



Рик LVIII Ч. 70.

Vol. LVIII No. 70.

The Ukrainian Weekly
Supplement

5¢ в За. Д. Америки; 7¢ За кордоном

Тел. „Свобода“: BErgen 4-0237 — 4-0807 — Тел. У. Н. Союз: BErgen 4-1016

5¢ in the United States; 7¢ Elsewhere

WEEKLY: No. 12

JERSEY CITY and NEW YORK, MONDAY, MARCH 27, 1950.

VOL. XVIII

ZOIA POLEWSKA TO GIVE CONCERT

AT FASHION INSTITUTE, NEW YORK, APRIL 16

Violinist Zoya Polewska was born in Krakow on the 31st May 1924, in a family of well-known musicians, professors of Musical Academy. Her father, Prof. N. Polewski, is the well-known pianist, and her mother, Ludmilla Polewska, cellist, graduated at the Musical Academy of Moscow, where she was awarded the Gold Medal, and was a pupil of the famous Prof. Brandoukoff, a member of the Academy of Arts in Paris, where he lived and exercised his musical ability for a long time.

Zoya Polewska was musically educated under the direction of her mother, and graduated, with an award, at the Meisterschule at Wien. She gave a great number of concerts in various cities of Europe, took part as soloist with many symphony orchestras, including that of the Scala of Milan, and the Vienna Symphony orchestras, orchestras de R.A.I. of Rome and others with great success, particularly such numbers as the Concerto in B Flat Major, by Boccherini, Concerto in D Minor, by Lalo, by Lalo, Concerto in B Minor, by Dvorak, variations in Rococo style by Tchaikowsky, Saint-Saens, in A Minor, and others.

She possesses an enormous repertoire, including many works specially dedicated to her. Her fame as a violinist is acknowledged by the best known musical authorities, composers, and conductors Wilhelm Furtwängler, Alfredo Casella, Anton Conrad, Max Springer, Paul Grümmer...

The international press has given her countless fine reviews. Her first public appearance was made in 1938.

Frankfurter Zeitung:—The appearance of the young violinist Polewska with the symphony orchestra-Concerto by Lalo in D Minor—produced an overwhelming impression. Wonderful technical ability, variety of tone, wealth of flexibility, and extraordinary depth of performance, compel us to recognize her as the best violinist of Europe.—Jann.

Wiener Tageblatt:—In her second performance with Vienna Symphony Orchestra, a very young violinist, Zoya Polewska, made a strong impression on the public. She seemed to be merged with her instrument, and the variety of the smooth, expressive phrases exceptionally fine tone, elasticity and tenderness of touch, all indicate the signs of a great master.—Otto Repp.

Berliner Zeitung:—Violinist

“REDS TRY TO KILL ME”

WOMAN REFUGEE SAYS THIEF WHO STABBED HER WAS REALLY ASSASSIN HIRED BY SOVIET

A Russian refugee told today New York Police had sent an assassin to kill her in her Long Island home.

Mrs. Olga Salastin also talked with reporters when she was released from Jamaica Hospital two weeks after a man broke into her home and stabbed her.

The man, apparently a burglar, stole \$200 in cash and two rings valued at \$1,000. Police listed the case as “assault and robbery committed by a person unknown.” The FBI was said to have investigated her story, but the result was not made public.

Mrs. Salastin insisted to reporters that her assailant was not an ordinary house prowler.

“The Reds are after me, I’m sure of it,” she said. “The police said it wasn’t a Red who attacked

Zoya Polewska produced a very strong impression by complete mastery and deepness of feeling—Concerto D-Minor of Lalo.

Zoya Polewska's playing is an



Miss Zoya Polewska

exceptional phenomena, due to the beauty of tone and wealth of expression. The Saint-Saens concert which I heard her playing was ideally performed.—Dr. W. Furtwängler.

Il Mondo Musicale, Roma:—Zoya Polewska, who, in the highly authoritative opinion of Dr. Furtwängler, possesses complete mastery at the first touch of the strings, commanded the attention of the listeners, who were astounded by the perfection of her performance in “Toccata” by Frescobaldi, by the passion and depth in “Adagio” by Springer, and by aesthetic and technical perfection in the Saint-Saens concert; Chopin’s Etude and “Georgian Dance” by Alwasian, were performed with magnificence of rhythm. All this gave the greatest delight to the public.

Her father, Prof. Polewski, playing the piano, accompanied his daughter with wonderful mastery, and thus participated in the success of his daughter.—Raffaello Derensis.

Avanti, Milano:—Zoya Polewska’s instrument is of noble and perfect tone, her bowing is correct, and her performance full of depth and passion. The enthusiasm with which she plays is wonderful, and transmits itself to the audience. She manages to extract from her instrument almost human tones. All the listeners were surprised by her execution, and she was rewarded by stormy applause.—F.B.

Shevchenko Concert Presented in Hudson

A Sunday afternoon concert honoring the memory of Taras Shevchenko was presented March 19th in Hudson, N. Y. at St. Mary’s Hall on North Third Street. The program was opened by Father Gumowsky of the Ukrainian St. Nicholas Catholic Church. He welcomed the guests and briefly outlined the significance of the affair. The St. Nicholas Catholic Church Choir sang a series of songs including the “Testament” and “The Wide Dnieper Roars.” An outstanding feature of the program was the appearance of Mary Lesawyer, soprano of New York City. This was the first time that Mrs. Lesawyer sang in this city. She was in very fine voice and was enthusiastically received by the audience. Olya Dmytriw of Jersey City very ably accompanied on the piano.

Recitations of Shevchenko’s poems were given by Miss-Halyna Podiuk in Ukrainian and by Ihor Tokarchuk in English. A children’s play depicting scenes of Shevchenko’s youthful days was

given by the Parish children and made a hit with the audience.

The main address of the afternoon was delivered in Ukrainian by Mr. Wasyl Mudry, a member of the Ukrainian Congress Committee of America. Mr. Mudry, a former Vice-President of the Polish Parliament (Sejm), Chairman of the Ukrainian National Democratic Party and chief editor of “Dilo,” the largest Ukrainian daily in Western Ukraine, now not in existence, because of Soviet Russian occupation of Western Ukraine, gave a stirring talk on Shevchenko, inspirer of the Ukrainian Liberation Movement. An address in English was given by Joseph Lesawyer, treasurer of the Ukrainian Congress Committee. His talk brought out that Shevchenko, a great humanitarian, foresaw and eloquently preached that progress in Ukraine and in all the world was dependent upon people living in a free and democratic society based on justice and the moral principle of brotherhood.

BRITISH VIEW ON “UKRAINIAN DEVELOPMENTS”

In the January 5 issue (No. 702) of the National News Letter, published and edited by Commander King-Hall (K. H. Services Ltd.), appeared an interesting article, entitled, “Ukrainian Developments,” which cast a British view on the whole problem of Ukraine. The article reads:

The 1911 edition of the Encyclopaedia Britannica devoted for lines to the Ukraine; the supplementary 12th edition (1922) tells the story of the phantom existence of the Ukrainian republic in the confusion arising after the collapse of Russia in 1917-18, and the recent supplementary volumes give a colorless account of the position of the Ukrainian republic in the USSR.

The Ukrainians number about 40 millions. The traditional capital city is Kiev; Odessa is also in the part of the black earth zone and the Donetz coal basin. Historically the Ukrainians claim with justice that they are an autonomous nation which in the 17th century concluded an alliance with the Russian Tsar.

The behavior of the men of the Kremlin toward the Ukraine is one of the symptoms in Russian politics which is worth watching because there is no doubt that if anything went wrong in the Ukraine it would be a very serious matter for the Kremlin. In 1945 the Russians successfully persuaded the United Nations to recognize the Ukraine as a member state, thereby of course increasing by one the number of Russian votes in the assembly. Recently Moscow has given to the Ukraine its own flag, and anthem, while Comrade N. S. Khrushchev, the local dictator in the Ukraine, has been recalled to Moscow and made one of the secre-

taries of the USSR Communist Party. He has been secretary of the Ukrainian C. P. for 14 years. At the Stalin birthday celebrations, Khrushchev was seated on Stalin’s left was seated on Stalin’s right—was filled by Mao Tse-Tung, the Chinese Communist.

I have mentioned before in this correspondence that the defense of Stalingrad, which I have discussed at Stalingrad with the defending Russian general, is completely misunderstood in the West. It is no detraction of the heroism of the troops who held out in Stalingrad to repeat that the city would have been captured had it not been for the immense and appalling difficulties encountered by the German armies on their lines of communication, which ran for hundreds of miles through the Ukraine and were subject to continuous attack by guerrilla troops.

It can be said with confidence that if ever the Russian Army was ordered to come west, a loyal and contented Ukraine is a first priority in the minds of the Russian general staff. It is impossible to say with any certainty to what extent an anti communist, anti-Russian movement exists in the Ukraine. It is more likely to be anti-Russian than pro-capitalist. “The Voice of America” has recently begun to send out programs in the Ukrainian language, an example not yet followed by the BBC.

This American move and the Russian gift of flag and anthem, together with the transfer to Moscow of Khrushchev, their top expert on Ukrainian affairs, indicate that both sides in the cold war are aware of the significance of the Ukraine.

Sayre, Pa. Ukrainians Capture N. Y. State NYL Title

Hank Sauer, district sports director of the New York State UYL-NA District Basketball League reports that Sayre, Pa., last season’s northern sectional champions, has done it again. Finishing the regular season play in a 3-way tie with Johnson City, N. Y. and Rochester, N. Y., a special playoff was necessitated.

As reported by Walter Danko, UYL-NA Sport Director, playing on the very fine Auburn Ukrainian Home’s gym, the Sayre Uk-

rainians dropped Johnson City by a 8-point differential on Saturday evening, and on Sunday they eked out a win over the highly-touted Rochester Ukrainian American Athletic Club, winning by 2-points.

Hence, this year’s sectional playoff will be between the Toronto Ukrainians and the Sayre Ukrainians to decide the “Northern” representatives to the Ukrainian Youth’s League of North America’s National Tourney in Toronto on the weekend of April 22nd and

TEELS FLIGHT OF UKRAINIANS

Speaker States Kremlin Has Taken Crops and Denied Liberties

There should not be a Ukrainian anywhere who sides with Russian Communism, Paul Shandruk, who fought against the Bolsheviks from 1917 to 1921 as a general in the Ukrainian Army, declared at a rally held March 19 at 506-08 18th avenue, Newark, N. J., the Newark Evening News reports. The rally was sponsored by the Ukrainian Athletic Association ‘Chornomorska Sitch.

Shandruk, who came to the United States seven months ago as a displaced person, told of hardships Communism had brought to the Ukraine. He said the food grown by Ukrainian farmers was collected by the Communists and sold to other countries for propaganda purposes. The Ukrainians also have had to dig underground homes, he added, because they cannot get building materials.

He criticized the Kremlin for depriving the Ukrainians of their liberties, asserting that any one who shows love of Ukrainian nationalism is sent to Siberia. Shandruk said, however, that the Ukrainians were working underground to combat Communism.

Shandruk, who is living in New York, said that he left the Ukraine for Poland in 1921 when the struggle against the Bolsheviks was unsuccessful. During the last war, he stated, he was an officer in the Polish Army and was captured by the Nazis and held in a concentration camp until the war ended. He had been living as a DP in Germany before coming to this country.

DP HANGS SELF; FEARED HE'D BE SENT TO RUSSIA

Cushing, Okla., March 22.—A displaced Ukrainian who was apparently obsessed with fear that he would have to return to Russia hanged himself yesterday, the AP reports.

The body of Jackin, Saj, 37, was found dangling from a rope tied to a garage rafter. Acting Coroner H. D. Strong said Saj was confused by a radio broadcast which reported that convicted spy Valentin Gubitchev was being deported to Russia.

Mrs. Saj told Strong her husband understood very little English but was an avid radio listener, attempting to learn the language. She said he heard the word “spy” on the news report of Gubitchev and confused it with his name, pronounced “Sy.” She said he was intended for deportation.

Through an interpreter she explained that her husband lived in fear that someone was going to take him away from his new home—that he could not realize he was in a free land.

DETROIT CHORUS TO PRESENT “VECHERNITSI”

The Ukrainian Youth Chorus under the direction of Stephanie Homenik will present Nischinsky’s colorful Ukrainian folk opera “Vechernitzi” on Sunday afternoon April 30th, 1950.

The youthful choristers are exerting all possible efforts to make this presentation one of the finest ever produced in Detroit. In addition to the required soloists and chorus the group is planning to appear in full costume. Complete scenery and orchestral accompaniment will also be featured.

Table with 4 columns: Location, W, L, Pct. Rows include Sayre, Pa., Rochester, N. Y., Johnson City, N. Y., Auburn, N. Y.

Editorial

BE YOURSELF

This is addressed to those of our readers in whom their parents are deeply disappointed.

They read or glance through the Weekly, but outside of that they do not in the least concern themselves with what The Ukrainian Weekly stands for, with what their immigrant parents have always been most deeply concerned. And that is the Ukrainian Cause.

Because of its constant usage the phrase, The Ukrainian Cause, may appear to be a glib one. In all reality, however, it forever remains and stands for something sacred, the struggle of human beings to free themselves of national bondage, the valiant and inspiring struggle of the long enslaved Ukrainian people to regain their national, social, cultural and individual liberties, and to regain their own sovereign state, free of Soviet Russian domination. Or, to put it most simply, to regain their right to live as free men.

Their right to it should not desert the conscience of those of our young people who are descended of them.

Their right to it should bestir those of our readers who are supine in this matter to, (at least out of a sense of devotion to their parents) set aside several hours each week of their time and energy to

thought and action on how they could aid the Ukrainian Cause.

It is very understandable that a person who is married and has responsibilities plus ambitions, should devote his time to them all.

Still, does not to his heart and mind come the urge to help out those who are of his kind, to vindicate the faith his parents have placed in him to continue that which they with their limited means have so nobly conducted?

It is well to be a prominent lawyer, or some other professional man or woman. It is well to be a foreman in a shop, a buyer in a department store, etc.

But is it well to ignore one’s conscience? To remove oneself completely out of Ukrainian American life? Out of the effort constantly being made by Ukrainian Americans, the older and younger generations, who know the Ukrainian Cause for what it is and who in one way or another are doing something about it?

Get out of the rut of your self-interests. Be yourself. Rejoin the ranks of those who are true Ukrainian Americans, who are good and loyal Americans and who at the same time have not forgotten their kinsmen in Ukraine. Lend a hand to them.

RED CLERGY AND SEMINARIES IN UKRAINE

When the Soviet government brutally and forcibly destroyed the Ukrainian Catholic Church in Western Ukraine at the end of World War II, it decided to convert the entire population of that Ukrainian area to the Russian Orthodox Church. In order to achieve this end, i.e., to destroy the deep-seated Catholic feeling in the people, Moscow proceeded to kill and deport the Ukrainian Catholic priests and bishops.

But many of the Ukrainian Catholic priests have succeeded in finding refuge among the loyal inhabitants, the number of such probably running into the hundreds. These priests, like their fore-runners in the time of Nero, clandestinely celebrate masses, baptize the newly-born and perform marriage ceremonies. In the case of death, the Soviet government requires the population to enlist the services of Red Orthodox priests. But during the night the Catholic priests officiate at final services for the deceased at grave risk of their lives. All too frequently the MVD, through ruse and infiltration, succeeds in apprehending a Catholic priest upon such an occasion. He is immediately executed, and the peasants who gave him shelter as well. There are cases, however, deemed less grave; in such the priests are deported to Siberia or the Ural Mountains.

Despite this severe persecution of the people in Western Ukraine and the danger for priests in exercising their “bourgeois religion,” the Ukrainian people remain faithful to their Catholic religion and even fight in order to preserve it with the aid of their Catholic priests.

In order to destroy this attachment and to sow doubt in the minds of the rural population, the Soviet government has introduced diabolical measures.

According to the Voix de l’Uk-

raine, No. 4, February 1, 1950 (Malines, Belgium.) the following information was received from Ukraine through underground channels:

With the direction and assistance of the MVD four seminaries have been established; one each in the Ukrainian cities of Lviv, Stanislaviv, Kaments-Podilsky and Ternopil. Each seminary accommodates from 300 to 5000 seminarians carefully selected by the secret police. Age does not matter at all; the important qualifications for entrance into a Red seminary are a knowledge of theology and philosophy and, above all, unqualified loyalty to the regime together with experience in provocation and espionage. After a short period of “training,” these Red “priests” are dispatched throughout the country to “work” among the Ukrainian population. They ride or go on foot from village to village and from town to town representing themselves as refugee Ukrainian Catholic priests from Slovakia Carpatho-Ukraine and the like. Sometimes they even use the identity of an executed priest in order to enlist the confidence of the Ukrainian people.

When their “black lists” bulge with names of Ukrainians they are despatched to the MVD. The false priest is then arrested, while his victims are subjected to arrests, deportations and executions.

According to the same news agency at least 700 of these “Red Catholic priests” were uncovered and done away with by the security forces of the Ukrainian Insurgent Army in the past few months. Further, an important document was captured pertaining to the methods of penetration used by the MVD in conquered territories as well as official communiques on the subject.

Manifestation Meeting This Tuesday

The second general meeting of the Ukrainian Manifestation Committee will be held on Tuesday, March 28, 1950 at the clubrooms of the Pvt. Nicholas Minue American Legion Post, 80 St. Marks Pl., New York City at 8 P.M.

It is urged that that every Ukrainian American organization in the Metropolitan N. Y. Area be present at this meeting to consider plans for the participation of the Ukrainian people in the Loyalty Day Parade on 5th Avenue, with the Veterans of Foreign Wars on Saturday, April 29, 1950. Plans will be presented by the Veterans as well as the Civilian groups. For the parade this year all the organizations taking part will be listed on the Official Parade List, and it is expected that the Ukrainian group will be one of the largest in the parade. Last year there were 5,000—this year it is hoped that

there will be twice that many. All Ukrainian organizations wishing to take part in the parade will have to inform the Ukrainian Manifestation Committee to that effect so that proper action can be taken. For further information organizations can write to the committee at: 59 St. Marks Place, New York 3, N. Y.

To carry on the work, and to have sufficient Military Bands, and for other expenses the Ukrainian Manifestation Committee needs the financial assistance of all the Ukrainian people.



Total War and Ukraine

By CLARENCE A. MANNING

The explosion of the first atom was an event that stirred the imagination of the world. The potentialities of this mode of warfare were evident to everyone and from the time when the problem of atomic energy was offered to the United Nations, discussion has been lively and continuous. It has been speeded up by the attitude of the Soviet Union and by the announcement that now the Soviets are able to produce also atomic explosions. Public attention is reverted upon it and has widened its range to include all those instruments of mass destruction which have been rendered possible by modern science.

It is only natural that these new methods should make a particularly strong appeal in the United States. The American people with their use of labor-saving devices and their dislike for the conventional forms of military training have eagerly grasped at the idea of a push-button war, in which a relatively small number of highly trained experts are able to manipulate almost fabulous machines to bring a certain victory. The possibilities of the airplane, of long-range bombing, as revealed in World War II have strengthened these feelings and the hopes and theories of at least part of the Air Force have added new justification and credibility to these desires.

His Holiness Protests Against Total War

The new warfare theories have been opposed on humanitarian grounds. Again and again the Pope has protested against their adoption as fundamentally anti-Christian and barbarous. They stand also in sharp contradiction to all those attempts which were made at an earlier period by the Hague Conferences and the International Red Cross for mitigating the horrors of war as well of all measures advocated by various groups which aim at human reconciliation.

These opposing forces are supported also by a large number of military thinkers who realize that it is often easier to win a war than the peace which must follow it. Yet peace must be made, if the territory of the defeated power is not to be reduced to a desolate and uninhabited waste removed equally from the economic life of the world and from the channels of communication which formerly passed across the territory.

World War II has been a case at point. The concentration upon victory and the neglect of detailed plans for the future speeded up the end of the armed conflict but led also to the Conferences at Yalta and Potsdam which resulted only in the advance of Communist power into Central Europe and confronted the peace-loving democracies with a new and graver menace on a worldwide scale.

The tension between the democratic powers and the Soviet Union adds to the urgency of a careful consideration of the methods that can be profitably adopted in another clash, if one occurs, and stresses again the methods that must be used to secure a real victory and peace.

There is something striking and awe-inspiring in the destruction of entire cities either by explosives or by the atom bomb. There is a demonstration of power which can serve to win a temporary advantage but which only results in a growing bitterness which can be exploited. The Soviets left all that in World War II to the west with the firm conviction that they could themselves profit by the reaction of the population. It is therefore the more imperative that the West should not again fall into the same trap and unwittingly play the game of their enemies in destroying what has survived of the centers of Western culture.

This is one of those truths which the Western world is very apt to overlook. Fascinated and absorbed by the growing power of atomic and other modern weapons, the Western man is all too ready to overlook the results that have been secured by the slower methods of mass extermination which have been known for centuries and millennia. Duly impressed by the

achievements of modern science, he has tended to draw a line of distinction between the results of this and the injuries that can be done humanity by a deliberate and long-continued policy of annihilation carried on by individual assassination and murder, by deliberate starvation and by the slaughter of large masses of the population.

Tsar Peter's Tactics Same Today

The tactics employed by Peter the Great after the capture of the Ukrainian city of Baturyn in the days of the revolt of Mazeppa, when he gave orders for the torturing and slaying of the entire population of men, women and children, do not differ fundamentally or in their results from the methods employed by Hitler in his extermination of the Jews or of Stalin in his treatment of the Ukrainians and other groups. There is involved purely a question of technique and the crocodile tears that the Soviets have shed over the destruction of cities by the Western nations in the last war have covered their own annihilation of the helpless population of many sections of their own empire.

With each day's news it becomes clearer that the goal of Moscow is not only to wipe out and disintegrate completely the culture of those peoples as the Ukrainians who fell into their hands at the end of the Civil War in the early twenties and to whom for a while they promised cultural but not economic rights. They are applying the same methods to the peoples of the Baltic states of Estonia, Latvia and Lithuania, whom they seized with Nazi permission during World War II. They are extending it now to other nations which they have taken since the close of hostilities in one guise or another. The intentions, the methods, and the results are identical.

More than that it will be safe to assume as a matter of principle and as a guide to action that the enslaved populations will be and in fact are largely already in such a position within Soviet occupied territory that any large scale bombing or atomic attack will inflict heavier losses upon the unwilling victims of Soviet aggression than upon the master Russians themselves.

These problems must be viewed against the geographical background of the Soviet Union. The kernel of Russian Soviet might lies in an area which is relatively inaccessible from the regions still under the control and within the reach of the free nations of the world. Democratic neglect which has allowed for thirty years the building up of the Communist colossus from its low point in 1918 has brought about a situation where the heart of the Soviet Union is almost as secure as Russia proper was two centuries ago. The centers that are easily reached are those which will be needed in building a new and peaceful world and the population in them, even if not native to the area, are still largely people who have been uprooted from their own homes for their opposition to the new dictatorship. This is as true of the newly developed uranium mines in Czechoslovakia as of the mines in central Asia or the Caucasus, where fitandalo who

It easily shows the folly of any assumption that indiscriminate bombing to wipe out the known centers of Soviet power on the periphery or even in the interior offers the solution of the problem. Even if that solution brought a speedy victory, it would only create at the end a complicated situation which would be as unsatisfactory as that which was left by World War II. It is far and away too simple, too schematized, for it blandly assumes that almost the entire Eurasian landmass must be stripped of its resources and population.

Confession of Hopelessness Not Involved

The recognition of this fact does not involve a confession of hopelessness. It does not rule out the use of Western potential destructive power but it indicates that this must be applied with a view not only to winning the victory in the

war but to making secure the peace and the participation of the enslaved nations of the Soviet Union in a peaceful and democratic world. It calls for a broader outlook upon the problem, for a proper coordination of the use of military power with an understanding of the fundamental nature of the task which the democratic powers have to carry out.

Also involved is a careful weighing of all the aspects of the problem in its worldwide connections. It involves an accurate determination of what centres, what factories, what mine will need destruction regardless of the cost and also of what places and what sections of the population must be favored so far as it is possible. It means also the consideration of what movements are already taking place, of what can be reasonably expected, in view of the present conditions, in the immediate future.

In the early years of World War II, plans were made by the governments in exile for the development of sabotage behind the Nazi lines without the evoking of a general revolt that would give the Nazis the opportunity to declare open war against a considerable part of the population of the lands which they had occupied. That was changed by the intervention of the Soviets which relied upon the fact that an open appeal to revolt would bring out into the open that patriotic part of the population which the Soviets encouraged and then declined to support.

The same technique which was used against the Germans in 1940 and the early part of 1941 is still available. This is clear not only from the reports of the emigrés of various national groups but it is still more strikingly verified by the statements of the Soviets and their satellite governments issued under such conditions that it is clear that they are not solely devised to trick the outside world. The Western powers have nothing to fear by sympathizing with these movements. The Soviets in the United Nations and elsewhere will continue to denounce them as warmongers, even if they carefully abstain from any act which might seem to favor any of these hidden patriots, for by hypothesis the Communist leaders reject any possibility of permanent peace with the non-Communist world. They are creating as rapidly as they can their own fifth columns everywhere and concealing them with all the means at their disposal until the time comes for them to show their hand.

It is easier for democratic thought to recognize this truth in the case of those countries that have fallen under Communist control since the ending of the War. There are abroad to-day a substantial number of non-Communist leaders who have filled important posts in the border states since their establishment in 1918. It seems only natural for these men to resume informally those contacts which they had both before World War II and during the days of the governments in exile. They will be able to do much in areas where they have had influence before. Yet they do not present the whole story.

The Ukrainian Elements

Beyond them there is still another group, those who have come from the enslaved classes of the Soviet Union as it was in 1939. These offer a more difficult proposition for they represent those spontaneous movements which dared to raise their heads during World War II and the Nazi and Soviet occupations of their lands. They are the last survivors of that steady stream which began to flow abroad as the independent republics that won their liberty on the ruins of the Russian Empire in 1917 were overthrown. Most of these men are not as well known and many have even been avoided by the democratic governments. They represent and are spokesmen for groups that are scarcely known in the West. Many of them, as Ukrainians, come from sections which were looked upon with askance by the successful states of 1919.

(Concluded on page 3)

On Record - by Ted Victor

AMERICANS OR UKRAINIANS?

A short time ago I read an article in the Svoboda by one of our new arrivals concerned with a meeting that had taken place in Philadelphia. The meeting was called primarily to organize the newly arrived young Ukrainians and at the same time an effort was made to have present as many Americans of Ukrainian descent as possible.

Several hundred Ukrainians arrived and only a handful of the Americans. The writer mentioned in his article, that these people learned much about the Ukraine, its customs and problems. He also mentioned that they knew very little about historical events etc. He bemoaned this fact and urged all young Ukrainians to take their American brothers and sisters under their care so that they might in a manner become better Ukrainians.

There were a great many repercussions among various people when the article first appeared and I waited hopefully for some spokesman from the American born generation of Ukrainians to "set the man right" as the saying goes.

In the first place, the writer assumed something that was completely wrong. He was classifying the American born Ukrainians as native Ukrainians. It must be difficult for these people to realize, but merely because we speak Ukrainian, sing Ukraine songs and aid in her fight for freedom, does not mean we are Ukrainian. We are Americans of Ukrainian descent and the very fact that we can do all these things as Americans vouches for the glorious freedom that we have as native born Americans. Perhaps we don't know all the things we should about the land of our fathers. Yet I would safely say that we know more as Americans about the Ukraine than many Ukrainians know about America. We may not

know what the holiday of the uniting of the lands of the Ukraine is; but we do know who Stonewall Jackson was, and where the Alamo stands. These things are natural to us, for they concern our country just as facts about the Ukraine concern them. To follow the policy outlined by the writer, we would in a manner become Ukrainians instead of Americans.

It is perfectly understandable for these people to fight for the freedom of Ukraine, to do everything in their power to make it once more possible for them to return home, if they so desire, for they are still native Ukrainian. We should and do aid them as much as possible but they should not expect us to turn into something we are not. This is our home and here we will stay. At the same time we shall continue our aid to help free Ukraine.

If they intend staying here. If they hope to make America their home then they should in turn practice what they preach to us. For is it not customary upon coming into the home of the host to join with him in his living? We should know the Ukrainian language for it is the language of our fathers. They must know English however for they must live here as Americans in-time. It is a happy union and one that has been going on in America ever since the first European set foot upon these shores. The wisest have accomplished it at their earliest convenience and helped to make America what it is today.

Therefore the call should be: not for the American born generation to go to the new arrivals and become better Ukrainians; instead the two should come together with mutual admiration and understanding in order that both will become finer Americans, of Ukrainian descent.

Youth and the U.N.A.

Over 90 American-Born Delegates

Almost all of the branches of the Ukrainian National Association entitled to send delegates to the 22nd convention of the fraternal benefit society have submitted copies of their delegates' credentials to the main office of the organization. These credentials tell a very interesting story where the American-born young people are concerned. Although credential returns are incomplete, we are at liberty to reveal that over 90 of the delegates represent the American-born generation.

This is very significant. For one thing, it is the largest youth representation in the history of the U.N.A. where its conventions are concerned. About 75 American-born delegates attended the Harriburg convention of 1941. About 60 attended the Pittsburgh convention of 1946 (when many young members were in the service of their country). The fact that between 90 and 100 will attend the Cleveland convention of 1950 is, in the opinion of this writer, a major accomplishment on the part of the youth. It indicates that the youth is definitely interested in the U. N. A. It shows that the old folks have faith in the young people, for many of them represent branches in which the older generation pre-

dominates. There is no doubt that some of the young delegates will be elected as officers of the U.N.A., and this is as it should be because the young people richly deserve recognition as being an important part of the organization.

The youth delegates represent almost one-quarter of the branches of the U.N.A. Although many of them may not be considered in the youth category because of age, the fact is that they are American-born and so represent the younger generation in that respect. A large number of the young delegates are officers of the branches they represent and have participated in the U.N.A. membership campaigns.

We congratulate the American-born delegates. The 22nd convention of the U.N.A. will be a very important one and we are highly pleased that youth will participate on such a large scale.

No doubt many of the young ideas which involve the Ukrainian National Association, its branches and delegates have suggestions and its membership. We invite them to submit their ideas for publication in this column, for the readers are interested in knowing what their convention representatives may have to say. Send all articles and letters to Youth and the U. N. A., P. O. Box 76, Jersey City 3, N. J.

What They Say

James E. Webb, Assistant Secretary of State, speaking before a home town gathering at Oxford, North Carolina:

"The essence of America influence is not military strength or wealth; it is our attitude toward the people of other countries. And what is that attitude? Throughout all our history, it has been that we are interested in other people as people... We want them to be independent because that is what they want for themselves. We want them to have enough to eat and a decent roof over their heads because that is what they most deeply want. We oppose Communism because of what it does to people... This attitude of ours is an essential fact of our American character and of our foreign policy."

Robert H. Jackson, Associate Justice of the United States Supreme Court, in a dissenting opinion in a recent Supreme Court case:

"Security is like liberty in that many are the crimes committed in its name."

James Bryant Conant, president of Harvard University, addressing the second annual forum of Barnard College, New York:

"The first premise of our whole educational system is diversity of opinion. This is a hard doctrine for some to swallow in times of social tension and in times of cold war... It applies to our whole society but has special relevance to our universities, for they are centers of intellectual inquiry. Their adherence to the basic ideals of the

Impressions...

By WILLIAM SHUST

But tomorrow never comes. Tomorrow, with its endless promises of delight. Tomorrow, with its visions of grandeur and glory. Tomorrow, with its avenues of happiness which proceed into infinity.

Tomorrow is but a word, an appeal for a period of time. Too many have taken it and made it their god.

That is the present fetish of America. The idealistic Tomorrow that everyone lives for. The hope which drives men on, fosters competition, and increases mental disturbances.

This idealism is the present "philosophy." The hope that few attain, but many hope for. The fulfillment of dreams that are "just around the corner."

You've seen it, heard it, and live in it.

It's wearing the "smart new clothes" and "latest styles," it's living the life outlined in the "New Yorker," it's the "sophisticated glamour of the cocktail hour," it's a perfume called "S'approche" ("Endless," it's "modern art" (spelled in large letters), and a whole galaxy of catch words and contrived phrases.

It's the entire advertising scheme which tries to portray the ideal in America and, in fooling others, falls prey to its own trap.

It's the reason for the popularity of the fashion (and that's an important word) magazines, for each portrays the ideal of American life and mannerism that the reader hopes to emulate. Because, each reader believes that someday there will be resolved the happy ending, with all of the necessary embellishments of the swimming

pool, winter trips to Havana, the gigantic wardrobe, and leisure.

As most other things of a general nature, this has its advantages, drawbacks and effects.

On the bright side. The "ideal American life" offers a hope that spurs ambition and nourishes good, healthy, necessary competition. It is this that wins wars, makes people bear inconveniences, and encourages the desire for peaceful living.

The drawback is that a great segment of America fools itself in believing that this is its destiny, and so lives a life of false illusion. They live with their eyes glazed by the thought of Tomorrow. They live in the temporary and passing, in hope that "tomorrow will be better." They live the words dictated by "Fashion."

So that when they see a presentation like "Death of a Salesman" they weep, because each can see himself as the central character living the life of a false hope, waiting for Tomorrow.

In our existence, there are myriads of Willy-Lomans who live on a "shoe string and a smile," waiting in hopeful expectation.

No wonder there is an increase in neurotics.

Hope and idealism are necessary, "the common checkered stuff of humanity," but they should not be distorted; otherwise life loses its meaning. The aspiration for the future should be given its value and its proper place in the development and progress of individual existence.

It is wrong to live for Tomorrow and pass up Today, for the fleeting moments will soon become empty yesterdays, and usually—Tomorrow never comes.

SOVIET FAMILY LIEE

(Concluded)

After destroying marriage and the authority of the family, the police state did not create any new means of influencing the youth, other than stopping the transgressions by isolating the young criminals, for the homes and working colonies that exist for this purpose are isolators which scarcely differ from the similar institutions for grownup criminals—prisons and concentration camps.

In any case the system of bringing up these institutions is so effective that the small bezprizorny tremble at the mere mention of such a "home." And when they are placed in one, they use all the wit and "genius" of the children of the street to escape from this terrible place. Soviet literature and film have created an unforgettable type of small "loafers" and surrounded with romance their life and desperate fight for "freedom" for a life under the open sky somewhere under a bridge, a canal tunnel, or in a warm asphalt kettle, a highly valued lodging of these "knights of the street. Soviet children instinctively craving for freedom, love to read about the adventures of the bezprizorny, imitate their

slang and sing their songs.

The homes and working colonies may be bad, but at least they could serve as refuge for the less enterprising part of the small tramps if there were enough of them. But the building of hostels for children cannot keep pace with the growth of the number of the bezprizorny. This is the terrible result of the shattering of marriage, the destroying of family life. The children left to the care of fate have become a plague of Soviet society and a menace to public order. After robbing the mothers of their natural function,—the bringing up their children,—the state proved helpless to manage this enormous task and to stop the growth of the number of neglected children. Panic stricken at the growing menace of new millions of uncare-for children, the Soviet state tried to make the families, that have been destroyed by it, responsible for the situation. In the middle of the thirties a decree was issued to "Fight against leaving children to the care of fate." This decree threatens a fine and imprisonment for parents whose children would be found loitering on the streets.

American people can safely be assumed, but any attempt on the part of society to specify the detailed implications of these ideals would lead us down the totalitarian path. Loyalty to American democracy and belief in our progressive idealism is the wide framework in which we must continue to encourage the widest diversity of opinion."

Paul G. Hoffman, head of the Economic Cooperation Administration, speaking in New York:

"... The Europeans will have to use emergency means to direct exports to the dollar area. They will have to improve drastically their merchandising methods. And we on our side will have to see that they are not denied the opportunity to sell us their goods... And I should like to add that until the relations between the United States and Western Europe are put on such a basis, they will not be on a sound basis."

Representative Henry Jackson, member of the United States Atomic Energy Commission, addressing the House of Representatives:

"The President's decision to set out motion the development of

the hydrogen bomb—a decision to which there seems little alternative—has placed us on the knife edge of history... In my opinion, it is not enough merely to decide whether or not to go ahead with the production of the bomb. We must also decide what the bomb means and what we intend to do with it. We must make it unmistakably clear to the world... that we recognize full the responsibility we have assumed."

SUBSCRIBE TO THE UKRAINIAN WEEKLY: \$ 1.00 FOR UNASSIGNED MEMBERS, \$2.00 FOR NON-ASSIGNED MEMBERS.

"SVOBODA" (UKRAINIAN DAILY)
FOUNDED 1933
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 3, 1879.
Accepted for mailing at special rate of postage provided for Section 1103 of the Act of October 3, 1917 authorized July 31, 1948.

UKRAINIAN CATHOLIC YOUTH LEAGUE

(Concluded) (2)

Youth and UCYL

Though no rewards or premiums were offered to the youth of our nation to join the UCYL, that mighty corps of progressive, thinking, conscientious young men and women turned out nearly one thousand strong to join the League. Subsequently during the year of 1949, all members received many newsletters, several pamphlets concerning our Ukrainian Rite and Catholic Church, and a beautiful imported Rosary, together with a pamphlet on the spiritual graces gained by praying the Rosary. These were all distributed through the mails. In addition, at the Buffalo Convention, all who attended were the recipients of two very valuable booklets. One was an explanation of the Divine Liturgy (mass) and the other a pamphlet entitled *Of Course They're Catholics*. Both are of particular interest to our youth since both are concerned with our own Ukrainian Rite and its relationship to the other rites of the Catholic Church.

These and many other projects were initiated and carried out by the UCYL. They are being effectively followed-up and expanded by the various Council throughout the nation where our people are found, not simply once or twice a year, but all year through.

The League and its members all hope to continue their vital work though not forgetting the lighter side of living. A good number of dances, socials, and sporting events provide the needed diversions to keep the members of this great movement ever fresh and ready to tackle a new problem.

UCYL Councils Active

All of the local councils of the Ukrainian Catholic Youth League conduct programs designed to suit their own needs and in harmony with local conditions, all within the general framework of the UCYL's ideal: "For God and Country." An excellent example of the work that can be done to educate our fellow-Americans about our cultural and religious heritage was demonstrated last month by one of the UCYL Councils in Pennsylvania. The North Anthracite Council conducted a

radio program of Ukrainian Christmas Carols over radio station WBER in Wilkes-Barre. The carols were sung by the North Anthracite UCYL Council Choir under the direction of Mr. Russell Wolk of Simpson, Pa. Father Bohdan Olesch, Spiritual Director of that Council was the commentator speaking in English. Fr. Constantine Berdar, pastor of SS. Cyril and Methodius Ukrainian Catholic Church in Olyphant offered supplication and gave the Benediction in our Byzantine-Slavonic Rite. The broadcast originated from St. Mary's R. C. Church of the Immaculate Conception in Wilkes-Barre. Use of the church was generously offered by his excellency, Bishop Wm. J. Hafey of the Scranton Diocese and Msgr. Francis J. Costello, Pastor.

The program was transcribed, and complete rebroadcasts of the original (broadcast on January 1, 1950) were heard on January 6th and 7th on stations WHWL Nanticoke, WBER Wilkes-Barre, WIZZ Wilkes-Barre and WSCR Scranton.

There is no need to try to assess the world of good that this undertaking accomplished, both for our own people and for those to whom it was a new experience.

Plans for the Future

While the strides made the UCYL have been remarkable for their scope and thoroughness, are is much more that remains to be done. At the recent meeting in Jersey City on February 11th, officers of all the existing UCYL Councils conferred with the National executive Board on plans to be carried out and goals to be achieved. The zeal and ability shown by all present indicates even greater accomplishments will be completed, with God's help, before 1950 is through. The spiritual and educational programs to be carried out will be in harmony to all who participate. A great expansion program to include every Ukrainian Catholic young man and girl in a Council (where requested by the Youth) is even now being carried on. All readers interested in the work of the UCYL are invited to write to us. All eligible young men and women are urged to join in this dynamic movement, "For God and Country."

Total War and Ukraine

(Concluded from page 2)

Behind them again are the underground fighters in the Ukrainian Revolutionary Army which is still maintaining itself in the areas under Soviet control, especially in regions that are more or less remote, that are mountainous or marshy, where the movements of Soviet and satellite troops are attended with difficulties. It is hard to make an accurate estimate of their numbers, but few as they are, they cannot be disregarded in the total picture.

All these groups each in their own way are vitally concerned in the democratic victory in the cold war which is now going on. They are directly interested that the democratic powers in the name of a false peace do not abandon those whom they represent to the tender mercies of the Soviets with its views on total warfare. All are actively involved in the plans that are being made to check the onward rush of Communism and all can supply details that will be necessary, so that the mechanical and technical strength of the West can be expended in the most profitable and advantageous manner.

Among them all the Ukrainians occupy a key position. As the largest group next to the Russians, they have suffered more proportionately during more years than any other people and they also possess the invaluable asset of a foothold on the Black Sea, so that in case of a clash between the Soviets and the democratic powers, they would be in a position before almost any other group to welcome outside assistance and to utilize it profitably.

They have one other great advantage. They are already through their Soviet connections members of the United Nations. No one believes to-day that the Communist Czechoslovakia of 1949 as at present represented is the real Czechoslovakia. The same is true of Po-

land and of other countries. Why should not the world be equally wise and realize that the delegates of the Ukrainian people who speak with the voice of Moscow are equally not the spokesmen for their own people, especially when Moscow proclaims week after week, month after month, year after year that they are at last eliminating the Ukrainian national spirit?

Shadow of Conflict

Now when the shadow of a conflict between Communism and democracy is looming larger and larger, it is high time that democratic thought reconsider all the problems of the present situation. The spectacular outburst of the Soviets at the United Nations and at all other meetings are sufficient to put the world on their guard. The announcement that now the Soviets have the atom bomb is perhaps another danger signal, if it does not lead to some sober attempt on the part of the Soviets to effect a truly peaceful solution of the problems at issue. No one expects this, even though the democratic powers feel themselves obliged to continue to try to work out a satisfactory solution of the cold war.

Now is the time to realize the fundamentals of the situation and to lay the foundation for that world which is to exist after Communism has been crushed. It involves a study of all these relations between the Russians and their neighbors and of the possibilities that will exist, if the worst comes to the worst.

Such a study of the human and material resources available in case of need are as vital as is the detailed knowledge of the location of Soviet industry as a whole and of the Soviet military plants in particular. It is a vital supplement to the simple theories that all that is needed to prevent a Soviet attack

Radio Drama For Children

If I had to listen to the radio dramas the children do, I would not only need heaps of breakfast food, but vitamin pills, adrenalin, and a regular blood transfusion. These programs seem to be one continuous round of machine gun bullets, foreign gutteral voices, occasional screams, and the neighing of horses. None of the heroes ever spends a quiet evening at home.

Following is my conception of some of the dramas to which the children listen avidly, glued to the radio like barnacles on the bottom of a ship:

The program opens with one of three things (a) the sound of a gong (b) the rattle of machine gun fire (c) the clatter of hoofbeats.

The announcer then informs the children that if they want to grow as big and husky as daddy (in our domicile this is no challenge) they must gorge themselves on Bleaties or some other breakfast food guaranteed to grow hair on juvenile chests.

The announcer then repeats this in case the children weren't listening the first time, and just for cadence, says it again. He then says in a voice dripping with dire forebodings:

"Today we find Isah Hairlip sitting in his office, picking his teeth with the stiletto he pulled out of Dirty Ike's back yesterday. There is a knock on the door, and Fretful Fannie, a beautiful debutante, comes in. We take you to Hairlip's office."

"What shall I do? What shall I do?" some female with a nasal twang burlges, presumably wringing her hands around a handbag containing a bottle of sulphuric acid.

"Sit down and tell me your story," Hairlip says without even getting up.

"My father disappeared last night," Fannie cries into a bucket. "We suspect foul play. He is a cashier in a bank, but his disappearance is only a coincidence."

"Did he ever eat a Brazilian nut about three years ago?" Hairlip asks, shooting off a machine gun for practice.

"He did, he did," Fannie yelps in admiration. "I remember because it stuck in his teeth and we had to take them out. But how did you know?"

"It is my job to know these things," Hairlip declares modestly. "I think I'll take a trip to Brazil."

While Hairlip is flying to Brazil the announcer goes into a tizzy about breakfast food, pausing often to wipe off his chin.

The radio is then filled with what is supposed to be some Spanish natives exchanging chit chat in the marketplace. Sheh words as "manana," "benor," "hasta la vista," and "hyah Schmo," can be distinguished.

Hairlip is then identified sitting in a case a cafe talking to Morijuana Manuel, a horse thief if there ever was one. In the background a couple of people are shot audibly, glassware is shattered, and a donkey brays (or maybe it's the announcer clearing his throat).

There is a fast switch back to Hairlip's office in the states and Fannie pops into the office, breathless. "Oh tell me," she licks, "did you bring back my father?"

"No," says Hairlip, "but I brought back a Brazilian nut."

At this Mariuana Manuel cackles hollowly from his vantage point in a closet, there is a burst of machine gun fire, and are heard coming up the street.

This ended the episode, and for all I know, they are still looking for Fannies' father. Maybe the old goat listened to a children's program and went to Java.

upon Western Europe is merely the power to smash Soviet war potential in the quickest possible time.

The combination of the two ideas, the knowledge of the forces within the Iron Curtain and the mechanical power to pierce it in case of necessity, may put a damper upon Soviet ambitions and claims. It can set a goal for democratic thinking which will promise more abundant and permanent results than blind concentration upon the shattering power of the atomic bomb and can utilize the human ideals and aspirations for a better life. In short

CONVENTION TO FEATURE THE "THANK YOU GIRLS" BANQUET

Several years have elapsed since the end of the war, but the boys haven't forgotten those thousands of letters, packages and other favors bestowed upon them by the girls. Now that the veterans have established themselves on a more secure footing they are all ready to say: "Thank You Girls" officially on May 6th, 1950 at the sumptuous Hotel New Yorker.

Each and every veteran has pledged himself to the pleasurable task of in some way repaying the girls for all their efforts throughout the war years. There will many surprises in store for every sister, mother, girl friend and even mother-in-law. And if need be, where a male sat home and sent packages to his girl friend, he too will be taken care of.

Remember those urgent requests for Hershey bars, soap, salami, and anything edible but not G.I.? Remember those letters you used to write and how much they did for the morale of the boys fighting overseas? Remember how much running around it took before any of the above mentioned commodities could be found? For all these efforts and for the very welcome letters you wrote the boys want to thank you in person comes May 6th.

The Ukrainian American Vet-

erans on that day will be present for one prime reason: "To help you have a wonderful time. It will be your day, your banquet and ball and your slightest wish will be the veterans' command."

Plan now to attend this memorable affair which is just a part of a truly fine weekend of Ukrainian activities scheduled for the U.A.V. Convention in May. Every detail is being looked after in an all out effort to make this convention one of the greatest ever held in the United States. An excellent hotel, superb music, hospitality never before experienced, and in general a time of your life.

Remember: For the time of your life and fun in a big way, come to New York City in the month of May. The Vets want to thank you for all the letters and gifts you sent, so that in some small manner you'll know that not for nought have your efforts been spent. The girls, both sisters and mothers will be treated especially fine, at this New York Convention the most hospitable of all time. So for the maximum in attention and individual joy, sit right down and write today. To: Ukrainian American Veterans c/o Hotel New Yorker 8th Avenue and 34th Street, New York City.

Toronto UYL-NA Sport News

On Sunday, March 12th, the Toronto UYL-NA District Basketball League wound up its season of league play with a party at Dr. Elias Wachna's home.

Practically all the players of the four teams that participated at tended with their gals. The program consisted of sport movies and refreshments... During the course of the evening, the boys received a surprise, which was the unexpected presentation of trophies to the individual outstanding league players.

Jack Ivanicki received the high scoring trophy, having scored 113 points in 9 games... Mashkevich of "Sport Ukraine" received the outstanding player award... Mike Neweduk, who was recently voted as one of the best Toronto Senior High School Players, received a gift of hockey tickets from a fan... Alex Barilko, brother of Bill Barilko of the Toronto Maple Leafs, of the N.H.L. presented the various prizes and also gave a short talk of encouragement to the boys and girls.

Worthy of mention, is the fact

that Dr. Joe Kulyk and Dr. Eugene Humeniuk donated all these trophies with the league championship trophy being scheduled to be presented to "Sport Ukraine" at the National UYL-NA Basketball Tournament and Rally in Toronto on the weekend of April 22nd.

As it stands now Jean Harsym informs this writer, that this will be the greatest sports endeavor ever held under the sponsorship of the Ukrainian Youth's League of North America. Sports, Socials and Frolic will undoubtedly all contribute to a rip-roaring weekend... Hence any interested Ukrainians, wishing additional info, are requested to write to Jean, 386 Bathurst street, Toronto, Ont., Canada...

The Toronto Loop Champs travelled to Rochester yesterday to play the N. Y. State UYL-NA district champions for the right to represent the "North" in the National Tourney. The results will appear on these pages soon... More later!

WALTER DANKO, Sports Director UYL-NA

HOW MUCH FREEDOM IN THE USSR?

(Concluded)

Whatever freedom of expression remains is confined to what is termed by the Soviets "self-criticism". This form of criticism is not merely tolerated by the Government; it is positively encouraged. It is essentially organized discussion, guided and controlled by the Party, and is mainly informational or propagandistic in nature. As Harper points out, it has a—

tendency to decline, due to the limitations inherent in the very idea—and the Government has had to revive it from time to time. It is also observed that—

the discussion must be limited to the mechanical working of the given institution, and cannot go into general questions of policy. Criticism must be limited to matters not yet finally decided, also, as there is no alternative policy to that adopted, criticism is limited to its effectiveness both before and after the determination of policy.

Within these relatively narrow

limits, criticism may be very sharp and may extend to important Party and Government officials. There is a certain hierarchy with respect to the use of the privilege. Leaders have the fullest freedom to criticize, and cannot themselves be criticized from below. Workers can criticize more freely than office workers and experts. In all cases, however, the Party maintains full control, and turns on and off waves of self-criticism at will. Self-criticism is, in effect, an instrument of government, not a right of the individual citizen.

Freedom of religion and association

Religious freedom is discussed elsewhere in this study. Attention is called here only to the limited meaning attached to it, according to American standards, and to the fact that the Soviet Government has treated it, like other freedoms, in terms of Party policy, not as a

U.N.A. Bowlers Off Form in Dull Session

By STEPHEN KURLAK

In direct contrast with the exceptional performances turned out by both the teams and players of the U.N.A. Bowling League of the Metropolitan N.J.-N.Y. Area during the matches of the week before, the tourney of March 17th produced disappointing and somewhat colorless results. Only three "200" games were scored this time, while team single games under 700 were conspicuous by their frequency. Many eyebrows were raised when the score sheets revealed that the first-place St. John's C.W.V. team lost one of their games with an all-time low score of 591. The "chop-licking," especially among the lowest-ranking teams, could be heard for blocks around.

But the St. Johnsmen still displayed their superiority in the he-man game of ten-pins by holding on to a six-game lead over their nearest rivals. The loss of two games out of three in their latest match against the "A" team of the Jersey City Social and Athletic Club did not cause much damage, for the newest pretenders to undisputed claim to second-place position, U.N.A. Branch 272 of Maplewood, also won only two. The senior Jaysees, whose Milt Rychalsky led with a 575-pin series, registered a three-game total of 2,412 pins, highest for the evening, while the St. Johnsmen scored a sad 2,072.

In their match against the aggressive Irvington Ukrainian American Vets and the St. George Post of the C.W.V. of New York Branch 272 spoiled whatever designs the Eagles may have had for control of second place in the league by winning two games out of three. J. Kalba's 236 game in the first, plus the solid support given him by the rest of the Maplewoodites was mainly responsible for victory in that game, while a

nine-pin handicap had much to do with a successful second. "Eagles" Clay and Walt Molinsky helped most to turn the tide in the third and ended their evening's effort with sets of 520 and 514, respectively.

New York's U.N.A. Branch 361 quintet showed plenty of life when it defeated the hard-hitting "High Point Milkmen" in Newark's Br. 14 in two games out of three, the second win by only nine pins. After rolling an 861 pin game to win the first, the Newarkers had a decided slump, and the boys from New York made capital of it, aided by a handiapt of 39 pins. Bill Nastyn came up with a 506 series for Branch 361, while Ed Komon, second highest bowler in the league, stood out among the milkmen with a mere 495 pin series.

The "Junior" "B" team from Jersey City kept up the pace set by their "older" brothers and easily won two games out of three from New York's U.N.A. Branch 435 in spite of the fine bowling of Tony Gulka whose 552 pin series was hardly matched by his fellow New Yorkers. The Jaysees were definitely on form that night and their winning games of 807 proved that they were bowling above par. N. Kostic scored highest among them by registering a 496 series.

Meanwhile, down in the league "cellar," the Newark Ukrainian American Vets and the St. George Post of the C.W.V. of New York vainly battled it out. By the time the last ball had been rolled, the results showed the Newarkers to be the victors in two of the games. Their Buddy Bemko was mainly responsible for the outcome with a 480 series, while W. Sochuk scored highest for the St. Georgians with a 465 set.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

	Won	Lost	High	3 Game	Total	Aver.
1. St. Johns C.W.V., Newark	50	28	879	2609	58995	756
2. U.N.A. Br. 272, Maplewood	44	34	919	2419	57675	739
3. U.N.A. Branch 14, Newark	43	35	884	2492	60543	776
4. Irvington Ukrainian Eagles	43	35	923	2524	59661	754
5. Jersey City S.&A. Team A	41	37	874	2433	59052	757
6. Jersey City S.&A. Team B	41	37	818	2327	54387	697
7. U.N.A. Br. 361-DYA, NYC	35	43	859	2417	56504	724
8. U.N.A. Branch 435, N.Y.C.	33	45	821	2296	55407	710
9. Newark Ukr. - Amer. Vets	32	46	806	2292	54802	703
10. St. George C.W.V., N.Y.C.	28	50	822	2306	53204	682

fundamental right.

Citizens of the U. S. S. R. are granted "the right to unite in public organizations," that is, trade-unions, cooperative associations, youth groups, sport and defense organizations, and cultural and scientific groups. Membership in the Communist Party is limited to the most active and politically conscious citizens from the ranks of the working class and other strata of the working people.

In view of the statement in the constitutional provision that the Party "represents the leading nucleus of all organizations of the working people, both social and state," it is apparent that, however free the citizens may be to unite in public organizations, the activities of these organizations are subject to drastic limitations.

Hazard states that the "only requirement for this action (administrative exile) is that the committee (of the NKVD) find that the person is deemed to be socially dangerous." We would have a somewhat comparable situation in the United States if the FBI could exile to Alaska for 5 years or less any person its authorities found "socially dangerous."

Property rights

The right to acquire private property is strictly limited in the

Soviet Union, as is the right of engaging in private enterprise. The right "to employ hired labor for profit is forbidden altogether."

The extent of private property and enterprises is marked out in the 1936 Constitution. Every collective farm household—

shall have for personal use a plot of land attached to the house and, as personal property, the subsidiary handry on the plot, the house, productive livestock, poultry, and small farm tools (art. 7).

There is also allowed—

small-scale private enterprise of individual peasants and handicraftmen based on their personal labor, provided there is no exploitation of the labor of others (art. 8).

All instruments of production, and all forms of enterprise not specifically named, are "socialized."

BUY U. S. SAVING BONDS!

A FINE UKRAINIAN PRESENT
PROF. MANNING'S
 Excellent Book
TARAS SHEVCHENKO,
 Poet of Ukraine
 Price \$2.50
"SVOBODA"
 P. O. BOX 346,
 JERSEY CITY 3, N. J.

МІС
 Журнал Сатири та гумору
 під редакцією відомого мистця-карикатуриста
ЕДВАРДА КОЗАКА
 виходить 1-ого і 15-ого кожного місяця
 Річна передплата \$3.00, піврічна \$1.75.
 Щоденне число коштує 15 центів.
 Передплату на журнал посилали на адресу:
THE FOX, P. O. Box 394, Cooper Sta., New York 3, N. Y.

Надія Хмара

ЗІ СПОГАДІВ

Тоді якраз була весна... Чарівна, гомінка, стокрила... Яне сонечко все сильніше пригрівало землю, сигнало останки снігу і весело заграло своїм промінням на невеличких потічках.

Лише по містах та селах України не чути було ані людського гомону ані радісного співу, яким звичайно український народ ще з давніх часів зустрічав весну!

Тиша... Тільки тут або там стогнали помираючі люди, та по ночах в опустелих катах перекликались сичі... А весна все розцвітала своєю красою... Укривала землю зеленими килимами... Запустілі села заросли високими бур'янами, заросли навіть стежки до людських осель.

Сумно, сумно було на Україні.

По великих дорогах, що вели до міст, лежали мертві і напівживі ще люди. Це були селяни, котрі несли хрестини, перетні та інші золоті речі, щоб замінити їх на шматок хліба. Більшість з них, знеслена голодом, помирала по дорозі до міст, а їх родини з нетерпінням чекали шматка хліба, але даремно... Опухлі, наче колоди, лежали вони, сподіваючись, що ось післанець повернеться, і не дочекавшись, помирала також.

Деяким з післанців щастило дійти до міських крамничок-торгівців, в яких за золо-

то міняли харчі. Люди несли золоті речі і отримували за них невелику кількість хліба, але тільки на деякий час рятували свос життя... То був 1933 рік...

Цього ж року одного весняного вечора, оминаючи живі і мертві трупи, до міста йшла висока, чорнява жінка, з невеличким хлопчиком.

Вона йшла бадьоро, навіть швидко. Часом мимоволі оберталася, зворушена стогоном помираючої людини, але зразу ж прямувала далі, знаючи, що не може допомогти...

Вона знала, що її чекає така ж доля...

Не сьогодні то завтра, не завтра то через кілька днів, вона, як і ці трупи лежатиме на якійсь дорозі, чекаючи смерті... Ні! Ні! Тільки не на дорозі! Вона хоче померти дома, де кілька днів тому помер її чоловік. Але вона не сміє вмерти, доки не виконає свого завдання...

Серце матері боляче стиснулося, коли вона глянула на дитину, що, нічого не розуміючи, з цікавістю дивилася на мерців.

— Ганно, врятуй сина! — пам'ятала вона останні слова чоловіка.

Врятувати?! Але як?

Нарешті вона вирішила. — Щоб врятувати дитину, треба було підкинути її в дім сиріт, значить, розлучитись навіки...

Жінка вагалася деякий час, але її вагання тривало недовго. Вона знала: коли не розлучаться так, то їх розлучить смерть...

І тепер Ганна спішила виконати свос завдання, спішила, бо боялася, що в неї не вистачить сили повернутися до дому.

Надворі вже зовсім стемніло, коли вони дійшли до міста Н... Пили темними вулицями. Тут трунів не було, бо по місті їздила підвода, яка підбавляла мерців, а також ще напівживих людей. Темрява... Тиша... Лише на головній вулиці стоїть ліхтар. Ганна знала: на цій вулиці стоїть сирітський дім. Її кроки стали повільніші, вона ступала нерішуче. Мати відчувала, що наближалася хвилина розлуки з її дорогою дитиною. На очах жінки мимоволі виступили сльози.

Вона заридала, схопивши сина в обійми і міцно цілує чорняву голівку.

Хлопчик злякано дивився на матір, обіймав її ручками за шию, цілував заплакане обличчя. Чорна ніч огортала їх розпростертими крилами, холопа в пітьмі... Ганна повільно наближалася до ліхтаря. Світло впало на її бліде обличчя: невимовний жах, печучий біль душі виразно відбивався на ньому. Ліхтар освітлював частину великого будинку, на воротах якого стояв надпис: „Сирітський Дім“.

Раптом Ганна відчула слабкість у всьому тілі. Вона з великими труднощами відчинила залізни двері загорожі, ввела в двір дитину, ще раз міцно поцілувала її і вийшла на вулицю. Тяжкі двері з гуркотом зачинилися за нею. І знову настала тиша. Раптом серед тієї тиші Ганна почула голосне ридання залишеного в темряві

Іван Смолий.

Шляхом Євангельських

Історій

(Уривок з повісті „ЗРАДА“).

4)

Аксаков прижмурих зневажливо очі. Цілуєть. Цілуєть книгу. Батьюшка поцілував перший, тепер подав мирянам.

Коли замкнулись золоті клямри книги, миряни якось заворушились, розступаючись на боки. У церкві ніби спорожніло. Аксаков замірившись нараз, що стоїть самотній, всім видний. Його пізнали. Батьюшка глядять тепер на нього, ніби забув про своє діло, з недовірям, заскочений несподіваним відвідувачем. Але ось він схаменився, перехристівся і привітався з мирянами.

Оце то зараз почнуться оті його проповіді, хитрі, що їх ніхто не вміє переповісти — насторожився Аксаков, приступаючи до перших слів. Неінтересне. Храм сьогодні, Петра і Павла. Петро — скала. Христос збудував церкву на скалі. Багато століть вороги змагали збурити її, але не змогли і не зможуть ніколи, бо вона вічна, бо вона божа, бо вона має силу ломити зло.

Найбільший подвижник, другий верховний апостол, Павло, теж був спершу її великим ворогом і гнобителем.

Оце то вже цікавіше — вслухався Аксаков у давню історію. Павло вставив спершу як великий погромник Христової віри. Павло звався тоді ще Савлом. Це той самий молодець, що похваляв укаменування святого Степана, це той самий, у стій кого зложили шати укаменованого. Страшну славу між християнами здобув собі Савло в короткому часі. Він немилосердно нищив християнські громади, він підходив собі донощиків і шпигів і при їх допомозі входив до домів, виволокав мужиків і жінок і кидав їх у в'язницю. Страх ішов по всій країні, розбіглися ученики Христові, втікаючи в другі землі, в Самарію, в Юдею. А Савло став ненасний у жаді переслідування і убійств. Він пішов до найвищого жреця і попросив його, що б той дав йому лист до божиць у Дамаску, яким дане було б йому

право арештувати і кидати в тюрму усіх, кого зустріне на тій дорозі...

І з цим листом виїхав він. А коли був недалеко Дамаску, сталося нараз чудо. Невинносіма ясність пробилась з неба і осліпила Савла. Він упав з коня на дорозі і почув голос, що мовив йому:

Савле! Савле! Чому переслідуєш мене? — Хто ти, о пане? — запитав Савло, дрижучи. — Я Ісус, Син Божий, Того переслідуєш.

О, Савле! Савле! Чому такою диявольською ненавистю до мене наповнене серце твоє? Чому гониш мене і учеників моїх, всіх ісповідників моїх в день і вночі? Чи зате що голосять мою науку, голосять любов між людьми, і милосердя, і покору, що бажать, щоб мир настав у душах людських? Радіють ділами твоїми обłudні фарисеї. І тремтять невинні люди, плачуть жінки і діти, що їх осирочуєш і невинно пролита кров кличе до неба о пімсту!...

Простягнені руки батьюшки застигли в горі, в піднесенні. Аксаков прикусив губи, збганувши нараз усе. Це все до нього. Ота громада же, ніби зараз зрозійється небесна баня і впаде грім і спалить гонителя. Гонитель — він. Аналогія прозора.

А голос проповідника піднісся ще більше безпосередній і вже зовсім не було сумніву, що це до нього.

Схаменись Савле! Схаменись, людино! Глянь на своє життя. Ти відкинув мене, — любов і вчист людей, як невидити і вбивати себе взаємно, продавати друг друга, щоб заробити його майно, його землю, його хату. У твоєму серці вже ні дрібки співчуття, ні дрібки людських почувань, коли з таким холодом вбивавеш людину, коли з такою байдужністю осирочуєш діти, розлучуєш подружжя, розлучуєш шати укаменованого. Чим наповнені твої дні, як не переслідуванням і катуванням невинних людей? І чим наповнені твої ночі, як не безоднею розпусти? Та схаменись, людино! Ти черв! Ти порок землі! Трудно тобі проти рожна перти. Мене швидко твоє життя, надійде смерть і що скажеш тоді? Людська кров і людські сльози затяжать над тобою, не дадуть тобі вмерти, і як хробак повзатимеш у немочі і розпуці, а прокляття людей невинно брентиме в твоїх ухах...

Сина. Крик дитини рвав серце матері. Вона зупинилася. Її хотілося повернутися в двір, поцілувати мило обличчя дитини, осушити її сльози. Та жінка знала, що кожної хвилини з будинку може хтось вийти, і тоді вона була б змушена забрати дитину на вірну смерть.

— Врятуй сина, — знов десь здалека почувся її голос чоловіка.

Поступово вагання матері зникло; вона пішла швидко. В її вухах довго дзвенів дитячий плач...

Ганна вже вийшла за місто, коли знеслена відчула, що в неї немає сили йти далі. Вона зупинилася, щоб спочити та раптом, мов підкошена, впала на землю. Молода жінка зробила останнє зусилля, щоб підвестись, але сили залишили її...

Ранок. Весняне сонце ласкаво пестило молоді зелені листочки дерев, пестило кожну травинку, що з радістю тягнула свою зелену голівку до нього; заглядало в кожний куттик, куди тільки могло проникнути його золоте проміння.

Все прокидалось, оживало під його пестощами. Лише Ганну не змогло пробудити ясне сонечко. Вона спала вічним непробудним сном на заплідненій дорозі, що вела до її рідного села...

Поеми Сірий.

ВІДЬМА

(Спогад)

Над річкою Говою-Ушицею, що крутилась і бігла широким подільським ярмом, прямуючи до Дністра, лівно розкинулося і потопало в садках село.

Наші млини, городи і сінокоси та густі лози містились на дні яру під селом.

Великі клумби квітів оточували дім і альтану.

За річкою, яка була довгою греблею направлена в бік млина, за лозами, видно було плесо старого корита ріки, — „Зарічка“.

Над Зарічкою, зарослою татараком та водними лілями, похилились старі верби, охороняючи тасмниці плеса. Тут повними грудьми дихалося запашним повітрям води і квітів.

Ціле літо я спав на дворі, в коші, в якому в змій переховували кукурудзу. Там була вштовпана моя „резиденція“.

Повернувшись до дому, з війська, відпочивав, приготувавшись до вступлення на державну, лісову службу.

Живучи над водою, з цілою пристрасною віддачею риболовству, бо річка і Зарічок були багаті в рибу та раки.

Особливо було цікаво рибачити в Зарічку, де попадались „великі штуки“.

Старе корито густо поросло вербами, татараком та очеретом: не всюди можна було підійти з берега до води, так густо все переплелось-позаростало.

На вудку риба майже не брала — вода була дуже прозора, хоч не дуже глибока.

В цій місцевості ловили переважно фатками. (Фатка, рід сітки, формою нагадувала перекінутий конус, на скреще-

них каблуків, з довгою тичкою-держакон).

В день шкода було й думати щось зловити, — лише вночі можна було виходити на лови.

Зарічок лежав досить далеко від млина, аж за сінокосами. Де-не-де на ньому були пороблені стійла на рибу; це були звичайні кладки, перекинуті через Зарічок, або лише висунути на пару кроків до води, щоб можна було закласти фатку на чисту воду.

Був липень.

Одного разу, пригадую собі, вибрався я на лови до Зарічку. Завчасу повечеряв і пішов до свого коша переспатись.

Була тепла, парна ніч.

Десь біля одинадцятої години вечером, забравши фатку і торбу на рибу, подався я до Зарічку. Не ближчому, з черги, становищу - кладці, затримався і тихенько, по рибачьому, опустив фатку у воду.

Ніч, дійсно, була гарна: вода, квіти лук і водяне латаття, наповнювали повітря ніжно-милым запахом, з води підносились біловата пара-туман. Плесо блистіло, як шкло. Все видавалось в місячній сяйві чарівно-казковим.

Було всюди тихо, лише вода на лотоках шуміла.

Час від часу, де-не-де, кидалась риба, плюскотіла і знов стало тихо.

Я стояв на кладці і повними грудьми втягав у себе вогкий аромат.

Час витягати фатку, але боляко було рушатись, щоби не сполохати чарів подільської, липневої ночі.

Не раз приходилось розко-

чуватись нашими літними ночами, чи то в лісі, чи на луці, чи над водою, і за кожним разом добачалося в них, щось нове, щось захоплююче... Так і цим разом не хотілось полохати чарів ночі... Хотілось так без кінця вдивлятися в її притаючу красу... Мрії парної — запашної ночі...

Вгорі мерехтіли зорі: он вічний „віз“, он „квочка“, а через ціле небо послася „чумацький шлях“, а на місяці було видно, як „брат брата на вилу звав“.

Біля мене стрепенулась велика рибина, я вже вхопився за держак фатки, коли несподівано побачив, як на „тім березі, між лозами, ген на доріжці від млина, щось промайнуло біле і зникло в корчах... — Щоб це? Аджеж вночі тут ніхто не ходить?.. — Я почав вдивлятися в корчі лозин на тім боці... Але нічого не було видно... (Дальше буде).

ВСТУПАЙТЕ ГРОМАДНО В ЧЛЕНИ УКРАЇНСЬКОГО НАРОДНОГО СОЮЗУ

3. БЕРЕЗОВСКИ

УКРАЇНСЬКИЙ ПОГРЕБНИК
УПРАВІТЕЛЬ
BERRY FUNERAL HOME, Inc.
525 East 6th Street,
New York 9, N. Y.
Phone ALgonquin 4-5746

Дні нові в модерні колониальні стилі каліфорнії.
Першорядна обслуга в усіх похоронах без різниці масткового стану.

ІВАН БРОЩАК, нотар.

ІВАН КОВАЛЬЧУК
FUNERAL HOME
COMPLETELY AIRCONDITIONED
ЗАНІМАЄТЬСЯ ПОХОРОНАМИ В СЕРТІ
NEW JERSEY
ЦІНИ ПРИСТУПНІ ДЛЯ ВСІХ
ОБСЛУГА ЧЕСТНА І НАЙКРАЩА
У випадку смутку в родині кмітче як в день так і вночі!
JOHN KOWALCHUK
129 GRAND STREET,
cor. Warren Street,
JERSEY CITY, 2, N. J.
Tel. BErgen 4-5131

ІВАН БУНЬКО
УКРАЇНСЬКИЙ ПОГРЕБНИК
заряджує погребом по ціні та
нижній як \$150.
ОБСЛУГА НАЙКРАЩА.
JOHN BUNKO
Licensed Undertaker & Embalmer.
437 East 5th Street
New York City
Dignified funerals as low as \$150.
Telephone: GRamercy 7-7661.

Comfortably air conditioned
Lytwyn & Lytwyn
UKRAINIAN
FUNERAL DIRECTORS
501 SPRINGFIELD AVENUE
NEWARK, N. J.
and IRVINGTON, N. J.
ESsex 5-5555
OUR SERVICES ARE AVAILABLE
ANLWHERE IN NEW JERSEY

іконостас, царські ворота, переміюючи десь церкву в клюб, як розбірали престол, залізачуючи з нього дотепно один ступінь, щоб на тому місці, де довершувалось велике таїнство християн, засідала тепер президія мітингів і зборів, щоб з цього підвищення проповідували нові проповідники нове вечня.

Робилось усе без одного дроганія, без однієї тривожної думки.

А тут, у тому капиці, в почорнілій сільській церковці навів його нараз якийсь дивний настрій. Невже сила проповіді цієї людини, цього чародія привневила приздуватись над своїм життям, своїми ділами? Чи сила обряду, обстановки? Чи може й йому переданні свічок настрій отих розмолених, покірних і несамоовитих у своїй вірі селянок і селян?

Аксаков нахмурився, ворухнувся незвично. Все кругом стало не мертве, бездушне; не тільки люди, але навіть збори апостолів з іконостаса і навіть ангели над царськими воротами гляділи тут на нього наче живі та грізні. А з над квіта в захристі ввижався розмальований над вівтарем сам Савоаф. Його сива борога й небесні шати сплелися у сизопелюсту, грізну хмару. І жваво злякано тулила Божа Мати свого сина до себе, наче лякала, що і його відбере її безжалісний гонитель...

Він не слухав уже, як кінчав проповідь батьюшка про прозріння Савла та поєднання

з Богом. Коли знову почалась богослужба він вийшов поспішно, вигулькнув з церкви в ясний, літній день. Не додивляючись перед себе, ішов гнівний і розгублений у відгомоні старих євангельських історій... Він пристанув раптово. Що це? Куди він зайшов?

Перед ним сіріли хрести, почорнілі, дерев'яні, дрібні і більші рівні і вже похилі. Якось, мабуть вчора висипана, могила жовтіла просохлою глиною перед самим Аксаковим. А кругом все зеленіло, ніби нічого, зеленіли могили в травах і диких квітках. На багатьох із них росли давно посажені дерева, вірні, незмінні сторожі мерців, і жалібно схилившись над хрестами шуміли — шуміли в легкому повітрі вітру невтомно зелений заупокій.

А Аксакову видалось чомусь, що оце хрести простягли рамена і заступають йому шлях і весь тихий, вкритий буйною зеленню сільський цвинтар шепоче йому переколиво про хвилини людського життя — Ти черв, ти порок землі, ти наш...

Він закляв тихо і озирнувся взад. Між деревами виділились низькі церковні бані. Вертається туди на людські очі тепер ніяк. І Аксаков пішов нараз просто, ступаючи з могилки на могилку, обломлюючи на ходу спорохнавілі рамена хрестів, поки добрався до краю, проліз густий живопліт і опинився потойбік, серед піль.

Кінець.

ПОВІДОМЛЯЄТЬСЯ ВСІХ В НЬЮАРКУ, Н. ДЖ., і околиці, що відкрито
УКРАЇНСЬКИЙ СЛЕП З БІЛЛЯМ
жіночим і мужським, українським вишивки і костюми для жінок, мужиків і дітей, готові або на замовлення. Карти різного роду нитки до вишивання, канва, льняне полотно і інші речі. — Склеп під назвою:
FRIENDLY LITTLE GIFT SHOP
314 Bergen Street, Newark, N. J.
Mrs. A. J. Nastuk, proprietor.

ПЕТРО ЯРЕМА
УКРАЇНСЬКИЙ ПОГРЕБНИК
Занимається похоронами
OUR SERVICES ARE AVAILABLE
В BRONX, BROOKLYN, NEW
129 EAST 7th STREET,
NEW YORK, N. Y.
Tel. ORchard 4-2568

ПОШУКУВАННЯ
Пошукую одностельні **ВАСИЛІ ЛЮБАК, ГНАТА ГОРБАТІНІ, МАРІНО МАРТИНІВ** та **ПОСФІА ПАНЦІВСЬКІН** зі села Говша. Хто знає про них, або вони самі, прошу зголоситись на адресу:
Mr. FRANK WATRAL
P. O. Box 72, Majestic, Ky.

МУЗИКА
Bigelow 8-7066.
ПЕТРО ФІЛІК і його **ОБХЕКТРА PETER FELAK and his ORCHESTRA**
Доставляє музику на бали, весілля, походи і всякі інші okazji по укрупнованих цінах.
631 South Eleventh St., Newark 3, N.J.

Професійні Оголошення
Dr. S. CHERNOFF
223 — 2nd Ave. (Cor. 14th St.)
N. Y. C. — Tel. GRamercy 7-7697
Острів до довгочасної недуги чоловіків і жінок. Шкірні. X-Ray. Роздуть жид лікуємо без операції. Переводимо аналізу крові для супружжів до зводів. — Офісові години: Щодня від 10 ранно до 7 вечір. В неділі від 11 ранно до 1 пополудні.

MIAMI, FLORIDA
MAGMO КІМНАТИ ДО ВІНАНЬМУ.
Місячно або тижнево.
Питишть або їдте просто до:
Mr. & Mrs. M. SZPAK
257 N. E. 17th TERRACE
MIAMI 32, FLORIDA.
Phone 82-2692.

РЕАЛЬНОСТІ
ФАРМА НА ПРОДАЖ
80 акрів плодородної землі, гарний дім з 15 кімнатами, дві шопи (барн, саяло), два курники, деяке приладдя. 10 акрів ліса, добрі дороги, дві милі від літнього resortу в Саратога Лейк. Розкішне місце для літників. Високе положення. Гарні тишні дерева, трохи саду. Продає тому, що не може самий дати собі ради. — Ціна \$9,500, задатку \$4,000. Писати до:
W. E. WALLEN,
R. D. 1, Stillwater, N. Y.

УВАГА! БОСТОН І ОКОЛИЦЯ! УВАГА!
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА ПРЕСВ. ТРОНИЦІ,
136 Ардлінгтон Стріт, Бостон, Масс., обходить „Свату ВЕЛИКОПОСТНУ ДУХОВНУ МІСІЮ“ в четвер, 30., в п'ятницю, 31., березня, в суботу, 1., в неділю, 2. квітня, при співучасті Високоспресвященного Арх. о. Івана Теодоровича і доколичного українського священиства. Підчас Св. Духовної Місії буде відбуватись Св. Великодні Споївді.
В неділю, 2. квітня, на закінчення Св. Духовної Місії, відбудеться „СВЯТОЧНИЙ НЕВЧЕНІВСЬКИЙ КОНЦЕРТ“ в годні 4. пополудні в прекрасній Аудиторії Буттської Церкви, п. н. Додлей Стріт вайтст Чорч Аудиторіом. (Зараз близьенько коло Додлей Собей Стейшюв).
Дорогі Громадяни України! Отримайте задоволення від усіх серцево до численної участі на всі Богослуження підчас Св. Духовної Місії. Приходить всі, щоб шире помолитись в теперішній тяжкий час за кращу долю нашого українського народу і вислухати проповіді нашого, Арх. о. Івана Теодоровича. А на закінчення „Величавий Святоточний Концерт“ вшанувати пам'яті Великого Сина Українського Народу Тараса Шевченка за його Велике Слово, яке стоїть на сторожі Українського Народу. Церк. Комітет.