



The Ukrainian Weekly

Supplement

5¢ в З. Д. Америки; 7¢ За кордоном

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

5¢ in the United States; 7¢ Elsewhere

WEEKLY: No. 26

JERSEY CITY and NEW YORK, MONDAY, JUNE 26, 1950

VOL. XVIII

Young Torontonians March in Protest To Soviets

Thousands of young Ukrainians, many of them newcomers to Canada, turned out in a demonstration to protest Soviet measures in the Ukraine, the Toronto press reports.

After mass for Catholic Ukrainians in Alexandra Park, a parade sponsored by the Ukrainian Youth Association marched to city hall, where a wreath was placed on the cenotaph. After this ceremony, Con. John Innes spoke on behalf of the city, while representatives of Lithuanians, Ukrainians and White Russians spoke for the association.

As they marched along Toronto's streets, more than 15,000 young Ukrainians, and Lithuanians who joined them, carried reminders of conditions in the homeland: Banners bore pictures of Ukrainian bishops, both Orthodox and Catholic, who had been eliminated by the Soviets.

Speakers reminded the group that the protest was both political and religious. Describing oppression in the Ukraine, they noted that Orthodox Metropolitan V.

Lypkiwskyj and many other Orthodox church leaders had disappeared in the '20s.

Later, in 1945, Archbishop J. Slippy, Catholic primate, was liquidated, with all the bishops of the Ukraine. The marchers heard too of the spread of communism in Europe and in Asia, as speakers asked "who will be next?"

They found some cause for cheer in activities of the Ukrainian Insurgent Army. This force, which has resisted Soviet domination since the Red Army destroyed the Ukrainian Republic in 1920, is still fighting for freedom, speakers said.

The group summed up the purpose of the march and demonstration with these words: "It is to demonstrate the association's allegiance to the principles of Christian civilization and to protest against the Soviet annihilation of the Ukrainian Catholic and Orthodox churches and their respective hierarchies, as well as against the complete subjugation and exploitation of the Ukrainian nation."

Sisters Open Law Office in New York

Helen and Olga Kupchin have opened their new law offices at No. 80 East 7th Street, New York City.

Born in Oshawa, Ontario, Canada, the daughters of Rev. Vladimir T. Kupchynski, minister of the

practice they were associated with two leading law firms on Wall Street for several years.

The two have conducted English classes for Ukrainian Displaced Persons during the past year.



OLGA KUPCHIN

Ukrainian Protestant Church, they received most of their education in New York City.

They both graduated from Hunter College, where they received the degree of B.A. Helen majored in Political Science and Olga majored in History.

They both attended New York University Law School where they received their LL.B. degree. Prior to going into private law



HELEN KUPCHIN

Both Helen and Olga are grateful to their parents for having encouraged them to speak Ukrainian at home as children.

Today most of their clients are Displaced Persons who speak only Ukrainian.

They carry on a general practice of law and offer advice to Displaced Persons on problems arising during this adjustment period.

Bandurists Records to Be Issued Soon

The Ukrainian Bandurist Ensemble under the direction of Hryhory Kytasty recently completed recording a number of the outstanding songs heard throughout the United States and Canada during the past year's tour by this world famous group of singers and instrumentalists.

The songs have been recorded in the finest technical process available today. They will be contained in five individual records sold in album form for the sum of eight dollars. A very unusual cover for the album has been designed by Edward Kozak, artist and editor of the Ukrainian magazine of humor and satire "Lys" "The Fox."

The recorded numbers are: 1. "The Clouds Are Rising," (Stayeh Khmara Za Lymanu) which was the opening number during all of

the Bandurist's concerts. 2. "Two Songs About Maxim Zalesniak," (Oye Litav Orel, Pro Maksyma Zalesniaka). 3. "When the Grey Cuckoo Called," (Zakuvala Ta Siva Zozulia). 4. "Chumak Song." 5. "Yuriy Tiutyuk." 6. Journey Through the Forest." 7. "By the Rustling Grove," (Oye Divchino Shumyt High). 8. "Calm Evening," (Tykhesinka Nieh). 9. "Kolomeyka." 10. "Through the Orchard," (Sadom, Sadom Kumasenko) and "Don't Come to Me Anymore," (Ty Do Mene Ne Khody).

These recordings will be released in the very near future. The first issue will be quite limited and only those who act first will be able to receive copies of this remarkable set of Ukrainian folk music. In each song the Bandurist Ensemble sings and plays in addition to fea-

West Europe Reds On Wane Bishop Finds

The spiritual and economical revival of Western Europe is going ahead with rapid strides, but Communism is falling by the wayside, Rt. Rev. Bishop Borecky, Apostolic Exarch of Eastern Canada, said in the course of a recent press conference in Toronto, following a ten-week visit to Western Europe.

The youthful representative of Ukrainian Greek Catholics in Canada was firm in his conviction that Communism is on the wane in Europe. It is losing its hold in Germany and no longer do the German people feel that it will spread.

"Their main worry," he said, "is from the Russian people. They still

look toward Russia with a definite feeling of fear."

His Excellency also visited Rome, where he had an audience with the Holy Father. The head of the Roman Catholic Church, he said, felt that the peoples of the world were being strengthened in faith, unity and spiritual well-being.

"But there is still need of material aid," he said.

Later Bishop Borecky spoke to a large audience at St. Josephat Ukrainian Catholic Cathedral on Franklin ave. Representatives of the three local parishes attended and later paid tribute to him at a banquet.

New Ukrainian Centre Opened In Toronto

Born of a desire of the Ukrainian National Federation of Canada to be of greater service to an ever increasing community, the organization's new home was opened in Toronto a week ago last Sunday.

Costing almost \$500,000, it is located on College st. near Spadina avenue.

The building, known as the Ukrainian National Federation Community Centre, will assist in bringing new hopes to the many displaced persons now in the city. It also will strengthen the beliefs of those who have made Canada their home in the past. Reports of its opening appeared in the Toronto press.

William Hultay, chairman of the board of trustees, said the new centre is "a building which shall become a forge where strong character shall be tempered." To approximately one thousand UNF members it will be "home," where they can discuss their own problems in their own way and relieve the important fundamentals of their cultural background.

The building is of brick and steel, with outside dimensions 60x112 feet. It contains a modern gymnasium, showers, stage, kitchen, a library and reading room, an auditorium and many other features.

On the grounds adjoining the building will be tennis and badminton courts in the summer and a skating rink in the winter. The section completed is one of three wings. Mr. Hultay believes the building will be entirely finished in five or six years.

Raised Own Money

Money to build the elaborate edifice was raised through public donations, dances, bazaars and other en-

terprises. No municipal, provincial, federal or outside aid was asked. Donations amounted to \$250,000.

On Friday the new building was officially dedicated by Bishop Isadore Borecky. A banquet followed. Saturday afternoon a display of handicrafts was opened under the auspices of the Ukrainian Cultural and Educational Society. The president, Dr. T. K. Pavlychenko, of Saskatoon, was present.

On Sunday the official opening took place, with representatives of the city and the Dominion and provincial governments taking part. Also present was John Kidd, chairman of the Canadian Citizenship Council. Besides Mr. Hultay, the building committee consists of Walter Hirniak, S. Windyk, W. Sytnyk and J. Cawun.

Membership Grows

The local branch of the federation was started in 1933 by Mr. Hultay. The first hall was located at the northwest corner of Queen and Spadina. Membership totalled 60 persons. Today there are approximately 1,000 members.

At one time the group occupied the hall at 300 Bathurst street but were forced to move into another building on College street, near Ossington. This building has now been sold to a Polish veterans' association.

The property on which the centre is now located was purchased in 1937 and it had been the committee's intention to start building immediately. The war, however, stopped all plans and it was not until 1948 that the first sod was turned for the new building.

There are now 150 branches of the federation in Canada, with a membership of over 21,000.

Perform on P.S.O. Radio Show

Sunday, June 18, 1950, the Ukrainian String Band, Miss Zoya Markowich, Ukrainian composer and pianist and eight-year-old Katherine Kurman, singer, performed on the radio show "Anything Goes," on radio station WDAS, in Philadelphia at 3 p.m.

After the introduction by Len Stevens, the announcer, the Ukrainian American String Band played the "Wesela Polka" as their opening number. Katherine Kurman, a student of Prof. Philip Dubas, sang "Daddy's Little Girl for Father's Day, with the accompaniment of the Ukrainian Ameri-

can String Band. Miss Zoya Markowich played one of her compositions, "Ukrainian Fantasy." Tom Walls, a member of the UASB sang "Your Always There." Then the Ukrainian String Band played the "Bells of St. Mary." Miss Zoya Markowich, a former D.P. whose husband was killed by the Russians, played another composition of her "Sea Poema." Michael Elko was interviewed as a representative of the Ukrainian American String band as was Miss Kurman and Markowich. The UASB finished the program with Charlie the Boxer.

Len Stevens, the producer and announcer of the Philadelphia Service Organization thanked the Ukrainian group, for their fine and talented performance.

JOIN THE UKRAINIAN NATIONAL ASSOCIATION DO IT NOW

Gets M.A. Degree

Miss Sue Katherine Syrotiuk, daughter of Mr. and Mrs. Nicholas Syrotiuk of New York City, recently received her Master of Arts



Miss Sue Katherine Syrotiuk

Degree from Teacher's College, Columbia University. Miss Syrotiuk is also the niece of the well known character actress of the Ukrainian stage in America, Mrs. Catherine Hupalo.

At Teacher's College, Miss Syrotiuk majored in Physical Education for which she received her M.A. in Education. A former student of Brooklyn College, she has been employed as a teacher of Modern Dance at several well known cultural institutions. A possessor of an unusually well trained voice, Miss Syrotiuk had recently been offered an opportunity of joining the "Kiss Me Kate" tour company. For two seasons she appeared with the U.M.A.C. Festival Chorus in shows in Carnegie Hall, the Fashion School and as featured soloist with the same group in a benefit performance of "Vechernitsi" in Jersey City, N. J.

Throughout her college career, Miss Syrotiuk, has been most active in all phases of curricular and extra-curricular work. A member of the Kappa Delta Fraternity she has appeared as feature soloist in many outstanding shows. She also sang the lead in an all girl production of Wagner's opera "The Flying Dutchman" and has done solo work for several years in various New York churches including the: Middle Collegiate Church and the West Park Presbyterian. She was selected several seasons ago to sing in a specially trained chorus of young people, under the renowned conductor Dimitri Mitropoulos, in a performance of a symphony by Roy Harris in Carnegie Hall.

Her future plans include further studies for a Ph.D. degree and with her voice coach, the well known Frank Chatterton. For the summer she will be employed at the Merrymount School in Riverdale, N. Y.

NEW IMMIGRANT TO GIVE RECITAL IN PHILLY

John Hosch, celebrated Ukrainian-born dramatic tenor will sing at a benefit concert of Rosemarie Pancari, young pianist Thursday evening, June 22nd*1950 at the New Century Auditorium, 124 South 12th St., Philadelphia, Pa.

Mr. Hosch, 33 years of age, was born in Dniepropetrovsk, Ukraine. While there he sang with the town's opera company. He sings two leading roles in Italian: Il Pagliaci and Otello. In Ukrainian he sings Carmen, Madame Butterfly, Kozak Beyond the Danube and Nataka Poltavka. While in Lwiv he sang in the Lviv Opera Company under Wolodymyr Blawacky.

At Thursday evening's concert he will sing arias from Il Pagliaci,

Editorial

"FREEDOM" UNDER COMMUNISM

Liberty, in the Western sense of the term, cannot exist in a communist state—or in any state which subscribes to the other totalitarian doctrines.

We need not turn to anti-communists to support that statement. A book written some time ago by A. Y. Vyshinsky provides remarkable proof of it. Mr. Vyshinsky is the Soviet foreign minister, a top man in the Politburo, and a leading authority on Marxism as now practiced behind the iron curtain. In defense of Soviet laws, he wrote this: "Having given the toilers freedom of speech, assemblies, street parades, press, and so on, the Soviet government explicitly excluded the nonlabor classes from enjoyment of this freedom... Having assured genuine freedom of press to the toilers, the Soviet government did not extend this freedom to the nonlaboring strata."

A page or two later, Mr. Vyshinsky expanded on his theme in these words: "In our state, naturally, there is and can be no place for freedom of speech, press and so on for the foes of socialism... Freedom of speech, of the press, of assembly, of meetings, of street parades, of demonstrations are the property of all the citizens in the USSR, fully guaranteed by the State upon the single condition that they be utilized in accord with

the interest of the toilers and to the end of strengthening the socialist social order."

That is worth reading again, word for word. What he said, if it means anything at all, is that the people can be perfectly free so long as that freedom consists in following the line laid down by their masters. They can speak freely—so long as they do not criticize Soviet policy. They can have a free press—so long as it shouts the praises of Stalin and sternly demands the death or deportation of dissidents. They can assemble freely—so long as the prime purpose of the assembly is to sing the praises of the "workers' fatherland." This is very much as if one of our political parties took over the government and passed a law which said that everybody could speak freely and enjoy the other freedoms with the exception of the members of other political parties!

Finally, it is enormously important to remember that socialism, no less than communism produces the same kind of "freedom" of which Mr. Vyshinsky spoke. It may not do that in theory, but it always does in practice. For when we concentrate all power in government, no matter what name that government goes by, tyranny follows as surely as night follows day.

Canada Will Admit Ukrainians Who Had To Serve in German Army

The Canadian Government has recently informed the nationally representative Ukrainian Canadian Committee that it has decided to admit into Canada Ukrainians who at present are residing in England and who formerly had to serve in the German Army.

In a letter to Rev. Dr. Wasyl Kushnir, John Decore, M.P. informed the UCC "that the honorable Walter Harris, Minister of Citizenship and Immigration advised me yesterday (June 5, 1950) that the Cabinet had finally decided to admit into Canada Ukrainians presently residing in England and who formerly served in the German Army. In other words, the service of the Ukrainians in the German Army, is no longer held as a bar to their entry into Canada, and they are now considered in the

same category as people in Europe emigrating here through the sponsorship of relatives or by applying as agricultural help.

"You will, of course, realize the significance of this decision, as most of the Ukrainians now in the United Kingdom are in a category readily admissible in Canada, due to their age and health, and I venture to say that, although many may not have close relatives here, nearly all may come as agricultural help.

"Might I also point out that this decision was possible largely through the help of the Ukrainian Canadian Committee and their representations made to the Minister of Citizenship and Immigration when the KUK Delegation came to Ottawa a few weeks ago."

MILITARY DISTINCTIONS FOR MEMBERS OF THE UKRAINIAN LIBERATION MOVEMENT

As we learn from the Information Bulletin of the UHWR which appears illegally in the Ukraine, an Order has been created by the Ukrainian Supreme Liberation Council (UHWR) for "fighting under specially difficult circumstances". The name of this Order which is to be conferred on fighters belonging to the Ukrainian revolutionary movement for freedom, is explained by the fact that the battle waged by Ukrainian fighters for freedom against Russian Bolshevik occupiers of the country is generally waged in circumstances that demand superhuman physical and moral efforts. The new Order was created, to distinguish the courage and special merit of such fighters. Headquarters of the Ukrainian Army of Insurgents reserve all details concerning the award of the Order.

USSR's Not Telling

Drawing attention once more to the policy of the Soviet Union in withholding information on conditions within its borders, the statistical office of the United Nations has issued a new volume of studies on national incomes. A review put out by the public information department notes that, "with the exception of the USSR, which does not publish estimates of the value of output of goods and services produced, nearly all large or industrially important countries are covered."

This is an old story here. Reports on economic conditions in

SMAL-STOCKY TO GIVE SUMMER COURSES AT UNIVERSITY OF CALIFORNIA

Prof. Roman Smal-Stocky, Associate Professor of Modern Languages and Director of the Slavic Language Institute at Marquette University, Milwaukee, Wis., has been invited to lecture during the summer session at the University of California, Berkeley, Calif. His topic will be the introduction to Slavic Philology, which will include the origins, migrations and the languages of the Slavs.

A leading authority on Slavistics, Ukraine and Russia, Professor Smal-Stocky has several scientific books to his credit. In this country since 1947, he has given numerous lectures and participated in a number of public forums. His last lecture on the danger of Russia-based communism was presented on the "Wake Up America" program, instituted by the Grand Lodge of the Benevolent and Protective Order of Elks, on May 15, 1950, in Milwaukee, Wis., where he spoke together with Gen. W. Fritz Breidster, commanding officer of the artillery section of the 32nd Division, Wisconsin National Guard.

various parts of the world are constantly being compiled, but it is seldom they contain any item of great value concerning the USSR, or any data serviceable for purposes or comparison.

It appears that the Iron Curtain is one of those steel-slatted venetian blinds, adjustable so that persons in vantage positions inside can see out, but no one outside can get a clear glimpse of the inside.

atives of leading opera companies of New York and Philadelphia to listen to the complete show. Mr. John Hosch is now under management of the Apollo Grand Opera Company, who artistic director is Rudolph Pili and Michael Elko, local Ukrainian, is manager. In this audience will be represen-

Ukrainian Culture Change

(The Natural Process and Rational Techniques in Culture Change among Ukrainians in America)

By STEPHEN W. MAMCHUR, M. A.

(This article, in our opinion, is the best of its kind on Ukrainian Americans in the English language. Its author is the brilliant younger generation sociologist, Prof. Mamchur. It originally appeared in the first U.N.A. Jubilee Book published some fifteen years ago. Since most of our readers did not read it then, we are reprinting it now, for it is as timely today as it was then.—Editor.)

(Continued)

The fact that every group has a culture must not be taken to imply that it alone has produced that culture. Inventions in culture are relatively rare; most of what every group possesses has been borrowed from some other group; at the present day this diffusion of culture from group to group proceeds so fast that the world is becoming one vast whispering-gallery, as it were. If we focus attention on the origin of the culture of any group, then, we also face the very evident fact that no culture is "pure" in the sense of being the product of but that people which lives it.

At the same time, a particular cultural group, through long, continuous and varied association of the individuals within that group, develops a so-called "group-consciousness" a certain desire to live together according to its own ways as contrasted with those of others, a sentiment, based on general common interest arising partly out of the community of culture and more specifically out of a common historic experience, develops; and this usually included the determined desire to live by a state of its own. Such a group is called a nationality; it is also correct to call any distinct cultural group as such, a nationality. However, it clarifies thinking if the term is reserved to that culture group within which the individuals feel strongly bound together by sentimental and other ties whether or not there is actually much cultural homogeneity. Popularly, nationality is often confused with the state, as for example, anyone born in the pre-war Austria-Hungary is often named as "Austro-Hungarian nationality." This is a wrong use of the term; the state stands for group of people inhabiting a certain territory and possessing a common government; a single state may comprise, however, several nationalities, etc.

Ukrainians, then, are a specific culture group, but are at same time a nationality. The feeling of solidarity, of group cohesion, the existence of which is implied in the latter, does not, be it emphasized, depend wholly or invariably on a common culture, and it is that which, in the case of the Ukrainian in America survives much longer than the Ukrainian culture. We are concerned, here, however, primarily

ly with culture change—to which we now turn.

II. THE NATURAL PROCESS OF UKRAINIAN CULTURE CHANGES IN AMERICA

1. The Immigrant Situation

We have been leading up to a consideration of what happens to the Ukrainian, in terms of his culture, in America. To reiterate, we are dealing with the immigrant, he being in this case a Ukrainian who has moved to America. Let us firmly keep in mind two basic facts: (1) that he comes to America already with a culture, and (2) that he comes not into a vacuum but into a different culture. The latter is called loosely "American" culture, and we do not need to concern ourselves at present with defining what American culture is. It will suffice for our understanding of what follows if we bear in mind, first, what "culture" is, and secondly, that the people who live here have a culture though this culture is a sort of a blend of many of the cultures which have been brought to America, in part, through the immigration of diverse culture groups.

2. "Natural" defined

When a certain amount of heat is applied to snow it melts, or, is transformed into water. When a certain germ enters the body of a particular individual it will cause a certain disease. When two proportions of hydrogen are "combined" with one proportion of oxygen we get water.—These few examples illustrate what we mean by natural laws. Given certain elements or factors in a specific situation we invariably obtain a certain result or process. The above examples are taken from the physical or the non-social world. In the field of societal relations, the relations of man to man, there are natural laws as well, except that because the scientific study of society is but such a recent affair as well as because of the complexity of societal phenomena, social scientists have, as yet, discovered but few of these natural laws in the societal field, and those that have been scientifically validated are somewhat much less precisely stated than has been the case with laws in the physical world. For example, that "Popula-

tion tends to increase up to the supporting power of the environment, on a given-stage of thearts, and for a given standard of living" is a "fundamental social law, but precise relationship of the variables involved has not yet been possible of mathematical statement, as almost all laws in the physical world can be stated. Another social law is that "Civilization is a function of numbers in contact." And we could cite numerous others. While these descriptions of the relationship involved between various phenomena—which is all that a law is—are too general to be of very great practical utility, yet they are useful, and certainly are the pioneer efforts at the formulation of laws which we can certainly hope to arrive at in more specific terms, provided the scientific study of society is unhampered.

We have digressed to illustrate what we mean when we speak of natural process or natural law. It will be seen that it is merely a statement of what is inevitable in a certain situation; it is a description of an automatic, unplanned, unconscious, impersonal process.

3. Ukrainian culture change indicated by changes in specific and typical culture traits

In respect to Ukrainians in America, one general fundamental law which may be formulated is this: Ukrainian culture in contact with American culture = a different culture. Or, put simply, the inevitable process which goes on in the situation of the immigrant in America is that the immigrant culture changes. (We are not unmindful, of course, of the changing American culture, too, due to contacts with immigrant culture.)

The mere fact of change is evident enough, but we shall emphasize it here because the arena of public discussion is filled with a lot of obscurantism on this point. Let us but barely indicate some of these changes. The immigrant is in a geographic environment somewhat different from the one he has been used to; he must adjust to the different seasonal changes; he must adjust from ways of a rural peasant village to life in the highly industrialized modern American city. He has formally accepted the protection of the American government, whether or not he becomes a citizen by naturalization; if he becomes a citizen he habituates himself to political ways undreamt of in his native land. He perhaps "improves" his Ukrainian language if his situation in America is more conducive to literary interests than it was in the old world; at the same time part of his Ukrainian becomes a

(Concluded on page 3)

Ukrainians Are Not Russians

(A Letter to the Editor reprinted from the New Jersey Courier, Toms River, N. J., June 16, 1950)

Lately I experienced two similar cases of ignorance which seem to me important enough to relate them publicly. While I was visited by a census-taking lady and asked about the country of my birth—and my relatives who are living with me—I answered according to the truth: "Ukraine." After the census-taking was finished, I asked the lady to show me the question-sheet to convince myself that all my answers were taken down correctly. To my great astonishment I discovered that as the country of my, and my relatives, birth, instead of "Ukraine" as I dictated, everywhere was put down "Russia." I demanded, of course, an immediate correction of this error; as an explanation the census-taking lady told me, she was under the impression that "it is just the same."

Few days ago, while attending the graduation exercises of the Toms River grade school, I heard one of the highest officials of said school announce that the only award for the highest marks in the American history was granted to a girl, who, as said official emphasized, "only two years ago arrived here from Russia." This girl who happens to be my niece, is in fact a Ukrainian, born in Ukraine, and arrived from Ukraine. Her Ukrainian nationality and country of birth were duly registered (or, anyway, supposed to have been) in the school papers at the time the girl arrived here and enrolled in the Toms River school. Nevertheless she was presented as a "Russian," and the honor of this award went—as far as the audience at the graduation was concerned—to a "Russian" girl, which was absolutely wrong and erroneous.

The forty million Ukrainians are anthropologically, ethnically, culturally, etc., entirely different from the Russians. They have their own language, their own culture, folk art, customs, literature and their own political ideals and aims. While Russia's politics since Peter the First until today always have been imperialistic and aggressive, the history of Ukraine is that of a truly democratic, peace-loving nation. And while the goal of today's Russia is to rob as many na-

tions as possible of their freedoms and independence, the goal—and dream—of the forty-million Ukrainians is to win again their freedom and independence, of which they were robbed by the Russians many centuries ago.

This is the tragic fate of the Ukrainian nation; and as before under the tsars, so—to a greater degree—today, enslaved by the Soviets, they are exposed not only to physical persecution, which during two last decades took millions of lives, but also to a constant forceful "Russification" of their language, history, literature, etc. Therefore it is fully understandable that every Ukrainian feels humiliated and deeply insulted when called a Russian. Most astonishing is it when it happens right here, in America, where people know much about such far-away lands as Nepal, or Liberia, but so little about a European country of forty million people! A nation, whose young people after only two years of stay in their new, adopted country, the United States, are being given awards in American history!

The real danger of such ignorance as to identify Ukraine with Russia lies in the fact that this goes exactly according to the plans and wishes of Moscow's regime. The Soviet Union wants the world to forget that this "Union" is in fact only a giant prison in which tens of millions of people are oppressed in a most ruthless, brutal way. Among the nations of the Soviet Union is a "master-race," the Russians. There are only about one hundred million of them; but the other hundred and fifty million are the enslaved Ukrainians, Lithuanians, Latvians, Armenians, Georgians, Uzbeks, etc., etc. Don't ever make the mistake to call them "Russians," because they are living—against their wishes—in the Soviet Union which is known to the world as "Russia." They are not Russians, never were and never will be! And as American citizens of a country who as no other one in the world understand the rights of liberty and free beliefs of human beings, never let us force on another nation and its members an undesirable, hateful name!

DR. ANTON RUDNITSKY.

Properly Spanked

(Editorial of the Ocean County Sun, June 15, 1950)

A statement by Dr. Antin Rudnitsky which appears in this newspaper today properly spans most of us who are entirely too careless about things of which others might be sensitive.

In the case of Dr. Rudnitsky obvious indifference of his feelings caused him considerable mental anguish, and it is quite understandable when broken down to basic facts. It seems that Dr. Rudnitsky objects to being labeled a Russian when actually he is a Ukrainian.

When it is understood that the Ukraine which was once a proud nation is now an unwilling member of the Russia orb, the hurt to Dr. Rudnitsky's feelings can be better appreciated.

In this day when we are all suf-

fering from the jitters of a cold war there is an easy tendency on the part of most of us to place the Red label upon persons who not only don't deserve it but to whom anything associated with Russia is odious.

The case of Dr. Rudnitsky should help us to be more understanding of some of those people whom we now associate with the Reds simply because their countries presently live under Red domination. It should also guide some of our public speakers to be more guarded in their utterances so that in the future a high school girl will not be referred to as having lived in Russia less than two years ago, when actually it wasn't Russia but the Ukraine.

Real Reason for the Sickness of Mind and Soul in Europe

THE NINE LIVES OF EUROPE by Leo Lania. New York. Funk and Wagnalls Company with United Nations World, 1950.

Leo Lania journalist and author gives us in his above mentioned book almost a complete review of the conditions in Europe today.

Postwar Europe changed very much. The common men lost their faith in man in the ruins of the destroyed cities and plants. You can understand the German people, who lost two wars and are still divided into parts, but you can hardly know why the free French people especially the new generation are pessimistic and without clear plans for future action. Many among them are communists because they like this most disciplined party all over the world. Apropos the Communism the author made a significant observa-

tion. He stated that in Western Europe there are (if any where) idealists, and when you are going farther to the East you can hardly find any idealistic communists because they are executed, for they refused to be a blind tool of the Kremlin. They saw the real face of Soviet communism after liberation by the Red army.

In the satellite states, as we said, the idealists and honest communists with record of resistance almost disappeared and there remained only the weak who escaped into lies. The honest people in Eastern and Central Europe discovered soon that what Moscow offered them was not a new order, but foreign domination, that "popular democracy" was nothing but a slogan disguising Soviet imperialism.

The author concluded that Sta-

On Record - - by Ted Victor

DONNA AND CORNELIA:

In addition to being the largest city in the world, New York is also the music center of the Western world. Each year thousands of aspiring young musicians make their way to this city of subways and skyscrapers to seek their musical fortunes. Some succeed while others fail. Some turn to other return home and begin life anew. From this mass of talent a few hardy, artistic souls survive and progress. They progress slowly but steadily towards that most elusive of goals, world fame in their chosen field, music.

Living in the Borough of Brooklyn, New York are such two artists, both of whom are Canadians of Ukrainian descent. Donna Grescoe, the more famous personality of this musical duo, and Cornelia Gayowsky, brilliant new piano virtuoso. Both girls originally came from Winnipeg, Manitoba and both lived at one time in an institution on Manhattan's 14th Street commonly known as the "Morgue." Actually the "Morgue" was a very quiet, sedate, boarding house for girls over fifty. However, it certainly was no place for two ambitious girls, full of life and endowed with one of Nature's most priceless gifts, the ability to make beautiful noise. Donna being the more patient of the two managed to exist within the "Morgue's" silent confines while Cornelia, dynamic, impetuous Cornelia refused to take it.

A new home was found through Connie's persistent efforts while employed in "G. Schirmer's" in Brooklyn. A nice couple had just begun renovating an old brownstone type of home in downtown Brooklyn. In no time at all they had been convinced that their third floor apartment was just made to order for Donna and Cornelia. Well, it wasn't exactly made yet for the girls had to do a major portion of painting and decorating after moving into the place.

Ah yes! Those were hectic days when neither man nor beast was allowed to cross the Grescoe Gayowsky threshold. Odd bits of furniture were collected, bought and borrowed. The violin and the piano were temporarily forgotten while the girls wielded paint brushes and scrapers. A connecting closet was converted into a temporary kitchen, between the girl's two rooms. The room towards the front was taken over by Cornelia and it soon lost all traces of its former self. Under the skillful fingers of Cornelia Gayowsky, piano virtuoso and house painter the room gradually took on the appearance of a Mexican hacienda. The floors were scraped to a nice, natural finish while the walls received a coat of cocoa brown paint. The ceiling was then colored with an egg yolk, yellow mixture. Strange colors you think? Surely but very restful, and completely different. An old folding bed was made into a most comfortable combination bed and couch. The old fireplace was covered over and a mask of a very

lin's emissaries don't like men with honest convictions. "A converted nazi can be easily handled. He sells himself cheaply to the masters, but the sincere communist is dangerous." The quintessence of the tactics of the Kremlin is: "Put him away! Morals, faith, convictions, idealism—nothing but bourgeois prejudices!"

Therefore near the Soviet border the Communists are no longer regarded as apostles of a new social system; they are recognized as the mercenaries of the Kremlin.

Then the author discussed the problem of German youth which should be re-educated in democratic fashion, but he wondered if anybody could do that. The German youth is broken down in a moral sense and it is a significant statement of the German student in Munich: "Everybody talks about democracy all the time: the Russians, the British, the French and you Americans. Our German leaders talk about democracy. There is it? What is it?"

The youth in Germany and all over Europe became cynical and nihilistic. Stressing the sickness of

diabolical face was inserted. Up on the wall a shadow of a sleepy Mexican peasant was projected from the tiny figure spotlighted from the mantel. The rest of the room was filled with bits of knick-knacks picked up by the girls in their travels and by pieces of furniture rescued from the junk heap by Cornelia's craftsmanship.

Donna's room on the other hand was much more civilized. A soft blend of grey and white, a painting of some fruit by Leopold Mittman, Donna's famous accompanist, and on the opposite wall a most unusual painting of a maiden's flight into fancy and life by Cornelia. An ordinary file case painted beautifully to house a portion of Donna's manuscripts cut off a portion of the room to make for a neat and private telephone corner. Photographs of famous friends lined the unused door while throughout the rest of the room were scattered momentos from many triumphs throughout Canada and the United States. A battered zither picked up in Halifax; some photos of the rest of the Grescoe family; a picture of home under water during the recent flood; and many other things that the girls managed to collect and save. Like its inhabitant the room is the essence of charm and graciousness.

The rest of the apartment was made up of a spare room in which everything might be found from a spare coke to the wash that was kept in by the rain. A guest room done in black and silver and especially lighted by one of Cornelia's hidden spot lights. A kitchen with room enough for one person to turn around. The walls painted with all the commodities that have been hanging. Including a most artistic painting of the first chicken ever roasted and burned.

The girls like to entertain and it has always been a most pleasurable experience to visit them. Cornelia can always be trusted to invite everyone just as Donna be depended upon to feed them. The addition of a new three speed phonograph has recently wrought miracles in the house. "Mood music" more familiarly known to the girls as "Mud music" is most often heard for the girls have but two records so far to their credit. Of course the piano is there and when the feeling is there the house reverberates to the volumes of sound that pour forth from the not too powerful looking spinet. Anything can happen during a visit to the girls' house and anything usually does. However it seldom matters how things got started for in no time at all everyone is congregated into Cornelia's room for the express purpose of relaxing. The room was designed for just that and it is almost impossible to resist it. Their friends are varied in all respects. Some are perspiring musicians during he evening and sling ice cream during the day. Others possess beautiful voices and entertain at Donna's and Cornelia's by doing monologues "a la" Mrs. Goldberg. Some visit just for the fun of watching these friends while all enjoy themselves because they are united in common friendship.

So, two girls, far from home, away from their parents and families have made a new home in Brooklyn. While working at their music they are like all great artists, temperamental, spirited and hard working. When at home they relax and like all other people worry about the grocery bills and who's going to do the dishes next. So it is no wonder that on a certain street, in a particular house in Brooklyn, U.S.A. you will always find a bit of good old fashioned Ukrainian Canadian hospitality.

"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.

(Concluded on page 3)

Impressions - - - by Wm. Shust

If you are a theatre dilettante, as is everyone who has any pretension to sophisticated living, you've probably read about and anxiously awaited the outcome of the first attempt at professional arena theatre on Broadway.

Almost every day before opening night, the newspapers of New York's "nine old men" ran stories about the proposed venture. The articles were written with the idea that a colossal flop would ensue, yet there was a secret hope for success. At this writing, Broadway's arena has been close to three weeks in the running and seems to be holding its own.

Arena staging is far from new, except of course to the environs of Broadway. Without giving dates (upon which one usually trips), it goes back to the world of the ancients, and then some. It's beginning's date back to the time when a group encircled a person to hear him speak.

Arena theatre, sometimes called "Theatre-in-the-round," can be simply explained as: a central area in which action takes place and which is encircled by an audience. The best example is the Circus.

The ancients employed it for their plays, relying on acting technique and the power of the words.

The proscenium was a newer development which boasted greater potentialities. New dramatic effects, to heighten the illusion of

reality, could be added with the help of lighting, costume, and scenery. Then all three could be changed and the audience as well as the actor given a respite while the "curtain" fell to denote a passage of time.

And one hastens to add that this new method of presentation gave a great impetus to the perfection of the written structure of the play as well as offering a finer medium for the individual actor.

Through the years the arena was relegated to a secondary position and our own generations came to know only the platform and curtain as the keeper of the spoken and illustrated thought.

So much so, that when the motion picture made its step into the realm of entertainment, it had to fit into the mold made by the "legitimate theatre."

In the past few years experiments in arena staging have been made in the United States with pleasing results. These were the seeds which blossomed into Broadway's arena at the Hotel Edison (in the same ballroom where only last fall the 55th anniversary of the U.N.A. was celebrated).

But arena is far from a new thing even in New York. Up on the campus of Fordham University many successful arena productions have been presented.

Primarily there must be a difference in directorial approach in arena staging. For where before

the audience faced a picture frame, it now completely envelopes the actor. Where before the audience was "across the footlights" and had to be brought into the play by skillful acting, it now seems to be part of the production.

But these difficulties can easily be overcome.

At the moment, arena theatre offers Broadway two advantages which have delighted television producers. It offers a minimum of scenery, a costly item in any theatre production today, and the consequent cut in number of expensive union laborers.

In all, arena theatre extends interesting possibilities where imagination can present any type of production.

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The Fate of Minorities Under Soviet Russian Rule

SUMMARY: — Communists described Tsarist Russia as a "prison of peoples." Making grandiose promises of freedom or autonomy to the minority nationalities, the Bolsheviks have in fact instituted a far more rigorous control over the minorities than which existed under the Tsars. The cultural and linguistic diversity permitted is little more than decoration on a monolithic structure. Some peoples have suffered complete dispersal; others, the majority, have kept hold on ancient homelands only by submerging all desires for independence or autonomy and dedicating themselves to the service of the men in Moscow.

V. I. Ulyanov, better known as Lenin, was fond of describing Tsarist Russia as the "prison of peoples." He referred to the Tsarist policy of subordinating all other peoples to the Great Russians, and of attempting to "Russify" the subject nationalities. On December 17, 1917, shortly after the Bolsheviks had begun their conquest of Russia, a proclamation was issued to the "Moslems of Russia and the East." This proclamation was signed by the two men who were to have a decisive influence on Russia's destiny — Ulyanov (Lenin) and Dzugashvili (Stalin). It read:

"Appeal to the Moslems of Russia and the East

"The rule of the robbers and enslavers of the peoples of the earth is about to end. . . A new world is being born, a world of workers and free men . . .

"Moslems of Russia, Tatars of the Volga and the Crimea, Kirgiz and Sarts of Siberia and Turkestan, Turks and Tatars of the Transcaucasia, Chechens and Mountaineers of the Caucasus—all those whose mosques and chapels have been destroyed, whose beliefs and customs have been trampled under foot by the Tsars and oppressors of Russia. Henceforth . . . beliefs and customs, your national and cultural institutions are free and inviolable. Build your national life freely and unhindered. You have a right to do so.

"The Russian republic and her government, the Council of People's Commissars, is opposed to the seizure of foreign territory.

"Etc. . . Signed Dzugashvili V. Ulyanov"

Before examining the way in which this bold statement was implemented, we must take a glance backward in time to see how the Russians conquered and ruled their subject peoples. The Russians had extended their empire in the sixteenth and seventeenth centuries over the Volga Basin, subjugating the Tartars and Kalmyks, over Siberia to the Pacific Ocean, incidentally engulfing many minor nationalities, and invaded lands on the left bank of the Dnieper River occupied by Ukrainians. Under Tsar Peter they sought to plant their feet firmly on the shores of the Baltic Sea in the northwest, seizing parts of Estonia, Latvia, and Finland, and southward on the Black Sea and the Caspian, where they gained control of the Caucasian border of the Caspian Sea. During the remainder of the eighteenth century, under Catherine, the Russians conquered the northern border of the Black Sea—lands occupied by Ukrainians—the Crimea—occupied by Tatars. At this time also the Russians shared in three partitions of Poland.

At the turn of the nineteenth century the Russians brought in Finland from Sweden, Bessarabia from Turkey, and large part of Prussian Poland, i.e., a part of

Prussia's booty in the partitions of Poland. The subjugation of the Caucasus was extended with the absorption of Georgia and the gradual infiltration of the mountain strongholds. Later in the century the Central Asian lands were conquered, bringing under Russian rule the Turkish and Iranian-speaking Moslem peoples of the region directly east of the Caspian. From China the Russians took the area extending from the left bank of the Amur River. Thus, in four centuries Russian power expanded in all directions to create a large empire. From 1500 to 1900 Russian expansion was at the average rate of over 50 square miles a day.

If the Russians were unhappy with Tsarist rule, the non-Russians were doubly so. The Russian autocrats believed in the divine quality of their mission and had no question as to the superiority of the Great Russian people. Russian was the official language, and a deliberate policy of Russification was employed in order to encourage all peoples of the Empire to speak Russian, except the Orthodox faith, etc. Nevertheless, this policy was applied intermittently and more in some areas than in others. Lenient provincial governors could provide some measure of relief, but this was insufficient to assuage local feelings. More serious than this cultural offensive, as far as the minorities were concerned, in the Caucasus and Central Asia, for example, was the Tsarist policy of settling Russians on lands formerly occupied by the "foreigners," i.e., the non-Russians, which squeezed the minor nationalities off the best lands and made difficult their economic life, already burdened by heavy taxation.

The minorities had, therefore, many grievances against Russian rule, which found expression in rebellions such as in the Polish uprising of the 19th century and the revolt of 1916 in Central Asia. It was on such grievances that the Bolsheviks played in attempting to win the support of the non-Russian people. What did these minorities want? No answer applies to all the peoples, because their lots were most varied. In general, the Western peoples from the Baltic to the Black Sea, who had a culture equal to or better developed than the Russian, and some of whom had a tradition of independent existence, wanted separation from Russian rule and the chance for an independent national existence. Among the Central Asian peoples the aspirations went more toward autonomy and protection of the indigenous economy and culture from outside intervention, i.e., on the part of the chauvinist Russians. A Mohammedan Congress which met in Moscow in May 1917 indicated that Mohammedan opinion was divided between two schools, both of which favored large national autonomy, but one under an "indivisible republic" and the other under a federal form of government. There was no appreciable sentiment for separation from Russia. After the downfall of the Tsarist regime in February 1917, the Provisional Government which preceded the Bolsheviks in power, revoked the repressive measures directed against minor nationalities.

The Provisional Government in April 1917 abolished all restrictions based on religion or race, and allowed any language to be used in commerce or private education.

No one could, of course, erase immediately the heritage of hate which years of oppression had implanted in the minds and hearts of the non-Russian peoples toward the

Russians. Despite the efforts of the Provisional Government to redress grievances dynamite remained in the nationality situation, and the Bolsheviks were not averse to playing with fire in their desperate struggle for power. They came out boldly for the right of nations to self-determination and separation from Russia. When he talked to his own cohorts, Lenin explained that he was not for just any separation, and at this time he was opposed even to federalism, since the Bolsheviks were "centralist" by conviction. Nevertheless, "the right to be free" sounded very promising as a revolutionary slogan to long-suffering peoples. When the Georgians tried to remain independent of Russian rule, they were overcome by an army advancing under "socialist" banners, all this despite the fact that the Soviet leaders had actually signed a treaty in which they recognized the independence of Georgia. As part of the price demanded by the Russians for this treaty, the Georgians had to allow a Communist Party to exist in their country. A more beatific example of a Trojan Horse sanctified by treaty could hardly be imagined.

(To be continued)

Ohio Governor Hails Ukrainian People

(The article below appeared in this month's number of the nationally circulated Fraternal Monitor monthly magazine, "A Standard Bearer For Fraternalism."—Editor)

The Ukrainian National Association, Inc., an eleven-million dollar fraternal benefit society with headquarters in Jersey City, N. J., held its 22nd convention in Cleveland in May. About 500 delegates and guests, representing 58,000 members of the organization, attended from all parts of the United States and Canada.

Dmytro Halychyn of Jersey City, retiring supreme secretary of the Association, was elevated to the position of supreme president by acclamation. Roman Slobodian of Elizabeth, N. J., an officer for 30 years, was re-elected supreme treasurer by acclamation. Gregory Herman, formerly a vice president and retiring acting president, was elected supreme secretary. Other supreme officers are Mrs. Genevieve Zepko-Zerubniak, and Joseph Le-

sawyer, vice presidents; Dmytro Kapitula, Stephen Kurovas, Walter Hirniak, Vladimir Kossar, and Dr. S. T. Kibzey; auditors, Dmytro Szmagala, John Romanion, Dr. John Wasylenko, John Kokolajski, Peter Kuchma, V. Didyk, N. Dawy-skyba, Taras Shpikula, Helen Shtogryn, Anna Wasylowaky and William B. Hussar, advisors.

Moral and material aid for the enslaved Ukrainian people was asked of President Truman and Secretary of State Dean Acheson by the Ukrainian National Association.

Theodore Lutwiniak of the Association states: In a series of resolutions pointing out the struggle behind the iron curtain against Soviet rule by the Ukrainian nation of 45,000,000 persons, the quadrennial convention of the Ukrainian association urged the United States actively to support the Ukrainian fight for freedom.

The United States was asked to take all possible steps not only in defense of free people threatened with Communist imperialism but to aid those already enslaved by the Soviet.

The convention recommended priority to justice rather than the peace in international relations because "peace is possible only when justice prevails," and affirmation of the right of the enslaved peoples under Soviet Russia "to live their own free and independent life within their own ethnic territories."

"Carriers of the Banners of Freedom"

Governor Frank J. Lausche of Ohio, who addressed the convention at its banquet, hailed the Ukrainian people as "carriers of the banners of freedom." He said that neither the Czar nor Hitler, and today not even Stalin can stop the youth of Ukraine from fighting for liberty.

The reports of the last administration revealed a high increase in members and assets since the last convention. During the past four years the membership increased by 12,000 members, while assets increased by \$2,700,000. The convention approved new forms of insurance and voted favorably for an increase in insurable ages.

The association's newspapers, the "Svoboda" ("Liberty") and the "Ukrainian Weekly," edited by Dr. Luke Myshuha of Jersey City and Stephen Shumeyko of Maplewood, N. J., respectively, have a circulation of 15,000 in the United States and Canada.

and he signs his membership application without hesitation.

We have absolutely nothing against youth clubs or groups, and have always supported those in our own vicinity. But we do think that the young people should seriously consider having U.N.A. youth branches. An ordinary club may last a year, or even five years . . . but very few last any real length of time. A U.N.A. branch, on the other hand, may last indefinitely. That is because the U.N.A. offers something basic and lasting . . . fraternal insurance protection—which the members will keep. U.N.A. membership rates are very reasonable . . . in some cases not much higher than the fees charged by some clubs. The branch members may elect their own officers, they may sponsor affairs; they may have athletic teams; they have the Svoboda and The Ukrainian Weekly for publicity purposes.

Six new adult members (a person 15½ years old may be admitted as an adult) can form a U. N. A. youth branch and receive a charter and seal. The members pick a name for their branch. The U.N.A. will support the branch to the limit, for youth branches are few in number and the organization always encourages any kind of youth activity.

If you've read this far then you must be interested. Why not follow up this interest right now by writing to the U.N.A. for more information? The address is Ukrainian National Association, P. O. Box 76, Jersey City 3, N. J. Write right now!

T. L.

BUY UNITED STATES SAVING BONDS!

"Echoes" of U. Y. L. N. A.

By STEPHEN KURLAK

A little more than a year ago, quite a bit of space was devoted by this paper and the daily Svoboda to the annual music festival which was sponsored by the Metropolitan Area Committee of New York. The presentation took place in New York City's famed Carnegie Hall, and both participants and spectators required no convincing that the "Echoes of Ukraine" was a success, musically as well as financially. There was one chief complaint, however, and that was that the show was only presented once and to only one audience. It did not seem right that after all those hours and hours of preparation and planning, such a spectacular performance should have had only one showing.

Well—something is going to be done about that. Many of the same people who were responsible for last year's "Echoes" have already begun working on a show to be presented at the same Carnegie Hall during the coming Labor Day week-end when the Ukrainian Youth League of North America will hold its annual convention at the Hotel Commodore in New York City.

On Monday nights at the McBurney Y.M.C.A. rehearsals of dancers and singers can be seen and heard in full swing for the third act of Artemovskiy's "Zapozhrians Beyond the Danube." As in previous productions, Olya Dmytriw is again at the helm with such able assistants as choral director Stephen Marusevich and dance directors Walter Bacad, John Flis and Olga Yalowega.

According to Miss Dmytriw, most of the principals who performed last year have been contacted and the committee is awaiting their replies. Olyp Stecura, whose splendid baritone voice and comedy-acting proved so highly entertaining in his interpretation of "Ivan Karash" last year, has again accepted the part for the coming presentation. Those who have not seen Mr. Stecura in this role, should not pass up this opportunity to see and hear a truly fine performance.

Rehearsals for stage presentations can often be very entertaining to those who take part in them, and those of the "Echoes" group are no exception. A mirth-provoking scene was brought on during one of the rehearsals when Miss Dmytriw, a bit piqued by an unusual amount of babbled among the participants, singled out "Honest Bill" Chupa and told him that if he had anything to say he should tell it to all those present. Having been too preoccupied in his conversation with the "sweet young thing" whose ear he was bending, Bill must have heard only the last half of Miss Dmytriw's remark, for he stepped briskly in front of the group with, "I certainly do have something to say to everybody." Naturally, this brought on a chorus of good-natured guffaws and hacking and Bill's voice was completely drowned out. No one ever did find out what it was that he had to say to the group. STEPHEN KURLAK

CULTURE CHANGE

(Concluded from page 2)

jargon of American terms; he "picks up" also, if not by formal instruction, then through his occupational contacts, at least a vocabulary of English; he uses this perhaps only when that is the only language in which he can make himself understood but, nevertheless, his language practices change. His food practices, too, change. For some time he may retain these as a regular routine, but not for long. For one thing, he cannot obtain here the foods he used in the old world, or he may not want to; there is a general desire to conformism, and in a short while American food practices are assimilated to a large degree while the typical Ukrainian foods are reserved for festive occasions. His home, his furniture, utensils, and the like are materially very different from those in the old world. His clothing is usually the very first thing which he casts off in exchange for American clothing; the native Ukrainian costumes, as the foods, are then seen but at public concerts and such ceremonial occasions. Instead of the wagon or the feet, the immigrant uses trolleys, the suburban expresses, the motor cars, etc.

(To be continued)

JOIN THE UKRAINIAN NATIONAL ASSOCIATION. DO IT NOW!

REAL REASON

(Concluded from page 2)

mind and soul in Europe, the author forgot to mention or did not see another important reason for this moral breakdown. It is the problem of the nations subjugated by Russian imperialism. If he tried to discuss with the youth of Ukraine, Byelorussia, Lithuania, Latvia, Estonia and of the other occupied or satellite states, he would have a chance to learn another reason for the pessimistic and cynical point of view. He could easily learn that the democracy of Roosevelt gave a carte blanche to Stalin in Teheran and Yalta regarding the Eastern and Central Europe and China.

Therefore the ideals of the Atlantic Charter were destroyed by their makers. It was a very important reason for disillusion, pessimism, cynicism and breakdown for the nations who believed in the realization of the ideals of freedom.

We see that it is necessary to evolve a clear and attractive idea—a new Atlantic Charter—for all over world and sincerity for its realization. The best seems to me to be the idea of the struggling Ukraine: "Freedom for the nations, freedom for man!"

I have no hesitation in recommending this book to anyone interested in learning the postwar conditions in Europe.

DMYTRO SOKULSKY

Youth and the U.N.A.

MADE TO ORDER

Not long ago the Ukrainian National Association proudly announced that its total membership had passed the 58,000 mark. In the near future will come the announcement that the assets of the organization have reached \$12,000,000.00.

Statistics do not make much of an impression on some people, and are actually boring to others. . . but we want these announcements to sink in and so we repeat: the U.N.A., your organization, is worth almost \$12,000,000.00 and has over 58,000 members. Think that over . . . grasp the significance behind it . . . and bear it in mind that it just didn't happen by chance. The figures were produced after more than 56 years of hard labor on the part of many industrious men and women.

The figures show that the Ukrainian National Association is stronger than ever before . . . that more and more Ukrainian people are supporting it by becoming members. The future of the organization seems assured for generations to come, but this, of course, is up to the present membership, particularly the younger element. No organization can last very long if its members are inactive or indifferent. The U.N.A. has many members who are sincerely interested in its future and who participate in all activities, but the majority of these members are of the older generation. As a matter of fact, we have the old folks to thank for almost all of the work accomplished to date. It is the old folks who served and are still serving as officers of most of the 475 branches of the U.N.A., and it is the old folks who have done most of the campaigning for new members. And, as we had stressed in previous columns, the time has come for the young people to become truly interested in the U.N.A. because many of the old people are sick or disabled and deaths are being reported at an increasing rate.

The indifference on the part of the youth is difficult to understand. The young people have their various social and athletic clubs, dancing groups, veterans' groups, and the like . . . but mention a U.N.A. youth club to them and see how quickly

you're brushed off with remarks such as: "Oh, that's insurance, isn't it? I have enough!" or "I don't want any insurance!" That word, "insurance," is almost always in every brush-off remark. It is difficult to explain the facts concerning the U.N.A. to the young people because they are always too busy to listen. We meet them at affairs . . . they're too busy dancing or talking to discuss the U.N.A.; at club meetings their minds are on the affairs of the club, and its a job to change the subject to the U.N.A. after the club meeting; meet on the street, and they're so preased for time that barely a dozen words are exchanged. Try to meet them at their homes. . . they're practically never there when you call or are on the way out. So we are forced to mail the information to them and hope for the best.

Occasionally we succeed in getting a fellow or a girl to listen to us as we explain the facts concerning the U.N.A. We always point out that the main reason the U. N. A. has managed to survive since 1894 is because it is a fraternal benefit society and, as such, issues membership certificates to its members. We stress that the U.N.A. was founded for the very purpose of protecting the Ukrainian immigrant in America, as well as his wife and children. Being a fraternal order the U.N.A. accomplishes all business through its branches; the branch officers, as well as the officers of the main office, are members who were elected to their positions. We emphasize that the U.N.A. is strictly democratic in government and that, in addition to protection, the members realize other benefits unobtainable in ordinary commercial insurance companies. Our listener has become really interested and starts asking questions. He appreciates the fact that, since it is necessary for all serious-minded persons to have protection, he may as well support the Ukrainian organization by becoming a member. And why not? Isn't the U.N.A. a Ukrainian organization which is striving to be of service to the Ukrainian people? Our listener is convinced that the U.N.A. truly represents something worthwhile.

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A Submerged Nation

By WILLIAM HENRY CHAMBERLIN

Published by

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JULY 16 — Ukrainian Picnic at Nick's Picnic Grove on William St., in New Market, N.J.—4:00 p.m.

JULY 22 — Polka-American Picnic at Miller's Grove on Colfax Ave., in Kenilworth, N.J.—3:00 p.m.

AUG. 27 — Ukrainian Picnic at Montgomery Hall on 123 Montgomery Ave., in Irvington, N.J.—3:00 p.m.

SEPT. 2 — Ukrainian Dance at Ukrainian Hall in Great Meadows, N.J.—9:00 p.m.

SEPT. 9 — Dance at Polish Home on 16th Ave., & Speedway, Irvington, N.J.

SEPT. 23 — Ukrainian Dance at St. George's Auditorium on 217 East 6th St., New York City—9:00 p.m.

OCT. 14 — Ukrainian Dance at Ukrainian Center on 180 William St., Newark, N.J.—8:30 p.m.

OCT. 28 — Polka Dance at Polish Hall on 300 Roselle St., Linden, N.J.—9:00 p.m.

NOV. 4 — Dance at Slovak Sokol Hall on 358 Morris Avenue in Newark, N.J.—9:00 p.m.

NOV. 22 — Ukrainian Dance at Ukrainian Hall on 216 Grand St. in Brooklyn, N.Y.—9:00 p.m.

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А білка, відірвавши від ролика шишку, розкошлатила хвостик, глядить, слухає... А вінці!

— Звичайно, плітки!.. А все ж цікаво!..

І, з гілки на гілку, топче хвилясту стежечку по деревах... Скаже каблучку у повітрі і тягне сморокову найжену гілячку за собою... І лупить прірву між деревами... А вони, розгойдуючи віти, жбурляють її легенько мов м'ячик і вже другі простягають свої зелені рамена, і хватають її в обійми. І вона відбіється і пливе, наче човник-лушпинка по зелених хвилях... І це довго потім переливається ця зелена хвиля по кучерявих чубах.

А старий чабан злий, що його випереджено. Помахає пужалом за білкою. Загляв.

— Це згадавши старість... Затирає сліди на мохові, наче лис хвостом по снігові... Побіг!

А це дятель коле сокирою смереку:

— Так... Так... Так...

— Оце вам штахета... Тху! Смерека б тебе втяла!..

От, старість: біжиш, робши боками як жидівська кобила перед окопником. — А тут діло!.. Важне! — моргнув закислим оком, сплюнув.

— А це вам ще кличка: „Хто на магурі топирець острить?“, — це мос.

А то-то ваше: „Довбуш, як до Давниці іде!“

А потім якісь рахунки. Ага: „Дванадцять рази девять“ — То на то, аби ви сиконтролювали, чи я той сам Охрім, чабан, що сорок років пасу вівці в полонині, і збираю злілля, і відшпугую слабість всяку від людей і від худоби. Казали, — біжи і занеси, і абиш в порохню розсіпався, — то мусиш занести!.. І я побіг як легінь до дівки і Вам приношу... Набрав повні груди пахучого повітря.

— Тху! Там такого гвалту наробили ті більшівинки!.. Здох шляху від району, аж до Турки, аж туди, де малярська границя колись по-панськи лежала. По лісі, по верхах і дєбрах... Всею дичину нагналі...

Сам полковник з Дрогобича наглядая, чи добре справляються. — Це з тих, що носять синій обруч на шапці і так звиду, як німці черепа з костями-хамми носили.

Він сам, той полковник, штрикав довгим дротом в землю і кричав на тих других, щоб добре шукали. — Оце вам додаток до штахети!..

Тоді скінчив. Командир читав штафету... А він сикнув подертого бриля і тримав у руках і стояв мовчки, як в церкві на Євангелії... А по обличчях легенів пробігла хвилюю усмішка-радість і крайкою оперезала небо між верхами...

Вечір... Замаяний черемою, жасним і цвітвом вишні, зійшов по-парубочки в дєбру... і потяг д'орі. Поклав на Магурі горілиць... Безсоромно... І сам лор біля неї...

Місяць. Зорі. І вінці чомусь не в полонині, а по небі отарами.

А в хорунжого Олексі серце наче жайворонку в клітці... Кидается по всіх усюдах. Вистукує секунди.

І це дєсь соловій, як кожного вечора, виспівав любіці оперу...

— Пішли!

Яром в'ється стежечка. Гадюкою. А там ніби душі легінів Довбуша несуть в серцях наказ командира... Собі ж гадюкою... Ніхто не дихає... Нічия нога не торкне землі... Це Олексі й його повстанці...

— Командир наказав, а ви всі слухали: треба отим делегатам, що приїхали з Москви на контролю наших районів, перетяти шлях!

— От так-о! — ніж блиснув місяцем на горлянци.

— Ой, великі ж то большевицькі достойники! Из самого Кремля післані! — Це хорунжий своїм легіням, як їх тіла створили одно, лежачи, заку-

тавшись в зелений килим трав і пахучого злілля.

— А коли вони повернуться мертвими в Москву, то Кремль скреготатиме зубами, як коло в млині, мелячи не о-вес, а ринь...

— Хай вдруге не шле своїх делегатів до наших хиж і колоб на оглядини! — Слова його пливли з гарячим віддиком і залітали орлами в серце кожного легіня і лягали в їх широкі, мужицькі долони держак-ом ножа...

— І так станеться, як командир велів!

— І так станеться, як командир велів! — повторили вони за ним. Так, ніби один голос шепотом говорив.

... І хорунжий залобки слухас як кров повстанців пульсує бойовим ритмом, а їх серця як одно б'ються на сполох.

А легіні слухають, як кипить його кров тим, чим гаряча була їхня, і як його серце клече їх.

А вітер гойдається на кучерявих чубах дубів, ніби грається. Ніч моргас золотими очима. Рєгочється плєсокотом потоків...

Тут розділилися: старший виступ Кремничук попровадив невеличку групуку між Головецьке і Гніздець.

А там залягли в багні, при самому шляхові. Водять з-поза кущиків маленькими очима автоматів. Здохж дороги.

І ждуть...

Колєс тут виводилися болотинки. І затягало було мавок в багно. А вогневі язички сходили на болоті то згуч, то там палаючим цвітвом. Блудили. Зводили прохорож з шляху. — Це блуд, найстарший з болотинників, виставляв свого вогневого язика з болота...

Олексі, зібравши решту, повів смерті назустріч. Біля шляху самого райцентру Стрільки.

А там, де стояли большевицькі застави, він наче вовкулака зміняв свій вид. Перекидався в тїнь. Тихо, навшипинки, наче рисі... готові вмиє все до скоку, просуваюлися...

Дорогою їздили червої стежі. Наче бжакі, наставляли гострі штики в сторону лісу.

А Олексі вже вужем повз між кущами.

Це сам Бог, сядячи ліс, зумисне погубив їх біля шляху.

Олексі благословив Сотворителя, клав хреста на грудях... А за ним хлопці. І благословили ще нічку за те, що кожному кинула на рамена темну шинелю.

Попиритувалися до землиці, мов діти до грудей немьки, гудублячися. А очима перегордили шлях.

— Тепер, місяцю, світи! — наказав в думці чарівник Олексі.

Місяць слухасться. Золотими мечами пробив хмари і за хвилину сам виплив на верх... Завис над дорогою округлим щитом. Кованим золотом.

— Хай бачу я, як шляхом пливе, булькоче большевицьке життя... Тягне соки з наших верв'єх і полонин...

— А це я, хорунжий Олексі, перетну його в цьому місці. Так мені, Боже, помогай!

— Хай скапас трохи ворожій крові! Земля хоче пити... Її уста порепали зі спраги...

Хвилини довгими роками влочатся по битій дорозі! Нудно...

Вкінці витягнули з чєлюстей ночі дві вантажні автомашини.

Тоді Олексі наказав душам покинути тіла і ждати знаку.

Проїхала одна машина... Наче повтора. Хрункіючи і колячи великими червоными очима темін. На площадці музика і спецбюка МВД. Найкращих 30 з Дрогобича.

Йї вслід суєе друга. Немов великий бжак. Найжена густо багнетами.

А там, як баский кінв, виплила мов з-під землі розкішна лімузина.

На пишних оксамитних сидєннях розляглися череваті делегати... А в тих, що в мундирях, у кожного на грудях колекція орденів...

Ох, пишні у них мрії сиділи на колінах, і обіймали за товсті шиї, коли хорунжий Олексі потягнув за курок.

Тоді дощем пописалися зорі. Рясно. Це ракета, експльодуючи, рвала темін на шматки. За нею друга і третя... Зранена ніч верещала з болу... З її чорної, пошматованої, подертої киреї відірвалися зірки-іскри і пливли каскадами, каскадами. Падали на землю і гинули на шляху.

Тоді всі куці наче духи стріляли з автоматів по лімузині.

Вона зарєвала і як зранений кінв стала дибки. А потім, викидаючи передсмертні вогні кризь відрив, скотилася в рив.

— Оце вам, кремлівські делегати, привітання від турчанського, старо-самбірського і стрільківського районів!

— А ти, земле, пий кров ворожу! Пий! Бо це неабияк!..

— А ви, темні хмари, несіть світові крилату вістку, що Українські Повстанці це в 49-му році б'ють большевика!.. І там, де молоді корчі зеленими джерелами виприскують з землі, вони родяться як гриби!..

— А ти, ясен місяцю, неси в своїм дзеркалі образ нашого бою до неба... Хай бачать святі велике діло!..

Хорунжий Олексі казав вдарити і по останній вантажній машині... І вона зіскочила в рив і за хвилину конала серед стогону.

Передні дві, перелякані несподіваним чудом, утікають, не озирваючись, мов зайці, до району...

А Олексі, вивіши легінів на верх, глядів, як трьома шляхами сунули сталеві черепахи і вітрили за ним. Це танки.

А він і його легіні втягали в груди дим, що двома кучерявими стрічками п'явся за ними під верх. Це дєгорали машини.

А земля піла, піла кров ворожу...

(Українець-Час)

Остан Тарнавський

КАМІННІ СТУПЕНІ

Розмова

(Докінчення)

Слово автора

Це не оповідання. Це світлина правдивого життя на нашій гамірній землі. Це світлина однієї постаті, яка жила між нами, непомітна в численній товпі людей, яка працювала, любила і хотіла жити. Як усі.

Я не знав його. Я не бачив його. Письменника Трендеві не всі знали.

Довелось лише прочитати часорисну вістку про його смерть, про смерть того, в кого була рідкісна автентичність творчости й свободи, того, хто був чесний — передаючи свої думки —, того, хто мав довіря до праці.

І я полюбив його.

Думаю, що полюбив його і Ти, мій читачу.

Напередодні

Лежав на м'якому матеріалі лікарняного ліжка. Очима ловив кулистий відблеск сонця, що бігав по білій кімнаті. Чоловічки перестрибували велід за сонячною латкою. Згадував події минулого, коли ще хлопцем бігав над ріку, по якій переливали вантажні кораблі, везучи в далекий світ різнородні товари. Здорові моряки перекликувалися гучними голосами. Він — вимахуючи весело руками, прощав їх у далеку дорогу.

На устах у нього появилася усмішка. Застукали до дверей.

— Бачу, що вам полєгшало — говорив сердешним голосом лікар Дачишин, входячи до сали. Думаю, що вже не довго доведеться вам лежати...

— Як дуже прагнув би я, щоб ваші слова справдилися. Знудилось лежання. Там люди живуть, працюють — а я лежу, не беру в цьому ніякої участі. Це мене лютє.

За вікнами — в санаторійному садку бущував між деревами вітер і цей гучний шум ніс у світи.

— Вам треба спокою, дорогий друже, бо від цього залежить ваше видужання. Вам не

Петро Полікарпенко

Оля проснулась і знасоло-дою почала пригадувати сон. Її снилось, ніби вона стояла в якійсь величезній кімнаті. Сотні буханок хліба лежало навкруги. Вона свіжа і гарненька різала хлібини й їла. Так багато їла! Вона сміялась, раділа, ходила навкруги. І раптом їй захотілось пити. Сон перейшов у дійсність. Олі дійсно хотілось води. В роті було сухо. Вона зіскочила з ліжка, перехрестилася перед мертвим батьком і випила кружку води.

А мама? Може вона теж хоче пити? Може цей сон для неї?

— Мамо, — підійшла донька до ліжка. — Хочеш водички, може? Га?

Вона взяла маму за руку, щоб розбудити.

— Мамо!!! — злякано і через силу промовила Оля. По плечач проишов мороз, волосся піднялося, коли вона відчула, що мамина рука була холодна як лід.

— Мамо! не покидай!

Мати лежала нерухомо. Вона була мертва.

Трудно передати положення сиротини в ці хвилини. Оля бігала по хаті, ридала. Панувала тиша. Лише плач дитини, осиротілої і сдиної в цілій голодній хаті, нарушував цю тишу.

— О, Боже! Яка я нещасна! — ридала ця безсила дитина. По улиці села, як і кожного ранку в ці голодні дні, проїжджала підвода. В ній лежали мертві люди, прикриті со-

Остан Тарнавський

О Л Я

ломою. Підвода зупинялася перед кожною хатою і якийсь дядько сміливо заходив до хати і питав:

— Всі живі, здорові?

Ті, що ще були в живих, із стражданням на обличчях запитували:

— Чи не прийшов ще хліб?

Дєсь здалека чекали голодні хліба. Там, далеко, де портрет „вождя“ також висів в кожному селі, там не було голодних. Але тут, на Україні, на самій родючій землі вмирали люди, які так старанно сіяли і збирали урожай золотої пшениці.

Оля була зморена від ридань і голоду, коли цей дядько зайшов до хати. Йому не потрібно було звертатися з питанням „Чи всі здорові?“ Він подивився на маленьку сиротину, поглядив її по голові і через вікно покликав погребників.

Зайшло декілька чоловіків. Вони питали щось в Олі, щось їй розповідали. Оля сиділа мовчазна. Вона не плакала тепер — не було більше сил.

— Де ви будете хоронити моїх батьків? — запитала Оля, коли погребники почали вносити мертвих батька і матір.

— Там, за ставком, — показав один із них.

— Всіх разом, у братерській могилі, — продовжив він.

Оля накинула хустину на плечі і вийшла з хати за мертвими батьками. В очах було темно, боліла голова.

Підвода рушила з місця. Оля йшла за підводою і тихо дивилася в ту сторону — до ставка.

Де-не-де зустрічалися люди, знімали шапки — прощалися з односельчанами. Дєкто ішов за підводою. Йшли чоловіки, жінки і діти — товариші Олі. На очах у всіх були сльози. Голодна смерть...

Там, за ставком, вже була приготована братська могила — велика яма. На її дні лежала солома. Рядом з купою землі також лежала солома.

Коли підвода зупинилася біля ями, погребники почали по одному спускати мертвих в цю яму, укриваючи там кожного соломою. Оля в останній час підійшла до своїх батьків прощатися. Очі її були залиті сльозами.

— Прощайте, дорогі! — промовила вона.

Верталися в село всі разом. Коли йшли по греблі, в воду було видно яскраве сонце і тїнь верби, що росла над ставком.

Оля подивилася в воду. Вона йшла задумана і мовчазна.

— Підемо до нас, Олю, — промовила моя мама до сиротини. — Будемо якось боротися з голодною смертю. Ми не дамо тобі загинути.

Оля пригорнулася до мосі мамі і гірко плакала. Вона була тепер одна.

Коли були вже в хаті, Оля відкрива вікно і ще раз подивилася туди, в сторону став-

ка. Там спочивають її батько і мама.

Проходили дні. Мій батько кожного дня дєсь їздив, ходив. Він брав з собою залишки всякого домашнього добра і промиював в місті за хліб. Оля з мамою ходили часто до ставка і збирали щавель. З появою всяких трав, люди почали трошки підніматися на ноги.

І пізніше, дєсь літом, коли вже можна було бачити хліб у хаті, Оля вирішила піти до міста на працю. Ще тринадцятьрічна дитина, вона мусіла заробити собі на хліб. Вона мила посуду, прала білизну, чистила одяг.

А Оліна хата? О! Довгий час були розчинені двері і в ній не було живої людини. Вона обросла буряном.

І не тільки Оліна хата. Дєсятки таких хат було. Ці хати стояли похмурі і неуютні. Свістів вітер в негуду, капав з солом'яних стріх дощ — життя там не було. І якось аж страшно, коли подивився ось на таку хату.

Оля не рідко приходила з міста подивитися на своє рідне село. Сюди її нічого більше не приваблювало після тієї голодної весни. Лише братня могила, де спочивають її батьки, кличе часто її сюди. І вона приходить.

Приїде, бувало, зайде до нас, поплаче і скаже:

— Пройдемось до ставка.

Посадить на могилі цвіти, помолиться і тихенько, сумно йде назад. На греблі відпочинемо. Навкруги верби, шум води, що стікає із ставка. Як гарно тут вечорами! Але як згадає Оля про Голодну весну — серце стискається і сльози набігають на очі. Не співає вона тепер тут на греблі, як раніше в дитинстві.

І коли пізно вечером сидить вона сама тут на греблі, то якесь страшне „У-гу-у-у“ чується їй здалеку.

— Угу-гу-у-у!

І ніби ще дєсь таке саме „Угу-у-у-у“ відповідає першому.

Не знаю, де зараз сиротина Оля. Але, мабуть, дєсь там, на Україні. З якою ненавистю дивиться вона на тих, які навмисне зробили голод на такій родючій землі.

Умирали тисячами люди, а в цей час цілі потяги золотої пшениці, з потом зібраної на ланах України, мчалися дєсь за кордон.

— Прощайте, дорогі! — промовила вона.

Верталися в село всі разом. Коли йшли по греблі, в воду було видно яскраве сонце і тїнь верби, що росла над ставком.

Оля подивилася в воду. Вона йшла задумана і мовчазна.

— Підемо до нас, Олю, — промовила моя мама до сиротини. — Будемо якось боротися з голодною смертю. Ми не дамо тобі загинути.

Оля пригорнулася до мосі мамі і гірко плакала. Вона була тепер одна.

Коли були вже в хаті, Оля відкрива вікно і ще раз подивилася туди, в сторону став-

наше життя. Своім потомкам лишити щось краще, як нам лишили наші предки.

Трендеві задумався. На очі йому впали тяжкі заслони повік.

— Як дуже не хотів би я тепер умерти — сказав по хвилині. Як хотів би я ще жити, бо не сказав я ще всього. Я не сказав навіть частини того, що повинен сказати... Я не сказав ще, як дуже люблю життя і світ.

З-під важких повік викотились дві сльозини.

Дачишин — зворушений до краю — вийшов непомітно з кімнати.

... За вікнами боркався з життяними труднощами здоровий дєнь.

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