



The Ukrainian Weekly
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Bandurist Sing "Thanks for Freedom" In Washington, D. C.

The world-famed Ukrainian Bandurist gave a special performance before a group of senators, congressmen and invited guests in the Senate Building on April 19 in Washington, D. C. Under the inspired direction of Hryhory Kytasty the group through words and music expressed its thanks to the legislators for permitting them to enter the United States as Displaced Persons.

The concert made an everlasting impression upon the assembled lawmakers. Beginning with a breath taking rendition of the American Anthem sung to the glorious accompaniment of the banduras, an entire group of stirring Ukrainian folk and historical songs rang out through the corridors of Senate Building.

The sponsors of this unique concert of the Bandurist were: Sen.

Harley M. Kilgore, Sen. Homer Ferguson, Rep. John W. McCormack, Rep. Joseph Martin, Leslie L. Biffle and Sen. Cain who was instrumental in making the arrangements for the groups appearance.

Concerning the wondrous singing and playing of the Bandurist Senator Cain had this to say: "It was a great performance of which the Ukrainians can be very proud. It is my sincere wish that the Bandurists will be heard by all Americans. I wish to thank them for being here. It is really America's gain that they are here instead of behind the Iron Curtain. It gave me great pleasure to hear them and it was wonderful to have had a hand in helping them."

The concert was arranged by the group's manager Miss Helen Dubovyk.



Hryhory Kytasty

CRITICIZES ROUCEK ON FAILURE TO MENTION UKRAINIAN SEPARATISM

John Zadrozny, Instructor in Sociology in the University of Wisconsin, released to The Weekly the following letter he sent to Joseph S. Roucek of the University of Bridgeport (Conn.) faculty:

"I have read your chapter on 'regionalism and separatism' in F. Gross' European Ideologies, and I want to point out a very serious omission in your material. In the section dealing with 'Russia,' you completely overlook Ukrainian separatism; you do not even mention the term. How one can write on the subject of separatism or regionalism without considering the Ukrainians is incomprehensible.

You mention the separatism of the Catalonians, Macedonians, Sicilians, Bavarians, and the Rhenish, but these are like local squabbles compared to what is at stake in Ukrainian separatism. The Ukrainians are the most numerous people in the contemporary world without political independence. The territory they seek to liberate is by far greater than that of any of the groups you mention. The economic and political implications for the whole world are incomparably more significant than those of all the others combined. These facts are apparently without importance to you.

"I am not urging you to approve of the economic, political, and cultural independence of the Ukrainian people—you probably disapprove of it—but to omit any mention whatever of Ukrainian separatism is a violation of the basic attitude of fairness and honesty that is supposed to be characteristic of social scientists."

RECEIVES OFFER TO SING IN "KISS ME KATE" COMPANY

Miss Sue Syrotiuk of New York City recently received an invitation to appear as one of the singers in a new tour production of the popular Cole Porter hit "Kiss Me Kate."

Miss Syrotiuk has appeared on numerous occasions with the Ukrainian Metropolitan Area Committee Chorus and is at present matriculating for an M.A. Degree in Columbia University's Teachers College from which she will graduate this coming June.

In addition to her Ukrainian activities and teaching at the Fieldston School in New York City, Miss Syrotiuk studies voice with the well known music teacher Frank Chatterton.

UKRAINIAN STUDENT AT ILLINOIS COLLEGE

Through the efforts of Miss Loretta Grabowy of Chicago a young Ukrainian Displaced Person, Oleh Fedyshun was enrolled in Northern Illinois State Teachers College.

Mr. Fedyshun was sponsored by

PROGRAM
22nd Regular Convention of the Ukrainian National Ass'n
to be held in
HOLLENDEN HOTEL, CLEVELAND, O.
Beginning, May 22, 1950

1. Opening by Acting President of the U.N.A.
2. Credentials Committee report
3. Election of Convention Chairman, 2 Vice Chairmen, 2 Secretaries, 11-member Election Committee, 5-member Committee on Petitions and Grievances
4. Appointment by Chairman of Publicity Committee
5. Reports of officers of the Supreme Assembly and Editor-in-chief of Svoboda and The Ukrainian Weekly
6. Discussion on the reports
7. Report of By-Laws Committee; discussion; resolutions
8. Determination on bonding of the President, Secretary and Treasurer and of their salaries.
9. Election of officers to the Supreme Assembly
10. Report by Committee on Petitions and Grievances
11. Discussion and resolutions re Svoboda and The Ukrainian Weekly
12. Resolutions
13. New business
14. Closing.

The Convention will begin at 9 A.M., May 22, 1950. Registration will be Sunday, May 21, from 12 noon to 9 P.M.; on Monday from 7 to 9 A.M.

The Ukrainian National Association

GREGORY HERMAN, Acting President
MARIA MALEVICH, Vice-Presidentess
DMYTRO HALYCHYN, Secretary
ROMAN SLOBODIAN, Treasurer

Loyalty Day Parade

From all present indications it appears that the Ukrainian contingent of the Loyalty Day Parade in New York on April 29, on Fifth Avenue will be between 5,000 and 19,000 persons. The Ukrainians will lead the Nationalities Division. More than 25 different organizations have indicated their intention to participate and there will be five military bands to lead the groups.

The Ukrainian Manifestation Committee, with Walter Bacad as General Chairman, William Chupa in command of the Ukrainian Veterans group, and Nicholas Hawrylko in command of the Ukrainian Civilian group, is hard at work in completing plans for this manifestation of the Ukrainians in their already well proven Loyalty to America. The contributions of the various organizations to the Manifestation Fund are deeply appreciated by the committee, as well as the splendid work of the women of

the Ukrainian Section of the American Section of the American Red Cross in helping to collect funds at the various churches. Deep appreciation is extended to the various parishes and their pastors for their spirit of cooperation.

The Ukrainian contingent will form on 92nd Street, east of Madison Avenue facing west at 2:15 P.M. on Saturday, April 29, 1950. All veterans, regardless whether they belong to a veteran post or not, are requested to be present at the parade. They will be given caps to wear and will be in the leading group.

All civilian groups and individuals are also urged to come out in full strength for this occasion. All individuals who possess costumes should wear them.

Let us make this the greatest manifestation of all the nationality groups.

BETTER ACT NOW

Send in your reservation to the Ukrainian Veterans Convention Committee at the Hotel New Yorker on May 6th, 1950 and join in one of the social highlights of the 1950 season.

The Veterans have been exerting every bit of their concerted efforts in an all out move to make every moment of the Banquet and Ball truly memorable for all who attend. As reported in the past, the boys have worked up a few gimmicks to show the femmes just how much they appreciate all the girls did for them during the war years. Every veteran present, will act as an individual host to all the girls. No favor will be too large or too small for our boys to take care of. In addition there will be a unique surprise for all feminine

friends and relatives.

A special appeal is being made by the veterans to all parents. They would greatly appreciate as many parents' attendance at the banquet and ball as possible. In fact the program has been so planned that all Ukrainian Americans, including the newly arrived, will have an enjoyable time. Of course the appearance of General Frank L. Howley will be another big reason why everyone should make this convention of the U.A.V. a must on their list of activities.

It's later than you think so write today to the U.A.V. Convention Committee, Hotel New Yorker, New York City, N. Y.

JUNE 1st IS THE DEADLINE

Attention all UYL-NA Clubs: It is very important that your \$5 membership fee be paid before the June 1st deadline. If your organization does not take care of this matter before that date, it will not be eligible to vote at the annual convention in September...

Editorial

TO HELP THEM UNDERSTAND

The United States of America has always been something of a phenomenon to all peoples across the seas. To this day the newly arrived Displaced Persons from the war torn shores of Europe and Asia often fail to understand the meaning of America, the source of its strength and beauty of its freedom.

This should not be difficult to understand, for they have come from another world, another culture and from under a different government. It is not surprising when they fail to understand how the present day Ukrainian youth can call himself an American. Throughout their years of strife in all lands they held on to that one thing so very precious to everyone of them; their Ukrainian citizenship. They may have lived in Germany, Poland, France, Russia but they are Ukrainian. Their children may have been born in England, China or India but they too are Ukrainian. Thus when they arrived here in America they could certainly not understand how we, who are also of Ukrainian descent, could possibly be anything but Ukrainian.

As we have mentioned previously, it is not surprising that they fail to understand. Yet we also feel, that if they considered the following facts they might realize our position. Unlike all the other countries of the world the United States is one nation that recognizes any person born on its soil as an American. This cannot happen and does not happen in England, Germany, France or Belgium. It happens here because U.S.A. consists of all nationalities. People have come here seeking refuge and they have received it. Not as strangers, or temporary boarders, instead they have been adopted by the country and cared for as one of its own children. Being a freedom loving nation the United States has never forced its new arrivals to actually become practicing citizens until they so desired.

That is why today as in years past the United States of America will be a home for all those who have come to her shores and remained. Through its unique policy of citizenship, peoples from all over the globe may remain as Americans of Ukrainian descent, Americans of German descent etc. For by being good Americans they are actually better Ukrainians, better Germans and better citizens of that greatest nation of then all, the combined world that will one day recognize the bonds of friendship that are trying to person born on its soil as an American.

Ukraine's Underground Leader Says U. S. Army Spurns Aid

Munich, Germany, April 6 (AP).—A spokesman for Stepan Bandera's Ukrainian guerrillas said today his anti-communist forces had sought in vain to collaborate with the United States Army in Germany.

"We are willing to trade valuable information which we obtain from inside Russia," he added. "In return we ask only permission to carry on our work in occupied Germany and a little American help in training and equipping our underground fighters."

"But so far we have no response from the Americans to our feelers. Therefore we must work alone and entirely in secret, hiding even from

American authorities." United States Army authorities declined comment. Unofficially they said the Army could not establish contact with such underground organizations except upon orders from Washington.

Bandera himself emerged briefly from hiding last Friday to make an appeal through the press for a new line of attack against communism by the Western powers.

He urged them to encourage anti-communist underground movements—like his inside Russia and her satellites and thus hasten the day when he would be able to

"Soyuz Ukrainok" Publishing Life and Works of Lesya Ukrainka

"Spirit of Flame," a book compiled of Lesya Ukrainka's major works and a biography of her life is in the process of being published by the "Soyuz Ukrainok" whose main office is located in Philadelphia, Pa.

A special introduction by Prof. Manning together with one by Percival Cundy on the life and works of Lesya Ukrainka will be featured in this important volume. In addition, outstanding selection from her lyrical poems which are under the headings of: Love, Nature, Personal Experiences, The Poetic,

Love of Country and Social Justice and Human Rights will be contained in this book which is being published by the Bookmen Associates of New York City.

Selections from the dramatic poems and dramas featured in the book are: "On the Ruins," "Babylonian Captivity," "Martinus the Advocate," "The Noblewoman," and the "Forest Song".

The book will be on sale by July, 1950 and will contain some three hundred pages. It will sell for \$4.50 a copy.

LINK ARCHBISHOP BERAN OF PRAGUE WITH UKRAINIAN UNDERGROUND

A source recently from Prague disclosed that the Czech Communists are circulating a brochure entitled A Plot Against the Republic, directed against Archbishop Joseph Beran for his alleged "union" with the Ukrainian Insurgent Army. He is accused of endeavoring to provoke a "civil war" in 1948 with the help of the

Sudeten Germans and of maintaining a "union" with the Greek-Catholic priest who supported the Ukrainian anti-Soviet partisans in their fight against Soviet Russia.

Well-informed observers believe that the booklet is an indication of an impending all-out assault against Archbishop Beran and the Catholic Church of Czechoslovakia.

U.A.V. NATIONAL EXECUTIVE BOARD MEETING IN PHILADELPHIA

A special meeting of the national Executive Board of the Ukrainian American Veterans was held on April 16th 1950 in Philadelphia, Pa. The meeting was a complete success and much enthusiasm was aroused when the plans for the forthcoming Third Annual Convention were completely outlined by

Chairman Joseph Lesawyer.

Reports from the various executives present indicated that each and every section of the U.A.V. organization would be represented at this most important of all Ukrainian American conventions.

As previously reported General Frank L. Howley, former Director of the U. S. Military Government in Berlin and the Honorable Edward J. Shaughnessy, New York Commissioner, Immigration and Naturalization Division, Department of Justice will be the principal speakers at the already famous U.A.V. Convention Banquet.

The entire convention will be held in New York's finest hotel the New Yorker. The address: Hotel New Yorker, 8th Avenue and 34 Street in New York City.

so remember, send in your dues NOW and you will be assured of qualified representation at the 13th annual convention of the UYL-NA in New York City.

Please make checks, money orders and postal notes payable to the Ukrainian Youth's League of North America, Inc., R. 252, 50 Church Street, New York and send them to Miss Anne Dyddyn, Financial Secretary, UYL-NA, Inc., 525 Stafford Avenue, Syracuse 6, New York for proper crediting.

Zoia Polewska in New York Debut

Assisted by her father, Prof. Nicholas Polewsky at the piano, Miss Zoia Polewska offered a program of entertaining cello music, at the Fasion Institute in New York City on April 16th, 1950.

Featuring the popular Suite No. 3 of Johann Sebastian Bach, together with numerous shorter selections, Miss Polewska exhibited a masterful technique and produced some very beautiful tones.

The program consisted of works by Frycobaldi, Dvorak, Chopin, Ravel and Faure together with several selections by Ukrainian composers. The Ukrainian pieces were particularly well received by the audience which numbered some three hundred people.

The recital of Miss Polewska was sponsored by the United Ukrainian Organizations of New York City.

THE POLICE STATE

To what extent the Soviets are forced to guard the territory of Western Ukraine, where the anti-Soviet Ukrainian underground movement is reported to be still active, is indicated by a report furnished by underground sources on that section of the country. Its population has continued to be rebellious despite the incessant Soviet propaganda combined with terror and deportations, aiming at bringing these Ukrainians into their economic and political system. But the Ukrainians, in general, have been fighting these measures by all means at their disposal, including participation in the Ukrainian Insurgent Army (UFA).

Several acts of sabotage have been committed recently, it is reported, on the territory of the Stanislaviv and the Ternopil Provinces, compelling the Soviets to concentrate large police and security forces there.

Here is the concentration of these forces early this year in the city of Kalush and neighboring 14 villages, which comprise a total of 40,000 reative and persecuted Ukrainians:

Place	Number of Guards:	M.G.	Arms:	Specification:
			T.G. Rifles NKVD	A. Mil. 'Istr.')
1. Kalush (city)	2800	140	1400	3000 280 1200 1100 220
2. Brochniw	210	15	120	250 12 80 100 18
3. Brochniw (village)	60	4	25	80 2 26 24 8
4. Kropywnyk	80	5	30	100 2 32 36 10
5. Siwka Kal.	100	6	40	120 4 48 40 8
6. Tuzhyliw	60	4	25	80 2 26 24 8
7. Kadovna	92	4	30	110 3 45 32 12
8. Dobrivliany	50	3	20	65 2 24 20 4
9. Masniv	80	4	25	100 2 40 30 8
10. Holyn	50	2	15	65 2 20 18 10
11. Pidhirki	80	4	25	105 2 30 40 8
12. Wistowa 1	55	2	24	75 4 30 16 5
13. Wistowa 2	50	4	10	65 4 22 22 2
14. Berezhnyca	26	2	8	40 2 -- 16 8
Total	3793	199	1797	4255 323 1623 1518 329

The nationality of these guards is as follows: 1,456 Russians, 765 Georgians, 497 Uzbeks, 654 Mongolians and 421 Ukrainians.

If we add to this numbers of the Communist Party working in that area, 14 military doctors, 120 members of sanitary service, and a certain number of secret agents whose exact number is never

known, we have twelve Soviet guards for every hundred Ukrainians! Yet this figure of twelve is conservative; once or twice every fortnight the city of Kalush sees several detachments of mechanized and motorized troops patrolling the city of Kalush and the neighboring villages.

According to latest reports, the Red Army does not get on well with the NKVD; the hostility between the two arms of the Soviet government is apparent everywhere.

At the beginning the militia was recruited from among the Ukrainian population, but since 1948 the Soviet authorities, have abandoned this practice.

The term strybyky or istrebitali is given to those secret agents whose main function is to maintain close contact with the local population, to provoke it and denounce it before the Soviet authorities. They do not wear uniforms; therefore they go unknown everywhere. The people live in permanent terror. No one is allowed to move from one village to another without special authorization by the NKVD. Those

* M.G.—Machine Guns; T.G.—Tommy Guns; Red A.—Red Army; Mil.—Militia; Istr.—Istrebitali.

EVOLUTION OF THE UKRAINIAN LANGUAGE

Languages exist longest without any perceptible changes in the mountainous and swampy regions, where people live for ages in the same old settlements. Such regions can be found also in Ukraine, as in the Carpathian ranges, which constitute part of the western boundary of Ukraine. There we find some of the most archaic forms of life and speech. The same is true of the swampy regions along the northwestern boundary of Ukraine, where the people speak a old form of Ukrainian, full of drawing diphthongs. In fact, the whole of the north-western region of Ukraine is one of the oldest habitats of Ukrainians. So it is natural for the population of that region to speak an older form of Ukrainian than is generally heard in the southern and eastern Ukrainian lands.

When Volodimir the Great brought Christianity to Ukraine in 988 A. D. most of the Ukrainians were still to be found only in the provinces of Kiev, Chernihiv, Polissia, Volhynia, Galicia, and in the northern half of Podolia. There were hardly any Ukrainian settlements one hundred miles to the east and to the south of Kiev. In other words, it was the northwestern part of Ukraine that was thickly settled and that constituted the very core of the Ukrainian State.

What Kind of Speech Did Volodimir Use

Then what sort of a Ukrainian dialect did the Ukrainians speak in the district of Kiev at the time of Volodimir the Great and Yaroslav the Wise? No doubt, it was a Polissian dialect of a southern type, as even at present the district of Kiev is a region where the Polissian dialect meets with the southeastern Ukrainian dialect. No doubt, too, Volodimir the Great spoke very much like the modern inhabitants of the Southern part of Polissia. That dialect must have also been very similar to the dialects spoken in Volhynia and Galicia. In addition, it undoubtedly had also a very strong influence on the Russian dialects of the regions of Novhorod and Pskov, as those regions then had very close connections with Kiev. That is why even the modern Russians of the regions of Novgorod and Pskov pronounce their syllables more distinctly, like the Ukrainians, than the eastern and southeastern Russians.

The region of Kiev managed to endure over two hundred years of continual strife with the Asiatic hordes of the Pechenegs and the Cumans (Polovtsians). Finally it succumbed altogether in 1240 when the Tartars of Batu ploughed roughshod through Ukraine. The heritage of the Ukrainian Kievan State then was taken over by the newly created Kingdom of Galicia and Volhynia. That purely Ukrainian kingdom existed till 1249, when Casimir the Great of Poland annexed Galicia to Poland. Nevertheless the western Ukrainian kingdom was perpetuated in Volhynia under the rule of the princes of Lithuanian descent but Ukrainian speech and culture till 1569. As can be seen, it was Volhynia that remained the bastion of Ukrainian culture and national aspirations the longest. When the Prince Constantine of Ostrih opened the first Ukrainian college in 1579 at Ostriv it became the Ukrainian cultural and educational centre of the time. Seven years later the Ukrainians of L'viv opened a similar school. Galicia then supplied the eastern Ukraine with the first great Kozak settlement—Peter Sahaydachny, and a very prominent churchman—Metropolitan Job Boretzky. Peter Mohyla, a Moldavian Ukrainian who became metropolitan of Kiev in 1632, also studied at the Ukrainian Academy of L'viv. The greatest Ukrainian hetman of them all, Bohdan Khmelnytsky, rounded out his school education also in Galicia, at Yaroslav. The Academy of Ostrih also supplied both Volhynia and the Kozak part of Ukraine with many prominent men.

When Kiev began to revive in 1632 it was an altogether different Kiev from what it was at its downfall in 1240. A great change had taken place in the southern and eastern lands of Ukraine since that

time. Kiev was no more the political capital of its former imperial glory and tradition left. Its revival in 1632 was that of the cultural and religious centre of the eastern Ukrainian lands.

For a long time after the destruction of Kiev in 1240 the southern part of the province of Kiev and the lands to the east of the Dnieper, the later-day province of Poltava, lay wast. With the passage of time, however, and especially toward the close of the 15th century, more and more of such adventurers and pioneers came into that region. Some of them began to settle there. At the beginning of the 16th century they were already known as Kozaks, that is, free armed adventurers. When by the Treaty of Lublin (1569) Lithuania surrendered all of her Ukrainian territories to Poland a steadily increasing number of Ukrainians began to emigrate secretly from Galician, Volhynia, and Podolia to the east and south. Most of them settled in the lands south of Kiev, in the region that was known as Ukraine from times immemorial. From 1500 to 1648 so many Ukrainians settled on this virgin soil to the south and east of Kiev that they were able to develop their own system of life, a Kozak democracy, and succeeded in throwing off the Polish domination. Following their great revolt in 1648, the Kozaks established their own Ukrainian State. That was the turning point in the history of the Ukrainian people. After it the Kozaks still had many wars with Poland and the rest of Ukrainian lands were absorbed by Russia by 1794. Since then the latter has treated Ukraine just as a mere Russian province and persecuted those Ukrainians who expressed the wish to see Ukraine as a self-governing nation. Throughout all this time the Ukrainians kept on colonizing the eastern and southern Ukrainian lands. They spread out east almost to the Don and south to the Black Sea.

The Start of Modern Literature

During the last four hundred years Ukrainians have re-colonized the southeastern half of Ukraine. To it they came mainly from Polissia, Volhynia, Podolia and Galicia. They were happy and prosperous on the new lands. They became more musical. And thus it is no wonder that the language they spoke gradually acquired more melodious qualities. It lost its northern diphthongs. Pronunciation of the words became more distinct. And it is so happened that the first important Ukrainian literary works were written in his modern and melodious Ukrainian vernacular of the Kozak regions of the Dnieper and of Poltava. That melodious vernacular of the central and eastern part of Ukraine was also used by the first great Ukrainian writers of modern times such as Kotlyarevsky, Kvitka-Onovnyanenko, Shevchenko, Marko Vovchok, and Nechuy-Levitsky. They laid the foundation for the modern Ukrainian literature. That is why the highly developed vernacular of the southeastern part

of the province of Kiev and of the province of Poltava become the modern literary language of Ukraine.

It was the language of the Kozak lands that became the standard literary language for the whole of Ukraine. The freedom-loving Kozaks endowed it with love for life and beauty. As they were very fond of singing, they endowed it also with melodious qualities. It is very flexible and simple. Still it is not as rich in vocabulary as the western Ukrainian dialects. It is the western part of Ukraine that can yet supply many new and purely Ukrainian words to the literary Ukrainian.

The fact that there are many similar words in the dialect of Galicia and modern Russian—which are now not known in the central and eastern part of Ukraine—points out that there was less linguistic change during the last millennium in the static Ukrainian west and in the lands to the north of Ukraine—in Russia, which was but a colony of the Ukrainian Kievan State in the ages gone by. Many of the words, such as vozdukh, borba, mnoho, etc., have gone out of use in the central and eastern Ukraine, but are still in use in Russian. But it would be wrong for a Ukrainian from Kiev or Poltava to impute to the Ukrainians of Galicia that they incorporated some of the Russians words into their dialect. It is but a mere coincidence that some of the archaic Slavic words still live both in Galicia and Russia but were lost in the Kozak part of Ukraine. A Ukrainian from the southern part of Ukraine may be surprised to hear a Western Ukrainian use the word "vydyty" (to see) because he is more used to the word "bachyty." But he would be wrong to accuse the Western Ukrainians of using a Russian word. The word "vydyty" is a good Ukrainian word; only it has gone out of use in the eastern part of Ukraine.

It is best for the western and northern Ukrainians to write in the modern literary Ukrainian, avoiding such words that went out of use in the central and eastern part of Ukraine. But it would be well if more and more of good western Ukrainian words were incorporated in the literary Ukrainian and thereby further enrich the language. Of course, such a process in the evolution of Ukrainian language would be but natural if all the ethnic Ukrainian lands were incorporated in a self-governing Ukrainian State.

But let us bear in mind that the literary Ukrainian language is already a perfectly developed and full fledged language, having all necessary terminology for modern life. It has words for all the branches of science, technology, theology, philosophy, law, etc.

E. W.

REMEMBER MAY 6 AND 7
HOTEL NEW YORKER
VETS' CONVENTION.

Ukrainian Jolly Trio on Tour of Atlantic Coast Cities

A fine group of Ukrainian singers and comedians have arrived in America from Displaced Persons camps in Europe. They now make their home in Philadelphia.

This trio is made up of Veronica Cehelski, a coloratura soprano with a very beautiful voice; Anatole Radwansky, a baritone of superior quality who was a featured soloist with the well known famous Vatra Choir; Wolodymyr Shashowsky the director who also doubles as comedian with Julia Drozha, and Wolodymyr Melnyk; and Miss Zoya Markowytch the piano accompanist.

This group made its first American radio debut on The P.S.O. Review on radio station WHAT on Sunday April 9, 1950. Thursday evening April 13, under the sponsorship of the American Red Cross and the Philadelphia Service Organization they entertained in two wards of the United States Naval Hospital in Philadelphia.

Michael Elko, their newly appointed business manager, has scheduled a heavy tour for them due to their great popularity. They will appear at the Ukrainian Hall, 23rd and Brown streets, in Philadelphia Sunday evening, April 23rd Sunday afternoon, May 7th they will be at the St. Peter and Paul Parish Home, 623 S. Head St. Wilmington. That same evening they will be at the Ukrainian Hall, 4th and Ward Streets, in Chester, Pa. They will then return to Philadelphia the following week, to the Ukrainian Hall, 847 N. Franklin St. on May 14, at 7 P. M. Sunday afternoon, June 11 they will appear in Passaic, N. J. and that same evening in the Ukrainian Center, 180 William St., Newark, N. J. On June 25th they will give a concert in Trenton, N. J.

For further information call or write to Michael Elko, 605 N. 7th Street, Philadelphia, Pa.

They Have Not Died in Vain

Somebody ought to formulate a philosophy of life for those Ukrainian Americans who have strayed from the fold and severed all connections with their people. It may sound strange, but it is true that they have a conscience and a heart, and there are times when these raise havoc with the unfortunate man's state of mind. He tries to justify his attitude by knocking everything that is Ukrainian.

Why observe Ukrainian national holidays, such as the November Days, commemorating Ukraine's Independence, when the event was short-lived and the struggle for liberation turned into a debacle? That is the opening argument of the American who prefers to remain silent concerning his Ukrainian forebears. He goes deeper into the basic causes of Ukraine's enslavement.

It is all very well to tell Americans of Ukraine's subjugation, he will say, and lay all the blame on Ukraine's greedy neighbors. But when the American asks me how many Ukrainians there are so enslaved, I am ashamed to tell him that a forty million nation is unable to liberate itself. I am ashamed because I know that there were too many traitors among Ukrainians in 1918-19 and they sold out to the enemies. I also know from Ukraine's history that the Kievan State fell because of internal strife, that the Kozak leaders were betrayed by their own men in the service of the Russian Tsars. And coming down to the most recent history—1939—I have read that Ukrainian Nationalists destroyed one another at the most critical time. I have no use for Ukrainians because they are a race of traitors, etc.

And so the young Ukrainian American renounces the "race of traitors" and tries to lose himself in the American sea of many nationalities. Yet he forgets that he, too, is one of the traitors if his arguments are correct, and that no

matter to which nationally he attaches himself that nationality will only gain a traitor.

Fortunately his argument is false. Although it is true that a traitor may undo the work of thousands of loyal patriots, it does not follow that the whole nation has degenerated into a "race of traitors." Fortunately, the Ukrainians can point with pride to the thousands of loyal sons and daughters, who would not yield to the enemy in the hour of defeat, but gave their lives as a sacrifice that their nation may live. And when we look through the pages of Ukraine's history and balance the deeds of patriots against the traitors, we must conclude that the influence of the former far outweighs the evil wrought by the latter. For after centuries of struggle against odds, Ukrainians have not been wiped off the earth but always gained new strength to rise against the foe.

Although the Ukrainian Republic, born on the ruins of Russian and Austrian empires, did not survive, we must realize that it owed its life to the first armed struggle since Mazepa's defeat at Poltava in 1709—a matter of two centuries. Take it from any angle you wish—a nation that rises to fight for its independence after two centuries of defeat deserves admiration from the world, for it shall rise to fight again.

And so let us forget the traitors and think of the hosts of patriots who sacrificed their lives, not in submission to the enemy but in defiance to all evil forces that hold Ukraine in slavery. This sacrifice insures the rising generations to prolong the struggle until the purpose is accomplished. Ukrainian patriots have not died in vain. They are but a proof that a nation shall not perish when it has sons and daughters who are willing to defend it.

G. H.

Women's Rights in Soviet Union

Several weeks before March 8, when the Soviet celebrated the International Women's Day with much and circumstance, PRAVDA wrote in a leading article:

"For the first time in the history of humanity the equal rights of women have been realized in the Soviet state... As different as light from darkness is the position of woman in the Soviet Union from her position in the capitalist states... In the Supreme Soviet of the USSR there are more women representatives than in all the parliaments of the capitalist countries together..."

This is quite true in the sense that the position of woman in the Soviet Union is indeed unique in the world. To pay for the right to be elected to the Supreme Soviet women in the USSR must do the hardest work on an equal footing with men.

In the same issue of PRAVDA there is an article by one Aslanova, a female member of the Supreme Soviet from Azerbaijan. She says: "Tens of thousands of women are employed in the basic industry of Azerbaijan—the oil industry..." Another article says that over 500 women are working on the rehabilitation of Stalingrad. "Many of them have mastered the vocations of masons, concrete casters, carpenters..." Furthermore, "the Stalingrad women take an active part in the work or rehabilitation, devoting part of their free time to this patriotic undertaking..."

Burden of Work Increasing
The burden of work laid by the Soviet government on the people

"A DISTINGUISHED PIECE OF WORK"

says Dr. Raymond Leslie Buell, scholar, historian, author, about

A HISTORY OF UKRAINE
By MICHAEL HBUSHEVSKY
Edited by O. J. FREDERIKSEN
Preface by GEORGE VERNADSKY
PRICE \$4.00

increases from year to year. Owing to excessive targets, inferior organization, the waste of the working capacity of an enormous number of persons as political propagandists and in the clumsy bureaucratic administration, the Soviet industry, agriculture, transport and other economic fields experience an acute shortage of manpower. Hence the authorities are more and more using the work of women. By the end of the second five year plan 9.4 million women were working in industry, a figure constituting 45 per cent of all the workers. During the war and in the postwar years the burden of the Soviet woman has been further increased.

Today the Soviet woman has achieved fully "equal rights" with men. By paying the workers so small a wage that all the members of a family have to work in order to exist, the Soviet government has forced women to take up work in house building, the oil industry, the railways, the metallurgical factories and even the mines. Women workers in these arduous vocations are no isolated cases; even in the mines their percentage is large: in the Estonian oil shale mines, e.g., 35 per cent of the workers are women. Two Soviet economists, M. Sonin and B. Miroshnichenko, write on women's work in their book on "Selection and Training of Workers' Cadres" (Moscow, 1944, p. 13):

In Metal Casting Factories
"Of old all the vocations in the metal casting factories were considered as the province of men, but women take up this hard work and achieve great results by stubborn effort..."

We do not wish to deny that there are also women teachers, engineers, scientific workers, members of parliament and even cabinet ministers in the USSR. Women can be found in similar posts in the "rotten West" too but this rotten West has no women masons, metallurgical workers, stevedores and lumbermen. The overwhelming majority of Western women stay at home, looking after their house and children. Furthermore, many of these "rightless" women have large, sunny houses, handsome fur-

On Record - by Ted Victor

Not so long ago I wrote to a friend of mine in an effort to encourage him to send in the latest news from his community which could be utilized on these pages. For a long time he didn't bother sending me anything until I happened to mention one day that the Svoboda and the Ukrainian Weekly were really getting around these days and that his story might be read in Australia, Africa, Ireland and in many other far off countries. It seems difficult to imagine "nashi" (ours) way off in the torrid jungles of darkest Africa. Yet they are there and they read all about the things we here in America write about. I have often been curious as to what sort of reaction they must have when read, for instance, about social activities, rallies, and conventions. How they must explain what they are reading to some local Ubangi. To be perfectly honest, I wouldn't be too surprised one day if one of these specimens from the dark continent would show up at one of our conventions looking for one of those fabulous times his friend Taras Shudachodev was always telling him about from his copy of The Ukrainian Weekly.

Then of course you can well imagine the feeling of comradeship that must exist in far off Ireland between the newly arrived Ukrainian DPs and the local inhabitants. If ever some poor ignorant soul forgot himself and called an Irishman an Englishman and the Ukrainian a Russian or Pole, words would fall to describe the holocaust that would befall that poor unthinking soul. In fact, it is amazing how similar are the traits of these two peoples. Small wonder then, that even to this day we have Ukrainian names whose origin were Irish. Seems as though a good deal of the Irish emigrated to the Ukraine during the days of Kozaks, where they joined up with these fighting forces, if for no other reason than for the love of battle.

I don't know how much truth there is in this, but I've heard that in far off Australia the Svoboda and Ukrainian Weekly are being delivered in special female pouches.

The Kangaroo Delivery Mail Service to be exact. Just goes to show you how your own Svoboda and Weekly are getting around these days.

Besides galivanting all the way around the world in an effort to reach its distant Ukrainian readers the Weekly is sent together with the Svoboda to every important library in the country and to the largest library in England. I don't suppose many of us realize it but just think when you send in your bit of news about what that Detroit bunch came out with at the last convention or what happened when Toronto played host to our young people; it is tucked away neatly in the learned halls of these famous libraries. Perhaps one day after one huge atom bomb demolishes our civilization just one tiny fragment of our civilization may remain. Your news item mentioning the fact that Rodio could be heard above everyone else on a certain weekend in September. This being the case then there is no telling as to what might happen. Without a shadow of doubt I would venture to say that our able lunged Joseph would become the most revered persons of the past world. It could happen you know.

Finally I would like to add that the Weekly is kept right here at the home office so that all proud Mommas and Papas may one day dig up old issues from their youth and prove to their children that they too were once young and fancy free and not just old fashioned stick in the muds. A handy record indeed for all future generations and one that you should all be part of. As I mentioned before, anything can happen. Why, all you readers might even decide to get in on this and start sending in copy like mad. I can see the expression of glee on the editor's face even now as he hands me my walking papers. That doesn't bother me though for I've been keeping close contact with my readers in Africa. Since Tarzan's creator is dead, I've been thinking of creating a Ukrainian DP Tarzan. Anything to get new readers. Might be worth a try.

Impressions...

By WILLIAM SHUST

The school of impressionistic art long ago permeated literature with its pattern. In its attempt to create a new form, word pictures are used. Words are grouped to create and capture moods. Such grammatical units as prepositions, conjunctions, periods, and commas, (which often prove cumbersome) are the most part discarded and used only where considered necessary.

The purpose is to attain a pleasing literary structure. However, the results are often confusing and mystifying because grammar is sacrificed for uniqueness.

In reality, it is a sensual approach, appealing to subjective appreciation rather than conform to objective style.

But, ultimately, the aim of art is to please.

With this introduction serving as an excuse and apology, here is our attempt:

The days and hours gone.
And again—the vision
Those: years of sunlight, moments of silence, seconds of rain
Return in a twinge of regret
Midnight or noon.
Dawn or dusk.
The heart beats and its echoes reverberate in another.
A name spoken, a silence understood
A power, a sigh, a black glove, and time.
The past—memorable and nostalgic.
But: sparkling eyes turn tears, sunny smiles turn clouds, affection turns insipid.
Surprise, delight, happiness, disenchantment, sorrow, despair.
A heart left in the nothingness of dejection, the loneliness of remorse.

Seeking, searching sensing
Crying to creation
Muffled by the stoic pillow of reassurance.
The endless, eternal problem
... unto infinity.
while the little things, drown the sorrow
Then—forget.
Down the highway of time flees sentiment—only memory remains.
Now: silence and a severed heart
heart string
Souvenirs of dead love.

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THE TALE OF AN EGG

By KAY ANDERSON

It was a beautiful Summer's day. The sun was beaming brightly; birds were chirping merrily; children were playing happily. All seemed well with the world, but I could not enter into the joyful spirit of things. Everyone shunned me because of my ugliness. I was an unhappy little egg. My home was a little white chicken house located on a large farm. There were about eight of us that lived in a nest. All of the other eggs were lucky enough to own beautiful white shells while there I was with a homely, speckled grayish brown look.

"What are you doing here in our midst?" the other eggs continually asked. "You aren't one of us. You don't belong here." Then they laughed and jeered at me, which made me heartbroken; and seeing that I wasn't wanted, I decided to leave. With tear-blurred eyes I slowly rolled along through the farmyard, not knowing my destination but just with the thought of getting away from the mocking I had endured. Soon I came upon two cheerful sunbeams dancing in the field.

"Hello, there," they said and greeted me with a smile. "And why are you so gloomy on such a merry day?" They seemed quite friendly toward me and did not laugh at my ugliness, so I told them my story. When I had finished, one sunbeam winked at me and spoke. "If it'll make you happy to become beautiful, I'll tell you what to do. A little way down this road is the vegetable garden. Go down there and ask for our friend, the Carrot with a green fringed top, and it will help you." These words instilled a new hope within me, and I gratefully thanked the sunbeams, then continued on my way.

The garden was a mass of green leafy plants. There were identification signs, showing which vegetable was where. I finally found the Carrot and gently tapped against it. The green top rustled a little; then up popped the Carrot's head. It was a beautiful orange color, so brilliant and gay. The Carrot spoke first, "Well, how do you do? What can I do for you?" I explained that the sunbeams had sent me over so that I might be made beautiful. "Why, of course," the Carrot replied, "And how would you like the color of my skin upon your shell?"

"Why, yes, yes!" I joyfully exclaimed. I was thrilled no end to think that I, too, could possess that beautiful orange color. So the Carrot went to work, rubbed a bit of orange skin here and there upon my shell, and upon completing this process stated: "Now you have the orange brilliance upon you. That is all I can do for you. Next, you must drop in the Beet that lives a couple of rows away

and it will also help you." My ugliness had already begun to disappear with the orange tinge my shell now contained.

Soon I approached the Beet that was napping in the sun. I tapped it gently and said, "Pardon me." The Beet lazily turned over, yawned a bit, and queried, "Yes?" I apologized for having disturbed its slumber; nevertheless, I was received cordially and had an intent listener to my story.

"M-m-m," the Beet said, "let's look you over. I think you could use a bit of red color here and a bit over here. Yes, we'll fix you up." And quick as a flash it applied some of its juice onto my shell in the formation of various patterns. Upon completion of this, the Beet spoke, "Now you must go to the Lettuce Leaf, that lives next door, for the final color."

This was an exciting adventure for me! And for the first time I really felt happy enough to sing. I gaily rolled over to the Lettuce Leaf, and it seemed to be awaiting me. It was a jovial, crisp-looking vegetable that didn't seem to have a care in the world. It, too, showed extreme interest in my story. When I had finished, Lettuce Leaf chuckled and said, "You shall be one of the most beautiful eggs that anyone has ever seen." It then busily worked to put on the final green colors that were derived from its leaf. "There you are, as beautiful as can be," it stated. At first, I could hardly believe I possessed this radiantly-colored shell. It was like a dream-come-true. I gratefully expressed my appreciation to the Lettuce Leaf and began rolling back to the nest, with the thought that the world was a wonderful place after all.

"Well, what a change that has come over you!" A voice stated from behind. It was one of the sunbeams that I had met before. "I am so happy!" I replied, "Well, I guess my vegetable friends did a very good job on you, but as a final touch you'll need a golden glow, and I will give you that." A moment elapsed during which my shell was given a treatment by the golden sunbeam. "There you are," it said. "Now run along home. With your beauty you'll be the envy of everyone." And away I rolled.

I entered the chicken house. The other eggs, upon seeing me, gazed in amazement as I rolled into my nest. "My, what a beautiful egg you are!" one of them said. When I identified myself as the ugly egg that was shunned by them before, they thought it unbelievable. Then they gathered around me, apologized for their past behavior, and considered me as the most beautiful one of them all. I began to weep, my tears being those of joy. I was, indeed, a happy little egg now!

PERSONAL PORTRAIT OF A WORLD WAR I VETERAN

Comrade Joseph Spoltakewicz holds the distinction of being the senior member of the Post, being the only World War I Veteran in the organization. A narration of Joe's life can best be characterized as a Hospital Journey. Few of you realize that better than 20 years of Joe's life have been spent in United States Veterans Hospitals. What the horrors of war can do to a man's life is perfectly exemplified in the tragedy that befell Joe when he entered military service in World War I.

Spoley (as he is called) was born on January 6th, 1891 in the province of Halychyna of what was then the Austro-Hungarian Empire, the son of a middle class family of average size numbering four boys and four girls. Of the boys, Joe along with the late Peter and late Reverend Vladimir emigrated to the United States. Joe and Peter settled in Buffalo in the early 1909 established a grocery and butcher business on Amherst Street in the Black Rock section of Buffalo. Fondly does Joe recall the horse and buggy days when he would take his horse carriage to Broadway Market at 3:00 AM to do the buying. The horse who was called Pal, knew his way so well that many a time Joe would doze off and wake up to find that Pal had brought him home safely.

Even though busily occupied with his grocery business, Joe found time to belong to the old 74th National Guard. Border incidents on the Mexican frontier led to the dispatch of the 74th National Guard to the troublesome area. Here Joe saw service for two years in 1916 and 1917.

No sooner had Joe been released from military service with the National Guard in March of 1917 when he again found himself called to military duty being drafted into military service in August 1917 after the outbreak of hostilities in Europe.

His training state-side was at Camp Dix, Gordon. And, as in World War II, the unpreparedness of the country necessitated training and drilling the men with simulated weapons such as wooden rifles, cannons etc.

In 1918, he left with the AEF aboard the ill-fated USS Celtic which was subsequently sunk. He debarked at the port of Liverpool England and after briefing at Manchester and Winchester England, was shipped to the port Le Havre, France for active duty.

PFC. Spoley saw service with Company D, 345th Machine Gun Battalion of the famed 3rd Infantry Division thru bitter battles in the Argonne Forest where he was twice wounded by shrapnel in the left arm and temple, and in the Verdun Forest where he was gassed. The hardships experienced were particularly tragic for the many immigrant-soldiers who like Joe had never had time to master the

English language. Consequently there were many misunderstandings of commands and countless numbers of casualties resultant. As Comrade Spoltakewicz describes it, "The men were sent into battle like a herd of sheep, running point blank into enemy fire, never understanding the commands of their officers." Particularly ironic is the fact that in addition to not knowing the English language, these immigrant soldiers found themselves in a country speaking still another language, the French language. At the time of the signing of the Armistice on November 11th, Joe was stationed at Verdun. Two weeks later on November 28th, his outfit crossed the Rhine River for occupation duty in Germany. The end of military service for Joe came with his discharge from the Army at Fort Ontario, New York, in November 1920. For his service in the United States Army, Joseph (awarded by France) was awarded the Mexican Campaign Medal, the New York State Victory Medal, the Great War for Civilization Medal and the Purple Heart Medal.

His resumption of civilian life was short-lived however, for the wounds he had incurred while in battle necessitated his hospitalization in 1924. Then began his long Journey of Hospitals including hospitalization at the Great Lakes Naval Hospital near Chicago, Illinois, the Veterans Hospital No. 32 in Washington, D. C., the Walter Reed Hospital in Washington, D. C., the US Veterans Hospital at Perry's Point, Maryland, the Bronx Hospital No. 82, the Brooklyn Naval Hospital, the US Veterans Hospital in Lyons, N. J. and finally the US Veterans Hospital at Canandaigua, New York. In 1944, he was discharged from the Hospital, culminating 20 years of hospitalization. Occasionally, Joe still has to report to the hospital for treatment.

His activities outside of the hospital have been various, such as a salesman, war worker with the Spencer Lens Company and with the American Car Foundry, and general duties at the Buffalo Trap and Field Club & Country Club of Buffalo.

In addition to being a charter member of Joseph Hriczko Post having joined it during its inception in 1946, he is a life-time member of the Greater Buffalo Chapter No. 2 of the DAV (Disabled American Veterans).

In surveying the arduous life that Joseph has lived, one cannot help but realize how really fortunate so many of us are, that we are able to resume civilian life with no service-connected handicaps. To a great trooper, Joseph Spoltakewicz, we are proud to say, we are proud to know a person who weathered a gruelling life and has not withered.

Youth and the U.N.A.

Get the Protection You Want

The Ukrainian National Association issues four types of adult insurance protection, as follows: Class W—Whole Life; Class O—Whole Life with Premiums Ceasing at Age 70; Class P—20-Payment Life; Class E—20-Year Endowment.

An applicant for U.N.A. membership usually has a definite idea which type of insurance will best suit his needs. Many members, and particularly those who transferred from the Juvenile Department to the Adult Department, did not select their plans of insurance; the selections were made by their parents, who were paying their dues. The parents, in many instances, selected Class W as this type of insurance is the least expensive. The applicant himself was not too interested at the time, and probably felt his parents knew best.

Some years later the member, either as a result of his marriage or the death of his parent(s), or through his parents' insistence, begins paying for his own protection. It is then that he looks over his insurance certificate.

The member sees that he has a Class W or a Class O certificate, taken out when he was hardly past his teens. Some young people have no objection to straight life insurance as they realize it is expensive... But others want nothing to do with it. This latter group objects to insurance which requires the payment of dues throughout one's life. Rather than continue payments on insurance they do not like, some holders of Class W and Class O certificates have applied to the U.N.A. for cash surrender.

The U.N.A. usually sends a letter and stressing the benefits of U. N. A. membership. In the letter it is suggested that the member change his Class W. or Class O certificate for a Class P or Class E certificate, retaining the original date of insurance by paying the difference in back dues plus the interest charged in such cases. This change would be to the member's advantage. To illustrate, let us say John Boyko took out a Class W-\$1000 certificate in 1940, when he was 18 years old. He completes an application to change to P-\$1000, with the original date of issue, and sends his application and his W-\$1000 certificate to the Main Office of the U.N.A. via his branch secretary. The U.N.A. cancels his W-\$1000 certificate and issues a P-\$1000 certificate with the 1940 date, based on age 18. Upon paying the difference in dues between the types of insurance, from 1940 to date, John Boyko received a P-\$1000 certificate already 10 years old by paying regular dues for another 10 years his certificate becomes fully paid-up, and he is insured for the rest of his life without making any additional payments. If John Boyko changed to Class E he would receive the full face value of the insurance in cash in 1960.

Many holders of Class W and Class O certificates have changed to Class P in recent years, including quite a few who had originally desired cash surrender.

Our purpose in discussing this subject is to acquaint the young members with the change of class privilege. There are many holders of Class W and Class O certificates who are not satisfied with their insurance, and who would be interested in changing to a class more to their liking. We urge such members to see their branch secretaries for more detailed information. Or they may write directly to the Ukrainian National Association, P. O. Box 76, Jersey City 3, N. J., giving the following information: name, as it appears on the insurance certificate; certificate number; branch number; change desired, whether Class P, or E, and for what amount of insurance.

The U.N.A. wants its members to have the type of protection they want, and it is up to the dissatisfied certificate-holders to get what they want.

T. L.
Prof: "Before we begin the examination are there any questions?"
Frosh: "What's the name of this course?"

U.N.A. BOWLING RECORDS BROKEN IN HOME STRETCH

By STEPHEN KURLAK

An Easter recess seemed to be just what the boys needed to get them out of the doldrums, for on Friday, April 14th, two brand new records were set in the U.N.A. Bowling League of the Metropolitan N.J.-N.Y. Area. John Sipsky, bowling with Maplewood's U.N.A. Branch 272, scored the highest three-game series ever to be bowled in the league since its inception three years ago—638 pins, or an average per game of 213 pins. His set included games of 192, 223 and 223.

Herb Clay of the Irvington Ukrainian Eagles just edged past the individual single game record set by Joe Kufta several weeks ago when he scored a thumping 257. Just one pin more than the record. This game plus two fairly good ones gave Clay a total of 576 pins which had much to do with the Eagles' clean sweep over their opponents for the evening, the junior "B" team of the Jersey City Social and Athletic Club. The one bright spot in the Jayses' dark defeat was the 200 game scored by Kufta in the first, which led to a nice series of 516 pins.

That eventful night might have been a complete wash-out for the whole Jersey City contingent had the senior "A's" not won at least the one game in their match against New York's U.N.A. Branch 435. Milt Ryehalsky's 200 game in the third saved the day for the Jayses, who seemed to get little, or no inspiration from the flashy new blue and gold nylon shirts which

they were sporting for the first time.

Another highlight of the evening was the three-game victory of the St. George Post of the C.W.V. of New York over their neighbor team representing U.N.A. Branch 381. As a result, for the first time since the opening of the league's 1949-1950 schedule, the St. Georgians climbed out of the "cellar" and into the ninth place berth. Mike McKee's 208-pin tally in the second game and 201 in the third had much to do with this triumph.

The new tenants in the dungeon spot are the Newark Ukrainian American Vets, who landed there via a two-game loss to the powerful first-lace St. Johns C.W.V. team. With only four men bowling, the Vets, aided and abetted by a handicap of 42 pins, took over the first game by a good margin, but conked out in the final two, losing only by a few pins in each. John Chutko was high man for the St. Johnsmen with a 523-pin set, while Leo Zolto was tops for the Vets with 509.

U.N.A. Branch 14 of Newark was "bumped" out of its third place position down to the next rung by Branch 272, whose John Sipsky was one of the record-breakers that night. The High-Point Milkmen, whose Ed Komon managed to roll up a series of 498 pins, seemed to be away off form and succumbed in all three games. Sipsky's ten-pin avalanche would have been a formidable barrier even had they been in good form.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

	Won	Lost	High	3 Game	Total	Aver.
1. St. John C.W.V., Newark	57	30	879	2609	66011	759
2. U.N.A. Br. 272, Maplewood	52	35	919	2428	64684	743
3. Irvington Ukrainian Eagles	48	39	923	2534	65522	753
4. U.N.A. Branch 14, Newark	47	40	884	2482	67521	776
5. Jersey City S.&A. Team A	46	41	874	2500	65895	757
6. Jersey City S.&A. Team B	41	46	818	2327	60932	700
7. U.N.A. Br. 381-DYA, NYC	39	48	859	2417	63193	728
8. U.N.A. Branch 435, N.Y.C.	36	51	821	2286	61937	712
9. St. George C.W.V., N.Y.C.	35	52	859	2438	60773	690
10. Newark Ukr.-Amer. Vets	34	53	803	2292	61306	703

Vet News Roundup

QUESTIONS AND ANSWERS
to court and sue Va?
A. No. Civil courts cannot assume jurisdiction on such claims. The law specifically provides that VA decisions shall be final and conclusive.
Q. I carried \$10,000 War Risk Insurance during World War I, but allowed it to lapse. Am I entitled to a dividend like that given to a dividend like that given to holders of NSLI?
A. There is no dividend due you. War Risk Insurance never paid claim for compensation. Can I go

Books of the United Nations Exhibited

On April 19th, The Grolier Club, 47 East 60th Street, will open an exhibition entitled "The United Nations in Belles Lettres," composed of over one hundred first and early editions of the world's great books. All fifty nine member nations will be represented by one or more volumes. The exhibition marks the first time that great and representative literature of all the United Nations will have gathered together and exhibited in one place at one time. The volumes to be displayed are being chosen as examples of the best known works in belles lettres of most of the world's cultures and examples shown date from the 2nd century to 1950.

Although the Club's exhibition is not sponsored by the United Nations organization, there will be, among the items to be displayed, the original manuscript of the Interim Agreement signed by those nations present at San Francisco in 1945. Also among the works to be shown will be Hans Christian Andersen's original nine-page manuscript of "The Sea Serpent," (Den Store Soslange), which he wrote especially for American children and which was first published in any language (including Danish) in the American magazine, Scribner's Monthly, in 1872; a fragment from a 2nd century AD manuscript of Homer's "Iliad" as well as Louis XV's own copy of a collected

edition of Homer, printed in Greek, in Florence, 1488; a volume of 17th century manuscript prayers in Ethiopic; Rabelais's "La Plaisante et Joyeuse Histoire de Gargantua," 1547; "Landnambok," printed in Skalholtte, Iceland, 1688; the first English edition of "The Rubaiyat" of Omar Khayyam, translated by Fitzgerald in 1859; the first edition of "Lucifer," 1654 by Joost van den Vondel; Henrik Ibsen's "Brand," 1866; Pushkin's first book, "Ruslan i Ludmila"; the first American edition of Shakespeare's "Hamlet," 1794; and the manuscript and first edition in parts of Washington Irving's "Sketch Book."

The exhibition will be open free to the public, daily from 10 A.M. to 6:30 P.M. through May 31, 1950.

THE BANDURISTY

This musical group was organized in Kiev, capital city of Ukraine, in 1923 and consists of 23 male singers each of whom plays the "bandura," the Ukrainian national instrument in the lute-harp class. The bandura originated in Asia and came into existence in the Ukraine as a very popular instrument in the sixteenth century. It has 32 to 48 string ranging through five octaves which are plucked by the fingers, and unifies to a certain degree the principles

WEEKLY BANTER

Early to bed may make you wise, But staying out late will get you more guys.

Teacher: "Where was the Declaration of Independence signed?" Student: "At the bottom."

A little rouge, a little curl, A box of powder, a pretty girl, A little rain, away she goes, A homely girl with a freckled nose.

A little fighter with a glass eye took out the eye and put it in his mouth for safety. When the other fellow took a good swipe at him, the one-eyed man swallowed his glass eye. He rushed to the nearest doctor. Since he was clutching his stom-

ach, the doctor shoved a long tool with a light on the end of it into the patient's stomach.

Suddenly the doctor passed out cold. When he came to, he was very upset.

"Good grief!" the doctor explained. "I've looked into hundreds of stomachs in my time, but that's the first one that ever looked back at me!"

Not: "Why did you light the fire with that dollar bill?" Wit: "Why not? I had no intention of paying it anyhow."

Joan: "You remind me of the sea." Fred: "Because I'm so wild, reckless, and romantic?" Joan: "No, because you make me sick!"

As a popular ensemble of high professional quality, the Chorus enjoyed a continuous but hazardous artistic career as State Chorus of the Soviet Ukraine. Not long after its organization, members of the group who deviated from the prescribed party standards, dared to do individual creative work, or gave scope to the cultural dynamics of the native Ukrainian folk songs, were either liquidated outright or were sent away to the slave labor camps in Siberia.

A small boy came home from school one day and proudly held out a new book that he said he won in biology class.

Mother: "How did you do that?" Boy: "Miss Smith asked how many legs an ostrich has and I said three."

Mother: "But an ostrich has only two legs."

Boy: "Well, all of the rest of the class said four."

YOU CAN'T AFFORD TO MISS
The
Ukrainian American Veterans
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
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Романо Гвардіні

ПРО ПРАВДУ СЛОВА

Кожна справжня й жива мо-
лодь стоїть під знаком правди.
Те, що є в ній велике й тривале
— зродилося з духа правди.
Тільки той має в собі справжній
дух молодості, в кому живе по-
важна, сильна й радісна воля
до правди. Він мусить хотіти
вийти з усієї забриханості істо-
ти; бути не фальшивим а пра-
вдиним у своїх почуваннях; му-
сить боротися за ясний погляд
на те, що є природне й чисте;
мусить хотіти стати простим у
всій своїй істоті, ширим супро-
ти Бога, людей і самого себе.
Він мусить мати відвагу дивити-
ся дійсності в обличчя і об-
стоювати свої переконання.

Але така тверда воля бути
правдиним не є ніяким само-
виношенням. Вона не означає,
що ми за всяку ціну мусимо
поставити на своїм; що ми ма-
ємо бути суддею для всіх
справ, усе лише знати, усе о-
суджувати, а свої думки й по-
чування вважати непомилни-
ми. Це була б не правда, а гор-
дість. Наша правда мусить
бути службою Богові. Наше пе-
ребування в "правді" має той
сенса, що ми наближаємося до
Бога. Ми хочемо нашу істоту
і наше життя робити правди-
ними, щоб усе діялося тільки
по Божій волі. Бог повинен
бути у всьому, що ми робимо
і чим ми є. Його царство повин-
но прийти. Це станеться шля-
хом правди, але тільки тоді, ко-
ли ця правда покірна. В правді
ми повинні шукати не себе са-
мих, а тільки Бога, бо Він є
правдою. Тоді наше життя бу-
де царством Божим. Коли, на-
прим, хтось дасть чесну відпо-
відь на запитання — чим сло-
вом володіє Бог. Коли хтось
служить великій справі без
задніх думок — його працею
володіє Бог. Де двоє живуть
у вірній дружбі — дружба во-
лодіє Бог. Отже в людей, що
живуть правдою і думають є
живе Боже царство.

Тільки подумай, яке це особ-
ливо гарне післання: ми
маємо приготувати Богові по-
мешкання правди в людському
світі. Ми маємо йому пошири-
ти його царство, щоб Він міг
там жити й панувати. Але як?
Маємо діяти так, щоб усією
була правда. У світі є багато
брехні, неправди, нечесності,
фальшивості, лицемірства. Де
вони є, там немає Бога, там —
царство темноти. З цим царст-
вом мусимо боротися, мусимо
поширювати Боже царство сві-
тла. Але як маємо це робити?
Не виношуванням промов
проти брехні або накиданням
на того, хто розходиться з пра-
вдою. Це не має жадного сен-
су. Мусимо перш за все дбати,
щоб ми і все що ми самі гово-
римо й робимо було правдиве.
Тоді кожне наше слово й діло

буде ударом меча в справі Бо-
га.
А кожний з цих ударів здо-
буває для Його царства новий
кусочок людського світу. Чи це
не гарно? Як часто говорив
Спаситель про правду! Про
людей, що живуть у правді і
що перебувають у брехні. Так,
це величне, що ми призначені
бути воїнами Бога, всяким сво-
їм ділом поширювати Його ца-
рство й хоробро боронити! Усе
є відновлювати в правді, щоб
у всьому закріплювалося живе
царство правдивого Бога. І як
радісно стає на серці, коли про-
це роздумуємо! Якесь почуття
силы й перемоги сходить на
нас! Немов би якесь тепле сві-
тло заливало душу й робило
все великим і ясним.

А тепер відшукаймо відпо-
віднє місце, в якому б ми мо-
гли найпевніше вбити сильно-
го кляну царство темноти і
підважити його силу. Воно є в
різних людей різне. А може
тут: говорити правду! Як, влас-
не, доходить до того, що ми її
не говоримо? Наприклад, з бо-
язливості. Ми зробили помил-
ку й передбачуємо неприємно-
сті. Хочемо їх оминати й го-
воримо неправду. Або: щось
всімніюється, когось "набира-
ють", всімніють релігію або
щось інше. Тебе питають, ти
мусиш зайняти своє становище.
Але ти боїшся глумливих
поглядів довкруги й заперечу-
єш своє переконання. Чванли-
вість може привести теж до
брехні. Відмо або серед това-
ришів хтось хоче щось озна-
чати, чимсь бути. Те, чим він
є в дійсності є і що він може
— не вистачає для цього; інші
сказали б, що це не є щось над-
звичайне. Отже він перебіль-
шує й бреше. Знову інший
хтось — задрісний, тому при-
нижує інших, що здібніші, бо-
язливі й спливаючі за нього. Або
ми хотіли б у грі мати користь
і ведемо справу не так як вона
є в дійсності. Навіть вірність
може привести до брехні, коли,
напр., приятель "находиться в
біді і ми думаємо, що повинні
помогти йому неправдою. Такі
брехні можуть бути цілком
грубі, що викривляють суть
говориться: "Ні, це не я", за-
мість: "Так, це я був". "Маю
все готове", замість "нічого не
маю". Неправда може бути й
делікатна, коли говоримо: "Я
часом туди заходив", а повин-
но б бути: "дуже часто"; При-
йду цілком певно", а повинно
бути "Може". Брехні можуть
бути цілком делікатні, як лег-
кий подих вітру, що біжить
над плесом води. Вони можуть
виступати в висловах, у тоні,
в виразі обличчя, що ми його
спостерігаємо при цих сло-
вах. Але за кожним разом тем-
нота перемагає світло! Отже,

тут мусимо діяти, сюди муси-
мо вставляти! Говоримо прав-
ду не тільки, коли йдеться про
поважні справи, але й про най-
дрібніші. Тоді кожне слово бу-
де перемогою для Бога. Ох, це
зовсім не легко! Коли в класі
загрожує нам неприємність; ко-
ли всі довкруги дивляться на
нас великими очима; коли вдо-
ма сподіємося поганої сцени;
коли ми хотіли б оминати різ-
ких розходжень з приятелями;
коли бачимо, що маємо цілком
протилежні переконання від у-
сіх інших — тоді ми відчувае-
мо, яке могутнє царство темно-
ти. Вразливість, страх, кор-
столюбність, турбота, погля-
ди на когось, любов, вірність —
усе це може спрятити проти
нас, усе погане і все добре, що,
здається нам, ми не зуміємо й
слова вимовити. Але коли ми
себе примусимо, тоді вилоню-
ємо Господеві широку вулицю
через ряди ворогів. Ми виано-
вимо правду і Бог правди мо-
же прийти.

Але тут вирине ще щось ін-
ше. Правда є меч, що ним ору-
дуємо в справі Бога. Ним мо-
жемо доконувати прегарні ді-
ла, але можемо й нищити, руй-
нувати. Господь сказав колись
важливе слово: — він нагадує
нам, щоб ми були "невинні, не-
мов ті голубки, і мудрі, як
змії". Що він хотів цим ска-
зати? Ми повинні бути невин-
ні — значить: прості, чисті,
правдиві. Наша мова повинна
бути проста й правдива. Це ле-
гко зрозуміти. Але Господь та-
кож вимагає, щоб ми були му-
дрі, як змії. Це не означає, "хи-
три" або "підступні". Так, але
що ж це значить? Я це так зро-
зумів: людське слово — це
щось сильне, гостре. Коли ми
його говоримо, воно вдаряє не
об холодну стіну, не об тверду
землю, лише в живе людське
серце. А там воно може діяти
по різному. Воно може визво-
ляти, підносити, робити щасли-
вим. Але воно може ранити
і вбивати. Уявім собі, що ми
маємо лютого друга. І цей
друг тяжко провинився. Коли
ж тепер ми висловимо свій по-
гляд про друга в гострій, силь-
ній формі — це очевидно буде
гола, гостра правда. Але як во-
на діє? Тут говорить Господь:
"Говори правду, але говори й
мудро. Дивися, куди вона ці-
лить! Дивися, щоб ти нею не
поранив! І чим прикріше те, що
мусимо сказати, тим обережні-
шими мусимо бути".

Далі: правда — це щось до-
рогоцінне. Деякі правди осо-
бливо ніжні й святі. Але є лю-
ди, що не мають тут наймен-
шого розуміння. Принаймні не
мають цього розуміння в дея-
кі години, напр., коли вони бу-
вають разом, вони здебільшо-
го не розуміють тонкої правди,
бо маса легко робить людину
грубою. Ніжна пісня не на міс-
ці, коли маршируємо розма-
шистим кроком; коли товари-
ство на підпитку, ніхто не буде
читати глибоких поем. Є та-
кож і багато таких обставин, в
яких гарна правда не на місці.
Тому говорить Господь: "Го-
вори правду, але в слушний
час. Не говори про неї, коли
це безцільно, коли її не будуть
розуміти або коли цим прине-
сеш більше шкоди ніж корис-
ти. І для правди; свій час і
своє місце. Є обставини, в я-
ких ми мусимо мовчати".

Це, ртже, значить: "Бути му-
дрим". Треба говорити правду
тоді, коли вона на місці. При
цьому правди не належить ви-
кидати в простір; з людьми, до
яких говоримо, мусимо нав'я-
зувати безпосередній контакт
очима й душею. Ми повинні ви-
сунувати духові щупальці, щоб
відчути, що діється в людині

М. Самовидець

АРКА СМЕРТИ

(Докінчення).

Майдан дудить, стогне, смі-
ється, радіє, плаче, просить...
Радіомузика гримить...

— Голубонько, візьміть! З
тонкої вовни килим. Ще мате-
ризинний. Півсотні літ йому. А
горить, бачите, наче сьогодні
з барви.

— За хлібину віддаси?
— Згляньтеся... За п'ятьсот
верст прибила... Хазяїн по-
мер... Діток п'ятеро вдома... Ві-
зьміть бо вже за три...

— Ну, сухарів ще дам тор-
бинку на додаток. Мало?...
— обертаючись, щоб відійти, спи-
чала через плече пані началь-
ника якоїсь шахти або „Сороб-
коопу“.

Запали очі бідній жінці на-
лилися жахом. Наче під нею
захиталася земля. Вона мер-
щій руками за торбинку і ра-
зом з хлібиною сунула в мі-
шок.

— Нехай Мати Божа пошле
вам щастя в добрі скорятати.
А сама сухими руками до
клянка — тягне звідти виши-
торучку. Очіма в натовп. —
Кличе мінйали. Посмагли губи
воложить язиком. А думками
летить далеко на село, до го-
лодних дітей. Хоч би застати!..

Він хотіли були вихопитися
з цієї думки, та дзвінкий сміх
за вами обривав раптом ваш
намір. Обертається. Оглядна
пані блиснула парканом зо-
лотих зубів. Регоче-захлистаєть-
ся. Повіки аж зімкнула, меля-
ють чорним волоссям, наче
дротяною гривною. В червоних
пазурах, у пофарбованих гу-
бах, у тремтлячій пазусі — від-
чувається щось холодне, нище,
тваринне. З надмірним захоп-
ленням вона оповідала сусідці
про свій щасливий торг.

— Повірте, Адамівно, щаст-
тя само плыве мені до рук. За
торбинку шпона — дві хустки.
Китайського чистого шовку.
— (Тяко). Старорежимське. Пре-
красна буде сукня у театр. —
Гляньте!..

Хустка війнула малиновим
ліском проти сонця, ніби ти-
хий шелест терси степової до-
летів здала до вух.

— Яке людям щасття! — за-
дріла інша. — А я шпону ви-
сипала курям: у сім'ї ніхто йо-
го не їсть. Вам завжди форту-
нить.

— О-о, не денервуйтеся, що
під руками немає полотна і
пензлів. Бажали б схопити мо-
мент вивау небувалої в світі
радіості? А для контрасту —
оте дівча прибіте: воно вже
не має сили, щоби стояти. Сви-
тану — під себе і сидить. Пух-
лі ноги-колади простягло впе-
ред. Лице одуте. Скляним по-
глядом вглядилось в землю.
Вже не говорить ні до кого й

як діють слова на того, хто їх
слухає. Мусимо своєчасно по-
мичати, чи ці слова ранять. Ко-
ли ми це відчуваємо, тоді, оче-
видно, не повинні ми брехати.
Це ясно. Але ми повинні потру-
дитися говорити так, щоб той,
інший хтось, відчув наскільки
ми маємо добрі наміри. Тоді
правда не буде його ранити.
Ми мусимо також своєчасно
помічати, чи сердечна, ніжна
правда знаходить розуміння, чи
вона зовсім не на місці. Коли
ми це відчуваємо, тоді знову
не повинні брехати, а мусимо
мовчати. Це все тяжко, але во-
но владається, коли ми про ньо-
го щиро думаємо.

(Авангард)

кляті. Ще й віконця молодіці
обводять синькою, а попри ін-
ша вохрою і призьбу помастя-
ла. Хіба ж це не „нахаба“? Над
безоднею стоять сконання, а їм
ще квіти та окраса в головах.

От і добре. Трохи відпочили.
Блакить увірала в себе олів-
яну муку, що налягла була на
серце ваше й душу. Вам легше
стало. Правда? Хочте піти на
той майданчик? До возів? Ба-
чите, як біля підводи згрома-
дились люди? І візок той не та-
кий, як інші. Руда конячка —
голова їй безсило схилилась до
землі. Суха. З запалими бока-
ми. Ребра світять, що сукувати
полудрабки у яслах. Над возом
халабуда з ряден. Збоку госпо-
дар, не старий — чорна, не-
пробудна жура. В наметі хтось
лежить. Ноги випинаються
шпичачками з-під гнотта ковд-
ри. Промінь сонця сконзнув
пругом рядна й упав на хреще-
ння-хістяки в наметі.

— Мрещ?.. На базарі?..
— Рука нимбовлі потяглася до
капелюха. Та раптом із кутка
намету глянули великі очі, і
миль якусь ви не могли зроби-
ти руку.

На подушці непорочно ле-
жить череп. Тонка шкіра вже
світиться порохом ромену. І ру-
ки, й виліці, й щелепи, й чоло
й козацькі вуса білі, і уста, лед-
ве прорізани докором — всі
набрали вічного спокою. Не
стогону, ні мови, ні бажання.
Тільки очі... Великі очі ще жи-
ли — не згасли. І в саму душу
дивлячись, питали... За що? —
Піввіку краєв чорну землю
пругом. Потом поливав зерно.
Боровся вічно проти суховіїв.
Від осоту і будків боронив
стеблину. І щастям гріло душу,
що люди з-року-в-рік спужи-
вали хліб на похвалу Отця. А
довелось на останньому шаблі
питати у людей: За що?

Відгуку не було. Страх за-
дівляв волю. Люди стоять німі.
Ковтають нишком слози. А
відповідь суворим карбом все
глибше в'їдалась в річаних
шахтарських облич. Мовчки
клали на воза відламки хліба і,
важко зідхаччи, давали місце
іншим.

— Відкіля ви, дядечку, при-
бились? — чути запитала як-
сь молодичка.

— З Старобільщини, сестро.

— Боже, Боже! До чого лю-
дей довели!.. — ледве вимови-
ла жінка. Мовчки дивиться в
намет. Витирає слози. Рука
сама дістала з кошика шматок
хліба й покляла на віз. Світ по-
нував у великі. Пішла на ослів.
Тільки великі очі мерця живо-
го дивились їй услід.

А мозок все хапає. Серце
сповнилося вщерть. Чи міг би
все те горе умістити якийсь
блок-нот. Це крапелька у
шкілві досить для полотна —
Велика трагедія Української
Землі..

Ось дівчина прибігла до во-
за. Суха, як скіпка. Гострі пле-
чі. Як маківка на зв'яленій сте-
блині, голова їй хилилась на
запали груді. Вхопила за ря-
дину і..

— Дідусю! Хлібця білого ді-
стала. З'їтте... чуєте, дідусю!..
Дідусь не дочекався на ону-
ку. Помер. Замість очей, в за-
падних глибокі-ніби хтось по-
ложив дві сляви. Люди мовчки
скинули шапки перед тінню
змученого козака.

Дівчина зайшла довгим го-
лосним риданням. З-за ятки
швидко вибіг Енкавдій у бар-
гені, на жувелі, проти вікна і
соняшнички сходять: живучі

хо процідив:
— Убратися мерщій... Не
творить шум, на базарі, демон-
страції. Понятно?!

Бідолаха закряв рядниною
намет. Поправив упряж, і ко-
нячина, запряжена до хомута,
важко потягла з базару домо-
вину. Туди... у степ... Де смерть
збирає дорідні жнива...

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