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HETMAN BOHDAN KHMELNITSKY'S TRIUMPHAL ENTRANCE INTO KIEV IN 1649  
To be depicted in "Echoes of Ukraine" pageant to be presented this Sunday by our young Ukrainian Americans in Carnegie Hall, New York City.

"ECHOES OF UKRAINE"

This year's traditional Spring Cultural Festival of the Ukrainian Metropolitan Area Committee of New York and New Jersey, affiliated with the Ukrainian Youth's League of North America, appears under the name of "Echoes of Ukraine." It is in observance of the 300th anniversary of the triumphal entrance into Kiev, ancient capital of Ukraine, by the victorious Hetman Bohdan Khmelnytsky following the national liberation of his countrymen from their Polish overlords.

"Echoes of Ukraine" are but some of the many which rebound from the years and centuries gone by, in the course of which the Ukrainian people have constantly and valiantly struggled against the Russians, the Poles and all the others to preserve their liberties and democracy, and to wrest from their oppressors their national freedom and independence.

Heroic both in character and proportion was the Kozak Period in Ukrainian History, which the "Echoes of Ukraine" presentation at Carnegie Hall illustrates in several vivid scenes.

The Ukrainian Kozaks of the 17th and 18th centuries were famed for their warrior spirit, chivalry, and dedication to the liberation of their kinmen. Their fame was especially great as dauntless defenders of Christendom against the ever-recurring onslaughts of Asiatic hordes which at times imperilled Western Europe itself. They were indeed hardy and doughty fighters, at one time repelling the invasions of the huge hordes, and, at another time, as of the time from which "Echoes of Ukraine" are drawn, defeating vast and well-trained armies of their foes in the west and the north.

The Three Parts

The "Echoes of Ukraine" presentation here in Carnegie Hall consists of three parts

Part I shows the entrance into Kiev of Hetman Bohdan Khmelnytsky, and symbolizes the victory of the Ukrainians over their Polish oppressors.

Part II portrays the invincible determination of the well-nigh legendary Hetman Ivan Mazepa, who in Ukrainian history symbolizes Ukrainian opposition to Russian expansionism and totalitarianism and Ukrainian attachment to the Western European way of life and thinking.

Part III is a page from the story of the "Kozaks Beyond the

Danube," who upon the destruction by Tsarina Catherine II of the Zaporozhian Kozak Sitch center emigrated to beyond the confines of Russian rule, into Turkish territory, and who symbolized all those Ukrainian exiles who have had to leave their native land and kith and kin in order to aid the Ukrainian liberation movement from abroad.

Khmelnytsky's Triumphal Entry into Kiev

The triumphal entry of Hetman Bohdan Khmelnytsky into Kiev in 1649 was at that time the culminating point of the struggle of the Ukrainian people to regain the national independence they enjoyed back in the 11th century. Already back then, Poland had begun to wage wars against the Ukrainians, but she was too weak then to measure her strength with the powerful and cultured Rus-Ukraine kingdom in Eastern Europe. It was not until the 14th century that the Poles, taking advantage of the Ukrainians—weakened by incessant invasions by the vast Asiatic hordes and further weakened by internal strife—were able with the help of allies to annex a good portion of Ukraine. In 1569 Lithuania merged itself into Poland, giving the latter a still larger slice of Ukrainian territory.

These reverses did not daunt the Ukrainians however. The torch of liberty ever flamed before their eyes and they continued their efforts to seize it. In 1648 they did. Under the leadership of Khmelnytsky a national uprising against the Poles took place. In a brilliantly conducted campaign, punctuated by one victory after another against tremendous odds, the Hetman shattered the pick of the Polish armies. Within one year, in the words of the Polish writer Sienkiewicz, Poland "lay in the blood and dust at the feet of the Kozaks." And thus, after three hundred years of bondage, Ukraine regained her independence. Khmelnytsky's triumphal entry into Kiev, January 14, 1649 symbolized the resurrection of Ukraine.

Needing time to set up a system of government to direct the destinies of the newly-freed Ukraine, and at the same time to protect it against Polish aggression, Hetman Bohdan decided to secure an ally to help him tide over the troublous times. The result was the disastrous Pereyaslav Treaty (1654) of Ukraine with Muscovy, the

predecessor of modern Russia. From the very outset it became clear that Moscow had not the least intention of keeping its part of the bargain. It utilized the treaty solely to extend its sway over Ukraine and at the same time curb Poland. Khmelnytsky, shrewd statesman that he was, quickly detected this and immediately began to plan the denunciation of the treaty. At this critical point in Ukrainian history, however, when his leadership and sagacity were most needed by Ukraine, Bohdan Khmelnytsky died.

To quote Salvandy's description of him "Able, both as statesman and warrior, accorded a kingly estate by all the great powers, Bohdan continued until the end of his career to lead the life of a common soldier. In the same house which he shared with his wife and children he received embassies from the greatest crowned heads of Europe. The sudden apoplectic stroke which carried off the veteran chief of the Kozaks removed a factor which, for ten years, had played a role in Eastern Europe which has been compared with that of Oliver Cromwell in the West."

Bereft of a strong hand at its helm, the newly launched Ukrainian Ship of State foundered on the jagged rocks of Moscow's machinations to wreck it. In 1667, Moscow, tiring of its thirteen years of war with Poland and finding the whole of Ukraine too difficult to handle alone, concluded with Poland the Treaty of Andrusiv, whereby Ukraine was partitioned between the two.

The Ideal of Mazepa

Despite the severest repressions, Ukrainian opposition to Muscovy did not abate. There were constant uprisings. But only one came very close to success. It was led by Hetman Ivan Mazepa.

Although a confidant of the all-powerful Tsar Peter I, Mazepa constantly planned for the day of revolt to free Ukraine of Muscovian rule. When time seemed most propitious he entered into a secret pact with the famed Charles XII of Sweden. At the great Battle of Poltava the scales were tipped in favor of the Russians. Mazepa was given sanctuary by Turkey. Peter put down the Ukrainian uprising with frightful atrocities.

Well does Cresson in his "History of the Cossacks" describe Mazepa:—"to have held for an instant the balance of power in the momentous struggle which fixed the supremacy of Russia

Four Soviet Divisions Held Fighting Ukraine and Caucasus Dissidents

By Hanson W. BALDWIN

Two divisions of Soviet troops in the Ukraine and two in the Caucasus area are aiding local police forces in intermittent but bloody warfare against anti-Communist guerrillas in those regions, according to information leaking out of Russia.

The guerrillas, who are no present threat to the Moscow regime, are nevertheless sizable in numbers. Their determined resistance, which has persisted since the war, has not yet been broken, and the periodic raids they make from their mountain and forest hideouts are of sufficient scope to require military as well as police counter-measures.

The Ukraine always has been a hot-bed of dissidence in Soviet Russia, and the nationalist and separatist tendency of this region never has been completely crushed by the Moscow regime.

During and after the German wartime invasion, the region was torn by civil strife, and the Ukrainian Insurgent Army, or the so-called UPA, became a very sizable force. In 1947, the Kremlin sent Lazar Kaganovitch, dubbed the "Iron Commissar," to the Ukraine to repress the rebellion, and his purges and executions, together with strong combined military operations by the Red Army, Slovakia and Poland cut down severely the strength of the UPA. The pitched battles that sometimes occurred two years ago between the UPA and MVD (secret police) troops no longer occur, it

is understood, but the UPA, though weakened, still carries out periodic raids, and serves as the nucleus of a fairly extensive Ukrainian underground.

The Ukrainian resistance is centered in the Carpathian Mountains, but some resistance also has been reported from Bukovina and elsewhere. Reports from Ukrainian sources indicate the names of some of the leaders of the insurgent forces are Bandera, Melnyk, and Stohul, which are quite possibly fictitious names, intended to protect the relatives of these guerrilla leaders.

Somewhat less is known about the guerrilla fighting in the Caucasus, but the insurgents there seem to be composed of Cossacks, deserters from the Soviet Army and dissidents of various types. The movement, however, is heavily tinged with some of the same nationalist, separatist fervor that marks the Ukrainian insurgency.

Neither of these small-scale "civil wars" within Russia is any threat to the regime in the Kremlin, according to the best analysis available in this country, and the strength of the guerrillas has decreased steadily since the war. But it is considered significant in Washington, and an index of the general political weakness of the Soviet regime, that guerrilla resistance, sufficient to require military counter-measures, still exists in the so-called "monolithic state." (The New York Times, May 15, 1949)

"Anti-American" Course in Kiev

The current issue of "Literaturna Gazeta" of Kiev sings a psalm for Laurenti Beria, chief of the MVD, Soviet secret police, and carries an inspiring article on the Comsomol meeting in Moscow. The feature article was written, of course, by Alexander Fadaye, and is actually his address to the "cultural conference" at the Waldorf-Astoria Hotel in New York in March 1949. The article is crammed with anti-American outbursts. Another article, devoted to the 81st birthday of Maxim Gorki,

features Gorki's anti-American pamphlet, "The City of the Yellow Devil." In appraising Gorki's literary "influence" upon the Ukrainian literature, the editor calmly states that all the great writers of Ukraine, such as Ivan Franko, M. Kotsiubynsky, Wasyl Stefanyk and Lesia Ukrainka were actually not Ukrainian writers, but Gorki's unwitting followers.

hands of an overwhelming Russian force and was completely destroyed.

The Ukrainians Struggle On

And so ended Ukrainian Kozak independence, ended at a time when across the seas in a new land thirteen young colonies were embarking upon a hazardous course that was to lead to the foundation of the great United States of America, which a century and some odd years later was to begin to provide a haven of refuge, freedom and opportunity to thousands upon thousands of the oppressed descendants of these Kozaks who had fought so valiantly for that great ideal to all peoples—Freedom.

For centuries the Ukrainians have struggled and fought for that ideal. And today, as ever before, they face the world undaunted alike by poverty, persecution, and repression—demanding the right of 45 millions of people having a common stock and a common life to rule themselves. That demand may be resisted for a year, a generation, or many generations. But at the end of that time the Ukrainian people will still be asking and still fighting for their freedom. And there will be neither lasting peace nor the reign of justice in Eastern Europe until that right is granted, and the Red occupants withdrawn, leaving Ukraine to control its destinies and enrich other lands by its example.

WITHOUT a doubt the one hundred and one problems of daily existence leave very little time for the average young American of Ukrainian descent to delve into the traditions and other elements which constitute his Ukrainian background. Consequently, it is important that he devote the little time that he has for this purpose, to the best possible advantage. This he can do by at least reading the various publications in English, and Ukrainian if possible, devoted to giving him and his kind a better knowledge and appreciation of their Ukrainian heritage, such as the Ukrainian Weekly, and also by acquainting himself in every possible way with at least a few of the leading representative Ukrainians, their deeds and works. Among the latter, one man whom none of us should fail to learn to know better, is Ivan Franko, whose death on May 28, 1916 (born August 15, 1856) Ukrainians the world over commemorate at this time.

For with the possible exception of Taras Shevchenko, the national poet of Ukraine, no one is a better all-around representative of the Ukrainian people, their culture,



their prolific talents, their national sufferings as well as hopes, strivings and aspiration—than he, Ivan Franko.

Moreover, Franko is a man whom any nation would be proud to claim as her own son, for his literary works are a valuable contribution to world literature—a fact which will become better realized when the Ukrainian language becomes better known outside its homeland, a fact which already has been realized by such non-Ukrainians as the late Dr. Percival Cundy whose book, "Ivan Franko Poems" in English is truly a gem.

One quality, however, of Ivan Franko's works which makes them very popular among those of our younger generation persons who have read them is their modernism. There is nothing out-of-date, remote or unreal about them. In many of them the reader is likely to find a replica of his own experiences, both happy and sad, and of the problems with which he has to contend from time to time. And the manner in which Franko treats such situations or solves the problems, often turns out to be of help to the reader, by pointing out to him the path which he should take, or by inspiring him to fresh endeavors to reach his goal.

That is at least one of the reasons why those of our young people who read his poems, short stories, novels, and articles on sundry subjects—all of very high quality yet written simply—and find them to be so engrossing, so personal in tone, so real.

Summer is a good time to begin reading Franko.

Ivan Franko Poems

From the translation of Percival Cundy

Hymn

The eternal spirit of revolt,  
The spirit which moves men to fight  
For progress, liberty and right,  
Still lives, nor has it shot its bolt.  
The mercenaries trained to shoot,  
The tyrant's guns and cannon balls,  
The traitor and the spy—all they  
Have failed to take its life away.  
It is not dead—this very hour  
'Tis more alive. Though it saw  
light  
A thousand years since, yet in  
might  
It onward moves by its own  
power.  
In growing strength, without delay  
It hastens when it sees the day.  
It sounds a trumpet to awake  
Mankind to follow in its wake,  
And millions gladly join its train  
When'er they hear that thrilling  
strain.  
That spirit's voice is heard today  
In huts of those who till the soil  
In factories where workers toil,  
Where tears and misery hold sway.  
And everywhere that voice re-  
sounds,  
Men's tears are dried, their heart  
rebounds,  
Misfortunes fade, new strength is  
born  
To fight again. No more they  
mourn,  
But strive to win a better fate  
Far children's sake, ere 'tis too  
late.  
This living spirit of revolt,  
Of progress, liberty and right,  
Shall not retreat before the night,  
Shall nevermore be brought to  
halt.  
In ruins evil round us lies,  
The avalanche's rush now dies—  
In all the world there is no force  
That can avail to stay its course,  
That can put out the vital spark  
We now see glimmering in the  
dark.

My Love

So lovely is she, for she shines  
In loveliness, holy and pure.  
Her face is aglow with sweet peace,  
Sincerity, love so secure.  
So beautiful is she, and yet  
Misfortuned, for so much of ill  
Hath passed over her that the pain  
Is heard in her native songs still.

Forget Not

Forget not, ne'er forget  
The days of youth so bright  
On life's dark path they cast  
A beam of radiant light.  
The golden dreams of youth  
Of love, of action bold,  
Of pure impulse, of such  
Be not ashamed, but hold.  
They pass, and then in gloom  
Thou'lt labor like a mole,  
And callouses will come  
Both on thy hands and soul.  
He only, who can love,  
Endure, whose blood can thrill,  
Whom hope can always heal,  
Whose courage naught can still,  
Who grieves o'er man's defeat,  
Rejoices when he wins—  
He is a man complete.  
Throughout thy life, perhaps,  
'Twas not lie in thy power  
To be such man complete—  
Yet be one for an hour!  
And then in evil days,  
When grief makes thy heart sore,  
When thy hopes pass away,  
When from the broad highways  
Where tides of life still sweep,  
Thy way through bypaths leads,  
Deserted, narrow, steep;  
When cares compress the heart,  
When thorns thy feet shall  
gall—  
Thou wilt then life's springtime  
With gratitude recall!  
And those bright dreams shall  
then  
A light on thy path bring.  
Forget not ne'er forget  
The days of youth, of spring!

Yet having known her, can I help  
But love her with all of my heart?  
The best of my joys I would lose  
If ever I should from her part.

And having loved her, can I help  
But deep in my heart to engrave  
Her glorious image and bear it,  
Despite pain and grief, to the  
grave?

And how can such love contravene  
That other love, sacred as this,  
For all those who weep and sweat  
blood,  
Enchained in their misery's  
abyss?

No! he who loves not all his kind,  
As God sends to all sun and  
rain,  
He cannot sincerely love thee,  
O thou, my beloved Ukraine!

# Mazeppa's Champion in the "Secret Du Roi" of Louis XV, King of France

By NICHOLAS D. CHUBATY  
(Translated by C. A. Andrusyshen)

On December day in 1759 a messenger of King Louis XV in the company of a small group of soldiers rode up to the castle of Denteville in the Marne region of France. The company consisted of a few officers belonging to the French dragoons of the regiment Royal Suedois among whom the most notable were two Swedes, brothers Karl Gustav and Philip Steinflicht, both in the French service. They were the sons of the Swedish nobleman Steinflicht and Anastasia, the daughter of Philip Orlik, Ukrainian hetman in exile.

The dragoon led a horse covered with mourning crepe, and beside it walked an old kozak popularly known as Karl, who carried a little cassette containing high military decorations, among which was to be found the highest military Order of St. Louis. Karl Gustav Steinflicht carried a general's sword. The procession, in accordance with the knightly customs of the Middle Ages, stopped in front of the castle, and the King's messenger, a military officer, thrice sounded the knocker on the gate. Simultaneously the dragoon sounded the surma (an elongated Ukrainian trumpet).

On the drawbridge over the moat which surrounded the castle appeared the major-domo and asked the newcomers what they wished. "We wish to see the illustrious countess Helene Orlik de Brune Denteville," replied the king's messenger. "Why do you wish to disturb the peace of the most illustrious countess Helene Orlik de Brune Denteville, who is now in deep mourning over her irretrievable loss?" asked the major-domo. "We have brought a royal letter and the battle horse of the most powerful Lord Count Orlik, Lieutenant-General of his Majesty's army, the Cavalier of the Order of St. Louis," said the king's messenger.

The procession crossed the bridge and rode into the castle yard. The messenger and his retinue were received by the widow who was deep in mourning. The king's messenger approached her, took off his hat, bowed low and handed Countess Orlik the letter bearing the great royal seal. In it King Louis XV had written as follows:

"Madame, I have lost an excellent courtier, and France—a courageous and distinguished general whose name will forever remain in the glorious annals of the French Army. In the boundless grief which you now bear, seek to find consolation in this my recognition that Count Orlik has died in a manner most befitting a person of his birth and worth."

The trumpet sounded and on the tower of the Denteville castle two banners were raised: one was the flag of mourning and the other was the one bearing the coat-of-arms of the French family of Denteville and of the Ukrainian Hetman family of Orlik. In such a manner did the King of France pay his last tribute to the son of distant Ukraine, Hrihor Orlik, the leader of the Mazeppists of the second generation, and an untiring fighter for the independence of Ukraine and its liberation from Muscovite rule.

### Orlik's Colorful Life

Such was the end of the extraordinary and colorful life of Hrihor Orlik, leader of those who in the latter half of the eighteenth century struggled for the independence of Ukraine. He was born in 1702 in historic Baturin, the capital of Ukraine in hetman Mazeppa's time of that Ukrainian ruler. Hrihor's godfather was hetman Ivan Mazeppa himself, and his godmother—the ambitious Vera Kochubey, the wife of the Chief Justice of Ukraine whose

ambition caused her husband to betray Mazeppa, thus bringing the whole family down to ruin. Could the parents and godparents dare even to dream of what manner of life and death awaited the Chancellor's son? Who could even imagine that this son of Ukraine after a stormy life, in which he was tossed as a spokesman of the independent Ukraine literally all over the world, would finally meet a heroic death on a battlefield on the banks of the Rhine in the capacity of Lieutenant-General of the French King Louis XV?

Hrihor Orlik lived in Ukraine only seven years, but he came to love it with a sacrificing heart such as only few figures in Ukrainian history possessed. As a seven-year old boy, after the battle of Poltava in 1709, whose consequences were tragic for Ukraine and Eastern Europe as a whole, he went into exile together with his parents and with several tens of thousands of those who struggled for the liberation of their native land from the yoke of Muscovy.

He grew into manhood in foreign land, but was constantly nourished by the ideals of his great father, who was then the Ukrainian hetman-in-exile, and by the longing for his native Ukraine then suffering an oppressor's yoke. For that reason, and in order to fulfill the will of hetman Ivan Mazeppa, whom he idealized, he devoted his entire life to Ukraine's liberation. As a thirteen-year old boy, he enlisted in the army of the "Eagle of the North," the Swedish King Charles XII, and of that he continually boasted. His university studies he completed in Lund, Sweden, and left the University as a highly educated person who spoke several languages besides his native Ukrainian—French, Swedish, German, Latin, Polish and Tatar. Moving in high Swedish circles, he became well-versed in diplomatic suppleness, which during his practical service in Ukraine's cause, he perfected to a high degree.

### His First Practical Lesson

The first practical lesson of his diplomatic career he learned when as a twenty-year old youth, he together with his father, and as his assistant, left Sweden for Hanover to attend the conference with the English King George, there to "defend the rights of the Kozak Nation" which was subjugated by Russia. The diplomatic activity of Philip Orlik, the Ukrainian hetman-in-exile, and of other Mazeppists, brought upon them the persecution of the Russian Government, and for that reason the family of the hetman was forced to disperse all over the world. The hetman himself moved to Saloniki where he might be close to his Kozak troops. His wife settled in Western Ukraine (Stanislaviv), then under Poland. Of the children, the daughter Anastasia married the Swedish count Steinflicht, and the gifted Hrihor entered the service of the Saxon army in order to seek allies for Ukraine through the influential people of the Polish party of the dethroned King Stanislaw Lesczynski, which party was hostile to Russia. One must here bear in mind that the Saxon Elector August II was simultaneously the King of Poland.

His choice of service in the Saxon army was advantageous to Hrihor Orlik because, on the one hand, he did not in that way draw the attention of the Russian spies to himself, and on the other, he had some contact with those Warsaw elements which were favorable to the Ukrainian cause. The situation in Poland soon became abnormal on account of the illness and expected death of the King. Everyone understood that the new Polish elections would again give rise to a struggle of the two parties, pro-and anti-Russian, both of which would be backed by almost all the European nations, which were likewise divided into two opposing camps. It was therefore an excellent opportunity again to bring the matter of Ukraine's independence to the fore as one of

## OUR POSITIVE ACTION

By LEV DOBRIANSKY

(Address delivered at the Anti-Communist Rally held at Carnegie Hall, May 4, 1949, under the auspices of the Common Cause)

If I did not strongly feel, with a deep, inner certitude, that the vast majority of the 45 million Ukrainians, from the Carpathian to the Caucasus mountains, are at one, in mind and soul, with the purpose and spirit of this great demonstration of unity against communist tyranny, I would not have dared to come here to speak in their behalf. The Ukrainian people, as the events of the past 30 years conclusively show, have, along with the peoples of the Soviet Union, borne the longest experience with the bestialities of Soviet totalitarianism. Ukraine has not only proven to be the weakest link in the Soviet nationalities policy, but also, down to this very day, has persistently fought and resisted, over and under ground, the enslavement policies of the Soviet dictatorship for the freedom and dignity of man, for the freedom of religion, and for the freedom of every people to reasonably decide its own fate.

The earliest threads in the pattern of Soviet aggression that we are in horror witnessing today, in Europe and in Asia, were to an impressive degree fabricated on the soil of Ukraine. Consider these specific and absolute events. In the form of the Ukrainian National Republic, Ukraine was, in 1920, the first non-Russian state raped by Soviet communism. In the 30 years since, the fabric of political rape was broadened to include all of Eastern and Central Europe.

During the 20's, the technique of "intensive revolution" was originally fashioned in Ukraine as the Soviet regime, through what it called a "Ukrainization program" of cultural concessions, sought native national adherence to its dictatorial political and economic control. Again, in this decade we observe traitorous nationals in various countries responding as unabashed puppets to this very technique.

In the early 30's, the ruthless collectivization program was first instituted on a broad scale in Ukraine, resulting in the banishment of millions to Siberia and in a man-made famine that represents one of the most ghastly manifestations of genocide in this century. As we observe, again, this step is presently on the systematic agenda of all the newly communist-dominated countries. Significantly, too, after decades

of Soviet oppression of the Ukrainian Orthodox Church, in 1945 the earliest communist aggression against the Catholic Church was staged in Western Ukraine with the imprisonment of Metropolitan Slipiy and scores of other clerics who have met their death and with the subsequent abolition of the Catholic Church in that area. Again, this threat against religion, as we know all too well, has been extended since. The names of Stepinatz, Mijdzenty, attest to this unforgettably!

Finally, during this past war, conceived in a territory which was ravaged most by the German occupation was the Ukrainian Insurgent Army, the vanguard of the Ukrainian underground movement which fought Nazism as it is now combating communism. As Alexander Barmine rightly observed last year, "The mighty Ukrainian peasant rebellion is entering its fourth year." But, more and more in evermounting numbers, the democratic rebels of all the other communist-dominated countries are joining in this common fight against reactionary communism.

Clearly, the pattern of Soviet aggression conveys a unity in its operation and content. The force of this unity, however, has fortunately bred a unity of opposition which we here, our peoples in Europe, indeed, the democratic world, represent. The unity of our principled and uncompromising opposition to world communism can become a thousandfold more forceful than theirs if we preserve our close solidarity in this struggle against world communism, if we tenaciously maintain a positive program for a new, genuinely democratic world, constructed on American patterns with free men, with free peoples, with governments originated from the free choice of peoples, responsible to the people and governing for the well-being of the people. So that Ukrainians, Russians, Poles, Balts, and all others may, with a wise eye, to the lessons of the past, begin to build a just, democratic and free community of nations.

We fight against Soviet communism—that is our negative action. We fight also for the eternal principles of free men—that, let us never forget, is our positive action.

## Impressions...

By WILLIAM SHUST

What was to be rapture turned to sorrow, beauty became an ugly void. The whole, wonderfully constructed ideal shattered and tumbled like boulders from a precipice. All that remained of beautiful anticipation was a hollow dream and a haunting vision.

Why? He had only wanted to live, to live like countless others were living and had lived before him. He wanted to experience the ordinary things and once in a while, as he had now anticipated, to scale the brilliant heights with a flashing insight.

the unsolved problems of European politics.

The Austrian Emperor was at that period traditionally friendly to Russia; while in continual opposition to her were Turkey, the Crimean Khan, Sweden, and France, which was then allied to Turkey and hostile to the Emperor. Naturally enough, the problem of Ukraine's liberation was very important to the anti-Russian group of nations, because it could fundamentally weaken Russia.

France at that time, was interested in the Polish elections for another reason—because of the fact that the most promising candidate of the anti-Russian party was Stanislaw Lesczynski, Mazeppa's ally, who had been dethroned with Russia's assistance. Lesczynski had recently become father-in-law of Louis XV, who married the Pole's daughter Maria Lesczynski.

(To be Continued)

Why had he been singled out from among all others? Hadn't his lot been burdensome enough?

All remembrance of past hardship came into his mind. Despondency, the villainous thief of time and life, crept in as the slithering serpent that scents food.

There was nothing now—nothing more.

This was a "once-in-a-lifetime." It would never happen again.

Never again! The utter finality of the words came as brine on a laceration. Reassurance, hope, dismissal as insignificant, came rapidly and confidently. But inside deep inside where he was alone, his voice repeated, "Never Again," and the echoing reverberations resounded through the hollow of his body, where all activity had ceased, and his entire frame shook.

He was a lost soul that had formulated a lost cause. He had put concerted energy into it, to the exclusion of all else, confident of success. There was no room for failure and now that it had arrived, it annihilated.

Ah! to think of it, to dream of it made one's heart leap. The idea brought music and sunlight, rustling leaves and caressing winds. A day when time would stand still and the soul would sing.

But it was gone—gone forever! beyond reach, beyond recall, beyond remedy!

Time, the eternal healer, would adjust life. In time, the idea and its outcome would be lost. But he knew that the bitter-sweet memory had permeated his soul and would remain.

(Courtesy, "Ukrainian Quarterly") A part of him sighed and phil-

## Why Not? - - - by G. H.

One year between Youth Conventions is a long stretch—too long for the energetic young men and women who are always on their toes. Inspired by the successful convention, they are anxious to keep the spirit alive by arranging a "Youth Rally." The rallies are becoming more and more numerous these days and, if conducted sensibly, are bound to bring positive results. A combination of an open forum, dinner and dance is their usual pattern—a pattern that offers an opportunity for the local talent for self-expression.

It is not unusual to find that most of the participants in the rallies are members of the U.N.A. Not only are the U.N.A. members prolific in numbers but they assume the leadership in the youth activities and are the backbone of the movement. Judging by their performances, we have reasons for being proud of our young U.N.A. members—for their untiring work, for their intelligence, for their abilities in leadership and for numerous other qualities.

At the same time we are being tormented with a question: Just why are there no U.N.A. Youth Rallies? We have the youth with ability and understanding, but its labor and efforts are not directed along the channel that contributes to the welfare of U.N.A. Pose this question to any of our members who are active in rallies and you will get an evasive answer.

"If you have a U.N.A. Rally it will keep out all who are not U. N. A. members." That is one of the evasive answers. In the first place, there are enough U.N.A. members to make a rally successful. In the second place, it is not necessary to keep non-members out. Bring them in by all means; they may want to join the organization. If, however, they refuse to go along, then it is time to find

out who your friends are. "The old people will butt in" is another answer. And that is not true. The old members of U. N. A. do not butt in uninvited. But when invited, they are good helpers and good fans. Their presence may mean the difference between solvency and deficit of the affair, and they fill the chairs harmlessly at the discussions. In other words, help from our elders should be solicited rather than repelled.

"U.N.A. Rally would deal with insurance problems, and that is not interesting." Why must it deal with insurance problems? Who is to forbid discussions on any topic under the sun at the U.N.A. Rally? Besides, a discussion of U.N.A. problems may be the very need of many in attendance, but no one dictates what topics would be discussed.

"The purpose of a rally is to make money so that we can go to the next Youth Convention." As if a U.N.A. Rally could not be turned to the same purpose! Make all the money you can and go to the Youth Convention. U.N.A. is not looking for the money you make at the rally. U.N.A. has given more help to Youth Conventions than any other organization. It is time for U.N.A. to get a rally in return.

"U.N.A. does not need a rally." Perhaps not, but it could use a few very nicely. U.N.A. membership is very large, comparatively speaking. That membership should be morally united for the good of the organization and a rally would be the means for bringing this about. At least it would bring together the membership of a particular region and that would help along with the purpose of unity.

Look at it from any angle: U.N.A. is bound to be successful if given the same amount of work and devotion as are given to other Rallies. Then why not plan a U.N.A. Youth Rally in your region?

## On Record - - - by Ted Victor

ECHOES OF THE "ECHOES" distinctive from the other. At times the chorus sounded as though it were a combination of the Don Cossacks and Westminster Choir while at other times, because of the deadness of the rehearsal hall, it sounded more like a starved copy of itself. It has performed standing, sitting, kneeling and doing all sorts of contortions. It has done just about everything imaginable in efforts to attain dramatic perfection. Believe me, to put it in the vernacular, "it's been rough!"

The results of these very rehearsals have been far reaching. After all, five and six rehearsals a week and a meeting on the seventh day, have been enough to cause the breaking up of homes. Take the case of John Flis, our dance director, for instance. John dances in the second act with Stephanie Kobyluch. Both of them are married but not to each other. The fact that they have to make some five rehearsals a week together takes both of them away from their respective spouses. The result, both John and Stephanie are in the old dog house. At least so it seems every Saturday night at rehearsal when John can be heard on the telephone frantically explaining to his wife that rehearsals actually go on to eleven and twelve.

Pete Mikten, playing the role of Bohdan Khmel'nitsky in the first act, certainly is feted to the high heavens during the performance. Standing with his "bulava" grasped firmly in his hand he can be heard to say as girls come up, bow, and place gifts at his feet, "I deserve it, come on-bow with your head to the ground." Despite this outward manifestation of assurance Pete is somewhat taken aback at each rehearsal. He can't do a thing without the entire ensemble giving out with a mighty "SLAVA!" He walks off the stage, they cheer, he gets off his horse, they cheer, no matter what he does his subjects cheer and sing all in his honor. After he gets his discharge from the Kozaks it's going to be a bit difficult to walk down the street without having the crowds screaming "SLAVA."

During one of the first stage rehearsals of the third act (Kozaks Beyond the Danube) the entire chorus was asked to come out

on stage singing, "they notified us today that we should come here, etc." (Nas syvohodni spovistitly). When told that they looked like a bunch of cattle, the ingenious choristers proceeded to add various other animals to the act. Sue Syrotiuk was heard to sing out in her best Italian Yiddish accent while some of the basses were seen galloping out upon the stage. Among all the howls and barks a most distinctive and authentic mating call of a walrus was heard. The call came out of an alto but she sounded more like a he walrus. Just goes to show how talented our girls really are. People still insist that it's a shame that Khmel'nitsky did not have a walrus around him when he entered Kiev three hundred years ago. Dawlrus, oops, I mean Dolores Figurski from Astoria not the Bronx, would probably steal the scene.

given a most honored role in both Your's truly has been doing some rehearsing too. I have been given a most honored role in both acts. In one I'm almost under the horse (I certainly hope the horse likes Ukrainian music, and most important of all that the horse likes my voice—or else...) while in the second act they have made me into Mazeppa's right hand man. Really the promotions fly fast and furious. Olya Dmytriw and Mr. Kuchmak walk around making generals, captains and all sorts of officers out of former T-5's and Pfc's. So help me, I don't think there is a private in the whole crowd.

These have been but samples of what actually has gone on during rehearsals. To hear more you will have to attend perhaps what is the most important rehearsal of them all. Carnegie Hall—this coming

## Dying Miracle

Poem on the Seed That Never Came Up

By MYRA LAZECZKO-HAAS

Though April comes,  
Splitting her brown plum sides  
with merry-making,  
Ticking the spine of willowbuds  
to breaking,

We shall not smile or stir,  
Stretch tendril, hood of fur,  
Gloss leaf or sap-sweet burr.

All fall we dug the mould-encrusted  
ground,  
Dug deep and round our earthly  
coffin-mound,

A shelter to protect within its box  
This nuptial seed from the lethargic  
cold.

In darkness thimble, taped, the  
seed arthritic  
Bound in a cast of ice, like paralytic,

For the miraculously recovery  
is waiting hopefully,  
No use at all,

To signal at the hardened forest  
floor,  
Tap tap, rap rap, upon the coffin  
door.

The calling cane shall never call  
us more;  
And though across the greening  
garden wall,

His soiled white linen-cloth Ghandi-  
winter fling,  
And on him don the clean green  
wraps of spring,

We shall not murmur greeting or  
delight,  
Him, welcoming.

Our shriveled hearts squeezed  
tight against the night,  
Like stricken children frozen in-  
to sleep,

Murmur confessionals, soft pleas  
of fright:  
"O gentle Jesus, break and roll  
away

The heavy-lidded night, the hing-  
ing clay.  
Let us see once, but once, the light  
of day."

Accepted for mailing at special rate of postage provided for Section 1103 of the Act of October 3, 1917 authorized July 31, 1948.

(Concluded on page 3)

## "SVOBODA" (UKRAINIAN DAILY)

FOUNDED 1893

Ukrainian newspaper published daily except Sundays and holidays by the Ukrainian National Association, Inc., 81-83 Grand St., Jersey City 3, N. J.

Entered as Second Class Mail Matter at Post Office of Jersey City, N. J. on March 10, 1911, under the Act of March 8, 1879.

Accepted for mailing at special rate of postage provided for Section 1103 of the Act of October 3, 1917 authorized July 31, 1948.

### Military Training of Soviet Youth

#### Summary:

Soviet youths have not responded enthusiastically to the campaign to prepare them for military activities through participation in voluntary military and sports societies. These societies concentrate on the training of teen-age youth prior to their conscription into the armed forces at 18 or 19. (Boys in the USSR are subject to compulsory military training from the age of 16, either in school or after working hours.) The former military society, Osoaviakhim, was recently split up into three organizations divided among the army, navy and air force in an effort to popularize military instruction. The lag in military activity was also felt among the sports societies, which are likewise designed to promote Soviet military prowess. These societies have been severely criticized for their failure to enlist mass support. This indifference was probably caused in part by the lack of enthusiasm for things martial among the generation which would suffer most if war came.

The official Soviet campaign to prepare the youth for military duties was intensified in 1948, but apparently inspired more indifference than enthusiasm. Volunteer "defense" and sports societies were reorganized, expanded, and placed under new leadership. Yet they still encountered official criticism for failing to give adequate training to Soviet youth.

A boy growing up in the Soviet Union faces the prospect of many years of military training. At 14 he becomes eligible for membership in a volunteer military society. At 16 he is subject to compulsory military training, either in school or outside, on a part-time basis. At 18 or 19 he is subject to conscription into the armed forces and serves on active duty for a two- to five-year period. Following this period of active duty, he remains in the reserves, subject to recall for service or training, until old age sets in, if he is lucky enough to survive that long.

The elaborateness of this military system would astound a Russian Rip van Winkle who had hibernated for the 32 years since 1917, when the Bolsheviks promised to abolish the standing army and get rid of militarism forever. It might also startle foreign observers who had been led by Soviet propaganda criticizing the military training programs of the Western nations to the conclusion that the Soviet Union had no compulsory training or service.

#### Military Training Accepted Passively

Soviet youth passively accept the military training which they are compelled to undergo. When they have a choice, however, the situation is different. All of the volunteer organizations devoted to hardening the minds and muscles of youth for future battles have experienced a postwar let-down, perhaps because Soviet youths, in common with the population as a whole, have looked forward to years of peaceful endeavor. Komsomol, the Communist Party organization for youth, has never regained its prewar strength. Osoaviakhim, the former volunteer defense society, suffered a postwar slump when its sand boxes for bomb disposal and its gas masks became passe. In the quaint language of Soviet officialdom, Osoaviakhim failed to make military instruction "sufficiently interesting and stimulating." The sports societies were not much more successful in their mission of "preparing the Soviet people for labor and for defense of the socialist homeland."

To counteract the apathetic attitude of the masses toward military training, Soviet rulers have, as usual, resorted to organizational measures. Osoaviakhim was abolished in May of 1948 and in its place were organized three new, streamlined societies, one for each of the three military arms. Dostflot became the pre-navy society, Dostav the pre-aviation society. These organizations concentrate their training chiefly on teen-age boys (15 to 20), although girls can also be members; the upper age limit is 60. The age group from which most members are drawn is roughly the same as that of the Komsomol, and hence Komsomolists constitute a majority of the membership. Yet many of the latter avoid membership, even though activity in such organizations is likely to advance their political careers.

Members of these societies are organized into a variety of clubs, where they are instructed in such

activities as rifle marksmanship, horseback riding, glider-piloting, parachuting, building of model airplanes, and aloop-sailing. A postwar innovation is the training for defense against atomic bomb raids and the detection of radioactivity. This training is designed to prepare youths for subsequent active duty. Inspirational lectures are larded heavily into the program, so that the Dostflot boys, for example, hear about the legendary victories of the Russian Navy and the glory of sailing the seas on Socialist ships.

#### Top Officers Head Amateur Groups

The close connection of the professional military organizations with these amateur groups is indicated by the fact that a high-ranking professional officer heads each organization: Col Gen. V. I. Kuznetsov, the army group; Admiral A. A. Nikolayev, the navy society; and Lt. Gen. N. P. Kamanin, the air group. In addition to giving preliminary military training to pre-draft age youth, these societies are also charged with the task of popularizing the activities of the army, navy and air corps, and of providing refreshed military courses for veterans demobilized from the armed forces.

Soviet sports organizations also have a semimilitary purpose. At a sports parade which General Eisenhower once attended in Dynamo Stadium, Stalin remarked that mass athletics and exercises were valuable in developing the "war spirit." Recently the Communist Party's Central Committee cracked down on the governmental agency which is in charge of physical culture and sports, criticizing its failure to organize an effective physical training program. Early last year, the Committee on Physical Culture and Sports was placed under the direction of Col. Gen. Arkadi N. Apollonov. This appointment again revealed that military considerations are of prime importance in these amateur societies. This committee supervises a network of general sports clubs connected with trade-unions, schools and rural institutions, and specialized sports associations centering on individual sports such as ice-skating, soccer, weight-lifting, and boxing. But its important single activity is in getting large numbers of youths to pass the tests for various sports "merit badges." These are called GTO badges and bear the inscription "Ready for Work and Defense" (Gotov k Trudu i Oborone). Boys and girls are put through a series of tests involving cross-country running, skiing, running an obstacle course, swimming, and gymnastics, as well as certain group exercises. Despite the fact that since their introduction in 1931 almost 20 million youths satisfied the requirements and received badges, the number is below the requirements imposed by current plan. Consequently, in the last month of 1948 an intensive campaign was ordered to bring up to quota the fulfillment of plans for muscular development. Although over 2.5 million youths passed the tests and received the badges in 1948, the drive was not regarded as successfully completing the plan.

#### Youth Remains Uninspired

The lag in the physical training program is connected with the fact that the entire postwar program of paramilitary training has been met with passive resistance of Soviet youth. Despite exhortations from above, these youngsters, like their elders, remain uninspired by the ideological campaign against the West and the accelerated military preparations. Hence the resort to new leaders and new titles for old organizations. But these have failed to remove the causes which made the teen-agers apathetic toward voluntary military preparation. Four years after the end of the war it seems that the "deviation" which troubles the men in the Kremlin is the deviation toward peace: Soviet youth are apparently silently voting, along with the rest of the masses, for a future of peaceful and friendly relations between their country and the other nations of the world. They appear to have their own answer to such drum beating campaigns as that

## Basic Conflicts Between Russia and The United States

(Talk delivered at University of Minnesota) (Concluded)

By A. A. GRANOVSKY

To this, the double standard of our so-called "liberals" should be added. These bewildered people unwittingly support not only the communist ideology, but the communist dominated Cominform in Europe and another in Eastern Asia. They, who are usually lukewarm to their own religion, suddenly become ardent supporters of the Red Church of Russia, though only yesterday they were vigorously attacking the Orthodox Church of Slavic peoples as a dark force, not realizing that the present Russian Patriarchate is nothing else than another communist organization, created for the conquest of other peoples, professing similar faiths.

#### Proselytizers

Living by double standards, the so-called "liberals and progressives" are unwittingly proselytizing the basic principles of true democracy and human freedom. They will argue for the freedom of India from British rule; they will support the independence of Korea from Japan; they will find justification for creating a dozen or more independent states in Indonesia; they will fight for sovereign Palestine; but if one mentions anything about the rights of the Ukrainians, Byelorussians, Georgians or Karelians to have their own independent states from Soviets Russia, these double standards "liberals" will immediately scream out—"Oh, No! No!" They will say—"That will hurt Russia, you cannot do that! Why, that would be against the interests of the Soviets! It will weaken Russia's frontiers."... and so on, indefinitely. It is well to ask these "liberals"—"Why such dual standards, why such duplicity in ideology?" It seems that freedom should be freedom just as an inch is an inch, regardless of whether or not it be in India, Palestine, Ukraine or any other country. How a true liberal can support and defend the most ruthless, immoral and reactionary autocracy of totalitarian police state of Soviet Russia, is indeed difficult to figure out. They will defend the imperialistic aggression and conquest of China by the communists, but they will not defend the valiant struggle of Ukrainians for their national freedom from oppression. They will apologize for totalitarian Russia, but will not defend our own American principles of democracy. One indeed agrees with Mr. Harold Stassen, who recently said that our best commodity for export is American principles of democracy.

In order to bring better understanding between the two countries it is necessary to search for a

basis of better intercommunication between the two countries it is necessary to search for a basis of better intercommunication between the two peoples. This must be a two-way passage process. So far we have been receiving plenty of various communications from Russia, but apparently little, or next to nothing, reaches the Russian people from America in the way of the American democratic system. A one way process of understanding will be fatal to the United States, if we only permit the Communist ideology to propagandize our own people. We must also find avenues to reach the oppressed people by Russia. America has human resources and linguistic skills among her own citizens. In this we have serious difficulty in the formidable Iron Curtain. Who is to blame for it? Who created it? Find your own answer.

America should help to coordinate the efforts of the oppressed and disfranchised peoples in Eastern Europe who strive for freedom from Communist oppression and servitude. They need American help, we must give them a "Fair Deal." These oppressed peoples look to America for leadership and America should supply not only a "fair deal," but a slogan under the name of "International of Liberty" for all eastern European peoples, regardless of their nationality, size or wealth, in this struggle for this national independence and freedom. Only in such a movement of international communication, can American security gain its final victory.

The Berlin Crisis is not our chief difficulty. It is only a decoy, behind which Soviet Russia carries out her conquest of weaker peoples in Europe and in Asia, as a stage of her world conquest by ruthless imperialistic procedure and disfranchisement of various peoples. Can the democracies of the world be inactive and look acquiescently on the Russian conquest of the world until their turn comes? Here is the chief basic conflict between Russia and the United States.

Editor's Note:—Dr. A. A. Granovsky, Professor of Entomology and Economic Zoology, University of Minnesota, was honored by being invited to participate in the World Affairs Conference at the University of Minnesota, which lasted for three days, from Feb. 15 to Feb. 17, 1949, inclusive. The general theme for discussion was the "Basic Conflict Between Russia and the United States." Dr. Granovsky took part in a lively panel with three other professors of the University and Robert Root, foreign correspondent. Dr. Walter H. Judd, Congressman from Minnesota, also took part in the World Affairs Conference sponsored by the University of Minnesota.

#### Clerk Selling Customer Pair of Skis

"This little pamphlet goes with them—it tells how to convert them into a pair of splints!"

### NEWARK, N. J.

## 2nd Annual Convention UKRAINIAN-AMERICAN VETERANS Sat. - Sun. - Mon. MAY 28-29-30

REGISTRATION:—Friday Evening, Saturday Morning.  
WELCOME DANCE:—8:30 P.M. Saturday, May 28th. Ukrainian Center, 180 William Street, Newark, N. J.  
"ECHOES OF UKRAINE" Pageant: 2:30 P. M. Sunday, May 29th, Carnegie Hall, N.Y.C.  
BANQUET:—7:30 P. M. Sunday, May 29th, Hotel Sheraton Main Ball Room.  
BALL:—9:30 P. M. Sunday, May 29th, Hotel Sheraton Main Ball Room.  
FAREWELL GATHERING:—5:00 P. M. Monday, May 30th, Ukrainian Sitch Hall, 508 — 18th Avenue.

CONVENTION COMMITTEE.

## Youth and the U.N.A.

### THE MASSACHUSETTS BRANCHES

The Ukrainian National Association has 11 branches in the state of Massachusetts which have a combined membership of more than 1,000 members. All but a few of these branches have made substantial increases in membership during the past few years.

The Massachusetts branches, which boast of a large youth representation, produced favorable results in the recently concluded U. N. A. membership campaign.

Branch	Name	Location	Adult	Juvenile	Total
1	238 Eugene Konovaletz	Boston	212	172	384
2	150 Michael Hrushevsky	Pittsfield	125	98	223
3	253 Ivan Franko	Ludlow	79	10	89
4	52 Taras Shevchenko	Holyoke	48	30	78
5	374 Michael Hrushevsky	Boston	55	20	75
6	207 Halycka Sitch	Deerfield	56	9	65
7	122 Taras Shevchenko	Taunton	34	15	49
8	199 George Washington	Amherst	43	4	47
9	224 Enlightenment	Salem	26	19	45
10	454 U.N.A. Br. 454	Blackstone	15	7	22
11	416 Taras Shevchenko	Fall River	8	1	9

(All figures as of April 30, 1949)

Should the reader desire additional information about any of the progressive branches in Massachusetts, he should write to the Ukrainian National Association, P. O. Box 76, Jersey City 3, N. J. The name and address of any branch secretary will be supplied on request. We urge those residents of Massachusetts who are not yet members to join one of the 11 branches in the State. The U.N.A. has branches in

Most of the groups are active in local and State Ukrainian affairs.

Eugene Konovaletz Society, U. N. A. Branch 238, of Boston, is the largest branch in the State with 384 members. Michael Hrushevsky Society, Branch 150, of Pittsfield, is second with 223 members. The third largest is Ivan Franko Society, Branch 253, of Ludlow, with 89 members.

The following is a compilation of the Massachusetts groups, listed according to membership figures, showing numbers, names, and locations:

Branch	Name	Location	Adult	Juvenile	Total
1	238 Eugene Konovaletz	Boston	212	172	384
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many other States, so anyone interested in becoming a member should not hesitate to ask for details concerning the group in his locality.

Copies of the information pamphlet, "Facts About the U.N.A.," will be sent free of charge and without obligation to all who write to the Main Office.

T. L.

### ON RECORD

(Continued from page 2)

Sunday, May 29th at two thirty in the afternoon. To conclude I suppose I should do it in the traditional rehearsal manner. Each Monday and Wednesday after the singing has stopped in the rehearsal hall the crowd, well at least the true singers, adjourn to another rehearsal hall, Motosin's the Inn Oasis, or the new place on 13th Street to continue their dramatic actions and singing. It's strange but it's true, we always seem to sing better after a glass of milk or tea. The nucleus of this last earnest dairy group is composed of Eve Romanchuk, Joe Laakow, Bill Chupa, Steven Marusevich, Mike Markow, Anne Shumeyko Mary Bodnar, and lots more. Why not come down and meet them all at New York's famous Carnegie Hall?

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

The Syracuse Convention Committee is planning a full weekend of activity, anticipating a record attendance. They are giving due consideration to both business and social needs of all delegates and are hard at work improvising on ideas that will make the UYL-NA convention in Syracuse a never-to-be forgotten one. 'Come early and stay late' seems to be the slogan of all veteran conventioners. So take heed, potential guests of Syracuse. Don't miss one single minute of that momentous weekend.

Anne DYDYK, Chairman  
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- 3. Excerpts: "Kozaks beyond the Danube"



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NASZ BAZAR, 151 Avenue A, New York City; GRamercy 3-3678  
STEPHEN KOWBASNIUK, 277 East 10th Street, New York City; ALgonquin 4-8779  
ART MODE, 181 Second Avenue, New York City; ORchard 4-5674  
NICHOLAS HAWRYLKO, 34 East 7th Street, New York City; GRamercy 7-1726  
PETER KUCHMA, c/o St. George's Ukrainian Catholic Church Choir, 22 1/2 E. 7th St., New York City  
UKRAINIAN YOUTH LEAGUE OF NEW JERSEY, c/o M. Tizio, 169 Hopkins Avenue, Jersey City, N. J.; Telephone: JOURNAL Square 2-9724.

