above subject in The Ukrainian Weekly of September 29, was very timely. A strong virile organization of Ukrainian-American War Veterans is extremely important—important to the veteran that he may derive all the benefits of fellowship and equally beneficial to religious, social and fraternal organizations.

In the year 1920 in Philadelphia, Lt. M. Darmopray (now major) organized the Ukrainian-American War Veterans Post No. 1 of Philadelphia, Pa. By 1922 its membership reached one hundred. The purpose of the organization is: patriotic, historic, fraternal, social and educational; to perpetuate the memory of the deceased and help the worthy members in need; to support the laws and constitution of the United States; to inculcate true patriotism and love of the country.

In addition to the main body there exists a Ladies Auxiliary composed of the mothers, wives and daughters of the veterans. Their purpose is assist the post in furthering their aims and activities.

Throughout its existence the Post has participated in all phases of Ukrainian life, lending both moral and material support.

Since the post is a patriotic organization it is non-partisan in political affairs, and it is not in sympathy with any religious prejudices.

During the past few months the officers of the post have been increasing their activities. Every effort is being made to obtain character in the state of Pennsylvania, and then to organize similar posts throughout the country. All individuals or organizations entertaining similar ideas are invited and urged to communicate with the Ukrainian-American War Veterans, Post No. 1, 847 N. Franklin Street, Philadelphia 23, Pa. It is estimated that we may enlist as many as 50,000 Ukrainian-American veterans. With such a body, we should be able to wield powerful influence for the good of all peoples of Ukrainian extraction.

Of immediate interest to Philadelphians is the fact that the post will hold a Rally tomorrow, 2 P. M., 847 N. Franklin St., to enroll into ranks all ex-service men and women of Philadelphia and vicinity. Already 50 new members have enrolled, some of whom are still in active service. Officers of the post claim that in Philadelphia and vicinity there elive 10,00 of their potential members, hence they will not rest until they enroll them. The initial fee is nominally small, but the good each member derives will by far exceed the membership fee.

A Member

were out in the middle of the street with a cup in hand.

For some time, meal times will be quite an occasion for our ex-servicemen, gulping and bolting his food down, reaching for yards or miles, snitching from the table next to you, and finally walking out with vest stuffed to the hilt with bread and margarine for that "midnight snack" in the tent. After the meal, you'll be grabbing your cup and "irons" and dashing for the sink. Yes, there will be no end of embarrassing moments, reverting to civvy street...

We'll see ex-servicewomen walking into a Hamburger Joint with a, "any gum chum?" and the fellow from behind the counter will probably retort, (censored)

Or in the Beer Parlor... an ex-serviceman asks for a couple of "Bitters" with affectionate intonation...

Yes, it won't be a piece of cake going back to civvy street. Actually, ole boy, it will be quite a shakj do...

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ЗАТРИМУЙТЕ СВОІ
ВОЄННІ БОНДИ!

ВСТУПАЙТЕ В ЧЛЕНИ
УКРАїнського НАРОДНОГО
СОЮЗУ, А ТИМСА-
МИМ СТАВАЙТЕ СПІВВЛА-
СНИКОМ ВІСІМ МІЛІОНО-
БОГО МАЄТКУ ЦЕЇ ОР-
ГАНІЗАЦІЇ.

Weekly Banter

A Step Down

John C. O'Brien of the Philadelphia Inquirer's Washington bureau tells about the press conference in San Francisco at which a reporter was asking one of the dignitaries the usual embarrassing questions about Poland.

"Are you from Tass?" the visitor asked.

"No, I'm from the Polish World," the reporter replied.

"Oh," said the visitor, "Demi-Tass."

— Editor & Publisher

"Babe" Ruth's Favorite Story

In a sandlot baseball game, which lasted into the late twilight, the home team had finally managed to fill the bases. Two men were out and two strikes had been called on the batter. At this crucial moment, the pitcher and the catcher of the rival team held a conference:

"It's so dark, nobody can see nothin'," said the pitcher. "I'm goin' to wind up and make believe I'm throwin' the ball, but instead I'll slip it to you now. After I go through the motions, you pound your glove and pretend to make the catch."

The men returned to their positions and went through the elaborate motions, as proposed. The umpire peered over and bellowed, "Str-r-ike three! You're out."

At that decision the batter became enraged. He pounded his bat on the plate in a cry of frenzied injustice. "Strike!" he wailed, "that was no strike—it didn't come within two feet of the plate!"

Candid Comment

To build that new world, we'll need fewer architects and more bricklayers.—The Slipstream.

Matter of Punctuation

At the breakfast table the amateur poet eagerly opened the morning

paper, ran his finger down the Contributors' Column," and, finding what he sought, began to read. Suddenly he gasped, dropped the paper, and in an agonizing voice cried, "Oh heaven, what have I done to deserve this?"

"What's wrong, dear?" asked his startled wife.

"Wrong?" he muttered. "I wrote a poem about our Willie, and I said, 'My son! My pigmy counterpart!'"

"Yes, yes, go on!" urged his anxious mate.

The poet drew a long breath, picked up the paper, and, squaring his shoulders, forced himself to read:

"My son! My pig, my counterpart!"

Piano Practicing

There are many mediums through which music is brought to the human race. Harmonicas, tissue-paper over combs, snare drums, and willow whistles all come under the head of music. The boy next door learning to play the cornet with commendable persistence tries to hit the high note of Flow Gently Sweet Afton; and the lad on the other side with the tenor sax concentrates on the languid melancholy of When You Come to the End of a Perfect Day. But ten-year old Mary learning to play the piano raises certain questions regarding the 3 R's of this biggest of stringed instruments.

Why do piano teachers these days all have their pupils start on Annie Laurie and Old Black Joe? It's hardly fair to these good friends of the years gone. Why don't beginners learn to use the soft pedal first instead of the loud? Why does Mary always hesitate at the same places every time? We suppose piano-teachers keep up to date on modern psychology and pedagogy and know what they're doing. Our final comment is that there's no danger of the good old folk songs passing into the discard so long as ten year old girls can be persuaded or shanghaied into practicing their piano lessons.

УКРАїнські АМЕРИКАнські ВЕТЕРАНИ

ПОСТ Ч. 1 — ФІЛІДЕЛФІЯ, ПА.

Зорганізовано в 1922. році. Ціль: патріотична, братерська, виховна. Помагати заслуженим ветеранам, пам'ятати за славу пам'ять померлих товаришів-воєнків. Організація це безпартійна. Належати можуть усі ветерани без різниці на їхні політичні переконання чи віру. Рідня ветеранів належать до Ветеранс Ледіс Окзілірі. Тепер відновлюємо організацію, стаємо за чартер, щоб організувати пости по всіх стейтах. Усі ті справи будуть обговорені на мітингу ветеранів з Філадельфії, Кемден, Честер, Вилмінгтон, Фініксвил та інших місцевостей, що відбується в НЕДІЛЮ, 7. ЖОВТНЯ 1945, в годині 2, пополудні, в Українській Галі, 847-Н. Френклін Ст., Філадельфія, Па.

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U.N.A. Br. 180's Contribution to Waves

Serving their country as members of the WAVES are the Misses Dorothy and Helen Sudomir, daughters

tached to the record department of the U.S. Naval Hospital at Parris Island, South Carolina.



Pharm. Mate 3/c Helen and Spec. 2/c Dorothy Sudomir

of Mr. and Mrs. Michael Sudomir of Mogadore, Ohio.

Specialist 2/c Dorothy, stationed at the Naval Training Station in Newport, Rhode Island, is currently assigned as master-at-arms in the WAVES barracks.

Helen, Pharmacist Mate 3/c, is at-

A brother, Joseph, has just received a discharge from the U. S. Army after serving 18 months in the E.T.O. and being wounded twice while in action.

All are members of U.N.A. Br. 180, youth branch of Akron, Ohio, and participated actively in its affairs before entering the service.

VETERAN B-29 CREWMAN ELIGIBLE TO COME HOME

S/Sgt. John Biloz, Jr., son of Mrs. Anna Biloz, 16 Hill ave., Endicott, N. Y., a member of one of the first B-29 units activated in April, 1943, at Tucson, Ariz., and who pioneered in B-29 operations from India and China, is now eligible for return to the United States, according to an Associated Press report (clipping sent to Weekly by Mr. T. Smyk, U.N.A. Branch 21 secretary.)

A member of U.N.A. Branch 21, Sergeant Biloz is one of 12 Superfortress veterans of the 58th Bombardment Wing who have completed a round-the-world tour which started in 1944, when the group left for India.

Sergeant Biloz trained with the group at Tucson, Ariz., and Great Bend, Kans. He took part in all the 58th Bombardment Wing's 35 missions over Japan.

Air Cadet: "There was one time when I really wanted to be down and out."

GI Joe: "How come?"

Cadet: "It was the first time I went up in a plane."—Squads East.

Реальності: купна, продажі і виміни

ВИ ХОЧЕТЕ КУПИТИ, ЧИ ПРОДАТИ:
—Доми, фарми, більші і менші, Грессері, Делікатесен, Ресторанти, Салони, (Bar & Grill), Кемден Стори і інші бізнеси? Зайдіть до Ріа Естейт офісу на адресу:
J. TANSKI
149 Avenue A, at E. 9th Street,
New York 3, N. Y.

БОРДІНГ ГАВЗ—ЗАІЗДНИЙ ДІМ
в прекрасній околиці, близько озера, при двох перехрестних шляхах, з повним урядженням, з реставрацією, як також з продажою горілох і пива. 18 новомодних уряджених кімнат з гарячою і зимною водою у всіх кімнатах. Купальні й класети. Інтерес дуже добрий з постійними багатьма клієнтами, зимою й літом. Ціна дуже пристойна.

Маємо також багато інших бізнесових реальностей на провінції, як також фарми і не дорогих сирцевих фарм.

Зголосітьесь до:
JOSEPH BEKARDAK
112 E. 7th St., New York 3, N. Y.

FLOATS OF U.N.A. BRANCHES IN AUBURN VICTORY PARADE WIN PRAISE

Auburn's Ukrainians, mostly parishioners of St. Peter and Paul Ukrainian Catholic Church, took no small part in the city's greatest celebration, the Victory Parade, that marked the end of the war and closed the observance of V-J Day, Tuesday evening, September 4, the "Way" reports.

Thirty thousand spectators, who jammed every inch of the way along Genesee and East Genesee Streets saw many local Ukrainians, members of the church Boyan Choir, in Ukrainian national attire, and members of the St. Nicholas Society and the Zaporozhian Sich Society, U. N. A. Branches 88 and 283 respectively, and both branches' floats pass in review.

The choir sang several stirring, patriotic selections before the reviewing stand at the Court House.

The two Ukrainian floats sponsored by the local U. N. A. branches aroused much interest and favorable comment. The one prepared by the St. Nicholas Society bore a bevy of beautiful Ukrainian girls who formed a "Miss America" tableau. The other representing a "Miss Liberty" with an entourage of Ukrainian Kozaks was the pride of the Sich Society.

Versatility

A GI visiting a country town went into the local barber shop for a shave. The barber made several slips with the razor, and each time he would paste a small piece of paper over the cut to stop bleeding. When the operation was over, the victim handed the barber a dollar.

"Keep the change," he said. "It's worth a dollar to be shaved by so versatile an artist. Why you're a barber, butcher and paperhanger all in one!"—Capper's Weekly.

Come Celebrate the Victory at our SIXTEENTH ANNIVERSARY DANCE sponsored by the Ukrainian Social Club of Carteret, N. J.
SATURDAY, OCTOBER 20th, 1945
at the Ukrainian Pavilion, 691 Roosevelt Ave., Carteret, N. J. Adm. 55¢ (Tax Inc.). Com. 8 P. M. Music by George Rady and His Orchestra.