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Famed General Howley, Former U. S. Commander in Berlin, to Speak At U.A.V. Convention

IMMIGRATION CHIEF SHAUGHNESSY ALSO TO SPEAK

The Third Annual Convention of the Ukrainian American Veterans on May 6th, 7th, 1950 at the Hotel New Yorker 34th Street and 8th Avenue will be highlighted by a banquet and ball at which General Frank L. Howley, former Director of the U. S. Military Government in Berlin, and the Hon. Edward J. Shaughnessy, Commander of the New York District of the Immigration and Naturalization Service of the U. S. Department of Justice, will appear as featured speakers.

Gen. Howley it is reported, will touch upon the importance of the Ukrainian situation.

The most colorful figure in American rule in Germany until his resignation in September, 1949, was this tough-skinned American who has been the subject of more vilification in the Berlin Soviet

Gen. Frank L. Howley

press than any other American—Brigadier General Frank L. Howley, Director of the U. S. Military Government in Berlin.

In the two years that he was American Commandant in the German capital—prior to this appointment, he was Deputy Commandant for two years — General Howley earned high respect among Allied leaders and Germans for his unyielding firmness in dealing with the Soviets. In either blarney (possible result of his County Cork ancestry) or billingsgate, the fast-talking General held his own with the Russians.

A veteran of the early occupation days, he had his first argument with the Russians at the Elbe when, as a Colonel, he wanted to bring his American convoy into Berlin. He won that argument. His last negotiations with the Russians continued for fourteen hours and took place on the night the Soviets walked out of the Allied Kommandatura, the four-power occupation government of Berlin.

New Jersey-born, General Frank L. Howley was graduated from New York University, studied art in Paris for a time and then entered the advertising business in Philadelpia. A Cavalry Reserve officer, he was and still is an enthusiastic horseman. Called to active Army duty in 1940, he arrived in Europe in 1944 and on D Day plus four he landed in France as commander of the largest combined British-American Civil Affairs team.

The man who has borne the brunt of differences with Soviet officers in countless hours round the conference table now returns home to tell Americas what he has learned in four years of four-power negotiation.

In addition to this most important appearence of General Howley and Mr. Shaughnessy at the U.A.V. Convention Banquet, a program of unusual interest for every Ukrainia American Veteran has been planned by the committee. All Ukrainians, young and old, newly arrived and those who have for years made America their home are urged to attend this vital function. For all information write direct to the U.A.V. Convention Committee at the Hotel New Yorker.

Language Is Biggest Barrier To Assimilation of DPs

The biggest handicap in resettlement of displaced persons in this country is the language barrier, notes Ed Kelley, staff writer of the Buffalo Evening News, in a recent number of that newspaper. The story is based on an interview he had with officials of the Resettlement Committe of the Catholic Buffalo Diocese, which during the past pear placed 687 "at home" Western New York.

The largest contingent is from Poland—295 of them. The Ukrainian group of 275 is next, the Lithuanians third with 57.

Many of these DPs know no English, the Buffalo News reports. Some know a little. Few know the language well.

With results like this—

A DP working on a Cattaraugus County farm suddenly "blew up" at his sponsor, the farm owner. The farmer was dumbfounded. He'd gotten along famously with the DP, praised his hard work, even advised him to "take time off" to rest and enjoy himself.

Some DP Stories Comic

That's what did it. It was the farmer's counsel to "take time off" that made the DP so angry. The DP understood only the word "time." He thought the former wanted him to spend more of it at work. It was too much.

Too many believe all DP stories are tragic. But there's plenty of comedy when Old World ideas clash with those of the New—

A DP and his wife recently caused no end of excitement in Wyoming County dairy circles. The DP steadfastly refused to milk his sponsor's cows. It was beneath his dignity. Where he came from only women performed such chores. Someone finally explained that men often milked cows in the U.S.A. The DP turned happily to milking.

Worked Despite Illness

Every drama has its hero. There are plenty of heroes in the DP story in Western New York—.

A hard-working farmhand in Chautauqua County collapsed in the fields, was hospitalized. Diagnosis: Perforated stomach ulcers.

"Why did you work so hard? Why didn't you ease up?" queried the American farmer when he visited his bedridden farmhand.

"Because," replied the newcomer to these shores, "I owe you and everybody so much for helping me, I didn't want to let you down."

The Rt. Rev. Eugene A. Loftus, the Resettlement Committee's executive director, put it this way when he returned from a visit to European DP camps:

"They're good people. They've a genius for survival. They had the physical stamina and moral courage to live through oppression during the war and to refuse to return to their countries behind the Iron Curtain when the war was over."

Relatives Sometimes Separated

DPs have been proving his words daily—

One DP family, surveying the house in which they'd live, found no furniture to sit on. Just boxes. The American sponsor apologized, promised to get chairs immediately.

"No chairs," said the DP's "The boxes are good enough now. We'll sit on them until we can buy chairs ourselves."

Relatives are sometimes split up, go to different parts of the country. Frequently they are all that remain of their Old World family. Often, therefore, the tug of blood is stronger that the tug of committments to one's sponsor, and DP's sometimes bolt their jobs before their year of service is up.

There are many heroic exceptions—

A DP on a Niagara County farm learned that his only brother was on a farm in the West. They corresponded. They want terribly to get together, but won't leave their jobs until their year is up. "It's our responsibility," they explain.

Grandmother Comes Over

Remnants of war-decimnated families struggle to stay close to each other. A young Polish DP came to D'Youville Colleg an a scholarship, leaving the only living member of her family—a grandmother — behind. The separation was too great for either to bear. Now the grandmother, at the age of 71, is in Buffalo, working as a domestic, and both are deeply happy.

DP's are allowed to enter the country providing there are guarantees they will not take housing needed by Americans and will not compate with Americans for jobs. The Buffalo Diocese has found that about 50% of their DP's came at the invitation of relatives and lived with the latter, thus requiring no additional housing.

The remaining 50% are in domestic service and on farms.

THE RENOWNED UKRAINIAN BANDURISTY — SET FOR THEIR SECOND AMERICAN TOUR

OMINOUS DEVELOPMENT IN UKRAINE

A few days ago the wires of the Associated Press reported an appeal for Western support by Stepan Bandera, a leader of the "Organization of Ukrainian Nationalists," and reputed leader of the Ukrainian anti-Soviet underground fighting the communist forces in Ukraine.

In two interviews which Mr. Bandera granted reporters in his heavily guarded hide-out in the Bavarian hills, he appealed to the Unitde States specifically for aid to the Ukrainians fighting the Soviet forces. He said that his organization maintains close contact with the Ukrainian underground in Soviet Ukraine, and that it has valuable information regarding the mobilization of the Soviet Union for what he called "total war," which the Russians, he said, will start in the future.

He further stressed that the Ukrainians would fight on the side of the Allies, if they are assured of their national independence. So far, he added, the American authorities are shunning any commitments, stating unofficially that before they can cooperate with such an underground, orders to this effect must come from Washington.

Reports of Unrest and Discontent in Ukraine

Parallel with this appeal, the European press in such countries as England, Belgium, France and the Netherlands, is full of reports on the recent unrest and dissatisfaction among the Ukrainians under the Soviets.

In The Observer, a London newspaper, Mr. Edward Crankshaw, a noted analyst and specialist in Soviet affars, reports that news from Kiev, Kharkiv and Odessa confirms the widespread unrest among the Ukrainians. A series of high party officials have been dismissed from their positions for apparent lack of "Bolshevik vigilance."

The stubborn opposition of the Ukrainians against Moscow is especially evident in Western Ukraine, where the population is far from assimilated and where an active Ukrainian underground is still fighting the Russians. Recently, a party of high communist officials from Kiev visited Western Ukraine. Among them was D. Z. Manuilsky and Melnikov (who recently replaced Nikita Khruschev as the secretary-general of the Communist Party in Ukraine). The purpose of the visit was to "inspire and encourage" the local leaders in their "zeal and devotion to the principles of Marxism-Leninism-Stalinism" as well as to demote those who proved inefficient in coping with the situation.

The Manchester Guardian a well-known liberal publication in England, also reported the unrest in Ukraine. The publication quotes **Vilna Ukraina (Free Ukraine)**, a communist publication in Lviw, Western Ukraine, which is replete with accusations and recriminations against the local party chieftains for their alleged failure to destroy Ukrainian nationalism. The paper pointed out serious inefficiencies in agriculture and industry as well.

The Catholic Time reports that the restoration of death penalty in the Soviet Union is a result of the unrest in Ukraine. A large-scale purge of the party officials has been going on for some time, the paper says.

At a meeting of the communist chieftains in Lviw, attended by Manuilsky and Melnikov, scores of local officials were criticized and many of them dismissed. The only local Ukrainian was Prof. Ivan P. Krepiakevych; the rest of them, although speaking in the name of the Ukrainians, were not Ukrainians, but Russians and Mongolians settled in Western Ukraine.

Similar reports on the unrest in Ukraine appeared in several Dutch publications in Amsterdam and Rotterdam. The latter stressed the fact that in Ukrainia powerful underground groups are fighting for freedom and independence of Ukraine, which fact has been openly acknowledged by the Soviet government. It also underscored the importance played by the Ukrainian Catholic Church in Western Ukraine, which functions in catacombs as at the dawn of Christiandom.

To Answer the Appeal

Especially because of the present stake of Soviet-American relations we believe that the Ukrainian case should be heard and the Ukrainians be given all possible assistance in their fight against a common enemy.

In this respect we should like to mention the article of William Henry Chamberlin, prominent American writer (his book: **The Ukraine: A Submerged Nation**). Appearing in the current issue (Winter 1950) of **The Ukrainian Quarterly**, a scholarly publication of the Ukrainian Congress Committee of America, the article gives the conclusions of a trip. Mr. Chamberlin recently took to Europe where he met several Ukrainian leaders of all walks of life. He was impressed by their zeal and determination in their fight for freedom.

His recommendations to the American and other governments towards assistance of the Ukrainians deserves notice and study:

The Ukrainians should be treated as a separate nationality, and the "Voice of America" should continue to give broadcasts in Ukrainian;

Certificates of nationality and passports issued by the Ukrainian National Council should be accepted as valid;

A large number of Ukrainian scholars and specialists, especially those who possess a rich knowledge regarding Soviet methods in politics and economics, should be placed in the United States;

There should be facilities for the enlistment and training of Ukrainians as part of a American Foreign Legion in Germany and Austria;

And, finally "officially and unofficially" the right of the Ukrainians to self-determination should be specifically recognized.

Mr. Chamberlin writes that "no people in Europe have a better fighting anti-communist record than the Ukrainians," and that the Americans should realize that the Ukrainians are fighting what is now generally recognized as "the world threat of Stalinite communism," a threat that is aimed at the United States and its precious heriage of freedom and independence.

BUY U. S. SAVING BONDS!

CLEVELAND YOUTH HELPING WITH U.N.A. CONVENTION

During the forthcoming Ukrainian National Association Conventio in Cleveland, Ohio in May, a large number of young Ukrainian Americans who will not be delegates to the convention, will help make it an outstanding success.

The young people, led by Genevieve Zepko-Zarebniak, who are all members of the Ukrainian Youth League of Ohio, have undertaken the task of aiding the guests and delegates to the convention in all manners possible.

Reception committees, dance committees, and scores of other details will be looked after by the young people of Ohio in order that the delegates will have more time for their serious deliberations.

Editorial

THE NEWLY ARRIVED

Once again we return to the subject of the newly-arrived Ukrainian immigrants, former displaced persons. We do so because their arrival and settlement here constitutes, what may be called an epochal event in the onward course of history of the Ukrainian American people.

Prior to their arrival, there were the old immigrants, the pioneers, and their American-born children, now quite mature. Pioneers are those who go before to remove obstacles and prepare the way for others. That the old immigrants, our fathers and mothers, accomplished in a manner which some chronicler or historian, perhaps even of the present age, will record as something unusually great.

They came here without the aid of anyone. They arrived here in steerages of the worst sort. They had no one here to give them a helping hand, to teach them the language, the customs of this, our country. They had no Ukrainian churches or national homes to go to. And they had no one to give them at least a dollar to tide them over until they were able to earn. But, they made the grade. That fact is a tribute to the courage, industry and resourcefulness of the Ukrainian people as a whole, down through the centuries, and today wherever they may be, whether under oppression behind the Soviet Russian Iron Curtain, or in the lands of the free.

Their sons and daughters, in all modesty must be also labelled as pioneers. In the sense that they, of Ukrainian immigrant homes and background and feelings, yet confronted with their American environment and their native Americanism, have managed nonetheless to adjust themselves to the situation, with the result that today they are fine native Americans and fine Ukrainians at that. Parenthically speaking, the late Lord Tweedsmuir, Governor General of Canada, once declared publicly that "if you want to be a good Canadian, you have to be a good Ukrainian. It is the same here in U.S.A. The Irish or the Jews here are a good example of this.

This parenthical remark we pass on to our newly arrived Ukrainian immigrants. It should help to bolster their self-confidence and with it their morale. They feel very much that they are Ukrainian. Most of them undoubtedly long to return to the native land of their birth and upbringing, the land from which the fury of the war threw them out, and to which they will not return because they well know that as Ukrainian patriots, as Ukrainian independists, they will be liquidated, in one form or another, either immediately or prolonged, and become victims of the general Soviet Russian policy in Ukraine — genocide. Feeling as they do in this countrp that they are Ukrainian and realizing at the same time that now they are new Americans, they probably may be puzzbled over the problem of their Ukrainianism and their Americanism. We assure them neither collides with one another, that the two form one harmonious whole.

U.N.A. Youth Sponsoring Bandurists

The Ukrainian Bandurists Chorus, world famed musical organization, will appear in Wilkes-Barre, Pa., at the Irom Temple in a special concert on Thursday evening, April 20. The affair is being sponsored by the Youth of Ukrainian National Association of Wyoming Valley and will mark the first appearance of this chorus in Northeastern Pennsylvanian.

Tickets may be purchased from any member of the Youth of Ukrainian National Association or by communicating with Mrs. G. Herman, box office treasurer, 9 East Jackson Street, Wilkes Barre, Pa. Telephone 3-2845.

UKRAINIAN ITEMS FOR SALE:

The Svoboda Book Store has literally thousands of Ukrainian books and items of interest for every Ukrainian. Before you shop anywhere else be sure to contact the Svoboda first.

The price is always right and the service is prompt. Don't take chances, write today for your Ukrainian novelty, book, card or calendar.

BUFFALO TELEVISION AUDIENCE VIEWS UKRAINIAN ARTIST

Mrs. John Hryckowian of this city, appeared in colorful Ukrainian costume on W.B.E.N. TV, Buffalo, New York to demonstrate the unique art of coloring Easter eggs.

Educated while still a child in her native Ukraine, in the difficult art of coloring "pysanky" Mrs. Hryckowian has continued her work here in America.

Through the efforts of Walter Ciopyk one of the more active young Ukrainian Americans, it was possible for her to demonstrate her beautiful folk art to thousands of television viewers.

NEED SOME INFORMATION ABOUT THE U. N. A. CONVENTION?

Then write today to your Ukrainian Weekly and get all the details concerning the hotel, means of travel, and for any other information concerning any phase of the Cleveland Convention.

Don't guess about a thing. Be positive. Write today to the Weekly. If your parents are going and you think they may need some further information, then by all mens get in touch with us and we will forward you the required information or refer you to the proper authorities.

UKRAINIAN PROFESSIONAL SOCIETY EXECUTIVE BOARD MEETS

Dr. Stephen W. Mamchur, president of the Ukrainian Professional Society acted as host to his executive board on April 1, 1950.

Mrs. Martha Wichorek was appointed Executive Secretary until a new one could be elected at the convention in September.

The program for September 2nd, and 3rd, was discussed and outlined. In addition, a directory of all its members will be put out on June 1, 1950. Anyone desiring to be included in this directory and having the correct qualifications, should get in touch with Mrs. Martha Wichorek, 13814 Vassar Drive, Detroit 35, Michigan.

SLAVE LABOR IN RUSSIA

By ROMAN SMAL-STOCKY
Marquette University

(Concluded) (2)

Consequently the use of the term "Russia" for "Soviet Union" does in fact symbolize a Russian imperialist liquidation of the non-Russian nationalities of the Soviet Unon and supports a reactionary political program in the following ways:

(a) the moral recognition of the Russians as the master-race, ruling over the non-Russian nationalities, and a recognition of the Russia "Lebensraum" created as a result of aggression, international crimes and complete disregard for treaty obligations, similar to those which produced the German and the Japanese "Lebensraum.."

(b) it symbolizes a flagrant discrimination regarding the equality of the sovereign rights between Russian nationalities and a denial of the right of selfdetermination in the sphere of terminology to to these non-Russian peoples.

(c) in this one word "Russia" is condensed the ancient program of the rapacious old Russian Tzarist imperialism with its "Unity and indivisibility" aiming at the enslavement of the non Russian peoples by Russia. To the 15 non-Russian nationalities the term "Russia" is synonymous with "chains and slavery."

Is this the program of the AFL? We very much doubt whether it can be. Therefore the AFL must be urged to use this term with care and we advise them to weigh seriously from the point of view of American democratic ideas the motives of these naturalized Americans of Russian extraction who are inducing the AFL to use this term and to strike a blow at the non-Russian nationalities. Then the AFL will surely discover that the use of the term "Russia" is an integral part of the "Russian Iron Curtain" in the USA, behind which both the communists and the imperialists are attempting to conceal from Americans the whole national problem of the Soviet Union. Why does the AFL by using such a term alienate from itself the 15 non-Russian Republics and their political refugees all over the world and in the USA?

Besides, a little common sense and political decency are necessary. What would Texas say if some imperialist-minded New Yorkers should start to include their territory into the state of New York? Or if Illinois should annex Wisconsin? Such an impudent step would arouse universal indignation in spite of the fact that all these states are inhabited by Americans. But imagine if Texas and Wisconsin were populated by different foreign nations, then how would their inhabitants react?

Does Ireland like to be called England? Cannot Americans feel how the Ukrainians, the Caucasians, the Baltic nation resent being called "Russia"?

Reds Say Alaska is Soviet Territory

It should also be made known to Americans, whether they like it or not, that Alaska is also included into "Russia" by the Russian Communist press, which describes Alaska as "Soviet territory in the hands of an alien power, sold without authority by the corrupt Tzarist regime." It is the business of the American astronomers from Harvard to decide whether to use the terminology of the new planets which the Soviet astronemers claim to have discovered and named "Russia" and "Moscow"; but it is the business of the 15 non-Russian Republics and nations to decide their national nomenclature, and we protest from the bottom of our hearts at being included into the term "Russia."

The second point we object to is the fact that amongst the affidavits (with one Byelo-Russian exception) there is not one single affidavit presented by the non-Russian nationalities of the 15 non-Russian Soviet Republics. We know, that in the DP camps in Europe and here in the USA there are many prominent personalities from among these non-Russian nationalities who were kept for many years in Russian Slave Labor Camps. Why have they been passed over? Why is here the national problem of the submerged non-Russian nations again concealed? It is this national problem which is an inseperable part of the Slave Labor policy conducted by the Russian Communist Party.

Here again we see the hand of the same "advisers" of the AFL who have also introduced the term "Russia" conducting systematically this imperialist Russian line of "silencing the national problem of the non-Russian nationalities inside the Soviet Union."

However, let us be aware of the facts:

(a) the Russians, as the master-race, constitute only a very small percentage of those in Slave Labor Camps, and even there they have a privileged position (they are very often the "bosses").

(b) the overwhelming majority of the prisoners in the Slave Labor Camps consists of the nationals of the 15 non-Russian Republics and the Jewish intelligentsit.

(c) Slave labor is an instrument of Russian genocide mass killing) and Russian linguocide (language-killing) and is used by the Russian Communist Party against the nations of the 15 non-Russian Republics aiming at the formation of the "Soviet Nation with one Russian language and Russian culture." Slave Labor is therefore the chief instrument of Communist Russia for the russification of the non-Russian nationalities.

A Double Oppression

This aspect of Slave Labor is completely ignored in the book. But as matter of fact the working classes of the 15 non-Russian Republics are in comparison with the Russian working class, under a double oppression. Slave Labor is used by the Russian Communist

(Continued on page 3)

Cleveland Paper Writes Up Ukrainian Easter Eggs

The following article was featured on Palm Sunday in the Sunday Cleveland Plain Dealer along with beautiful colored pictures of Ukrainian Easter eggs.

"In the Easter egg we behold a symbol of resurrection and the promise of a new life.

"The symbol is steeped in antiquity, as is the tradition of the colored egg. The fine art of hand decoration, handed down by generations upon generations of the humble, faithful peoples of Europe, is preserved in America by a handful of practitioners, mostly women. Some of these women produce work worthy of display in our art museums.

"One of these folk artists is Mrs. Maria Bilecky of 9509 Mount Auburn Avenue S.E., a native of Mosty Velyky, Ukraine. The art of coloring and hand decorating of eggs has reached a high degree of perfection among Ukrainians and those of Ukrainian descent.

"A genial and motherly woman, Mrs. Bilecky is also an expert on peasant embroidery. Several years ago Cleveland College, Western Reserve University, engaged her to a course in the Ukrainian cross-stitch. The course was sponsored by the Needlecraft Guild of Cleveland.

"Mrs. Bilecky's hand-decorated eggs have been displayed by the Cleveland Museum of Art as an example of a highly developed folk art. The Cleveland Public Library also has displayed them.

"The process of hand decorating eggs involves delicate tracing of the line design with a pen, and successive dippings in egg dyes—plus a saint's patience and a feeling for color and symmetry.

"You can reckon the labor of love and faith it is from the fact that it takes at least four hours' work to produce a completely decorated egg. Mrs. Bilecky decorates some six dozen eggs each year. These are distributed among the family members and friends."

Mrs. Bilecky was also the guest on a radio rogram this week. She spoke about Ukrainian Easter eggs, borscht and honey-cake.

An active member of Branch 14 of Soyuz Ukrainok, Mrs. Bilecky has done a great deal to publicize Ukrainian culture.

Youth and the U.N.A.

Duties of Members

The Ukrainian National Association is a fraternal benefit society and, like similar organizations, is governed by Constitution and By-Laws. Recently a young U.N.A. member wrote to the home office and asked for information pertaining to the duties of members, saying that he wanted to be a good member by doing what is expected of him. For the information of our readers, members and non-members alike, we quote from the Constitution and By-Laws of the U. N. A. the section captioned "Duties of Members":

"The first duty of a member shall be to acquaint himself with the By-Laws of the Association and implicitly obey them; he shall be loyal to the Association and endeavor to promote the progress of the Subordinate Assembly (branch); to live an honest and moral life and refrain from acts that reflect upon or disgrace the Subordinate Assembly or the Association; to display a spirit of fraternity toward every other member of his Subordinate Assembly and the Association; as often as possible to attend the meetings of his Subordinate Assembly; he shall not disclose the affairs of his Subordinate Assembly or Association to non-members; he shall wear the emblem of the Association and shall attend the funeral of a deceased member if a resolution to that effect is adopted."

Such are the duties of members. A member who performs his duties is helping his organization, for the U.N.A. needs active, serious-minded members. Such members make good branch officers; occasionally a branch is disbanded because of the complete lack of responsible officers, a procedure which would be unnecessary were there but one capable member in the branch. Conscientious members also make good delegates to the quadrennial conventions of the U. N. A., at which the supreme officers of the organization are elected. It is quite possible for an active member to win an important position in the executive body.

A member interested in the welfare of his organization can go much further than simple performing his duties. He can organize members for the U.N.A. He can help the U.N.A. by publicizing it and its branches in the American press. He can help by telling his non-member friends the facts concerning the U.N.A., and by addressing large gatherings as meetings and the like. If he makes special efforts to interest other members in being as active as he, that would be particularly beneficial to the U.N.A.

The U.N.A., like any other organization, depends on its constituents for its continued growth and development. Every member should cooperate by doing his or her part, and the best way to do one's part is to become as active as possible.

Impressions...

By WILLIAM SHUST

In spring, a young man's fancy . . .

"Gee, but it's a beautiful day. Let's take a walk."

"Nah."

"Well then, what'll we do?"

"Just sit here, and relax."

"Relax? But it's spring! Time to go out and kick the dust off your shoes. Time to plant flowers. Time to enjoy living. Time to do anything but sit at home."

"Nah."

"But such a beautiful day is too good to waste. It's just right for walking, not too warm, not too cold. Besides, you can show off that new suit you bought."

"Nah."

"My gosh. Here it is spring. I've waited all year long to be able to open the windows wide, to hear the happy chirp of birds, to see the color of grass and flowers again. Now, when the day arrives, there's no one to share it with."

"What are you getting excited about? There'll be other days. It's spring. So what?"

"So what? Do you mean to sit there with the sun streaming in through the windows and say: 'So what'? Haven't you any feeling, any romance? Why a day like this is written aboutin books. A day like this is just made for a boy and a girl. Look at those trees over there, with their naked branches reaching for the sunlight. Look at the lemon yellow color of the sunshine, after all the drab grey of winter. Look at the ground with its patches of green. Look at the people's smiles and sparkling eyes. Why, on a day like this, how can anyone be anything but happy? With the warm spring breeze caressing your face and the sun lighting your way, what more is there to ask for?"

"Ahw."

"Ah come on, let's go. Even if we just walk to the corner."

"Nah, I don't feel like walking.

"Gloryosky, but you make me mad. I can't understand you. Don't you hear anything call you? Doesn't your soul sing out, or your heart feel good on a day like this?"

"Nah."

"Well I'm going! You can sit there if you want, but I'm going to get my share of spring!"

He slammed the door behind him, and walked out into the sunlight.

Remember "Ukrainian School?"

In a recent conversation, regarding Ukrainian school and the knowledge of the Ukrainian language, a young person told me that he attended Ukrainian school, but his meager knowledge and understanding of Ukrainian was due to the fact that during classes, he sat back and ate apples.

The above episode may seem humorous to some, but to others, it may be somewhat pathetic. It may seem humorous because at that time the idea of attending Ukrainian school was a joke to some of us. To others, because of the influence and pressure on the part of our parents we, today, have some knowledge and understanding of Ukrainian. Others, were just plain ashamed of the fact that they were of Ukrainian descent.

But the most humorous part of this story is that this very same person who thought it was apple-eating time during classtime, today would do or give anything to master the language even to the point of just understanding it.

Having taken in Ukrainian affairs for some time, I have come to the conclusion that there are two major problems existing among the Ukrainian youth, and which must sooner or later be remedied.

The first problem is that of organizing all Ukrainian youth into one national representative organization outside of politics and religion. We have achieved this to a great degree in that we now have a very promising workable youth organization. I am speaking of the Ukrainian Youth League of North America, which has taken upon itself to "organize into one single unit all Ukrainian youth organizations so as to achieve unity in purpose, irrespective of religion or political beliefs." This includes all Ukrainian youth except the communists.

However, the second problem I have in mind is that of educating our youth by means of furthering in their knowledge of Ukrainian. I'm afraid this has been neglected. Our neighbors, the Ukrainian-Canadians, have been somewhat more successful in this particular aspect than we have been here in the United States.

What the Ukrainian Canadian Courses Offer

I had an opportunity to attend the Summer Educational and Cultural School in Winnipeg, Manitoba for the three terms. Under the auspices of the Ukrainian Educational and Cultural Centre of Canada, the main objective of the school is to to cultivate and potential leaders among the Ukrainian youth. Offering such subjects as Theory of Music, Theory of Conducting, Elementary Harmony and Musical Forms, Practical Choral Exercises and Instrumental Ensembles, history of Ukrainian Music, Ukrainian Grammar and Literature, Public Speaking Ukrainian, History of Ukraine, Pedagogy, Psychology, Sociology, Folk Costume, Physical Education, Community Work, Folk and Ballet Dancing, the Centre has tried to stress the fact that the more the Ukrainian youth knows about Ukrainian culture, the better equipped it will be to contribute to our American culture and thus make it one of the richest cultures in the world.

Among the teaching personnel, we find such well-known Ukrainian-Canadian leaders as W. Kossar, W. Hultay, Dr. P. Macenko, H. Ewache, Mrs. T. Koshetz, wife of the late Professor Alexander Koshetz, one of the founders of the Summer School in Canada, Paul Yuzyk, the Very Rev. W. Kushnir, president of the Ukrainian-Canadian Committee, John Melnyk, well-known Ukrainian-Canadian pianist, and P. Hladun. Last year due to the large enrollment, the courses were held in both Toronto, Ontario and Winnipeg, Manitoba. Many recently arrived professionals such as Dr. Zenyk-Berezowsky, Dr. Rudnytsky, Dr. Knysh, Miss Zaklynska, P. Andrusiw as well as professionals from the United States such as Professor A. A. Granovsky, Dr. L. Myshuha and D. Halychyn taught the courses.

At the end of the term, exams are given to all students attending. Those passing obtain diplomas in either folk-dancing instruction or choir directing or both fields. A formal commencement and a farewell dance usually take place the last day of the courses.

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ATTITUDE

Attitude plays a vital role in an individual's life. Because of its powerful influence upon it, it rates dwelling upon. Its significance lies in the fact that it is the deciding factor which determines one's actions in different phases of life.

Applying it to our National sphere, one will readily see how effective a strong, united group with a zealous attitude generally is. What good fruit it bears and also, chances of attaining the ultimate goal are far better than with an apothetic attitude. This type produces nothing. Therefore, cultivating the right attitude on each one's part is most essential if we wish to succeed.

The following excerpt from Ivan Franko's "The Kozak—Immortal" beautifully and poetically describes the above point and how we should all be . . .

Let each prepare to take his share
When the great moment shall appear.
Make yourselves strong in heart and mind,
Try out your wings with all your might,
For when 'tis time for perilous flight,
Then from your efforts, as the sum
And crown of all, shall Bohdan come.
For that great moment let us all
Get ready for the trumpet call!
Each one a Bohdan may become
Whenever that due time may come.
You say: "We cannot fight that way."
Then forge new weapons for the fray!
Create new souls with courage braced!
But fight, spend not yourselves in sighs!
No more with evil temporize!
Fall, rather than your powers waste!
Stand proudly, do not bend the knee,
Better to die than traitor be!
Let each think that on him the state
Of millions rests, that for the fate
Of millions who are yet to live
He must some day an answer give.
Let each one say: "Here on this spot
Where I stand in the battle hot
Depends the outcome of the fight
In this great war for truth and right.

MYROSLAVA

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

On Record - - by Ted Victor

A FEW THOUGHTS:

A number of things crossed my mind today as I prepared to write my weekly column. Of course, it doesn't always happen that a writer will toss out his regular material and insert some rather lofty ideas; however in this instance I feel justified in doing so.

For the past few weeks I have heard that the "Banduristy" were going to appear in Jersey City and then that they weren't going to appear. The actual details are not important but the reasons behind this constant series of misunderstandings that this superb group is encountering is vitally important. We have in the "Banduristy" an ensemble of folk singers and players second to none, splendidly led by Kytasty. They stand on threshold of a magnificent success in the world of music. Yet through extremely poor management they have suffered no end. I honestly do not believe that they are aware of this damage, else they certainly would have done something to rectify this matter. I remember as far back as the New York concert. It was nerve wracking the way the entire affair was handled on the group's part. No one could find anything out and it was only through the persistence of a few people that the concert actually took place. There can be no beating around the bush. The fault lies entirely with the way the chorus has been managed. In Buffalo, Troy, New York, Jersey City and in many other cities the difficulties encountered in sponsoring the "Banduristy" have left a very bad feeling for future engagements.

Good managers today are not hard to find. The "Banduristy" might very easily retain their present one for administrative affairs. However, for the actual concert handling, a well established agency or individual should be contacted. For example: The Jersey City concert, which has now been called off, should never have been planned. At a very short notice a few months ago the chorus nearly filled the largest theater in Newark. People in Jersey City have long been used to travelling to New York and Newark for really outstanding events. If the chorus has made proper inquiries, it would have learned that the American press in Newark, especially the Newark Evening News, would have done a great deal towards urging the general public to attend another concert. Instead of one concert in Jersey City, there should have been two. One in Newark and another in New York, where, for the first time all the critics should have been invited, contacted and personally brought down. A good manager takes care of such details. I sincerely the hope the "Banduristy" will do something in this respect before it is too late.

★

My second thought for the day concerns itself with a matter of great importance to every Ukrainian American who loves music. Our folk songs, we all know, are priceless bits of musical history. Our church music on the other hand is even more important, I believe. Yet, to date, we have very little of this music recorded, and rarely do we hear it actually the way it should really be sung.

With the coming of our people from Europe, the formation of such fine singing groups as the "Dumka" chorus in New York, the Philadelphia group and other such ensembles in the surrounding territories, I think it would be a good idea if one of the really outstanding choral conductors in America today would come to New York and attempt to combine the best voices of all these groups in order to make recordings of our Easter Mass, Sunday, and the Resurrection. If the young people were able to form into the famous "Simka" chorus under Koshetzk, I see no reason in the world why we can't do the same today. With modern tape recording techniques it would not be too difficult to record these Masses in their entirety. The actual publication of the records could come at any time. The important thing is to utilize this talent now. We have the voices, the directors, (men such as Kytasty, Bozhyk, and Horodovenko) and the technical equipment is ready at all times for a nominal price. The New York group might well serve as the nucleus for just such endeavor. I can think of nothing finer than hearing our Liturgical music sung by a mass chorus of some two hundred male voices. I only hope that one day I may be fortunate enough to hear them.

THE DEADLINE

The deadline for most veterans for starting a course of education and training under G.I. Bill is 15 months away—on July 25, 1951.

A Veterans Administration regulation, issued April 1, 1950, states that the majority of veterans will not permitted to begin G.I. Bill courses after that date. An exception has been made for those discharged after July 25, 1947, and those who enlisted or reenlisted under the Armed Forces Voluntary Recruitment Act.

July 25, 1951, however, is not important to veterans who have started and actually are pursuing G.I. Bill training on that date, as they have the right to continue their courses.

The V-A regulation explaines that a veteran who started a course and who has continued in it will be considered to be be in training, even though he has temporarily interrupted the course for the summer vacation or for other reasons beyond his control.

Once a veteran completes or discontinues his program of G. I. Bill training after the 1951 date, he may not start another course.

The G.I. Bill provides that generally training must be initiated by July 25, 1951, or years after a veteran's discharge, whichever is later, and it must be completed by July 25, 1956.

Most veterans are subject to the 1951 and 1956 cut-off dates. But there are the following exceptions:

1. Veterans discharged after July 25, 1947, have four years for the date of discharge in which to begin G.I. Bill of training. However, they must finish by July 25, 1956.

2. Veterans who enlisted or reenlisted under the Armed Forces Voluntary Recruitment Act (between October 6, 1945 and October 5, 1946) are not bound by either deadline. Instead, they have years from the end of that enlistment or reenlistment period in which to start, and nine years from that time in which to complete their course of training.

A veteran in either of these two categories actually must be in training when his individual entrance deadline comes around, in order to continue afterwards.

The V-A regulation outlines requirements that veterans in training after the entrance cut-off date wili have to meet.

They will be expected to pursue their training "continuosly until completion, except for conditions which normally would cause interruption by any student."

They may change their educational objectives only while in training and then for reasons satisfactory to the Administrator."

According to the regulations, satisfactory reasons for change are these:

1. When the veteran is not making satisfactory progress in his present course and the failure is not due to his own misconduct, his own neglect or his own lack of application.

2. When the course to which he desires to change is more in keeping with his aptitude, previous education, training or other such pertinent factors.

3. When the course to which he wants to change is a normal progression from his current course, and will help him attain his educational or vocational objective.

(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 3, 1879.

Accepted for mailing at special rate of postage provided for Section 1103 of the Act of October 3, 1917 authorized July 31, 1918.

Ukrainian American Veterans Prepare for Operation New York

HOTEL NEW YORKER, MAY 6th AND 7th 1950

A maximum effort will reach more than a twelve o'clock high when the U.A.V. Convention gets underway on that glorious week-end in the middle of May., Veterans from all over, both near and far will be on hand to welcome you at the New Yorker.

The drive for Congressional Recognition is well on its way and the Directory-Journal will soon be here to stay. Of course with all this hard work and sessions stiring, some good hearty fun these boys will all be deserving.

That's why all you girls are being invited and all your efforts for the boys are now being cited. You worked long and hard during the days of war and all they want to thank you as never before.

There'll be welcome parties, dances and of course the unique banquet and ball. Where the veterans officially will enterhain you both one and all. But that's still only the beginning, in all honesty merely the first inning. It looks almost definite that General Howley will appear, so don't forget, be present and lend him your ear. If you think that is something, well then just relax, for your sense of fun we've just begun to tax. Special gifts for the ladies, both young and old. Young sweethearts, sisters, mothers, and mothers in laws bold. All will be feted on this night of nights by the Ukrainian American Veterans your own true knights.

Kilroy will be present and Yazaboov too, so whatever you do, don't forget and this means you. Send your reservation to Hotel Yorker now, 34th Street and 7th Avenue, the scene of the Great Vets May Pow WOW!

REMEMBER "UKRAINIAN SCHOOL?"

(Concluded from page 2)

A Boy's Reply to What is Communism

Current events are discussed weekly and the instructor teaching usually tries to simplify the news events for the younger set attending the courses. I remember once during an exam, a question, "What is communism?" was asked. A little nine-year-old boy, sitting in the front row, read the question, and then put his hand up to his head, and pondered. Finally, he started to write. His answer read "Communism is that which is not necessary for our Ukrainian people."

The answer by far does not answer the question, but I am inclined to believe that if this nine-year old boy learned that communism something which the Ukrainian people should beware and keep away from, the courses have accomplished their purpose.

The school is not organized by far on the principle of all study and no fun. Social functions are never omitted from these courses. We find such events as the Annual Youth Day and the Grand Concert on the yearly agenda.

The Youth Day is truly a day that remains outstanding in my memory. Each student takes part in the program, consisting of short addresses by the students and faculty, folk dancing, informal singing and recitations. The most exciting part of the day is the Popularity Contast staged between a student of the Summer School and a person from the city of Winnipeg. Thus the "Queen of the Courses" is chosen. A "coronation" with crowns and gowns and the presentation of the cup takes place during the evening.

The School's Grand Concert

On the more serious side is the Grand Concert, given at the close of school. Students, who have satisfactorily completed the choir-directing course are given the opportunity to display their knowledge by directing the chorus, which is comprised of the Summer School students and of Ukrainians in Winnipeg, usually totaling about 125-130 voices. These student-conductors astonish the audiences with their skillful technique in leading this large chorus. At this concert students showing ability in directing an orchestra are also given the opportunity of directing the Summer School Symphony Orchestra. In other words, at the end of the Summer School, each outstanding student in his particular subject is given an opportunity to help exhibit that particular phase of cultural work.

The "kursanty" hold beach parties, skating parties and many other social affairs whenever time permits. One has the opportunity of meeting youth leaders from all parts of Canada, from Quebec to Vancouver. It certainly is a wonderful opportunity to be among them and exchange ideas on subjects of cultural and organizational leval.

I just cannot help expressing my personal viewpoint on this subject by saying that we, Ukrainian Americans, have to date neglected this phase of education here in the United States. II do not know whom to blame for this—our leaders, our parents, or even the youth. Personally, I feel that the youth has reached a point where it wants to learn to speak, read and write in Ukrainian. Since World War II, many young people have opened their eyes and seem to realize the necessity of knowing the language of their parents. Truly, the Ukrainian nation has been gifted with beautiful national costumes, melodious songs, and intricate folk dances. We have very much to contribute to the American culture.

Need of Such Courses in U.S.A.

However, many of us are misinformed and lack knowledge to act as "ambassadors" of the Ukrainian people. Let us start advocating the need of such courses here in the United States. Feeling is that we have many noted professional leaders who could teach and plan such courses here. We have the youth which is very much interested in knowing something about the country their parents came from as well as becoming better acquainted with the Ukrainian ideals and principles we hear so much about.

It has long been the hope of our youth leaders here to establish such courses. I believe I have heard the subject of Summer School discussed at approximately six national conventions. But that's as far as it goes—in the minutes of the Convention sessions.

We must face the fact that it is going to be up to us, the Ukrainian American youth, to take over the leadership in our communities, and, to do this, we must prepare ourselves to the best of our abilities. That is the main reason for the establishment of such courses. It is and will be our duty to act as "ambassadors" and acquaint our fellow Americans with our rich cultural heritage as well as the Ukrainian ideals.

In ending, may I quote Lord Tweedsmuir, ex-general governor of Canada—"A nation endowed with with such rich and ancient traditions as the Ukrainian people, should never try to forget them. You will all become better Canadians, if first you are good Ukrainians".

(Courtesy, "Ukrainian Trend")

UYL-NA National Basketball Tournament Trophies to Be Awarded

Pictured above are the trophies to be awarded winning bowlers in the National Tournament being run by the Ukrainian Youth's League of N. J. In addition to these trophies cash prizes of $100.00 for first team, $40.00 for doubles, and $20.00 for singles are to be awarded. George Tizio reports that prizes in merchandise so far consist of a bowling ball, bowling shirt, shoes, and he expects still more will be awarded.

It is planned to have as many local teams as possible bowl on Friday night May 26 at the Star Bowling Alleys in Newark, N. J. so that Out of Towners may do their bowling Saturday. All entries and fees are being received by George Tizio, 169 Hopkins Ave., Jersey City 6, N. J. The Tournament is open to anyone who belongs to a club that is a member of the Ukrainian Youth's League of North America.

Winners will be awarded their prizes at a semiformal Banquet Saturday nite, May 27 at the Essex House Hotel, in Newark, after which a Ball will follow. A Farewell Dance Sunday Nite at Ukrainian Center, Newark will conclude the week-end.

Hotel Reservations are being handled by Alice Polewchak 335 Rosehill Pl., Elizabeth, N. J.

The same weekend holds still another attraction for visitors. In nearby New York City, half hour's ride, the Metropolitan Area Committee is sponsoring a talent Festival of Ukrainian Artists in Carnegie Hall Sunday afternoon at 3:00 P.M.

DANIEL SLOBODIAN

SLAVE LABOR IN RUSSIA

(Concluded from page 1)

Party in the non-Russian countries not only as an economic weapon of Russian imperialism for the russification of their non-Russian nations. Thus Slave Labor is used by the Russian Communists on non-Russian manpower and russification of non-Russian nations. Slave Labor has always been the method of Russian Imperialism employed in keeping all the non-Russian counties in the plight of defenceless colonies.

We draw the attention of our American friends in the AFL to the fact that on the non-Russian territories of the Soviet Union the economic emancipation of the working classes from Slave Labor is closely connected with their national emancipation. Consequently, if the AFL really sympathizes with their cause, then the AFL must support the program of self-determination of the non-Russian nationalities, oppressed by Soviet Moscow. You cannot fight Slave Labor effectively in the Soviet Union and behind the Iron Curtain without similtaneously fighting for the real self-determination of all the non-Russian nationalities. Do not wait until the Communist Tito puts the slogan of national self-determination on his flag, Mr. President Green, but inscribe these inalienable rights of nations on the flag of the AFL immediately!

There is a third point to which objection must be made. The AFL has apparently granted here in the USA a monopoly of representation of the working class of the Soviet Union to naturalized Americans of Russian origin having ties with the old Russian Menshevik Socialist Party. These Americans are now systematically persecuting any attempt at the self-determination of non-Russian naionalities in a beastly and malicious way. They countenance all the persecutions of the non-Russian peoples of the USSR by the Russians in their publications; they ridicule the revolutionary struggle of these people for liberty; they are systematically advocating the use of the term "Russia" for "Soviet Union."

Abusing of American Labor

We decidedly object to the monopoly granted to these naturalized Americans, for whom "Russia" and "Russian Socialism" come first and America and American principles second. They abuse the trust of American Labor and here in the USA are blocking all the moral forces which, emanating from the American Declaration of Independence, are on the side of the non-Russia nationalities of the Soviet Union. These psychologically unassimilated Russians surely by their actions harm the moral leadership of the USA in world politics by using the word "Russia." They systematically hinder direct contact between the AFL and the leaders of the working classes of the non-Russian nationalities. At the very moment when the peoples of the British and the Dutch Empires are receiving self-determination, these Russian "advisers" attempt to use the USA to reestablish the Empire "Russia"—the old prison of nations.

Let us say clearly that the Russian Socialists have no mandate whatever to represent the social and national interests of the non-Russian nationalities of the Soviet Union, that they are misleading the AFL in the basic problems of the Soviet situation.

Why does not AFL organize an advisory committee for action on the Slave Labor question consisting of Socialists of all the non-Russian nationalities? Why not establish direct contact and get direct information from the representatives of the non-Russian working classes? This, surely, is the only right way to obtain constructive results and to eliminate the existing danger that the authority of the AUF is being abused in the interests of Russian Imperialism.

Without an honest application of the right of self-determination for all the non-Russian natiaonalities of the Soviet Union—there can be no solution of the Slave Labor problem in the Soviet Union, and no constructive policy for the attainment of peaceful world ruled by justice and law.

VET POST TO RUN DANCE

Newark Post No. 6 of the Ukrainian American Veterans announced this week, through its Publicity Chairman, James M. Melnychuk, that it will sponsor its Fourth Annual Dance at the Ukrainian Center in Newark on Saturday, April 29, 1950.

The Newark Post, one of the most active in the UAV, anticipates a large attendance as has been the case in the past.

UYL-NA National Basketball Tourney Set For Toronto

SPORTS, DANCES, BANQUET AND SOCIALS TO HI-LITE WEEKEND ACTIVITIES

On the weekend of April 21st, 22nd and 23rd, the four sectional champions of the Ukrainian Youth's League of North America will congregate in Toronto, Canada where the national basketball playoffs of the UYL-NA will be held.

Participating will be the Rossford, Ohio Ukrainian American Citizen's Club, which captured the Ohio State UYL Basbetball League title during the past season. Also, it soundly trounced the Hamtramck, Michigan Ukrainian Veterans, the Detroit UYL Basketball League champions; champions; and the McKees Rocks, Pa. Ukrainian Orthodox Youth Club, the Western Pennsylvania UYL Basketball League winners, in the "Western" UYL-NA Sectional Playoffs which were held in Rossford two weekends ago. Taking the floor for the Rossford Ukes will be 6'7" Mike Knurek of Detroit University; John "Moose" Kornowa of Toledo U.; Bernie Vascik of Bowling Green and Effim Proch of Lawrence Tech, plus many other fine players...

Representing the "North" will be the Sayre, Pa. Ukrainian Catholic War Veterans, Ball-Skerpon Post 773 which captured the New York State UYL Basketball League title. And two weeks ago, in Rochester, N. Y., they defeated the very highly touted Toronto UYL Basketball League representatives — the Toronto M.U.N. — for the Northern Sectional Championship and the right to perform in Toronto. As for their team personnel, not too much is known, although it is expected that managers John Fedorka and Pete Ball will field a "top-notch" quintet...

From the "East" will come the New York City St. George Ukrainians, winners of the Metropolitan NYC Ukrainian Youth League Basketball League. Last weekend, they defeated the New Jersey State UYL Basketball League champs, the Bayonne Ukrainian Sporting Club, by two points for the "Eastern" Sectional Championship. Taking the floor for the New Yorkers will be 6'6" Bob Zawoluk, who received All-America mention for his terrific play with St. John's University this past season; Mike Wlach of Iona College; Johnnie Kuharetz of NYU; Walt Nazarewicz and Harry Farenko of Cooper Union and John Lefkow, also of New York University. In reserve will be a truly strong bench, which coach Steve Chmil will undoubtedly call on...

And from the "South" will come the 1949 National Champions of of the Ukrainian Youth's League of North America, the powerful Chester, Pa. Ukrainians Social Club, which this past season, captured the Tri-States UYL Basketball League championship. Sporting the blue-and-gold for the Chester Ukes will be former All-State College star at Millersville State Teachers, Mike Pecuich; also, Stan Janicki, Bill Bezubic of Lancaster in the EBL, and a great deal of others... Hence from all indications, this year's tourney will be the greatest ever.

Outlining the weekend, a Welcome Dance will be held on Friday evening at the St. Vladimir's Ukrainian Gym, the organization sponsoring this year's tourney in conjunction with the UYL-NA. Then on Saturday afternoon, the North will play the South and the East will play the West. In the evening, there will be another dance, this time in two halls. One for American and the other for Ukrainian music. And on Sunday, after church services, a banquet will follow, which will hi-lite the presentation of awards and trophies...

Reserved to handle all out-of-town Ukrainians is the Royal York Hotel which I am informed is really nice. Therefore, for a fine time and the best in Ukrainian sports and hospitality, definitely make it a point to be in Toronto this coming weekend...

WALTER W. DANKO,
UYL-NA Sports Director

THE DEADLINE

(Concluded from page 2)

No additional changes of course will be approved, the regulation states, except for the most cogent reasons.

The V-A regulation defines a course of education of training as a "curriculum, program of study or training or combination of subjects as are prescribed by the institution as constituting a course."

The following do not constitute a change of course: A change of one or more subjects within a elected curriculum or program; the dropping of a subject without replacing it with another; the adding of a a subject; change in the sequence in which subjects are taken, or advancement from a basic or preparatory phase to an advanced phase of a course.

V-A explained that it is issuing its regulations on deadline dates at this time in order to give veterans ample opportunity to make their plans for future.

"Why Bachelors Don't Marry"

The bachelor is the most envied, the most pitied, the most coddled, the most criticized, the most imposed upon and least thanked man of all the human race. When the women count their blessings they are bound in honesty to realize that the bachelor is one of God's choicest gift to them. Yet not only do they fail to show a proper gratitude and appreciation of him, but they resent his very existence.

The women urge all single men to marry, yet they can't abide seeing a bachelor playing golf of an afternoon at the club, while the married man trundles Junior around in his go-cart.

There are many theories concerning why bachelors stay bachelors, the most popular one being that they suffered broken hearts early in life. Another belief is that the lovelorn youth was too shy to pop the question. Still another explanation that is offered for a man staying on the safe side of the altar is that he is more in love with the lady on the dollar than he ever is with any woman.

But the real truth of the matter is that, barring accident and lack of the romantic instinct, the reason that most bachelors have never married is because they have been victims of their families. A tyrannical old mother who would not cut her apron strings; a ne'er-do-well father; and children who needed an education have made many a man kiss love goodby and shut the door on his dream of having a wife and childern and home of his own. Whenever they have chosen to remain unmarried the general attitude has been similiar to that shown to small boys who are given to window breaking, tripping up innocent passers-by, or refusinb to wish their necks.

Their mild anti-social behavior is presumed to be a kind of playful orneriness which will be overcame by the exertions of some good and clever woman. I hardly think our social values have regressed to a point where marriage is no longer considered worthwhile by knowledgeable people.

Unfortunately, many fine women are destined to lead lonely half-lives due to scarcity of marriageable males.

All that many an old bachelor lacks of being an angel is his wings and his transportation ticket to Heaven.

HENRY HAWRYLEW

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Fourth Annual Dance
— of —
NEWARK POST No. 6
UKRAINIAN-AMERICAN VETERANS
on Saturday, April 29, 1950
— at —
UKRAINIAN CENTER
180 William Street, Newark, N. J.
Music by Russ Binert 8:30 P.M. Admission: $1.00

OPEN HOUSE
—: sponsored by :—
THE UKRAINE DANCERS
Director
WALTER BACAD
FEATURING UKRAINIAN HUTSUL DANCES
ALSO CHILDREN'S DANCES
Led by Sandy Avramenko — Walter Bacad
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McBURNEY Y. M. C. A., 23rd ST., NEW YORK CITY
Refreshments Admission 75¢ Dancing 8 P.M.

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3rd Annual Convention
Saturday & Sunday, May 6 and 7, 1950
HOTEL NEW YORKER
8th Avenue & 34th Street, N. Y. C.
Banquet and Dance
SATURDAY 7:00 P. M.
GUEST SPEAKERS: **GENERAL FRANK L. HOWLEY**
Director of U. S. Military Govt. in Berlin 1947—49
Honorable EDWARD J. SHAUGHNESSY
Commissioner New York District
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Department of Justice
FOR RESERVATIONS write to **U. A. V. Convention Committee**
Hotel New Yorker, 8th Ave. & 34th St.
New York City
Price per person $7.00
Welcome Dance, Friday Evening, May 5, 1950
ST. GEORGE HALL, 217 East 6th St., N.Y.C.
Sponsored by American Legion Pvt. Minue Post No. 1260

Галактіон Чіпка

ЗОЛОТИЙ ГОМІН

Різдво — свято родини, свято хати; Великдень — свято громади, свято вільного простору. Колядки, хоч і співані надворі, але призначені для тих, що в хатах; гагілки, хочби були співані в хатах — призначені для тих, що надворі весну зустрічають.

„Сонце — як усміх дитини,
Хмари — як материн гнів,
А понад нивами лине
Сріблом вибиваний спів,
Сріблом вибиваний, золотом
зливаний,
Дзвонами золотими"...

Буває нераз вітер. Але він не жорстокий вітрило, а пустун-вітрик. Буває і дощ нераз, але це він не докучливий дощище, а нешкідливий дощик, що викликує сміх. Залетить час до часу сніг, побілить навіть землю на хвилину, небажаний він, нікому непотрібний, але немає в нього і в десятеро тісі сили, щоби присипати радість очей, заморозити пісню в грудях.

„А вже весна воскресла, воскресла,
Щож вона нам принесла, принесла?
Принесла нам красоньку, красоньку,
Як на небі зороньку, зороньку"...

А дзвони дзвонять і дзвонять... Переливаються крізь голосниці, спливають удалину, затоплюють людей, хати, розкочуються по зелених нивах, далеко, широко, а там зустрічаються із радісною повінню довколишніх дзвонів, аж урешті над усею країною встає золотий гомін Великодня...

Спомини і дійсність — учора і сьогодні! Ні, не тільки сьогодні, але й завтра!..

Що варта спомини, коли немає з них користи для сьогодні і завтра?!

— — — — — — — —

Маленька, дерев'яна церковця, під затишними крилами старезних лип і ясенів. У церковці ледве блимає світло лампади. А те світло то виявляє, то погружує в морок похилені голови людей, що стоять навколішках і шепчуть молитви. Маленька церковця — неначе вулик. Несуть люди-бжоли мед своїх молитов і складають їх на вівтар Великому Пасічникові. Світло лампади розсвітить часом лиця двох противників. Тоді ці противники поглянуть собі в очі і тричі похитують до себе головами. „Прости мені брате!"

Якого ж то великого храму треба, щоби звести до нього всіх українських противників, і якого настрою молитовного, щоб вони врешті похитали до себе головами: „Прости мені брате!"...

— — — — — — — —

В великодню суботу палять хлопці на вигоні вогонь. Це на пам'ятку того вогню, що горів на подвір'ї жидівського первосвященика, а слуги грілися при ньому.

Горить вогонь і горітиме цілу ніч. А на вогонь іде не тільки сухе ломаччя, але й непотрібне барахло з господарств: поломані драбини, вислужені ворота, перегнилі дошки. Великодній вогонь спалить те все, щоб не валялось під ногами, не засмічувало подвір.

Якого б то великого вогню треба, щоби спалити все те барахло, що засмічує наші подвіря, і якого великоднього настрою, щоб люди те барахло віддали на спалення?!

— — — — — — — —

На майдані коло церкви ясно-ясно. Хоч би й хмари на небі, так розсвічують день радісні очі, щасливі усміхи.

А гагілки, як стада срібних голубів кружляють над головами.

„Ой Іванчику, білоданчику
Та поплинь, та поплинь по
Дунайчику
Возьмися за підпашки,
Шукай си товаришки"...

Молодь подає собі руки, і твориться довгий-довгий ланцюг обєднаних рук, бо серця вже давно обєднані.

Чи справді так тяжко піднайти один великий майдан, на якому зійшлись би всі, і підібрати таку гагілку, щоб обєднала і серця і руки?!

— — — — — — — —

Повіє нераз холодний вітер, посіє хмарка дощем, а навіть снігом сипне — дарма — весни не спинить. Воскресення Христа — це ж воскресення землі!

„Слава ж Тобі, Христе-Царю
Вже Кострубок на цвинтарю"...

Під звуки цієї гагілки дзвони ще дужче грають, очі ще більше всміхаються, душі ще ясніші стають.

Прийде такий час, коли цю гагілку заспіває увесь народ в один голос і в одну хвилину. І встане тоді над великою країною воскресний, радісний і так довго жданий — Золотий Гомін.

Олекса Вертенченко

РЕНІС

Хай буде так. Доба тривожна
Нас кидає в чужі світи.
Але вертає дума кожна...
Забутого згадать не можна,
Потраченого не знайти...

А хвиля бризкає сердито —
Велична мить, велична мить!
Багато нами пережито,
(Кого нема, кого забито),
Ще більше треба пережить.

Та я з тобою, я з тобою
Шукаю точки опертя —
О, будь же, будь завжди такою
Супутницею дорогою
Мого бурхливого життя.

І хоч непевна путь-дорога
В краї незнані — десь — кудись
Але у Господа святого
Ти не благай собі нічого;
За Україну помолись.

ЧИТАЙТЕ УКРАЇНСЬКІ КНИЖКИ І ГАЗЕТИ. БО ЧАСТЕ ЧИТАННЯ ВЕДЕ ДО ПРОСВІТИ, А ПРОСВІТА—ЦЕ СИЛА

Проф. М. Міллер
Дійсний член УВАН

Про змія-полоза та малого хлопця Гриця

(Донецька легенда)

(Докінчення).

Вислухав його Змій, а тоді й каже: „Я старий Змій-Полоз, пан над усіма зміями й гадами в світі. Був я великий та могутній. І возгордився я, і не став Бога слухати. Послав тоді Бог святого Юра. Той Юр подолав мене і загнав в оцю печеру. — Тут наказав мені берегти оці скарби до віку. А не єсть це дорогоцінне каміння, а єсть це сльози праведних, але бідних людей та сиріт, що ввесь свій вік бідкували та терпіли кривду від багатих та гордих. Тепер душі тих праведних людей у раю. За твоє щире серце, за те, що ти не убоявся й самої смерти, ідучи до мене, лише дбав, як допомогти отцю з матірю, малим братам та сестричкам, за твою велику любов до близьких своїх, забери ті камінці, що в тебе під ногами лежать, то твої ж сльози. Иди додому, віддай ті камінці батькам, з того й жити почнете. Але й як виростеш великим, того не забувай, і всім бідним сиротам та убогим допомагай. Бо хто бідним допомагає, того Бог видимо й невидимо нагороджає".

Устав хлопець на ноги, — згріб камінці під ногами, поклав у кишеню, вклонився Змієві низенько, та й подався з печери. Тільки вийшов, як знов щось загреміло, загуркотіло, і затрусилися скелі, аж хлопець упав навзнак. Дивиться — а скелі зсунулися і немає вже ні печери, ні скарбу, ні Змія. От, дума хлопець, може я вже здурів, або те мені привиделося. Поліз у кишеню, коли камінці там, значить щось таки було насправді. А на дворі стало тихо та зоряно. В небі зірки, як каганці, сають, та Бога хвалять. А гори, ліси та долини ніби стиха Христос Воскрес співають. І у малого хлопця-Гриця ніби щось у середині заспівало. Кинувся він додому бігти, а його ніби якась невидима сила через каміння та кущі на крилах переносить. — Добіг додому, ускочив у хату, батько з печі гримає: „Де ти, каже, канальський хлопче, в ночі бігаєш, батькам турботи завдаєш, чи тобі дня не вистачає?" А хлопець каже: „Не лайте мене, батьку й мати, бо був я аж у Змія-Полоза в печері на Голуб'ячих скелях. Дав він мені камінців і сказав, що з тих пацьорків ми жити почнем". Батько й каже: „Чи ти малий здурів, чи сказився, про якого то Змія та камінці верзякаєш?" Тоді хлопець вигріб камінці з кишені, поклав на стіл та й каже: „От розживіться лишень світла, тоді самі побачите". Скочила мати з лавки, нап'яла на себе якусь рядюгу й побігла до сусідів. А в сусідів саме розговлялись, повернувши з церкви, і по хаті сяли каганці. Вона й каже до них: — „Так і так, добрі люди, таке й таке сталося, хоч позичте мені каганця, хоч ходімо разом зі мною, подивимося". Здивувалися люди, бо ніколи такого не чули, і пішли разом з Куксихою до її хати. Зійшлися всі, викресали вогню, засвітили каганця. А камінці на столі як жар горять, на всю хату сяють червоними, синіми та зеленими вогнями. То всі люди, що до хати збіглися, аж кахнули та об поли руками вдарилися, бо відколи на світі бували, а такого чуда не чували.

За короткий час після того запрягли сусіди коня у візок і повезли Куксиху до міста. Там вона до жидів-золотарів звернулася, а вони в неї камінці забрали, а їй повну торбу грошей насипали. Повернулася Куксиха додому, і пішло в них усе по-інакшому. Купили нову хату на дві половини, з ганком і піддашом, вишневим садком та городом. А в дворі — клуня й вінбар, стайня, курники й кожухи та свині. Купили і коня і корову, завели вівці, свині, гуси, качки та кури. Десь узявся й Сірко, по дворі бігає. Почали й самого Куксу цілий день салом годувати то він з того за якийсь час на ноги став і почав сам господарювати. І до чого він не брався, скрізь йому щастило, і усяке добро само до двору пливло. І стала родина Куксів першою на все село й на всю округу.

Не було вже давно ні старих Куксів, ані кого з тих людей, що те самі бачили та знали. І ніхто вже не знав точно, коли те було. Залишилася хіба сама казка серед людей. Але як я був у тому селі, то було там ще кілька дворів Куксів. Всі вони були добрі господарі та заможні люди. А старі, переказуючи ту легенду, додавали нишком, ніби й зараз в старшому роді Куксів зберігається з того скарбу, що їхні прадіди дістали, один червоний камінець. Залишила його на щастя стара Куксиха колись. І лежить він досі на схованці, загорнутий у ганчірку, за Богами в красному куті. І ніби щороку на Великдень, як повернуть з Церкви та посідають за стіл розговлятися, то дістають той камінець, розгортають ганчірку й кладуть його на паску. А він сяє, на всю хату світить. Як з-за столу вставали, то знов камінець ховали.

Таку то легенду чув я колись, сидячи над Дінцем, від старого діда. А той казав, що сам її чув, як був ще малим, від старих людей. І хто його знає, що в тих балачках була правда, а що ні. Бо самі Кукси ніколи про те нічого не казали й не любили, як би їх за те питали. Мовчки відходили геть, або казали: „В старовину всьому вірили, то таке й видумували".

Але зараз немає й того. Було та минулося. Змінилася вся містина. Немає й села. Прийшов час. Більшу частину селян, як куркулів, було заслано аж до Білого моря на лісорубки, там вони й загинули. Решту, незаможніх, порозтягали по колгоспах. Знищено вкрай і знаменитий Святогорський монастир, що стояв на крейдяних скелях над Дінцем. Ліси повирубувано. Звірів та птахів повибито в голодні роки, та розігнано. Помирає й старий Донець. Щороку заноситься піском та мулом. А вже тієї містини й не пізнати. Лишилися тільки старі легенди, про старе життя, та й ті вже мало хто знає.

М. Самовидець.

АРКА СМЕРТИ

Я не дивуюсь, що вже на світанку ви кидаєте нагріте ліжко й виходите на балькон. З насолодою хапаєте збудний подих ранку. Поринаєте очима в далечінь, повиту імлою, чекаючи, коли сходитиме сонце. Ви любите його, як Бога. Схиляєтесь перед ним, як наші предки в давнину.

Ваша душа сповнена екстазу сонячних спалахів. А думки поринають у глибінь золотого джерела...

Я розумію вас. Ви радієте, що бруд і огида зникли у барвах, як трухлі кості в горні. Димом розпливаються у сивих просторах, наче мариво згорблених рабів під вагою кам'яних брил коло пірамід Єгипту.

Я бачу, як ваші очі спиняються на позолочених шпилях степовика—Донбасу, а обличчя щораз міниться посміхами ранку.

Я поділяю ваше захоплення. Ви хотіли б таким бачити життя. Влитися сонячним потоком до халуп людських і спалити їм у серцях безнадію. Так, так. Ви щедрий, як земля, і як той Прометей незгасанний... Насправді ж — власник тільки пензля і душі. Я вже нераз підгледів... Як тільки зникнуть на сході вогні й отруйний дим покотить долом, ваше обличчя стає сіре, наче попіл. В очах зникає радість, а уста міцно замикаються печаллю. Тоді ви берете старий кошик з рогозу й поспішаєте на базар. Може пощастить купити пляшку молока або шматочок м'яса для дітей. Щодня на такі ласощі не спокусишся. Але по зарплатні — не гріх. Учора ви ж одержали аванс...

Не хвилюйтесь, друже. Прикрости я вам не зроблю. Ідіть спокійно, не озирайтесь. Не ховайте під силуваною усмішкою гнітучого настрою. Вас мучать похитувані постаті шахтарів, що вертають з роботи?.. Їх обличчя, з'їдені газами, пилом, півголодним життям?.. Чорні губи?.. Вам здається, що в їх жилах тече смола, як той плювок густий, що з кашлю ляскає об брук... Вам тяжко?.. Не падайте... Серця їм ще корою вугляною не взялися. Бачите, як під віями важкими блищать очі? Як лезом-осудом тремтить ненависть на свіже гасло на паркані: „Зробити всіх колхозників заможніми!.." О, вони вже пізнають у найпривабніших масках приховану для мучеників брехню... Бачите, скільки їх повзе на торговицю з степу? Бруківкою, провулками, шляхами. Назустріч радіомарш гремить...

Нарешті й вас вхопило, наче хвиля тріску, і понесло у вир людських істот... Поміж візками... Поміж людьми, зігнутими від клунків... Поміж страшними пухлими страдниками... Тісно, душно, важко. Вас кидає, давить, несе обертом. Не вихопитеся звідти...

Здається, на малому острові по жахливій катастрофі кишать, товчуться люди. Дух старої одежі, поту, сільських кожухів спирає в грудях. Болять очі. Наче руїнницька рука викинула на пограбунок віками надбані скарби із музею...

Он гаптовані київські свитки, кожухи білі. Павичі на рушниках грають перами-вогнями. Воркочуть слобожанські голуби. Рясніють квітами полтавські сорочки, плахти вовняні, дорогі хустки, обруси мережані до столу. Херсонські хутра... Сукні таврічанські оксамитні. Старобільські пояси козацькі...

(Докінчення буде).

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СПРАВЛЕННЯ ПОМИЛКИ: У Великодному числі „Свободи" при друкуванні оголошення Української Капелі Бандуристів сталася помилка, надруковано: „Капеля продовжує своє 33 турне в слідуючому порядку". Треба читати: **продовжує своє турне в слідуючому порядку.**

Увага!

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Українська Капеля Бандуристів ім. Т. Шевченка

під мистецьким проводом ГРИГОРІЯ КИТАСТОГО

продовжує своє

КОНЦЕРТОВЕ ТУРНЕ за слідуючим пляном:

YOUNGSTOWN, Ohio і околиці.
СУБОТА, 15. КВІТНЯ — 8:00 p.m.
CENTRAL AUDITORIUM
225 W. Boardman St., Yongstown, O.

WILKES-BARRE, Pa. і околиці.
ЧЕТВЕР, 20. КВІТНЯ — 8:00 p.m.
(Thursday, April 20)
IREW TEMPLE
52 N. Franklin St., Wilkes-Barre, Pa.

ALLENTOWN, Pa. і околиці.
ПЯТНИЦЯ, 21. КВІТНЯ — 8:30 p.m.
(Friday, April 21)
LYRIC THEATRE
23 N. 6th St., Allentown, Pa.

CHESTER, Pa. і околиці.
СУБОТА, 22. КВІТНЯ — 8:00 p.m.
(Saturday, April 22)
SMEDLEY Jr. H. S. AUDITORIUM
17th and Upland St., Chester, Pa.

HEMPSTEAD, L. L., N. Y. і околиці.
НЕДІЛЯ, 23. КВІТНЯ — 8:00 p.m.
(Sunday, April 23)
HIGH SCHOOL AUDITORIUM
Hempstead, L. I., N. Y.

PROVIDENCE, R. I. і
WOONSOCKET, R. I.
ПЯТНИЦЯ, 28. КВІТНЯ — 8:30 p.m.
(Friday, April 28)
Rhode Island Auditorium of Design
Providence, R. I.

BOSTON, Mass. і околиці.
СУБОТА, 29. КВІТНЯ — 8:30 p.m.
(Saturday, April 29)
попол. (afternoon) 3:00 p.m. Matinee.
JORDAN HALL
Huntington & Gainsboro Sts.,
Boston, Mass.

UTICA, N. Y. і околиці.
ВІВТОРОК, 2. ТРАВНЯ — 8:00 p.m.
Tuesday, May 2)
Proctor High School Auditorium
Utica, N. Y.

JOHNSON CITY, N. Y. і околиці.
СЕРЕДА, 3. ТРАВНЯ — 8:15 p.m.
(Wednesday, May 3)
Початок програми в 8:15 год. ввечір
в E. J. RECREATION CENTER, Johnson City, N. Y.

В кого серце горить любов'ю до своєї батьківщини і до рідної пісні, той дістане повне задоволення з програми, що виконує Капеля Бандуристів ім. Тараса Шевченка.

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