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Poles Arrest Ukrainian Nationalists

Polish security police have arrested twenty two Ukrainian nationalists, the Associated Press reported from Warsaw on February 29 last.

The seized men are charged with having slain General Karol Swierczewski last March. The general, Second Vice Minister of National Defense, and a notorious communist leader, was slain on an inspection tour of southeastern Poland. A military tribunal in Warsaw will try the group.

General Swierczewski was better known as General Walter. He commanded the International Thirty-Fifth Division of Loyalists in the Spanish Civil War. He was considered to be Poland's most important military man. He fought with the Red Army after the Rus-

sian Revolution and was among the Red troops, who suppressed the Ukrainian Independent statehood.

The New York Times reported that General Swierczewski was embused by members of the UPA (Ukrainska Povstancha Armiya—Ukrainian Insurgent Army) during his inspection tour and was killed in a short fierce battle between the UPA-ites and the three truckloads of bodyguards accompanying him.

The Times dispatch noted that the spot where the general was killed was in the "territory in which was situated the headquarters of the UPA, a fiercely nationalist organization operating on both sides of the Russo-Polish border, and opposed equally Russian or Polish rule."

Red Mission Stoned

A United Press dispatch from Vienna reported February 14 last that members of the Russian Repatriation Mission in the United States zone of Austria were stoned by Ukrainian displaced persons that day for the second time in a week.

Army officials said the stones were thrown by members of a group of 300 Ukrainians at Lehen barracks near Salzburg in eastern Austria. The Russians remained in their car and no one was hurt.

An Army spokesman said the mission, headed by a Colonel Kirejev, had violated instruction by visiting the camp without a United States escort officer. If similar incidents occur when the Soviet mission is violating regulations, the Army "may require the mission to leave the zone," the spokesman said.

Our Vets - - by G. H.

A CENSUS ought to be taken of all Ukrainian American veterans organizations, or Posts, as they are conventionally called. Most likely the census would show a tremendous potential for doing a lot of good if these Posts operated within a centralized organization. Without such organization, each Post exists in obscurity, and its influence is limited by the community in which it exists.

We have now independent Posts, operating alone for the benefit of their members. There are Posts with affiliations in several major national organizations like the American Legion. Their identity is submerged and their influence is also confined to their immediate communities. Some Posts are already in possession of their quarters and are making a handsome profit on their investment, which to them seems to be the lone purpose for existence.

The self-sufficiency of individual Posts indicates a presence of good business ability within their membership. At the same time, the local success seems to becloud the intellectual visibility beyond the immediate horizon. What is needed, is the ability to see that if the local Ukrainian Post is doing good things locally, it will do much more if affiliated with a Ukrainian veterans organization on a national scale. In plain words, the times are now such that a veteran of Ukrainian descent must think in terms of national welfare instead of confining his interests to local affairs. The reason is plain too: Ukrainians are in process of being exterminated as a nation on their own soil.

It is therefore encouraging to read that the Ukrainian vets intend to hold their first national convention in Philadelphia during the Memorial Day weekend. The early announcement and the appointment of various committees give reasons to hope for final consummation of a national organization of Ukrainian war veterans.

In comparing the former attempts of the Philadelphia vets, to organize a national body, with the present method of imposing the preliminary work on various committees, the present course appears to be the wiser one. We cannot get away from human nature. When too many things are planned and handed out on a platter, suspicion creeps in and the work of the organizer is not appreciated. Moreover every Post wants to feel that it has contributed something to the new structure of which it will be an integral part.

Let us hope that the commit-

UKRAINIAN MALE CHORUS SCORES TRIUMPH IN GENEVA

All of the Swiss press in Geneva brimmed over with praise for the "Vatra" (Fire) Ukrainian Male Chorus, composed of DPs, and directed by Prof. L. Turkevich, which presented a concert there Saturday, January 24, in Geneva's largest concert hall, the Reformations Auditorium, and one on the day previous in Montreaux, a resort town on Lake Geneva. Prior to their Geneva concert, the chorus sang over a local radio station and made recordings there as well.

Prior to its Swiss concerts, the Vatra chorus had already won high acclaim in the American, British and French occupation zones, mostly in Austria, where it had been organized. American and other occupation officers and personnel, as well as leading music critics, praised it.

The Swiss tour, obtained after some negotiation to get permission to enter, lasted three days.

The Geneva concert was before an overflowing house. Among those present were various dignitaries, including delegates to the

IRO confence then being held there.

On Sunday, the local Ukrainian community gave a dinner in honor of the chorists. The chief speaker was Ambassador Fonsou, chairman of the Preparatory Commission of the International Refugee Organization. He explained to those present the set-up and ultimate goals of this vast charitable organization, which is now in the process of formation, and which recently reached a working agreement with the United Ukrainian American Relief Committee, through the latter's European director, Roman Smook, formerly of Chicago. The Ambassador praised the chorus, and recalled with pleasure his previous contacts with Ukrainians. Dwelling on the difficulties in the matter of resettlement, he expressed confidence that the final solution would be reached within two or three years. Concluding, he expressed his belief that the Ukrainian displaced persons would make fine citizens of their new countries.

Pianist Scores at Carnegie

Mrs. Olga Lachowitch of Forest Hill, L. I. N. Y., Ukrainian by descent, fully demonstrated her artistry and complete control of the piano keyboard last Thursday evening, February 27, 1948, at the Carnegie Recital Hall in New York City as collaborateur with Prof. G. O. Hornberger in the performance of his cello sonata "Finlandia," which he wrote in 1903.

The cello number was one of the features of the concert presented by the Aeolian Symphony Chamber Orchestra of Woodhaven. It marked the 50th concert given by the orchestra, its 25th anniversary, and the last performance at which its founder, Prof. Hornberger, appeared on the podium.

Mrs. Lachowitch, the former Olga Hrycov, received her early training of violin and piano at the Philadelphia Musical Academy. She made her debut at the age of fifteen. Later she studied at the Cleveland Institute of Music and performed at numerous concerts in Cleveland and other cities in Ohio. Arriving in New York in 1937, she did post-graduate work at the Juillard-School of Music. Presently, Mrs. Lachowitch is under the guidance of Prof. Hornberger, whose reputation as a coach is well known in musical circles. She has appeared as soloist and accompanist at various Ukrainian concerts. She is the mother of two daughters.

On Record - - by Ted Victor

UNDERSTANDING

WHY do you understand? I wonder if you can really answer that question for yourself? I am not referring to any particular subject, theory or idea. Rather I refer to the general events, problems and activities that occur in this life of ours. I fully realize that at first glance, many of you might think that I have gone just a bit off the beam. (Perhaps from the cold?) Let me assure you, that as yet this has not occurred. All I would like to do is to show you how to make life a bit easier for yourself.

In order to understand we must first know. In order to know we must experience. We experience through any one of our senses. After this our mind stores away this knowledge and we humans can draw upon it at any time in order to understand. Simple isn't it? Yet how many people seem to forget this principle? They forget, that life is merely one continuous chain of learning and understanding. They forget, that each minute experience aids them in the understanding of the world's greatest problems. They forget,

tees go to work and perform a first-class job. But even with a first-class job there will be needed compromises at the convention, and the founders must be prepared to make them if they want to assure the success of this venture.

too, that because they haven't experienced some things, they as individuals cannot always understand.

For instance: How many times have you become angry with your friends and family because they could not understand your point of view or you theirs. If you stopped for moment and considered the following points, perhaps that anger would never come about. Are you familiar with the nature of the misunderstanding? The other person's problem? Even though you may be a mother, father, sister, or wife, can you see the other person's point of view? And mainly have you the experience and knowledge needed to understand their side of the argument. If not? Remember it takes many parts to make up the whole. In order to understand, each and everyone of us must experience the little things in life. By living, doing, seeing, hearing and feeling we gain a knowledge that aids us in understanding. Don't forget, what you have not felt with your body or your heart you cannot truly understand or express.

Want to help the Ukrainian Cause and also the Ukrainian DPs?

If so, send your contributions to—

Ukrainian Congress Committee of America

P. O. Box 721, Church St. Annex, New York 8, N. Y.

GIVE THEM A HELPING HAND

WEEK after week, within the past half-year or so, at and after church services or at formal and informal gatherings and social events at our Ukrainian community centers, "national homes," one cannot help but notice more and more new faces.

They are those of our newly arrived Ukrainian displaced persons, who by the grace of God, the aid of their fellow (affinit) kinsmen over here, and some vagaries of fortune, have managed to reach these free shores.

Most of them are, if not completely, then well-nigh completely penniless. Their appearance in most cases does not belie this observation. Yet what is impressive, with some exceptions (i.e. chiselers, dead-beats, "the world-owes-me-a-living types) is their neatness and dignified demeanor and behavior, one that shows that they have retained their self-respect, that they are looking for no hand-outs or favors, and that they are ready and willing to do any sort of work, even the most menial if necessary, provided they get the chance.

Such persons deserve such a chance. Each and everyone of us should help, to provide them with such a chance, even if it means going out of our way to do so. Help them find some manner of occupation.

Also, help them to set themselves up in some living quarters, and if possible, help them to furnish them. In other words, give them an opportunity to get started.

We were impressed with this idea several days ago. Recently there arrived here a Ukrainian

DP together with his family. He is an elderly gentleman, a lawyer by profession. He came here penniless. Word got around among some people of our older generation that this person originally lived in the same area of Western Ukraine that they did. Immediately they visited him, and perceiving his plight they went into a huddle. Each one of them suddenly discovered that he had a surplus of furniture, clothing, and tableware at home. What happened next? They found for him a couple of rooms to live in. They were quite squallid, still with some fixing and painting they could be made to look presentable. Then one of the men volunteered the use of his truck and time to go around and collect the "surplus" furniture, etc. His first trip was to a neighbor who donated a bed, a bureau, chairs, lamp, and other such pieces—not brand new, but all in good condition. Another gave a gas range, as he was getting a new one. And so forth and so on.

As goes that old Ukrainian proverb: "Тромада по нитці — і бідному сорочка". (A bit of thread from each and everyone in the community, and the poor man will have a shirt).

We cite this example, in the hope that at least some of our readers will emulate it.

LET'S HEAR FROM THE MIDDLE WEST

Judging from the reports which appear on these pages, one would think that practically most of our younger generation organizational activity is limited to the East, that is the New York-New Jersey, Connecticut, and eastern Pennsylvania areas. We read of concerts, rallies, festivals, sport events, drives for funds for worthy purposes, etc. as taking place in this combined area at a gradually increasing tempo.

But when it comes to the Western Pennsylvania, the Ohio, Michigan, Illinois and Minnesota, judging from the sporadic reports to the Weekly, the average reader of the Weekly may get the impression that very little is being done there.

Such, however, we know is not the case. There is plenty being done by our young people in, let us say, Detroit, Chicago, Cleveland, Pittsburgh, Akron, and Minneapolis. We know, from personal observation and knowledge that much has been and much is being accom-

plished. Of course, there are lulls in their organized life. Some of them are warranted, others are not. But that is another matter.

What we are after is to get the young people of these and other communities to send in to The Ukrainian Weekly regular reports about their activities, affairs and accomplishments. Show these Easterners that others besides them are also active in Ukrainian American life and in the pursuit of those ideals for which it stands. Show them that perhaps you are even more active. Make it a matter of self-pride.

One of the benefits of such action will be a stimulation of healthy competition among our younger generation, leading to greater achievements and greater solidarity among them.

This is addressed especially to the officers of our young people's clubs, who usually are charged with the duty of publicizing the doings of their clubs, choruses, and other organizations.

Join National Poster Contest

CONDUCTED FOR THE CRUSADE FOR CHILDREN

Our young people are invited by the United Ukrainian American Relief Committee of America to join the national poster contest conducted for the Crusade For Children of American Overseas Aid—United Nations Appeal For Children.

Young people all over America are eligible to enter.

When you enter this poster contest, you become a member of the Crusade For Children, an historic drive to raise money to help starving children abroad.

While you have never met the starving children around the world whom you will be helping, you should remember that they are very like you. They like to be happy, to work, to study and to do most of the things you do. Starving children can do none of these things.

The Crusade For Children is being sponsored by the American Overseas Aid—United National Appeal for Children to raise America's share in a world-wide drive. America's share is \$60,000,000. Of this amount, \$600,000 has been assigned in advance by the Overseas Aid to the United Ukrainian American Relief Committee. But it all depends upon the success of the nationwide drive.

Contest Rules

The theme of the contest is:—"Save a Child... Save the Future." Sizes and specifications—Posters

are not to exceed 32x40 inches and may be rendered in any medium. They should be simple in design and suitable for reproduction.

Exhibition—Poster must be exhibited in some public or semi-public place in contestant's community, such as shop windows, school corridors, or the contestant's own front window if it can be seen by passersby.

Contestant's name—Contestant's name, home address, age and place and dates of exhibition must appear in back of each poster entered.

Closing time—All entries must be taken off exhibition on or before April 30th and mailed or delivered to American Youth for World Youth, 18 West 74th Street, New York 23, N. Y.

Judging—Posters will be judged and prizes awarded no later than May 15, 1948.

Prizes—100 prizes will be awarded, including radio, record albums, camera, tennis racket, pen and pencil set, and others.

Prizes will be awarded by a distinguished committee of artists, students and United Nations officials.

Entries will be judged not only for artistic skill but also for the sincerity and the depth of understanding they indicate in their approach to this tragic aftermath of a total war.

Trivia - - - By Sophia

"A WORD TO THE WISE..."

EVERY Monday evening in the fair city of New York, the chorus of the Metropolitan Area Committee holds a rehearsal. This is the group that sponsored the Ukrainian Music and Dance Festival last Memorial Day weekend, and which is presenting a new music festival this June. Our chorus seems to have potentialities: But all this is beside the point.

Last week our rehearsal was visited by a male quintet, a group of boys from Canada who sing popular tunes and have already made the Big Time in New York. The boys really put on quite a show for the appreciative audience, and they sang with such ease and harmony that one of the lukewarm tenors in chorus got a brainstorm. "Let's form a quartet!" he said, as a bulb lit up in his head. Brilliant boy! He thought he was the first to ever conceive such an idea.

To him it was simple. Just get together four fellows who can read a few notes and release the mellow ones from the larynx—and you're set. So... you get the four together, they rehearse for a few weeks or months, and they're on their way. At first only their friends appreciate them, and invite them to sing at local get-togethers for the meager sum of twenty dollars. Only five bucks apiece, but it's a start. After singing one-night stands for awhile, they decide they cannot reap suitable rewards unless all efforts are concentrated on the improvement of their harmony, expansion of their repertoire, etc. All this time they had been hanging on to their daytime jobs as something to fall back on if necessary, but now it's high time to expend all their energies solely on the furtherance of the quartet.

New York is usually a tough nut to crack, so the four of them set out first to conquer smaller cities, such as Chicago, Los Angeles, Detroit, etc. After a few days in Chicago, it is decided that it's best to start at the bottom of the ladder—you know, still smaller cities like Charleston, Milwaukee and others. Before you know it, our quartet, which aimed at setting the world on fire, is blowing on the embers in some one-hour town. At the same time, the folks back home are receiving requests for money. Strange!

However, the possibility that these boys don't make good shows only one side. It might happen that they're a pretty good group, and get booking upon booking in the larger places of entertainment. They are now subject to the pitfalls on the road to the Big Time, studded with blonde, shapely and gold-digging chorus girls. In the beginning, each of the boys wrote home every day, sending along a substantial portion of his earnings. After a few weeks, letters home become less frequent, and news of a "decrease in salary" is forthcoming. (Yes, boys, Chorus girls like to be catered to!) So you see, they've got you coming and going. If you don't make good, you lose your shirt, and if your quartet meets with success, you go to the dogs. Only one solution seems evident: that is, for these boys not to form a quartet, unless they have something unusual to offer, but rather to continue excoicing their inconsequential voices at weekly rehearsals, where any voice is lost in the shuffle. It should be how you say?—"Shoemaker, stick to your last."

Do you belong to any Ukrainian organization?

If not—jump in! The water is fine!

Early Relations Between England and Ukraine

(Continued)

By ELIE BORSHAK

MORE begins to be written about Ukraine in England in the second half of the 17th century. Peter Heylyn, author of a geographical treatise, in 1666 describes the Ukrainian lands; the English diplomat Paul Rycaut (who died in 1700), as first Consul in Smyrna and afterwards envoy of Charles II in Constantinople, in his book "The Present State of the Ottoman Empire," of which the first edition appeared in 1688 and soon obtained a European circulation, dwells on the wars of Ukraine and praises the knightly people which inhabit Ukraine, calling the language of this nation Slavonic or Old Illyrian.

Brown's Translation of Works on Ukraine

In 1672 when in connection with the activity of the Hetman Doroshenko, the Sultan's ally, the London papers again began writing in detail of Ukraine, there appeared a translation of the above-named work of Pierre Chevalier. The author of this English translation was Edward Brown (1644-1708), who was in his time a well-known English doctor and traveler. Brown was a personal friend of Beauplan de Levasseur the well-known French military engineer who, after seventeen years of residence in Ukraine, published in 1750 in Rouen the first "Description of Ukraine" in Europe, which became so well known and which also gave Europe the first fully trustworthy map of Ukraine. Beauplan translated into French a work of Brown's, well known at the time, "A Brief account of Some travels in Hungaria." On the other hand, by the advice of Beauplan, Brown in 1642 translated into English the book of Chevalier under the title "A Discourse of the Origin, Country, Manners, Government and Religion of the Kozaks with another of the Precopin Tartars and the History of the Wars of the Kozaks against Poland." According to Brown himself, the English public welcomed this translation with interest and much pleasure.

Connor Compared Kozaks With Scotch Highlanders

Two other writers on Ukraine whose works appeared at the end of the 17th century, were, like Brown, also medical men. Bernard Connor (1666-1698), an Irishman by birth and a Professor of Cambridge University, was Court Physician to John Sobieski. While in Poland and the neighbouring countries, Connor wrote letters to his friend which were collected in 1690 in a separate book: "The history of Poland in several letters to persons of quality, giving an account of the ancient and present State of that Kingdom." The third letter "To his Grace, William, Duke of Devonshire, Lord Steward of His Majesty's Household" is devoted to Ukraine, which Connor had himself visited and had supplemented his personal impressions with the literature of his day. "This vast and fertile country," writes Connor, "is divided into two great provinces, Volhynia and Podolia. Of Volhynia the capital is Kiovia, built on the Borythens, which was formerly, as they say, one of the largest in Europe... The inhabitants of Ukraine are commonly called Kozaks... I can compare 'em to no people better than to the Miquelets of Spain or Highlanders of Scotland... This country abounds so with all sorts of grain, that the inhabitants know not what to do with it, their Rivers being shallow and therefore not capable to transport it to other places..." "The Inhabitants of Ukraina are for the most part robust and strong, generous, and great Despisers of Covetousness, inconceivable Lovers of Liberty, and impatient under the mildest slavery. They are likewise indefatigable, bold and brave but withal excessive drunkards, treacherous Friends, and perfidious Enemies..." "Their Religion is generally the Greek Persuasion... yet the greatest part of the gentry profess either the Roman or Reformed Religion... The Kozak Priests are called Pops, which in their language signifies guides..." "The Language of the Kozaks is a Dialect of the Polish as that is

of the Slavonian. It is very soft, and full of Diminutives, and consequently very delightful both to the Hearer and Speaker."

Kiev As Seen in 17th Century

The author later dwells in detail on the manner of life of the Ukrainian peasants, their way of cultivating the land, and the Kozak method of waging war, where he emphasizes the well-known tactics of the Kozaks connected with the so-called "Tabor," that is a line of defense consisting of wagons of the Kozak baggage train. Connor also gave a description of the chief towns of Ukraine, and among these he writes of Kiev: "Kiow or Kiouf, according to the Pronunciation of the Inhabitants, an ancient, large and very populous City... The old Kiow was built on a hill a little beyond the River, where are still to be seen the Ruins of many Arches, high walls, Churches, and Burying-places of divers Kings, with Greek Inscriptions. Of these Churches, two remain in tolerable good condition, viz. those of St. Sophia and St. Michael. The walls of the former are lined with curious Mosaic work... St. Michael's Church is chiefly remarkable for its gilded Roof..."

As we see, Connor took a serious interest in Ukraine. From his annotations it is clear that he knew among others the works of Guagnini, Vimina, Beauplan, Chevalier and Preffendorf.

Peter I Offered Ukraine as Principality to Churchill's Ancestor

For Ukraine the 18th century opened in England with a translation of Beauplan which appeared in the well known "Collection of Voyages and Travels" of J. Churchill. When English readers were able to make use of the famous work of the French engineer, Ukraine was under the rule of the great Hetman Ivan Mazepa. Here it is interesting to note that, wishing to draw them on to his side in his struggle against Charles XII, Peter the Great, who of course did not interest himself in the wishes of Ukraine, did not hesitate to offer it as a principality to Marlborough. Nothing came of this fantastic plan, but Mazepa and those around him knew of it. The Tsar's proposal to Marlborough showed the Ukrainian patriots what awaited their country, and possibly played its part in the events of 1708 when Mazepa joined Charles XII.

In the November days of 1708, which were so tragic for Ukraine, the epoch-making days in its history, the British Ambassador in Moscow was Charles Lord Whitworth (1675-1725) who there represented Queen Anne from 1704. His reports, printed in the collection of the Imperial Russian Historical Society, show with what attention the British diplomat watched the drama that was being played out in distant Ukraine.

British Ambassador Reports on Mazepa

On 21 November, 1708, Whitworth informed the Secretary of State, Boyle, from Moscow of letters received from the headquarters of the Tsar and was surprised that the letters "make no mention of an accident that will probably

give a new turn to these affairs, and is confirmed by so many different ways as leave no room to doubt of the truth. That is the revolt of General Mazepa to the King of Sweden with all his family and riches. This gentleman is near seventy years old, was extremely considered and relied on by the Tsar, has no child, but a nephew, and has heaped up vast sums of money in that wealthy province, where he governed so long with little less authority than a sovereign prince, so that I cannot learn what disgust or expectation may have drawn him to engage in new councils and actions in such an advanced, decrepit age. As to the day, the manner, and other circumstances of his retreat, I cannot yet relate anything... By next post I hope to know something clearer." [Mazepa wanted to free Ukraine of Russian domination.—Editor!]

Indeed on 28 November Whitworth, on the basis of official Russian information, tells his Government of the alliance of Mazepa with Charles XII, and in the following reports the British Ambassador closely follows the events in Ukraine; but, not having any informants of his own there, he was compelled to limit himself to repeating the official sources. On 20 February, 1709, for instance, on the occasion of the demagogic manifestos of the Tsar against Mazepa, Whitworth writes: "The Tsar has published a declaration to let the Kozaks see Mr. Mazepa really designed to bring them under the old yoke of Poland, instead of erecting a free republic as was given out in his first manifesto..." Completely relying on the Tsar's information, Whitworth reported on 21 August 1709 to his Government such fantastic news as that the Pasha at Bender had promised to hand over Mazepa to the Tsar, and that now the Pasha "denied him a house in the town, with the severe reflection that none there was good enough for one, who could not live contented in the rich palaces he had in Russia..." All this, of course, was imaginary. After Poltava, up to the very death of Mazepa, he lived in Bender in great esteem; and the Ambassador himself lost faith in the Tsar's information and on 31 October, 1709, he writes from Moscow: "It is said here that old General Mazepa died in Bender at the beginning of September, but such reports so often spread here without just grounds, that I am scarce willing to mention them..." This time the Tsar was right. Mazepa had died, only not in the beginning of September but on 2 October, 1709.

In 1710, at the request of his Government, Lord Whitworth drew up a report on the state of the Tsar's dominions. The Ambassador devoted two separate paragraphs to the "Kozaks of the Ukraine" and the Zaporogs. Of the country of the Kozaks, Whitworth writes: "their dominions extending several hundred miles between the rivers Baristhenes, or Neiper, and the Don; in 1654, they with their Hetman, on ill usage revolted from Poland, and put themselves under the Tsar's protection... This country is extremely well peopled, and tilled... the villages are large and neatly built with wood, they

drive a great trade, in hemp, potash, wax, corn and cattle." The Kozaks are very much attached to their freedom, and "from hence sprung an universal discontent, and the revolt of Mazepa to the King of Sweden... the residence town of Bathurin was immediately taken and burnt, and above six thousand persons put to the sword without distinction of age or sex. [Actually, it was not 6,000 but 15,000.—Editor.]

Engineer Perry's Indignation Over Peter's Inhuman Destruction of Baturin

At the same time as Lord Whitworth, there lived in the Russian service an English engineer, Perry (1670-1732). After a sojourn of sixteen years in Russia, Perry returned to his own country, where he rescribed his impressions in a book which was widely circulated in Europe. "The State of Russia under the present Tsar. Perry personally knew Mazepa, and in his opinion Charles XII marched "directly into the Ukraine, he being invited by General Mazepa (or the Hetman) of the Kozaks who inhabit that country and are under the protection of the Tsar as they formerly were under that of the Poles." With great indignation, Perry describes the inhuman destruction by the Tsar of the Hetman's capital of Baturin, especially dwelling on the person of the hero Königsen, a Saxon by birth, who commanded the Hetman's artillery in Baturin, was mortally wounded, and broken on the wheel when already dead.

At the solemn burial of Mazepa in Bender there was present a representative of England with Charles XII. His name is unknown to us, but from 1711 the English Government was represented in Bender with the Swedish King by Captain Jefferye. He entered into relations with Mazepa's followers in the person of the Hetman Philip Orlik, Mazepa's heir. Jefferye's reports were published by the Swedish Historical Society and from them it is clear how carefully the English diplomat followed the activity of the Mazepa group. On 4 April, 1712, the Hetman Orlik addressed a long manifesto to European public opinion to explain his treaty with the Sultan.

Appear On "East-West Program"

On Thursday, February 19, 1948, the Ukrainian Youth Chorus of N.Y. and N.J. were the main participants on a program of "Living Cultures of the East and West," featuring the Slavic Peoples. The program was sponsored by the East and West Association of N.Y., whose aim is to acquaint Americans with the various cultures extant in the U.S., and was held at the Y.M.H.A. in New York City.

The leading speaker of the evening was Yaroslav Chyz, at present manager of the foreign language press for the Common Council for American Unity, and formerly editor of the Ukrainian newspaper "Narodna Volia." His address, entitled, "Slavic Peoples in America," summarized the accomplishments and potentialities of those of Slavic descent in this country.

The musical portion of the program also included the Yugoslav Tambouritz Orchestra, the Polish Folk Dance Circle, and Russian folk singer Nayara Roland.

A brief commentary by Sophia Demydeuk preceded the appearance of the Ukrainian chorus, and served to point out the characteristics that distinguish Ukrainians from other Slavic groups.

Mr. Stephen Marusevich conducted the Ukrainian Youth Chorus in seven songs by composers Lyzenko, Stetzenko, Hayvoronsky and others. "The Ukraine" Dancers, led by Walter Bacad, also performed for the receptive audience of about three hundred.

The Montreal Star, commenting on this action, said: "They (the Ukrainian miners, in question) bring with them a technique which, while perhaps abrupt and not, it may be, even strictly legal, is at least effective. Their leader's terse summing up of the reason for their summary action might well be noted by the rest of us. 'Was no good, we didn't like' is an excellent answer to Communist activities, direct or indirect."

A passenger boarded a crowded streetcar and handed the conductor \$5 bill, saying apologetically, "I'm afraid I haven't a nickel." "Don't worry," the conductor assured him grimly, "in a minute you'll have 99."



Youth and the U.N.A.

WHAT IS THE "SOYUZ"?

Readers of The Ukrainian Weekly are familiar with the facts concerning the Ukrainian National Association, for information about the organization has been appearing in this paper since the first issue was released more than 13 years ago. And that is how it should be because the majority of the readers are U.N.A. members and they should know everything about their organization. There are many young members, however, who do not read the Weekly and who have no idea what the U.N.A. is and what it stands for. That may sound slightly peculiar... surely a U.N.A. member should know something about an organization in which he holds membership... but it should be remembered that thousands of children were enrolled by their parents when they were mere babies, and this is the group to which we refer.

Many of these youngsters are in their teens now. They are as energetic and ambitious as their older brothers and sisters were in years gone by... they are, in fact, replacing their brothers and sisters where club and organization activity is concerned. The youngsters are taking over where the mature youth left off to become husbands and wives and fathers and mothers. The youngsters, however, seem to be interested in social and athletic clubs... non-Ukrainian in many cases... and are neglecting the U.N.A. branches.

Youth interest in the U.N.A. reached a peak in the years preceding the last war, but today there are only a few active youth branches. The mature group have married and are busy with their homes and families... which explains the current "slump" in U.N.A. youth activity... and the youngsters have not yet been introduced to the benefits of fraternalism. In short, the youngsters were too young for U.N.A. activity when their older brothers and sisters were active, and now that they are old enough for such activity their brothers and sisters are too busy with their marriage responsibilities to show them the way.

Consequently, even though the youngsters may be a U.N.A. member, he knows next to nothing about the organization. He may have heard his parents speak of the "Soyuz" and the "Svoboda," but such words explain nothing and probably only puzzled him. He may have seen copies of the "Svoboda" about the house... he may even have seen a copy of the Weekly... but with no one to explain and encourage him to read these papers, how could anyone

expect him to show any interest? To him, "What is the 'Soyuz'?" is a \$64 question.

Of course the youngster's parents may attempt to explain the "Soyuz" to him... but how far can such an explanation by the parents go? Can they explain the youth angle in such a way as to interest the child? Can they point out the benefits of youth membership and the social opportunities? Can they take the youngster to a branch meeting and expect him to understand what is going on, particularly if it is a Ukrainian-language meeting with the old folks predominating? The efforts of the parents may help... certainly it is better than no effort at all... but, on the other hand, it may only confuse the youngster and even discourage or "scare" him away from U.N.A. activity.

We, the mature youth, must remember that we were attracted to U.N.A. activity. In our day youth activity in general was at its peak... there was always something going on. U.N.A. youth branches were more numerous and more active... there were many U.N.A. affairs and rallies. By participating in these affairs and reading the reports in the Weekly we learned the facts concerning the U.N.A. Everything came naturally. But the youngsters have an entirely different situation... they are ready for participation in youth activity with very little to attract them to the U.N.A. Where there was much going on in prewar years, there is very little today outside of an occasional branch affair, purely local in scope.

What is the answer? To begin with, that \$64 question, "What is the 'Soyuz'?", must be answered. The youngster should know what the U.N.A. is and what it stands for. And the answer should come from the mature youth... the brothers and sisters of the youngsters who are ready for youth activity. The youngsters should be encouraged to read the Weekly and should be introduced to U.N.A. activity via a youth branch meeting or affair. With such a helping start the youngster is sure to take a real interest in the Ukrainian National Association, and that, in turn, will lead to greater U.N.A. activity to the benefit of all concerned.

It is up to the youngsters to bring U.N.A. activity up to the high peak attained in prewar years... and all they need is a gentle push by their older brothers and sisters.

The Juvenile Department of the Ukrainian National Association consists of about 13,000 members, many of whom are ready for active participation in U.N.A. affairs.

THE LONELY HEART

None but the lonely
Can see into another's heart
And sense the piercing pain
Of the lonely fate.

Like an ocean full of water
With not a drop to drink
So a world full of people
With not a one to understand.

None but the lonely heart
Can sympathize
None but the Son of God
Can comfort.

Until the time arrives
When our souls, long separated
Shall be one again
Upon the Pilgrim journey's ending
At the celestial gate.

T. B.

What They Say

Representative Karl E. Mundt, co-author of the bill recently signed by President Truman, which gives permanent status to the State Department's "Voice of America" program:

"...The position of the United States in world affairs today makes it imperative that we use modern means of communication and publicity to the utmost to make ourselves understood throughout the globe. This new law gives the authority for such a program of American information abroad and for an extensive interchange of students, teachers and other personnel to the end that mutual understandings may be developed among peoples as a firm foundation upon which to build a lasting peace. We must exercise this increased power for leadership in the interests of enduring peace and never permit our information stream to become polluted with poisonous falsehoods such as are being poured out by those nations which seek to degrade us before the rest of the world. We shall tell the truth—because it is the truth which makes men free."

Let us give them an encouraging push... and then everything will come naturally.

T. L.

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A SOLILOQUY ON ART

THE world today delights in ob- security. It wraps the simple and beautiful in confusing doctrines, defiling and rendering it superficially distasteful. Simple definitions do not suffice; the world requires elaborations and various explanations. The confusion becomes grand enough to permit pseudo-philosophers to lose themselves by following various tangents. Occasionally, traces of truth and semi-truth can be vaguely discerned, but they lie almost hopelessly hidden in the maze.

Thus it is in the world of art. A prominent author, not too long ago, apparently speaking for the group that responds to the rather doubtful title of critics, wrote that the fear of people for the serious study of art is perplexing. What is obscure here for the authorities is quite clear to the laity. The average person desiring to learn something about art finds himself confronted by a formidable contradiction of questionable philosophies. A favorite trait of aesthetes seems to be emotionalizing themselves into pantheism. They seem to be over-powered by the strength of beauty. Nature is beautiful; man is beautiful; all men in common possess some idea of and love for beauty. The passive beauty of line and the vital beauty of life's symphony. This wondrous intoxication deceives them into making a god of beauty. Art becomes the false and incomplete satisfaction of their natural religious inclinations. And, the very man who wrote of his perplexation at the aversion toward the serious study of art, almost immediately invites us to follow him into discovering our oneness with nature through art!

So, is it really any wonder that many people do not appreciate art? But art is a product of man, a gift of God, and not some questionable cult. Certainly art can be abstracted from its doubtful atmosphere to be understood and enjoyed by all. It requires more time than the average person can afford to study, eliminate, and abstract from all that has been written and miswritten concerning art. To those who can, it is well worth the effort.

What Is It?

Just what is art? One definition states that art is the purposeful making of anything by man; the actualization of a potential. Upon this basis one can proceed and classify objects graphically, preceding from foolish creation, poor works of craftsmanship, to art and fine art. This definition is too broad and inclusive, for even a milk stool finds its place in this graph. Perhaps a milk stool is art, but not in the sense most people understand it. Aristotle certainly gives us one of the finest definitions of art. Artistic creation, according to him, springs from the formative impulse and the craving for emotional expression. Essentially, he says, art is imitation of reality, yet not of the outward appearance but of the inward significance. He goes through form and unity. It is interesting to note that he regards this intellectual pleasure as the highest form of joy to which man can rise. He also regards art as a means of venting emotions safely that otherwise might emerge dangerously. . . an interesting point of study in itself! As a whole, Aristotle's definition is wondrous in clarity and accuracy. Cardinal Mercier, many centuries later, reiterated the Aristotelean concept of art in a concise but complete re-

Letter to the Editor

Dear Sir:

I have read the article on Pen Pals by Ted Victor in the February 16, 1948 issue of The Ukrainian Weekly. It is a wonderful idea and I and my sister are very much in favor of a Pen Pal column in The Ukrainian Weekly.

I am planning on attending the next youth convention and would like to make friends so as not to feel like a stranger among our own people.

I hope you have received many similar letters in favor of the Pen Pal column.

Miss Pauline Matyk,
125 Van Anden Street
Auburn, New York

mark to the effect that the purpose of art is to express man's emotions.

Because art is essentially of the emotions, or an interpretation of internal significance, a piece of art is but an expression of the individual artist. Just as it means particularly what the artist feels, so the observer or critic must be careful not to read into the work his personal feelings or opinions. This tendency exists, for all have different aims in life, and thus read our personal desires into art. This is false. In studying art the student must become completely objective in his study.

Primarily an Expression of Emotions

We now understand art primarily as an expression of the emotions of man. Some relative means must be established for judging it as such. There are two viewpoints on art; the purely aesthetic and its extreme, the practical. The former is characterized by Plato when he says all art must become like music. However, even music contains the formal values appealing to the intellect, such as composition, unity, etc. The latter viewpoint emphasizes the use values, and does not give a true picture either. We must recognize and accept both qualities, striving for a good medium.

Again, we must be aware of what is called the paradox of art, the artist painting from necessity, for usefulness, and yet painting his ideas and emotions. The study of art is sometimes said to be the study of this contradiction.

Lastly, we must not be too critical of the didacticism of art. Some fallaciously hold if art does not teach a moral lesson, it is not good art. Others judge completely by the subject. Again, let it be repeated, objectivity is to be strived for.

Some critics give art three aesthetic elements, whereby one may judge a piece of art. The first is typified by the sensible and undeniable pleasure experienced from watching a palm frond blown in the wind, or an opening rose bud. This is the beautiful. Then there is that quality which creates in the observer the desire for action, ambition, creation, that sense of the powerful. This is typified by the soaring lines of skyscrapers, the exquisite arches of a huge bridge, the mighty geometry of a steel mill; this the dynamic. Lastly, there is that quality which seems to be found only in nature. It is perhaps the most perfect of all qualities. This is the sensation felt when standing on the brink of a mountain cliff. The valley drops suddenly below, with its stream extending in either direction into nothingness; the opposite hills are frothed with green forest while foaming masses of white clouds glide slowly across the deep blue arch of heaven. It is a sense of the profound majesty and awe-inspiring, breath-taking beauty of nature. This is the sublime.

All art is said to contain these three qualities, in varying degrees. A perfect piece of art is that which would perfectly and interfuse these elements. Since art is an expression of emotion, these three degrees of emotional qualities serve as a practical yet amazingly fine means of judging a piece of art.

The Two Groupings

Art is often separated into two groups, usually art, and fine art. The terms are often used indiscriminately, without a true idea of distinction, which is rather profound. One of the best and most thoughtful distinctions resolved it rather philosophically. Art, it was said, is objective beauty, capable of sustaining contemplation. Whilst fine art is subjective beauty, capable of sustaining meditation. Certainly this provides a treasury of thought, a wealth of beautiful information. The difference may seem to be extremely subtle until one applies it. Certainly the difference between Da Vinci's Head of Christ and any ordinary piece of art is vast and readily obvious.

We have spoken of the difficulties confronting a person seriously interested in art. Brief mention has been made of the more common pitfalls of which one should beware. An impartial definition and discussion of art has shown

America Can House DPs

Washington, D. C.—With the worst of the housing shortage ever, the existing housing supply in the United States is entirely adequate to absorb America's "fair share" of the displaced persons of Europe admitted under emergency legislation now pending in Congress.

This is the conclusion of Miles L. Colean, housing consultant and former Deputy Administrator of the Federal Housing Authority in a comprehensive report issued late last week. Mr. Colean, author of "American Housing," based his survey on government statistics from the Census Bureau and the Bureau of Labor Statistics.

"The displaced persons could be accommodated without difficulty in the existing housing supply at or below the 1940 occupancy per dwelling unit since there is less intensive use of housing space than existed in 1940," the report declares. "The standard of occupancy in 1940 was generally adequate."

The survey report points out: 1. The worst of the housing shortage is over; 2. The rate of residential construction is beginning to improve; 3. Since the majority of displaced persons could not possibly be admitted before 1949, and subsequent years, the effect of their admission to this country, if any, will be felt in a diminishing degree.

"Displaced persons could be most easily absorbed," Colean states, "in the rural areas generally and in the north central states and the south."

He adds that his findings are confirmed by official data on population changes between 1940 and 1947.

"The occupational composition of displaced persons, on the basis of available information, is such as to facilitate wide geographic distribution of such persons after their admission," the report says.

In elaboration, the Colean report says the probable number of displaced persons families to be admitted the first year under terms of the Stratton Bill, or similar legislation, would be equal to only 0.06 per cent of the dwelling units available for occupancy in April, 1947. The effect of the admission of 100,000 displaced persons per year for four years, under the Stratton Bill, in relation to the existing housing supply would, therefore, be negligible. Even this percentage would be reduced to 0.03 per cent, or three for every ten thousand dwelling units, if one-half the married couples being admitted could be accommodated in existing households—the homes of friends and relatives. Mr. Colean's survey disclosed that there is no shortage of accommodations for single persons.

"There is less crowding than in 1940 in terms of the median number of persons per dwelling unit and of the number of persons per room," the report says. "The current shortage expresses itself in an increase in double-up families over 1940 and a low rate of vacancies. The admission of displaced persons at the rate of 100,000 per year for four years would not accentuate the housing shortage in any measurable degree."

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that in itself, art is good, that it may serve a good and positive purpose as well as being pleasurable. The qualities whereby to judge art objectively and aesthetically are three: beauty, energy, and sublimity. We conclude the synthesis with a distinction of art and fine art, posited for the reader's consideration.

This is a general but none the less accurate comprehension of art and fine art, posited for the reader's consideration.

This is a general but none the less accurate comprehension of art. Abstracting it from its usual atmosphere, perhaps it has been shown that art is good and enjoyable, and, above all, that art is interesting in its contents and study, as vast in its extent as in its fascination.

FRA. GREGORY KRUCHKO,
O.F.M., '49
St. Basil's Ukrainian Catholic College (Courtesy "The Keryx")

RECEIVES B.S. DEGREE IN ENGINEERING

William A. Klapko, son of Mr. and Mrs. Michael Klapko, 210 Halladay St., Jersey City, N.J., graduated from Stevens Institute of Technology, Hoboken, N. J., on



William A. Klapko

January 31st. He received his B.S. degree in engineering.

William, a veteran of World War II, served with the 1st Marine Air Wing, United States Marine Corps, in China. He was wounded in an assault by Chinese Communists.

William, his parents, his sister, Mrs. Kay Wagner, his brother, John, and John's wife Marion, are members of the Ukrainian National Association.

Whitings Take Rochester District Crown

TOURNAMENT HELD UNDER AUSPICES OF UKRAINIAN AMERICAN ATHLETIC CLUB

By H. H. KASMAIER

The First Annual Rochester District Basketball Tournament sponsored by the Ukrainian American Athletic Club, got under way the week of February 10th, through the 15th, displaying some of the finest local basketball talent of this district. The following eight teams were represented in their bid for the Championship of Rochester—Fincher Motors, St. Joseph's U.A.C., Holley Coffee Shop, Whiting-Buick, East Rochester Merchants, Zambito Sport Shop, Valley Cadillac, Russers Market.

The tournament was conducted on a double elimination basis, with the first, second and third place teams receiving trophies and cash prizes.

Rev. Shaloka Opens Tournament

In the opening ceremonies on Tuesday night, the Rev. Shaloka, assistant pastor of St. Joseph's Ukrainian Catholic Church, introduced Father Carter of Aquinas Institute. The Rev. Carter gave a brief message on the coming Aquinas Football program, and thanked the Ukrainian Youth for their past support in the Schools' program and wished the Athletic Club success in their future Sports ventures. Officer Charles Sorochtey, of the First Precinct, representing the Mayor of this City, tossed up the first ball opening the tournament.

In the first round the Zambito team met Russers in the first game of the evening. Although the Zambito five led all through the game and having a 31 to 18 lead, at half time, the fighting Russers closed the gap within a few points in the last quarter, and the final score was 62 to 47.

On Wednesday, Whiting-Buick blasted the East Rochester Merchants 75 to 56. Whitings outscored the opposition all the way except in the final period when the Merchants staged a rally which wasn't enough to overcome the big lead.

The Holley Coffee Shop team playing for the first time in this area and with the youngest team in the tournament displayed a good ball handling combine. Sadly lacking in height, they were taken in to camp by the highly rated Finchers with the final score reading 83 to 47. In the nightcap the Russers defaulted to St. Joseph's when they failed to floor a full team. This being Russers' second loss, they were ousted from the tournament.

In Thursday's round the season's undefeated Zambitos led the Valleys at half time 27 to 22. Closing the gap the Valleys trailed by only one point at the close of the third period 35 to 34. With a sudden outburst of hook shots from the hands of Overmyer getting 11

BAYONNE TEAM CAPTURES EASTERN UKRAINIAN YOUTH LEAGUE CHAMPIONSHIP

MYRON LOTOSKY, BAYONNE PIVOTMAN, OUTSTANDING PLAYER OF TOURNAMENT...

During the February 21 and 22, 1948, weekend, the Eastern Ukrainian Basketball Playoffs were held in the Stuyvesant High School Gym in New York City. Participating were the champions of the UYL's four Eastern district basketball leagues. They were: Bridgeport (Conn.) Ukrainians, New England States League; New York St. George's A.A., Metropolitan New York City League; Carteret (N.J.) Ukrainian Social Club, Southern New Jersey League; and the Bayonne (N.J.) Ukrainian Athletic Club, Northern New Jersey League.

Play commenced on Saturday evening with the Bayonne Quint facing off against the Carteret Ukes. From the opening whistle, the Bayonne Ukrainians, paced by 6'5" Myron Lotosky and 6'6" Frank Syskowski, took control of the game. But it was "Big Myron," current Siena College All-Star, who meant the difference. Taking everything off both backboards and passing out to his speedy teammates, Myron displayed a high quality of basketball—in a few words, "Championship Ball." Lotosky accounted for 27 markers, which was the tournament's single game high, while Frank "Bubbles" Syskowski came through with 17

points. Also deserving special mention for his terrific play is "Wild Bill" Schneckenberger, who along with Lotosky is the Uke's co-captain. "Wild Bill" (who, believe it or not, is a Ukrainian to the highest degree), pulled the Bayonne Ukes out of a few tough spots, with his terrific speed. For the Carteret Ukrainians, John and Joe Kendzierski, ex-stars from Stevens Tech., excelled John with his smart ball handling and Joe for his steady team play.

Box Score

BAYONNE, N. J.			
	G	F	P
B. Oriolsky, F	2	0	4
P. Tsak	1	0	2
R. Silvocka, F	1	0	2
B. Draganchuk	0	0	0
M. Lotosky, C	11	5	27
G. Zygmund	2	0	4
F. Syskowski, G	5	7	17
A. Redzelow	0	0	0
B. Schnecken'er, G	4	2	10
G. Wisneski	3	0	6
Totals	29	14	72

CARTERET, N. J.			
	G	F	P
J. Wasieleski, F	6	0	12
T. Zabel	1	4	6
Jo. Kendzierski, F	6	1	13
John Kendzierski, C	6	3	15
W. Boben, G	1	0	2
S. Haroski, G	5	0	10
B. Kusma	0	0	0
Totals	25	8	58

Bayonne	13	20	72
Carteret	12	15	58

In the second game of the evening, the highly touched 'five' of Bridgeport, Conn. paired off with the previously undefeated New York City St. George's A.A. . . . It was a give-and-take tussle all the way with John Homa, ex-Kentucky University star, leading the attack for the Bridgeport Ukrainians. Homa, besides accounting for 18 points played a great defensive ball game to necessitate his being placed on the tournament's all-star first team. For the St. George's Ukes it was John Lefko, terrific 'hustler,' and Wlask who shone. Lefko hit the nets for 14 points while Wlask scored 10. . . . As an additional note I would like to state—you've got to see Wlask in action to appreciate him. He is very skillful in the fine art of basketball. . . . St. George's eked out this hard-fought game from Bridgeport by the score of 54 to 53.

Box Score

NEW YORK CITY			
	G	F	P
W. Haay, F	7	0	14
J. Kalish	1	0	2
Worobetz, F	4	0	8
J. Lefko, C	7	0	14
Wlask, G	5	0	10
W. Nazurewicz	0	1	1
Demroski, G	2	1	5
S. Chmil	0	0	0
M. Berkiw	0	0	0
Totals	26	2	54

BRIDGEPORT, CONN.			
	G	F	P
J. Homa, F	8	2	18
Jim Homa, F	1	1	3
Pete Homa, C	6	0	12
J. Sanjuk, G	3	1	7
E. Chervanaky, G	4	0	8
A. Loche	2	1	5
Totals	24	5	53

New York	14	9	12	54
Bridgeport	11	12	10	53

On Sunday afternoon at 2:30 P.M. the final championship game started. The Bayonne Ukrainian Athletic Club and the New York City St. George's A.A. were the participants. The starting line-up for the Bayonne Ukrainians was: co-captain and 6'5" Myron Lotosky, Siena College swatman at center; 6'6" Frank "Bubbles" Syskowski and 6'4" Ed "Junior" Kolakowsky in the forward slots. Syskowski it should be noted is the high scorer for Bayonne Tech in the Hudson County High School League, while Kolakowsky performs for the Bayonne Jr. College 'quint'. . . . In the guard positions were: co-capt. "Wild Bill" Schneckenberger of Bayonne Tech and Bob Oriolsky, Bayonne High Star, who is being

approached by many college because of his basketball 'know how'. For the New York Ukrainians, Walter Haay and Worobetz played starting forwards while 6'3" Johnny Lefko jumped center. In the guard slots were Wlask and Demroski. . . .

Again it was the Lotosky-Syskowski-Schneckenberger combination which spelled 'doom' for the New Yorkers. . . . A hotly-contested affair with 5 New York Ukes called out on personal fouls, the Bayonne Ukrainians won by the score of 79 to 62. . . .

Box Score			
BAYONNE			
	G	F	P
B. Oriolsky	3	2	8
E. Kolakowsky	5	6	16
M. Lotosky	4	8	16
F. Syskowski	4	7	15
E. Schnecken'er	1	5	7
C. Kucinski	4	1	9
B. Chelak	2	2	6
G. Wisneski	1	0	2
Totals	24	31	79

NEW YORK CITY			
	G	F	P
W. Haay	2	0	4
S. Chmil	0	0	0
Worobetz	3	1	7
J. Kalish	1	0	2
J. Lefko	3	1	7
M. Berkiw	4	0	8
J. Wlask	6	1	13
W. Nazurewicz	1	2	4
Demroski	5	4	14
S. Chirosh	0	0	0
P. Lakomski	1	0	2
W. Oleashko	0	1	1
Totals	26	10	62

1947-48 EASTERN UKRAINIAN ALL STAR TEAM

- First Team
 F—John Homa, Bridgeport Ukrainian.
 F—Joe Wlask, New York St. George's A.A.
 C—Myron Lotosky, Bayonne Ukrainian A.C.
 G—John Kendzierski, Carteret Ukrainians.
 G—Bill Schneckenberger, Bayonne Ukrainian A.C.
- Second Team
 F—Joe Kendzierski, Carteret Ukrainians.
 F—Frank Syskowski, Bayonne Ukrainian A.C.
 C—John Lefko, New York St. George's A.A.
 G—Bill Demroski, New York St. George's A.A.
 G—Pete Homa, Bridgeport Ukrainians.

"SPORT RALLY BRIEFS"

After the championship game on Sunday, all the players were treated to a banquet-dinner in the Jersey City Ukrainian Center by the Ukrainian Youth's League of North America, which by the way, sponsored this weekend of sports. . . . M. C. Joe Lesawyer, treasurer of the UYL-NA, caused the players more 'nerves,' by individually singling them out at the dinner, than when they were chucking at Stuyvesant High. . . . co-capt. Myron Lotosky 6'5" pivotman of the Bayonne Ukrainian Athletic Club, scored 43 points in two games for 21.50 pt. per game average. . . . co-capt. "Wild Bill" Schneckenberger of the Bayonne quint proved to be quite a speaker at the sports dinner when he attributed the Bayonne victory to his 'boys'. . . . Wlask and Lefko of St. George's proved themselves to be quite competent in the Bayonne game. . . . John and Joe Kendzierski, Carteret Ukes' stars, both played for Stevens Tech last year. . . . ditto for John Homa, Bridgeport Ukes, who checked for Kentucky University. Bayonne is scheduled to give the New York St. George's A.A. a return game, either March 6 or 7th. . . .

An explorer was caught by a band of cannibals who carted him back to camp and popped him into a giant stew-pot. As he was sitting there trying to find a way out of his dilemma, a young cannibal maiden came up to him. "Please, sir," she said shyly, "can you give me your name? We're making up the menu for tonight."

Мгр. Максимець.

Недомагання української пісні

Для формування потрібних переконань у суспільстві користуються часто державні народи спеціальними апаратами. Мають окремі міністерства пропаганди. Видають на це колосальні суми. Українці, очевидно, на це собі дозволити не можуть, але й не сміють занедабувати того, що найважливіше частково може ці апарати заступити.

Родю такого заступного да-собу може грати пісня. Своім чаром вона може зворушити і приєднати до активного гурту найбільш відсталі одиниці, захопити вєсь загал до великих, повних посягати чинів. На жаль, українська пісня, як пропагандивний засіб, виказує великі недомагання.

Трохи незручно говорити про неї в той спосіб тоді, коли вона загально втілюється доброю славою і здобуває перше місце на міжнародних пописах. Але, на жаль, так є. Те, чим вбивається українська пісня, це тільки її зовнішня форма, її мистецька сторінка. Зміст її не відповідає вимогам нашого часу.

В однім тільки напрямі зміст української пісні вивіряється можливою зі свого завдання, а саме, коли йдеться про відзеркалення української дійсності. Українська пісня є відбиткою української долі. Сумні часи переживав український народ цілими віками і сумно співав пісню. І зміст, це народні слюзи і кров. Це та попура дійсності, що трупом встеляла українські степи, сипала над ними могилу і ставила хрести. Пісня такого змісту може мати деяку вартість для історика, але її пропагандивна вартість слаба. Вона ніяк не надається для народу, що хоче жити. Що не-ремонетний поведінний стиль-ки разів, знов піднімає голо-ву, щоб остаточно добитись волі. А до того автори украї-нських пісень, задивлені саї-по в традицію, перебільшують часто на пункті сїіз та співа-ють про них і зам, де їх нема. В цей спосіб звеличують плач як одиноким спасенний спосіб для України в її тяжких часах. Можливі вірити, що не див-лячись на тверду козацьку аде-чу, тут, чї там, у поодинокім випадку переозвучило у неволі козацьке око, але цього не роблено масово, а в кожнім разі не так, щоб про нього співа-ти: „плачуть, тужать ко-заченки...”

Негарно плакати мужчини. Але коли розброєному й о-безсиленому в тяжких умовах неволі тисється слюза до о-ка, це можна ще простити. Та неспростимим злочинном є за-ставляти „плакати за Україну” модерне лицарство, що по-кликане захищати її із збро-єю в руках. На жаль, творчі української стрілецької пісні не рахуються з тим і не со-ромляться сївати: „Ой тї зажуривсь стрільць сїновї, стали дрібні, слюзи лїати...” Можемо собі уявити тих мо-дерних лицарів, озброєних від стїп до голови, що посїдали тай плачуть.

Завданням української пісні в нашій часї має бути — не слюзи лїати і сїпати могилу, а стояти на сторожі сили на-родного духа. Бо не плакати українцям сьогодні за тим, що вже не вернеться, а рятувати те, що ще лишилось. По ньо-го теж простягає наїзник руку. (Зрештою слюзи сьогодні нікого не зворушують!)

Українська пісня має луна-ти грїмким боевим тоном, а її зміст має дати українцям усе, чого їм не достає до перемо-ги. Вона має змагатись за єд-ність, за певність себе, за мо-ральну перевагу. Має сїпати не про жертви, що при першїй зустрічі з ворогом трупом встеляли поле, а про дійсних героїв, що при великих зусил-ях, спираючись на цїлохит-

Ю. Яновський.

НАРЕЧЕНА

Прекрасні полтавські степи! Рївна, невблаганна спеда лїте-ся з неба, — на пївдень і на пївдень путь. Хазїйки білять хати, прикрашають причїлки різною глиною — то ніжним аранжем, то коричнево-черво-ною, то сїрою, то чорною, — на пївдень і на пївдень путь. І ось — бовванїе далеко попе-реду темна смуга, — то лїси на горах по той бїк Дїнпра. Приємний пах і лїдєве чутиа проходола великої рїки домі-щуються до духу в'ялої отави. Бїлицьїе нїтка далекого Дїн-пра, це ближче, це — та ось і вїн, Дїнпро, величний і дре-внїй; народна українська рїка!

Село Келеберда стоїть на лї-вому березї Дїнпра. На вулиц-ях — пїсок, зелень, тиша. В Келебердї живе баба Одарка, ми їдемо її провідати. Вулиця повертає до берега, свїтїть лїтаню стрїхою бабина хата.

Баба Одарка сидить, покла-вїши руки на колїна. Вага дїт-вїгнула горбом пї спину, зду-шила доуки кощає тїло, зро-била його цїлком дїтячим. Столїття думнуло на неї і об-палїло; потемнїло обличчя. З-пїд важких повїк дївляться мудрим поглядом древнїїе птїци — бабинї очї. Дїтяче тїло — і несподїванї — великі вузлуватї руки та босї ноги.

„Зосталося з баби не бїльше стагї, як на малу дїтину”, — лунає лагідний, тихий, бабин-голос, — „зовсїм їд землї баба похнїлилася, вже не розгїеть-ся, — і нї в свїтї, і в вїки вїч-нї...”

Ми посїдали в бабинїй хатї. Пїять імператорів всеросїй-ських пережило її древне тїло. „Сама я, дїтишо моя”, — ка-же баба. Повїки налягають на її очї, до землї хилїться її зїр. — „Дев'ятьох дїтей поховала, онуки в землю полягли, прав-нуки не задержалися, а ти, ба-бо, доживай вїку без роду і природу. Ти сїну, крїпацтва, мабуть, не застав?”

„Не застав, бабо. Дїд мїй крїпачив”.

„То ти й не знаєш, як зїлля подобає хлопцевї в купїль-клатї, а як дївчинї?”

„Ба нї, на цьому не битий”.

„Ще як замїж їшла, то менї мама показували. А за хатою повно того добра росло. Лю-бисток отак на причїлку. А хо-лодна м'ята пїд вишнею. Мате-ринка край левади. Чого це у-вас на всїлях пісно? День танцюють, а на ранок забува-ють. Се й Богу гнївно. Народу щоб було як мгли. От ногами пїдкидають! Дїтей за ворїть-ми, мов квіток на градї. Од-на дїжа зїйшла, саджають, дру-

що сїває таку пісню. Стрї-лецького трупа з хустиною на очах і тополю, що її вїтер колишє на його могилї. І ми-моволї, хоч як не хотїлося б наслїдувати героя піснї, ти-снеться у голову думка: „І ме-не така, як його зустрїє до-ля”. Очевидно, бойова варт-їсть такого вояка дуже сла-ба і ним дуже важко доби-тись перемоги. Вїн не вїрїть у цеї, бо в його уяві все бо-ванїє картина, як йому хусти-ною будуть накривати очї і як вїтер тополю буде гнїти на його могилї.

Така пропагандивна вартїсть української піснї. Вона не то, що не вносить нічого творчо-го, нічого будуючого, але роз-кладає і кладе хрести на украї-нське майбутнє.

Українська пісня мусить ма-ти до своєї гарної форми від-повїдний зміст. Тодї вона змо-же доконувати чудес.

Нехай плачуть баби, хай про могилу сївають гробо-копалелї! хай лїтець кров з наїзника! Українцї „одно” все повиннї мати на думцї: В бо-ротьбї за свїту справу, за своєю волю і самостїйність, У-країна мусить перемогти! І про це сїваймо.

„Час”.

Під час розмови, третю розчина-ють... Свїта Покрївоцько, по-крїй голївонку, землю — в'я-лим листочком, голову — чер-воним платочком... А далї як сїваєтьсї?”

„Землю — в'ялою квіткою, голову — бїлою памїткою?”

„Бач, який ти потайний! У нас було тїждєнь весїлля гу-ляли. Оконом на панщину же-не, а ми гуляємо. Крїпаки, ко-заки, всї. Воля давню вже вїй-шла, а лїани її в залїзну скрї-ню ховали. Наша дївка покоїв-кою була — знайшла на горш-цї її народовї сказала. А тоді її випустили волю. Тільки вїй-шла та воля без землї!”

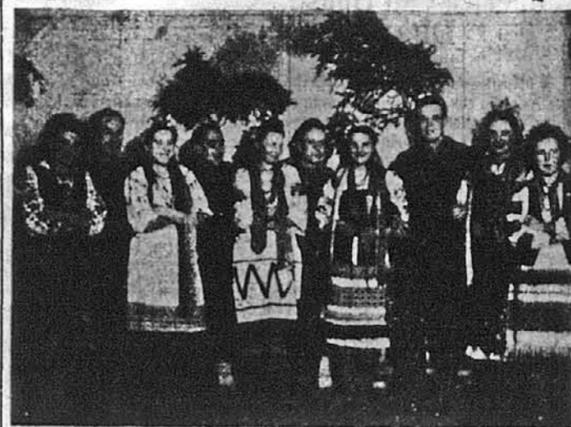
Баба замовкає, поринувши в минуле. І час, страшний косар, лїдєве чути повїває над її стар-чою головою, над її чорним очїнком.

„Сїль стала дорога. Тільки ж і сїлька, — трохи посолїши — і вже солоне. Оце ходила до пристанї — вїтер такий — нї робить, нічого, — кужелїть та й годї... Мїй батько розповї-дав, як царїця Катерина на-шим Дїнпром пїлава. Отак со-бї плїве та й плїве. А котре село лїчїтьсї над Дїнпром, то все своїм генералам дарувала. Покаже пучкою, хустиною вїй-не — і пропало. Покїль доплї-вала з Києва до Крїмїчука — роздарувала все, стомїлася й пїшла спати. Прослала Келе-берду. Вїйшла на сонце — аж вже по Келебердї, — тільки хрести на церквах мрїють. Ге-нерал тоді — навколїшки. Ка-терина й слухати не хотїла. „Дїви, який хитрий — шїсть церкв на березї — не дам Ке-мебердї!”

Ми мовчимо. Як солодко-слушаємо бабину мову. Як ба-гатство інтонацїї. З уст не-пїсьменної жїнки лїтець чу-долїйний скарб, жива мова предкїв. Ось так говорїли во-їни, слова вїдомї, і зміст їх той самий. Та — вимовляють живї уста, народне слово грає, як веселка, — сердечна, красива українська мова!

„Саме обмолотїли поїли, — говорїть баба Одарка, — сїдять мати край вїконця, прїдочка у їх грає, веретєн-це шумїть. Коли це — щось у ха-ту. Прїбївсь парубок той зна й звїзди. Ой, чї з поля, чї з лу-гу, та не владай серденька в-тугу. Було менї либонь сїм-нацїять. Колунаю припїчок, на парубка не гляну. А вїн же красний! Сїв край столу, до-брїдєнє одав. Шабатурку од-крив да й малює. Я й занїмїла. Як у церквї стою. Наче янголї менї сївають, боюсь поворох-

РАДІОТЬ НАДІЄЮ НА МАЙБУТНЮ ВОЛЮ.



Хлопці і дївчата в таборї українських скитальників у Пфаркїрхен в Нїмеччинї.

нутисї. Мама прядуть, а па-рубук малює. Не знаю, скїльки й вистояла”.

Довга, глибока мовчанка. — „страшно, щоб вона не пере-била бабї думок. Далекїй гу-лок пароплава. Баба Одарка не чує нічого. Ми сидїмо, як неживї.”

„А тоді віддав менї той об-разок, що малював — і пішов. Та й по цей день. І хто вїн — не знаю. Тільки очї його дїв-

лятьсї на мене, як і дївлялись. Дївлятьсї, не гаснуть!”

Баба Одарка пїдїняла вїко на скрїнї і витягла згорнутий жов-тїй аркуш паперу. Італїйським олівцем там було намальовано дївчину безмїрної краси. Вона стояла серед хати в буденнїй одежї, і всї красувї свїту могли їй вклонїтисї. В очї всїх при-дїлєшнїх поколїнь дївлялась юна Одарка. Пїд малюнком був пїд-пис: „Т. Шевченко”. Нижче стояло — „Наречена”.

П. Миргородський.

„А тоді віддав менї той об-разок, що малював — і пішов. Та й по цей день. І хто вїн — не знаю. Тільки очї його дїв-

лятьсї на мене, як і дївлялись. Дївлятьсї, не гаснуть!”

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ПЕРШІЙ СНІГ

Падав перший снїг... Це такий нетривкий, стївав мутною слюзою з галузок. І тїхо так, що чути помах пташиного крила — прислу-халося все шепотів сїнаючо-ї землї.

На землю спадає сон уто-мо-солодкий, як мова казки. В долині туман сїрїс.

Крїзь намітку, спущєну над пошматованими хатами, про-гїядали зеленокорї осики, ма-рїлось плетиво вїт, на поле дївлялись темнї вїкна зпїд чор-них стрїх.

Край села, над урвищем, де беруть гнїну, хата зачепїлася за пустку, давня, згорблена. На причїлку стрїз замолє-на, — по ночах вїтри шару-дять тривожними сїнами.

Бїля ворїт вїдро поставлене — несла воду, та й задївля-ся. Ятрїтьсї раною невїстїно надїя, на запалений вїд сплї-ває, як лїгас мокрий снїг на стомлену землю.

Де хтось розмашисто, впе-

ред поглядас.

Поздоровкалась стїха, коли проходив повз ворота моло-дий та ясний очима сїлюк, з пожовкїлим лицєм, в шинелї подертїй. І не питала вже, як люди питають:

— Чи не стрїнув кого з се-ла нашого? — „Щасливої до-рогї” та „на все добре” не гу-кала.

Ідуть людськї, а нашому — доля шлїх додому заступила. А вїн, юнак той, пїрнув у степ сїрий, не оглянувся.

Зїтхас земля у снї, шепече падаючий снїг...

Ішов вїн додому, ішов — за-спївав:

...вїднїо шляхи полтавськї і славу Полтаву”, — долїга-ло далеким гомоном з поля. До болю в очах дївлялася мати на шлїх.

Ідуть людськї, а нашому — шлїх додому доля заступила. І стояла бїля ворїт, аж доки черкнувся крилом пї серця о-станнїй злїт піснї з степу.

ТРИ КРАПЛІ КРОВИ

Як вїйти на шлїх, до ко-лодязя, так і вїднїо, — голу-бїм плетивою по бїлому сїгу лягли слїди чїхось кроків. Левадою, понад зеленим прут-ям верболуза і чагарнику аж у лїс попутались.

Із-за узлїса вїднїо верхї станцїйний будївель, в загра-вах сїдї-сонця червонїють зу-бати обрїси даху, і шпїлїня паротїяга чути. Клацає, стїкає залїзо...

Тривожно поглядують люди то туди, де ті кроки гублять-ся, то навкрузї на стежку.

— І що б воно було?

Бїля самого колодязя три краплї кровї впало, наче маки загубленї кимсь набїгу — роз-зїйшлись по бїлому полі свї-жого снїгу.

— Мабуть, стрїляли в кого?

— В таку глуху нїч...

Палєнїюча вїдом дївчина вїбїгла рано води узяти, уха-вїла красм вуха тих розмов і пїшла похмарїла до хати.

Ходять чути, що перейма-ють, як хто повертас додому. А Федька так сподївалася чо-мусь неодиноким к Рїздву до-дому. І млоєно-холодно у серцї стане.

Сонце усміхнене аж пригрі-вало, таке ясє, пїдбївалоє все вїще. Почали розкохїтєсь і матерї, неучи холодно тїнь на душї.

...Звечора, як заснула першїй сон, то бїльше й очей не склепила.

Думала ї кїндя ночї не бу-де, а мабуть за пївнїю уже — мїсяць у вїкно, як умнїтий. Свїтом так і заслало. Тахо.

— Вїгулялась погода.

— Вїтер вгамувався. А як вїн бївєс пїд вїкном. Як живїй... От-от щось скаже. Так і думала — вїстка якєсь буде.

— Оце вїм і звїстка. Не дї-ждуть чїсь дїти батька до-дому.

— Я глянула оце та й хо-лодна — моя кров, думаю, за-гублена.

Колїсь отак було, ще мал-ий мїй був, пїшли ми з Мар-ком до проса, — не згадаю, прїзничок якийсь був, — і його взяла з собою. І як воно зачепїло нїжню коєу? Гля-нула і зїв'їло...

Затїснула я йому пелєною, а кров так і виступила на со-рочцї, як оце на снїгу — чер-вона...

Гомонїло по селу сполоханє лихо — і свїт — не свїт, і лю-ди — як тїні.

СМІХ — ЦЕ ЗДОРОВ'ЛЯ

В. Коваль.

ДО ЗЕМЛЯКІВ.

Перебуваючи тут, за кордо-ном, ми, колишнї підсоветськї „громаданє”, побачили багато для нас незвичайнїх і до цього часу незаних моментів побу-тового й полїтичного харак-теру.

Кожєн із нас розглядає їх по-своєму.

Однї кажуть, що це культу-ра, інші переконують, що це тільки цивїлізацїя, і багато ще інших доказів є „за” і „проти”.

Вдаватисї до дискусїї на цю тему не маю наміру. Хочу ли-ше вказати на деякї з тих мо-ментів.

До таких моментів у першу чергу треба вїднєсти:

а) жїноча стать — старї жїн-ки й молодї дївчата, у масово-му порядку носять штани.

Людинї, яка не звикла це бачити, воно так впадає в око, що аж неприємно робїтьсї... Правда, нїхто не заперечувати-ме, щов спїднїцї таки холодно, особливо взимку; але, люди, порївняйте мороз тут, хоч бї в Нїмеччинї, і там, у нас в У-країнї? І все ж українськї жїн-кї мерзнуть, а штанив не но-сять.

Одне слово, тут, за кордо-ном, жїнка в штанах.

Другий момент:

б) жїнки курять!

Те, що там у нас викликає здивування:

— „Дивїсь, жїнка курить!”

Тут за кордоном, навпаки, — дївується з тих жїнок що не курять.

Як на мене, то мушу призна-тисї, що пїд впливом деяких рис „модерної” жїнки, а їх у-же перехопили чїмало наших поважнїх пань і панїнок, я по-волї звикаю і до жїнки в шта-нях і до того, що жїнки кур-ять.

До одного тільки не навер-таєтьсї моє серце — це до „жувачки”, а є ї такі, що ре-мїгають, як корова мура.

Натомїсть зовсїм стає не по-собї, коли бачиш чоловіка в спїднїцї. Та це й кого?

Явнїце їдї треба вїднєсти до моменту:

в) в одному великому пор-товому нїмецькому мїстї перед моїми очима проходїло з'єд-нання шотландських воякїв. Усі воякї, а також і офїцерї мали на собі коротєнькї спїд-ничкї...

Спїдничкї на них були в та-лю, чорного колїору, фасону гофрєплїсе, точнїсьню такі, як ті одеського покору „муж-чакї некагда”. Тільки в шот-ландськїх воякїв вони мали бїльш - менш „стрїманїї” кльош.

Одного разу я був свїдом, коли офїцер у спїднїцї прїго-ртван молодєньку нїмкеню в штанах.

Знаєтьсї, це на мене справило дуже неприємне вражїння...

Одне слово, мужчина без штанїв!

Четвертий момент:

г) менї, колишньому татовї двох дїтей (спївчуваю тим, хто має їх бїльшє), вїдразу впало в вїчї, що тут, за кордо-ном, немовлят на руках не но-сять, як там у тїй „щасливїй” країнї, де дякують „батьковї” за „щасливє” дїтинство й ма-тернїство, а все воять у вїз-ках.

І яка ж простота — отї вїз-кї! Подумайте тільки, куди дївнїтьсї в Ессєсєсєр Охмат-дїт? Дївнїлось на цей „не-му”

* Охорона матерї й дїтинї (ор-ганїзацїя).

щаснїй” пролетарїят, що жи-вє пїд „гнїтом експлуататорїв”, і згадаю про долю тата в дер-жавї „першїй фазї комунїз-му”, де руки терпнуть від „жовтенїя”. Дївнїлось і сїлю-зї менї навертаютьсї на очї. Та мало цього. Якщо „паня ї мутї” дєсь далеко заглу-яютьсї з дїтинчак, то ше ї до-трамваю чи поїзду прутьсї з вїзком.

І уявїть собі, нїхто на те не звертає увагї й не обурюєть-сї: „Куди ти прїшов?”

До явнїца незрозумїлого на-лежить момент:

д) дуже дивним здаєтьсї, що американцї не знають сталїн-ськїої конститудїї і удають, нї-бї їм невідомо, який чїном при голосуваннї можна отри-мати 99.99% голосів...

Таких прикладів можна без кїнця наводити з жїття капї-талїстичного середовнїа.

Для нас вони здаютьсї див-нї й незрозумїлі. Однак з бї-гом часу ми до них звикаємо, вони стїраютьсї в нашому бу-денному жїттї.

Цє, звичайно, можна сказа-ти щодо тих жїттєвих мо-ментів, що для нас справдї були невідомї. У „тїй” країнї

„громаданє” їх не „прїще-лювали”, бо не пїдходили во-ни до лїнї „взятї від капїта-лізму все корїсєне...”

Однак, будї ї на „родїнє” такі речї, що їм ми зустрїчає-мо, за кордоном.

Але, як тут усе просто... І капелїох, „золото”, і родї-чї дєсь в инїїй країнї — все це тут пристуєше й зрозумїє. А для нас колишнїх „грома-дан”?

Ми не раз за це там, в ССРСР, ставали жертвю переслїду-вання й варварського насиль-ства.

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