

Dedicated to the ideals and interests of young Americans of Ukrainian descent. Informative, instructive. Supplement of Ukrainian daily Svoboda. Published by the Ukrainian National Association.

СВОБОДА УКРАЇНСЬКИЙ ЩОДЕННИК



SVOBODA UKRAINIAN DAILY

The Ukrainian Weekly Section

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Christ is Born == Khristos Rozhdayetsia!

Christmas Messages of Ukrainian Orthodox Church of the U.S.A.

On the occasion of Ukrainian Christmas the Hierarchy of the Ukrainian Orthodox Church of the United States of America issued a special Archbishop Christmas Message to its faithful and communicants throughout the United States and Canada.

The Message stresses the importance of the Feast of Nativity in the present-day life as a force of hope and rejuvenation. It called on the faithful to resist the waves of atheism and follow the teachings of Jesus Christ.

The Message was signed by Archbishop Metropolitan Ioann, head of the Ukrainian Orthodox Church of the United States of America, and Archbishops Mstyslav, Henadiy and Volodymyr.

Christmas Message of Ukrainian Autocephalic Orthodox Church In Exile

The Holy Ukrainian Autocephalic Orthodox Church in Exile, with headquarters in New York City, issued a special Christmas Message on the occasion of the traditional Ukrainian Christmas. The Message appeals to the communicants of the Holy Ukrainian Autocephalic Orthodox Church in Exile to pray for peace and general welfare of all humanity.

The Message was signed by Archbishop Palladiy and Archbishop Ihor.

U.N.A. CULTURAL COMMITTEE DISCUSSES UKRAINIAN COURSES AT SOYUZIVKA

JERSEY CITY, N. J.—On Monday, December 29, 1958 a joint meeting of the U.N.A. Cultural Committee and Prof. Ivan Mirchuk, Rector of the Ukrainian Free University in Munich, Germany, was held at the U.N.A. Main Office. The meeting was presided by Dmytro Halychyn, Supreme President of the U.N.A. who is also chairman of the Cultural Committee. Other members of the Committee who attended the meeting were Anthony Dragan, secretary, Dr. Jaroslav Padoch and Walter Gallan, members of the Committee, and Dr. Vasyl Steciuk, Director of the Ukrainian Courses.

According to the report the Ukrainian Courses during the past five years were attended by a total of 165 students. Dr. Steciuk reported that in some cases American universities recognize the Ukrainian courses at Soyuzivka by giving credits to the students on the basis of these courses. These courses, it should be recalled, are under the pedagogical auspices of the Free Ukrainian University.

Prof. Mirchuk assured the U.N.A. Cultural Committee of the continual support of the Ukrainian Courses by the Ukrainian Free University and expressed gratitude of his university to the U.N.A. for its patriotic effort in providing the youth born of Ukrainian parents in the United States and Canada.

Ukrainians of Los Angeles Protest Russian-Inspired Famine In Ukraine

LOS ANGELES, Calif.—All of the horrors of the Red Moscow-planned famine in Ukraine twenty-five years ago were told at a Ukrainian Manifestation last night at Patriotic Hall which was attended by more than 500 native Ukrainians, reported Los Angeles Examiner of Sunday, December 21, 1958.

"Red Moscow carefully planned the famine only for Ukrainians and other non-Russian nationalities," Dr. Yar Slavutych of Monterey, native Ukrainian poet and author, told the assemblage, adding: "No famine occurred in Russia proper at that time. The present condition in Ukraine under the Soviet regime is not much better. There is no famine now, but there is no prosperity and freedom.

"The puppet Government of the Soviet Ukraine serves only the purposes of Moscow—to get Ukrainian grain, coal and iron ore. Therefore, Ukrainians dream of their own free and independent state where no famine will be repeated.

"The Ukrainians, who have escaped the Red 'paradise' and live abroad, help their country by spreading truth about the horrible deeds of Red Moscow which is preparing, as Khru-shchev recently stated, 'to bury' the United States and the whole free world."

Dr. Slavutych was followed by Simon Stariv, also of Monterey. The meeting, headed by Chairman Bohdan Hirka of the



Sing These Carols and Keep Our Christmas Traditions

BOG PREDVICHNYI NARODIVSIA
У ВИФЛЕСМІ НИНІ НОВИНА
НА НЕБІ ЗІРКА ЯСНА ЗАСЯЛА!
НЕБІ І ЗЕМЛІ
БОГ СЯ РАЖДАЄ...

On the occasion of the Ukrainian Christmaside, the Ukrainian National Association, its Svoboda and The Ukrainian Weekly, desire to tender to all their cordial greetings and good wishes for happiness and good health.

Seventh Congress of Americans of Ukrainian Descent to Be Held In Washington

The Ukrainian Congress Committee of America announced that the Seventh Congress of Americans of Ukrainian Descent will take place on February 21, 22 and 23, 1959 (Saturday, Sunday and Monday) in Washington, D. C.

The authority for the Seventh Congress is provided by Chapter V of the Statute and By-Laws of the UCCA and the decision of the Board of Directors of June 28, 1958.

The Congress will take place at the Statler Hotel (16th and K Streets, N. W.) over the George Washington weekend. The program includes the following:

Friday, February 20, 1959: (day before the Congress): 4:00 P.M.: a Press Conference

6:00 P.M. to 9:00 P.M. Registration of Delegates

Saturday, February 21, 1959: (First Day of the Congress): 8:00 to 10:15 A.M. Registration of Delegates

10:30—Prayer and the National Anthems.

Opening of the Congress

1) Election of the presidium of the Congress: chairman, two vice-chairmen and two secretaries: for English and Ukrainian languages;

2) Election of Commissions: a) Mandate Commission b) Resolutions Commission c) Press Commission d) Report on the composition of the Nominating Commission.

Reports: 3. Chairman of the UCCA—Dr. Lev E. Dobriansky

4) President of the UCCA—Dmytro Halychyn

5) President of the UCCA—Michael Piznak

6) Executive Director of the UCCA—Stephen Jarema

7) Reports of other members of the Executive Board of the UCCA

8) Report of the Auditing Committee of the UCCA

9) Report of the Mandate Commission of the UCCA

10) General discussion on all reports.

A BANQUET

A Banquet will be held in the evening for the Delegates of the Congress and American Guests.

Sunday, February 22, and Monday, February 23, 1959: 9:00 A.M.: Continuation of the Congress

11) Political Address: Prof. Roman Smal-Stocki

12) Organizational Address: V. Mudry

13) Discussion on the address

14) Reports of the Commissions: Statute, Resolutions and the Press;

15) Reports of the Nominating Commission and the election of new members of the Executive Board, Board of Directors, Political Policy Board, Auditing Committee and the Board of Appeals.

16) Termination of the Congress: Prayer and National Anthems.

The announcement was signed by Lev E. Dobriansky, Chairman; Dmytro Halychyn, President; Hnat Bilinsky and Theodore Mynyk, Secretaries; Stephen Jarema, Executive Director and Michael Piznak, Treasurer.

country: the Seventh Congress of Americans of Ukrainian Descent, which will take place in Washington, D. C., in February, 1959; the 40th anniversary of the proclamation of the Act of Union of Ukrainian lands; the campaign for the construction of St. Basil College in Stamford, Conn. and other matters.

The meeting was presided by Dmytro Halychyn, Supreme President of the U.N.A., and attended by Joseph Lesawyer and Mrs. Ann Herman, U.N.A. Supreme Vice-Presidents. Dr. Jaroslav Padoch, Supreme Secretary and Roman Slobodian, Supreme Treasurer of the U.N.A.

The jubilee anniversary celebration will be sponsored jointly by the U.N.A. Branches of the metropolitan area of New York and New Jersey, and in cooperation with the U.N.A. Branches of Connecticut and other neighboring states.

The decision to signal out the 65th anniversary of the existence of the Ukrainian National Association was taken

KEEP CHRIST AND HIS DIVINE TEACHINGS

Christmas Pastoral Letter

MOST REV. AMBROSE SENYSHYN, O.S.B.M. Bishop of Stamford, Conn., U.S.A.

CHRIST IS BORN! Dearly Beloved in Christ,

"Come let us make our way to Bethlehem, and see for ourselves this happening which God has made known to us." (Luke 2:15)

In the manger at Bethlehem we Ukrainian Catholics find something which brings us closer to the Holy Family: it is the remarkable similarity between the lot of the Ukrainian people and that of the Holy Family. The manger at Bethlehem offers us numerous analogies to the contemporary scene. More than ever in past can we Ukrainians today appreciate Herod's ruthless persecution and sympathize with the exile of the Holy Family.

Our Church has suffered tremendous losses and bears the bloody scars of the hammer and sickle. In prisons, in exile, and in concentration camps, our bishops, priests and faithful are now suffering. Centuries-old churches have been barbarously desecrated; the magnificent cultural acquisitions of our Church and people have been plundered. No doubt, more than one of us will shed tears this Christmas Season, but let this weeping be quiet and filled with confidence in God's help.

Beholding the radiant light of the Star of Bethlehem, a ray of hope remains for us, hope that the treasures of our Church and our nation will be restored to our people. Accordingly with the words of the Shepherds, "Come let us make our way to Bethlehem," I address You, Very Reverend and Reverend Fathers, and You, the Distinguished Leaders of our church and national societies and ask that for a while we abandon our worries, go to the Holy Family, look upon the Divine Infant Jesus, and listen to that which the Divine Redeemer teaches us. Jesus Christ clearly emphasizes that of which we must be aware, and that of which we should seek: "Do not lay up treasures for yourself on earth... but rather lay up treasures for yourselves in heaven." (Matthew 6:19); "How is a man the better for it; if he gains the whole world at the cost of losing his own soul." (Matthew 16:26). Our people must turn away from anything that weakens and destroys. They must steel themselves against godless forces and moral degradation, and turn to Christian principles which regenerate man and lead him to eternal salvation. We must follow the example of the Holy Family and preserve Christ's teaching in our families, in our communities. The present status of our Church and people in Ukraine decrees that we, on American soil, unite ourselves closer with Christ and His Church. It stresses that our faith be living not only in words but also in deeds, specifically generosity for good works. As the Holy Family in exile protected and reared the Son of God for the salvation of the human race, so the Lord gave a mission to the Ukrainian Catholic Church to preserve among our people on American soil our holy Catholic faith with its beautiful Eastern rite and folk tradition, so that at some opportune time it could renew the religious and cultural life which the enemy has destroyed.

God desires that here in America we should grow, preserving our religious and national treasures. From the very beginning of the Ukrainian immigration, the Lord, through His Church, has protectively hovered over the fate of our immigrants. In the second half of the nineteenth century the Ukrainian immigration to the United States began. Economic misfortune in the old world was the cruel Herod that banished our people from Ukrainian soil, particularly from Galicia, Lemkivshchyna, Bukovyna and Sub-Carpathia. Our Church cared for these immigrants. Sore Sylvester Cardinal Sembratovych was sending priests to the United States, and later Metropolitan Andrew Sheptytsky continued this good work. Priests sent to the United States searched out the faithful, ministered unto their spiritual needs, helped them to erect churches and schools, to publish organs and establish the first parish societies and secular organizations. As early as in the year 1886, there was a church built in honor of Saint Archangel Michael in Shenandoah, Pennsylvania, and nine years later there were fifty one more churches, built by the offerings of these first immigrants. And the faithful of the Byzantine rite increased in number: by 1905 they numbered 262,500. To be better acquainted with the life and needs of our immigrants Metropolitan Andrew Sheptytsky personally visited them by touring all their communities.

Then there came a time when our faithful were granted their own bishop. Thanks to the benevolence of the then reigning Pope St. Pius X towards the Ukrainian people, the Apostolic See appointed the Most Reverend Soter Orlynsky, OSBM as the first bishop for our immigrants. He came from Western Ukraine to America in 1907; during the next nine years until his death in 1916 he established with hard work a firm foundation for the future archbishops, eparchies and metropolises. Ukrainian Catholics deeply grieved this premature loss. Eight trying years passed before the sun of hope dawned upon our horizon. In 1924, through the Vicar of Christ, Pope Pius XI, the Apostolic See appointed as bishop for Ukrainian Catholics the Most Reverend Constantine Bohachevsky, our present Metropolitan. The arrival of this second bishop renewed ecclesiastical activity in all the phases of church and national life.

Meanwhile our people in Ukraine were spared no suffering or harrowing experiences. World War I cost our nation much people and property. Very soon afterwards the young Ukrainian state could not retain its independence even though many had fallen for freedom. Many Ukrainians who had participated in the fight for liberty could not return to their Fatherland. And thus began the second trek from Ukraine—this one more political in character. Many Ukrainian soldiers and officers migrated to the United States of America and became a part of our religious and secular life.

(Concluded on page 3)

U.N.A. EXECUTIVE COMMITTEE HOLDS ITS MEETING

JERSEY CITY, N. J.—On Tuesday, December 30, 1958 the Executive Committee of the Ukrainian National Association held its final 1958 meeting at the U.N.A. headquarters. The agenda of the meeting comprised a series of administrative, organizational and national matters, which required attention of the U.N.A. Executive Committee. Discussed at the meeting were, among other things, such pressing matters as the forthcoming 65th jubilee anniversary of the U.N.A. in 1959, which will be singled out by special celebrations by the U.N.A. throughout the

country: the Seventh Congress of Americans of Ukrainian Descent, which will take place in Washington, D. C., in February, 1959; the 40th anniversary of the proclamation of the Act of Union of Ukrainian lands; the campaign for the construction of St. Basil College in Stamford, Conn. and other matters.

The meeting was presided by Dmytro Halychyn, Supreme President of the U.N.A., and attended by Joseph Lesawyer and Mrs. Ann Herman, U.N.A. Supreme Vice-Presidents. Dr. Jaroslav Padoch, Supreme Secretary and Roman Slobodian, Supreme Treasurer of the U.N.A.

The jubilee anniversary celebration will be sponsored jointly by the U.N.A. Branches of the metropolitan area of New York and New Jersey, and in cooperation with the U.N.A. Branches of Connecticut and other neighboring states.

The decision to signal out the 65th anniversary of the existence of the Ukrainian National Association was taken

at a meeting of the N. Y. U.N.A. Branches on November 14, 1958.

A second meeting of the Committee was held on December 22, 1958 in the Ukrainian National Home, at which time a detailed program of the Jubilee Festival was discussed. In addition to the members of the Committee—Joseph Lesawyer—chairman, and Dr. V. Wyszynsky, V. Nikiforchuk, H. Yaremchuk, M. Troyan, I. Wyszynsky and I. Vasylyshyn, the meeting was attended by D. Halychyn, Supreme President of the U.N.A., Dr. Y. Padoch, Supreme Secretary and P. Kuchnia, Supreme Controller of the U.N.A. and A. Dragan, editor of Svoboda.

God desires that here in America we should grow, preserving our religious and national treasures.

65th JUBILEE ANNIVERSARY OF UKRAINIAN NATIONAL ASS'N TO BE OBSERVED IN MAY

NEW YORK.—The 65th Jubilee anniversary of the Ukrainian National Association will be observed by an impressive cultural festival on Decoration Day, May 30, 1959 in New York's Carnegie Hall, according to a special announcement by the Committee of the U.N.A. Branches in New York City and vicinity.

The jubilee anniversary celebration will be sponsored jointly by the U.N.A. Branches of the metropolitan area of New York and New Jersey, and in cooperation with the U.N.A. Branches of Connecticut and other neighboring states.

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THE AMERICAN CHRISTMAS CUSTOMS

By CLARENCE A. MANNING

The American Christmas customs show clearly varied traditions which have been incorporated in them for they do not form in their details any consistent whole, although there has come into existence a sort of traditional routine which is still changing with the years. It is this that has rendered possible the extensive commercialization of Christmas, when the stores begin almost before Thanksgiving to commence Christmas sales and Christmas decorations, and Christmas celebrations have almost removed from the mass of the people any appreciation of the meaning of the Advent season traditional in Western Christianity.

In explaining this, we must remember that the Puritans in England in the seventeenth century made a determined effort to abolish Christmas. Their opposition lasted far longer and far more successfully in those parts of the United States which were under their religious control, especially New England, where at one time it was regarded as a criminal offense and a sign of "popery" to eat mince pie on December 25. They made a determined effort to eliminate all celebrations reminiscent of the Christian Year and to replace them with a Fast Day in the spring and Thanksgiving Day in the autumn. This has frustrated not only by the immigration of large masses of Catholics but also of German and Scandinavian Protestants who never had gone to the extreme of an attempt to eliminate the Christmas festivities.

As elsewhere in Europe, the traditional customs of medieval England reflected to some extent the pagan religions which were replaced by Christianity. Thus the mistletoe, the symbol of the Druids, long found symbolic refuge in Christian folk customs in England and the use of the holly and the ivy were adopted from the pagan Anglo-Saxons. The center of the exercises concerned the bringing in of the Yule log on Christmas Eve for the open fireplaces which were in common use, a huge back log which would burn during the greater part of the Christmas season. It was accompanied by feasting and revelry which continued until the Feast of the Epiphany or Twelfth Night on January 6. Naturally most of these traditions died out in popular use with the introduction of stoves and central heating, for they required access to forests and fireplaces.

As opposed to this, the Dutch tradition sharply separated the giving of presents especially to children and the religious ceremonies of Christmas. The former were assigned to St. Nicholas' Day (December 6) and the Saint was represented as wandering from roof to roof on a white horse, distributing presents, while Christmas was rather a day of religious worship. Naturally the two holidays, coming so close together, tended to fuse in the New World. This happened still more easily under the pressure of the German immigration for the Germans had long connected Christmas and the Christmas tree which tree which played

the streets, and even the spreading of such services as the Midnight Mass on Christmas Day, came partially from an endeavor to recover the medieval traditions of England on American soil or as the influence of various customs practiced in the Catholic countries of Europe. Yet they have taken firm root on American soil, although we still find such opposition as is expressed by the continuous efforts made in Ossining, New York, to prevent the erection of a crèche on the property belonging to the public school there on the ground that it is a violation of the separation of Church and state. It is to be noted that the opposition consists not only of Jews but of a strong minority of Protestants who have never wholeheartedly acceded to the idea of Christmas and are trying to maintain the old Puritan opposition publicly, whatever they may do privately.

There are still other local variations in different parts of the country depending largely on the racial composition of the population at least in the early days. There are variations in the type of food in different regions, although there is still the predominating use of the turkey as a particularly American bird. Yet it will be noted that very few of these variations seem to have much in common with the customs of Ukraine and Eastern Europe generally where the traditional rites probably included at one time some definite commemoration of the dead and the ancestors

of the group. They have rather grown quite definitely out of rites connected with the Winter Solstice and fall in the general sphere of the customs of the Germanic and Scandinavian peoples—at least so far, although no one can predict what new elements will attract the popular fancy in the course of the years. It is a far cry from the simple gaiety and revelry of the early Americans to the elaborate machinery that has been set up to celebrate Christmas at the present time and the vast amounts of money that are spent upon it. Yet back of it all we can see the gradual development of a definite system of commemoration of Christmas which corresponds to the general American attitude toward life. That tradition, despite its origin, is showing greater and greater organization and individuality and is adapting itself steadily to the changing ways of American living and its acceptance wholeheartedly of the newer achievements of science but without losing the core of religious faith which merged with the folk customs of the different European lands with the introduction of Christianity. In this sense the work of Clement Moore with his light poem proved more effective in giving the American people a national consciousness than did many volumes of laws and resolutions for it gave them something to grasp and someone to admire, even in an unusual way, for the development of the Christmas spirit.

SON OF UKRAINIAN FAMILY HERE NOW A PROUD WEST POINTER

(Courtesy, The Evening Bulletin, Philadelphia, Pa., Friday, December 26, 1958)

His childhood dream of a military career has become a reality for Philadelphia's Nicholas S. Krawciw.

Nicholas did it the hard way, a Ukrainian displaced person, he has faced—and overcome—adversity on two continents. Nicholas, who lives at 2011 Mt. Vernon st., is a regimental commander (Class of '59) at the U.S. Military Academy at West Point.

He passed another milestone in his young career last week when he served as a social aide at a White House dinner for members of the diplomatic corps.

Struggles and Victories Though the future seems bright; Nicholas will be hard put to match the struggles and personal victories of his first 23 years. His memory of soldiers goes back to the day his mother would prop him up on her knee and relate stories of history's great military figures. And at the age when his playmates were cuddling dolls, Nicholas would be "bombing" the doll houses with his toy soldiers.

But such fun is scarcely indicative of how real soldiers and war touched his childhood. Nicholas is the son of Bohdan and Neonia Krawciw. The father is a career newspaperman, now an assistant editor for SVOBODA, a Ukrainian daily published in Jersey City, N.J. The Krawciws have another son, George, 13, and a daughter Mary, 20.

Driven From Home In 1939, the family was driven by the Russians from their home in Lviv. They found re-

fuge in Poland, only to be taken and held by the Nazis until the end of World War II.

By then, the Krawciws were sick and tired of soldiers, and war. "All we wanted was a little peace," says Mrs. Krawciw, recalling that she once had hopes Nicholas would become a doctor.

Still, the boy held fast to his ideas of a military career. He joined the Boy Scouts to fill the gap during his intermediate years. After the war, the family spent four years in an American camp for displaced persons in Germany. They came to Philadelphia in 1949 where Nicholas was 14 years old.

He attended Roman Catholic High School for a year but was dissatisfied with the nonmilitary curriculum. His sights were set on Bordentown Military Institute.

With no encouragement, Nicholas set out alone one day by bus for Bordentown. It was the first of several such visits to explain his ambitions (and the family financial status) to the headmaster.

The persistence paid off. He studied three years at Bordentown, attaining honor-roll status, and the military rank of company commander.

To help his parents meet expenses, Nicholas worked summers as a counselor at a Ukrainian scout camp in upstate New York. There he met Christine Kwasowska from Passaic, N.J. The two had virtually identical backgrounds. Christine also is from Lviv and came here as a displaced person.

NEW YEAR UNA RESOLUTIONS

By THEODORE LUTWINIAK

Happy New Year! Have you made your resolutions for 1959? You probably did, but have you made any where the Ukrainian National Association is concerned? No? Well, we have a few suggestions to offer for your serious consideration.

For instance, if you are not a UNA member, make it a resolution to join during 1959. Many of your friends and relatives belong to this great fraternal benefit society, so why be on the outside when it is so easy to become a member? Join now and become part of our big, friendly family of more than 72,000 constituents. Remember, you can join without undergoing an examination by a doctor if you're healthy, not more than 45 years old, and desire \$500 protection, or if you're not more than 40 and desire \$1,000 protection. Your children, if any, may be insured for up to \$1,000 without examination. Double indemnity protection is available for adults. Children's insurance certificates may have Payor contracts attached. Dividends are payable after only two calendar years.

If you're already a UNA member there are a number of good resolutions you can make. For instance, you can resolve to attend branch meetings regularly. This is more important than it appears on the surface because quite a few UNA branches have trouble in getting enough members together for a quorum, and this complicates matters where important business and elections are concerned. You can resolve to pay your UNA dues on time; this is important if suspension of your insurance is to

be avoided. Many members become suspended simply because they make their payments late.

Another thing UNA members can do is resolve to keep the UNA in mind for future insurance needs. We have in mind those members whose present insurance certificates are becoming matured or paid up during 1959. We urge these people to continue their membership by taking out new certificates. And those members who have decided they need additional protection should keep the UNA in mind, also, as the organization needs the business. An individual may carry as much as \$50,000 insurance with the UNA, depending on age. The age limitation is 65 years and 5 months.

Have you ever been to Soyuzivka, the UNA vacation resort in New York's Catskill Mountains? If not, resolve to spend your 1959 Summer vacation there. You'll enjoy yourself so much you'll be back in 1960! If you're already been there then you know what we're talking about. It has been noticed that once people visit Soyuzivka they come back again, so don't forget to see our vacation spot and develop the Soyuzivka habit.

Are you a steady reader of The Ukrainian Weekly? Do you get this paper regularly? If not, now's the time to resolve to be a steady reader, and, since the best way to do that is to get the paper regularly, now's the time to resolve to subscribe. But do it now! Don't wait for next New Year!

Once again, happy New Year! And don't forget to keep your New Year UNA resolutions!

June Wedding

Nicholas gave her a West Point engagement ring in September. They will be married this June after his graduation. Despite his appointment there from Bordentown, Nicholas' entrance to West Point was set back a year because he had not lived here the five years necessary for citizenship. He passed the interim at Pennsylvania Military College, courtesy of a scholarship from Edwin A. Howell, Chester attorney and chairman of the college board.

Once at West Point, Nicholas concentrated on the military aspects of his well-rounded education. Languages are no problem; he speaks Ukrainian, Russian, German and English well and can get along in Spanish and Polish.

A Six-Striper

He is one of three cadets who wear six stripes at West Point. As one of the two regimental commanders, Nicholas ranks second to Peter Dawkins, brigade commander. Army football captain and All-American back.

Nicholas plays soccer and is president of the Russian Club at West Point. He's won several awards for rifle marksmanship.

Mrs. Krawciw is now resigned to her old son's military life and proud of his achievements. "As long as he's happy, I'm happy," she says.

Mrs. Krawciw has followed firm convictions in raising her children at 20th and Mt. Vernon, in a section which police regard as one of the toughest.

Off the Streets

"When it gets dark, the children come in off the streets like in Europe," she states. "If they go to a movie, then I go, too."

George, her younger son, is an eight-grade pupil at St. Nicholas Ukrainian Catholic School, 1913 Green St. Mary is studying chemistry at Chestnut Hill College.

Working in Jersey City, Krawciw seldom gets home other than on weekends. He writes poetry on the side.

The Krawciws live modestly in their three-story brick row house on Mt. Vernon St. Their wealth lies in the realization that they live in a country where their children can pursue their ambitions freely.

ВЕСЕЛЕННЯ, ВЕСЕЛІЯ!

Веселення, веселія,
Бог від Діви десь родився,
У вертеп, між бідляги,
Там Христові поклоні дати,
Три князі, три князі приходять.

Лада, миро, злато в дарі
Ты принеси їм, владарі,
Новонародженому Князеві,
Всього світу Господеві,
Відають, відають покірно.

Ангели ся поклоняться,
«Слава во вишніх» співають,
Новонародженому Дитяту
Поспівають поклоні дати,
Вогоні, Вогоні у яслах.

Пастирля уподобімся,
Родженому поклоніємся,
Щоб нам злився домі дати,
Українам мир і волю,
Вірними, вірними у Нгомі!

PUSHCARTS TO FREEDOM

By OLHA MACK

Translated from the Ukrainian by ADAM HENIM

Actually, I am in doubt whether these reminiscences may rightfully carry my name as author, for they do not describe my experiences, nor are they a product of my creative imagination. I am about to tell a story, as it was told to me, about the adventures of some Ukrainian women who escaped from the clutches of the Red horde, making their way from Berlin to Wolfenbuettel, in the province of Brunswick. I would even say that this escape, with its adventures, is worthy to be called an epic. Indeed, this short stretch of the road of suffering travelled by Ukrainian and other women amid the ruins of the Third Reich is an epic. This road was not historical, nor political, nor social, but a road in the ordinary sense of the word, measurable in kilometers, and actually measured in the steps of swollen, bleeding feet, not only by the heroines of these reminiscences but also by hundreds of thousands of other ordinary, unidentified women, whose names history has not recorded and never will.

How many were there? No one knows. No one is concerned with such calculations. No statistics are capable of estimating the number of victims and the depth of despair of the tragedies which took place fourteen years ago.

Those of us who have survived them and today find ourselves in the free world at least can tell of the past in the circle of our friends and acquaintances, sipping a cup of tea or enjoying a cigarette, but even to us it all seems strange and odious rather than tragic. We even can laugh as we reminisce about it. We are capable of laughing over our own misfortunes, especially when they are a part of the past. Perhaps this is for the better; I do not know.

However, I can not laugh as I put these lines down on paper. In my imagination rise long lines of hand wagons, and with them appears the mass of homeless people whom the end of the war sentenced to banishment. I see fear, hunger, and death among those who, with despair in their eyes, run toward the West, leaving by the roadside their dead parents and children. I see the numerous cohorts of future laborers in slave camps and death house occupants, cast down, sad, fated, heading east under the escort of the victors. I hear the cries of women and children, massacred and abused by the drunken horde of a modern Genghis Khan. I hear the

cries of small hungry children, while their mothers are raped before their eyes. I see thousands of unmarked graves dotting strange lands, in which without crosses and monuments, without as much as a bunch of fresh flowers, lie silent bones, forgotten by all. I can see and hear it all clearly, although fate spared me personally that additional bitter cup which my fellow Ukrainians, Ukrainian women, were compelled to drink to the drop.

My informant has already forgotten many details, names of places, persons, and dates. But, for all these deficiencies, her story does not lose its validity, for in this case it does not matter whether it is Berlin or Leipzig, Oksana or Mary, a day more or less. The point is that her story, multiplied by the tens of thousands of personal variations, outlines a picture of the general situation in which a considerable segment of Iron Curtain na-

tions in Germany found themselves at the end of World War II. In other words, the experiences of my informant were the fate of a drop from one of the larger and smaller streams—those tragic human streams (without protection and rights), which flowed in various directions into the still-smoking ruins of Hitler's Germany, looking for salvation.

Not all were fortunate enough to find it: many perished on the way, many were trapped in the snares, many broke down spiritually and turned back at the half-way mark to go back to Red slavery. But there were also many who walked to freedom through fire and death, through abuses and misery, ignoring Moscow's promises of "forgiveness" and "peaceful life," and considering only two possibilities: freedom or death.

My informant is one of those who stormed their way out, who had only one chance to survive and a thousand chances to perish, but they did not surrender. Therefore, in the final accounting, they won.

When one looks now at this dotting mother, exemplary wife, and mistress of the house, who has already contrived to build a cozy nest in a foreign land, every nook of which radiates the spirit of her native land, one finds it hard to believe that fourteen years ago this woman could rise to such a height of courage, adroitness, and willpower. Only when she gets carried away telling of the past, can one perceive how much fire and willpower is still hidden in her soul, under the outer shell of gentleness and calm. There is no doubt that these now latent qualities can emerge again in their full strength, if the circumstances of life call for them. But for the present, she imbibes the tranquility of domestic happiness, won by herself at such a high price. Yet, she deserves her happiness.

(To be continued)



KEEP CHRIST AND HIS DIVINE TEACHINGS

(Concluded from page 1)

Then came World War II which shook our nation and our church to their very foundations. Numerous Ukrainians of various walks of life and professions were obliged as communities to abandon their native country, for once again Herod, more cruel than ever, threatened their very existence. There took place for long years a painful exodus which has not yet been finished for some. Many of them found a hospitable haven on American land, whose message on the Statue of Liberty, "Give me your tired, your poor, your huddled masses yearning to breathe free..." welcomed all displaced persons, amongst whom were Ukrainians, who had to leave their homelands because of religious and political persecutions. In this immigration our Church played a major role for through the facilities of the Ukrainian Catholic Refugee Committee in Stamford, it sponsored over 50,000 Ukrainians who found a means of livelihood and became full-fledged citizens of this state.

Recognizing the impressive growth of our Church under the leadership of the Most Reverend Constantine Bohachevsky, the Apostolic See in 1942 appointed an Auxiliary Bishop. Our Lord continued to shower blessings on the apostolic labor of our Bishops, Clergy and Faithful. The time came when the Holy See designated more bishops and archbishops. By 1956 our Church had two archbishops: one in Philadelphia; the other in Stamford. The fruit of our Church's labors for our people is evident in the newest statistics. We Ukrainian Catholics in the United States have two dioceses, a metropolitan and two bishops, about three hundred priests, 187 churches, seven monastic orders and congregations, two seminaries, two colleges, four high schools, numerous day and evening parochial schools, many parish and lay organizations and societies, and our own press. In our history, golden letters will record the charity of the Apostolic See toward us, Ukrainians in the United States. Evidence of this is the raising of our Church in this country to the dignity of an ecclesiastical province on August 6, 1958 by Pope Pius XII, and the bestowal of the office of metropolitan upon our much-deserving Jubilarian Archbishop Constantine Bohachevsky, who in January 1959 will observe the fiftieth anniversary in the holy priesthood.

One such fortress of education is the learning center in Stamford, the center founded twenty-five years ago by the present Metropolitan, Most Rev. Constantine Bohachevsky. With the increase of vocations to the priesthood, the present school facilities are inadequate, particularly for the seminarians in the College of St. Basil. With the erection of the new Diocese of Stamford a plan was evolved two years ago to expand the College of St. Basil so that it would provide classrooms, living quarters, dining room with kitchen, priests' residence, museum and a chapel. The building costs of this project amount to two million dollars (\$2,000,000). Thus far the Ukrainian Catholic Parishes of the Diocese of Stamford have contributed one hundred eighty thousand dollars (\$180,000.00). Much is needed yet to realize this required sum. If there is in the hearts of present-day Ukrainian Catholics a love of God and people akin to that which was in the Holy Family, akin to that of our pioneering immigrants who with their gifts built many lovely edifices and institutions, then I believe that the funds necessary can be raised. With deep faith in God's help and the cooperation of all Ukrainian Catholics,

considering our stay and development in America, every honest and fair-minded Ukrainian cannot help but acknowledge the great efforts of our Church in this development and in strengthening our religious and national life. We must not belittle the deserved recognition earned by certain secular organizations which have worked with the Church in the aforementioned fields of endeavor. But with assuredness, we have to assert that without our Ukrainian Catholic Church in the United States of America, our immigrants long ago would have been assimilated amongst other

nationalities and lost for our Church and our people. Thus, do these self-evident accomplishments indicate the importance of our Ukrainian Catholic Church in the lives of our people in the United States for the past eighty years. That which Christ was for His family, so has His Church been for our people. We Ukrainian Catholics should be grateful to God for the singular care which He has bestowed upon us here in America. We have our own ecclesiastical province, dioceses, Bishops, churches, schools, seminaries, and our own beautiful Eastern rite. Although more numerous than we, other peoples do not enjoy these privileges. The most fitting gratitude on our part will be our cooperation with the Ukrainian Catholic Church, cooperation which aims for development and preservation of our religious, ecclesiastical and national treasures. Merit for the Holy Family was due it because it safeguarded and reared Christ for the benefit of mankind. In so doing they dedicated for Him all their labors and means. Before God, merit has been earned by those Ukrainians who with gifts contributed the establishment of churches, schools, seminaries, as well as other intellectual and benevolent institutions. In such a manner have they aided our Church to keep Christ and His divine teachings in our families and communities. Furthermore, the present moment directs us to follow the example of the Holy Family, that of keeping in close contact with Christ and His Church. One of the means available for us to do this is the support on our part by our donations of the erection of educational centers wherein are trained our future priests.

T'was Christmas Eve...

By MAYA PADOCH

T'was Christmas Eve; the day was dying; The night cast shadows on the snow, A whispering wind was softly sighing As hazy memories come and go.

"Oh tell me wind, do you remember Another night so clear and cold? Another night in some December When heaven let her gates unfold?"

"Oh yes, I do, I do remember, The night that angels sang His birth, That holy night in cold December When heaven's best came down to earth."

"And ages come, and ages going, And time and age change everyone, But Christmas spirit keeps on growing And it lives on, and on, and on..."

The night was born; the day was dying; And ghostly phantoms trod the snow, A whispering wind was softly sighing, As memories come, and memories go.

Prof. Rudnyckyj Elected President Of American Name Society

NEW YORK, N. Y.—At the annual convention of the Learned Societies of America in New York at Hotel Statler, Prof. J. B. Rudnyckyj of the University of Manitoba, has been elected President of the American Name Society, which has as its object the promotion of the study of place and personal names in the USA, Canada, Mexico and other countries. Prof. Rudnyckyj succeeded Prof. M. Bryant of Brooklyn College, Secretary-treasurer of the Society is Prof. F. Kramer of Reno, Nevada.

At the convention Prof. Rudnyckyj presented a paper on English translations of Slavic Surnames in Canada and the United States.

He is the first Canadian to hold the presidency at the ANS. In 1951 he was the charter member of the Society and since then has been holding several positions on the Executive Committee. In Canada Prof. Rudnyckyj is the editor of the series Onomastica, the only Ukrainian periodical devoted to study of place and personal names. It is being published by the Ukrainian Free Academy of Sciences (UVAN) of Canada.

THIS WEEK IN AMERICAN HISTORY

On December 30, 1873-85 years ago—Alfred Emanuel Smith was born in New York's lower East Side. He was a messenger boy and a shipping clerk before going into politics. He first made his mark as an assemblyman in the State legislature at Albany, and later became one of the ablest and most popular governors New York State ever had. During his four terms of office, Alfred E. Smith reorganized the state government and pushed through many important reforms. He was the Democratic Party's Presidential candidate in 1928, but lost the election

to Herbert Hoover. Smith was a Catholic, and one of the campaign issues was whether his religious loyalties would influence his political policies. Retiring to private life after his defeat, Smith became associated with several business enterprises. He served as president of the company which owned and operated the Empire State Building in New York City. He died in 1944.

On January 5, 1779-180 years ago—Stephen Decatur, American naval officer and a hero of the War of 1812, was born in Maryland. He won fame during his service under Commodore Preble in the Tripolitan War, in 1804, and was commissioned a captain. In the War of 1812, he was wounded in an engagement with the British blockading force off Long Island. Later, he commanded a squadron which forced the Tripolitans and other Barbary pirates operating in the Mediterranean from bases in North Africa to compensate the United States for damages inflicted by them during the War of 1812. On his return to the United States, Decatur was acclaimed a hero. Responding to a toast made at a dinner given in his honor, he exclaimed in words much quoted since: "Our country! In her intercourse with foreign nations may she always be in the right; but our country right or wrong." He was appointed to the Board of Navy Commissioners, where he served until 1820, when he was killed in a duel with Captain James Barron.

FOR THE NEW MODERN Meeting Rooms for RENT from 20 - 800 persons Reasonable rentals. CENTRAL PLAZA 111 - 2nd Ave., at 7th St. NEW YORK - AL 4-9800 (Near Ukr. Cath. Church.)

God Be With US! BISHOP AMBROSE December, 1958.

Hetman of Ukraine Ivan Mazepa by Clarence A. Manning Bookman Associates Publishers. Price - \$3.50 Now on the basis of new materials recently made available the author has traced the almost fantastic events of Mazepa's life and has drawn a rounded picture of his personality and career. Order your copy of this book from: Svoboda Bookstore 83 Grand Street, Jersey City, N. J.



Mr. Taras Szmagala presenting historic UYLNA material to Ukrainian National Museum in Chicago, Illinois. Representing the Museum are: Mrs. Daria Nyzankivska and Prof. I. Kamenetsky. Looking over Mr. Szmagala's shoulder are UYLNA vice-president, Myron Kuropas, and Chicago district organizer, Tony Kit.

A BUSY WEEKEND FOR UYL-NA PRESIDENT

Winging into Chicago on December 6, Mr. Taras Szmagala hardly had his feet on solid ground before he was busy in UYL-NA work. On Saturday afternoon, December 6, Terry made a representation of UYL-NA material to the Ukrainian National Museum in Chicago. That same evening he presented a message to the Ukrainian youth of Chicago over the "Voice of Freedom" radio program (WHFC, Mr. Stephen Sambirsky, director) the text of which appears below. On Sunday, December 7, Mr. Szmagala addressed a preliminary session of the Chicago Youth Council where eleven Ukrainian youth organizations were represented, where he emphasized the importance of UYL-NA work and the advantages and privileges connected with UYL-NA membership.

President's Message to the Youth of Chicago

"It has always been a great pleasure for me to be in Chicago. In 1933, the Ukrainian Youth League of North America, was founded here and now, twenty-five years later, new life is again being generated from your area. Tomorrow, the representatives of eleven Chicago youth organizations will meet at the Ukrainian Civic Center to give birth to the Chicago Youth Council. The success of this venture will open a new chapter in the long history of the UYL-NA and its efforts to bring unity and co-ordination to all Ukrainian youth organizations.

The Ukrainian Youth League of North America is in reality a congress of youth. Our primary function is to promote the Ukrainian cause among Americans and to encourage and train future Ukrainian-Americans to take an active part as leaders of this cause. Americans must become aware of our rich Ukrainian heritage and of our struggle to free ourselves from Bolshevik oppression. They will know of us only if our numbers are many and if we are in accord. Among individual Ukrainian clubs our function is mainly that of a communication center, where Ukrainian youth, belonging to many diverse and varied local clubs can find an outlet for their ideas. The main task of the national executive board, then, is to provide this outlet. We do this by presenting a yearly convention of all Ukrainian youth organizations, a yearly sports rally, a quarterly cultural magazine, The Trend, and a monthly news bulletin, The Trendette. The local club continues to grow with its own executive board in full control, but with a new horizon. Now, each local club can be aware of the activities of all Ukrainian youth clubs on the North American continent.

In large metropolitan areas such as Chicago, where there are many local Ukrainian youth clubs, youth councils are being formed under the auspices of the Ukrainian Youth League of North America. Your Chicago youth council will serve as a local communication and co-ordination center with non-conflicting social calendars planned months in advance, a local news bulletin, area sports rallies, youth festivals etc. You will be demonstrating unity on a local level and you will be constantly aware of what is being done to enhance our glorious Ukrainian cause here in America. My vrymo, sheho v yednosty ye sylu.

Myron B. Kuropas

THE UKRAINE: A Submerged Nation By WILLIAM HENRY CHAMBERLIN Published by THE MACMILLAN COMPANY The story of a courageous people with a fierce desire for freedom, and their political prospects under Soviet domination PRICE: \$1.75 Svoboda Book Store P. O. BOX 346 JERSEY CITY 3, N. J.

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U.N.A. BOWLING LEAGUE NEWS

ORTHODOX CHURCHMEN ROLL TO NEW SINGLE GAME RECORD WITH 974

The league matches held Friday, December 19th saw a new season record for the team single game set by the Ukrainian Orthodox Church of Newark team playing against the kieglers from the Brotherhood of the Holy Ascension. The high score of 974 pins in the second game, plus 840 and 881 in the first and third, respectively, swelled the series total to 2,695 pins, which is also the highest registered by any team this season, and makes the Churchmen eligible for special prizes at the end of the season unless—some other team beats the record.

Almost all five of the Churchmen were stars that night, for the lowest individual series registered was a 505-pin total scored by Bill Dudak whose 226-pin game was the highest for the evening. Nick Scheskovsky's claim to fame was the second highest series of 561 pins, which included the second highest single game total of 223. Luke Janick's 559-pin series was third highest for the night.

The First Ukrainian P.M.O. team managed to hold on to its slim one-and-a-half game first place lead by winning two games out of three from the Ukrainian Stich quintet, and in the process registered the second best single game and series scores with pinfalls of 938 and 2,538, respectively. P.M.O. bowler A. Lissner did the heaviest blasting of the timber by scoring the night's highest series with a total of 577 pins.

The Ukrainian Y.W.C. group suffered a two-game loss at the hands of the St. John's Holy Name Society aggregation thus slipping from the second-place spot to the third. The 9th place Holy Namers accomplished this feat only because of a 62-pin handicap. The Ukrainian Center five showed some of its old form by winning two games from the Ukrainian American Veterans group by substantial margins. A score of 875 to 716 in the first, and 838 to 723 in the third brought home the bacon.

The "cellar dwelling" junior St. John's C.W.V. team took another drubbing that night, losing all three to their "senior" brothers from the C.W.V.

U.N.A. BOWLING LEAGUE OF NEW JERSEY TEAM STANDINGS

Table with columns: Rank, Team Name, Won, Lost, Game, High, Pins, Total, Avg. Lists teams like First Ukrainian P.M.O., Ukr. Orthodox Church, etc.

CAN A NATURALIZED CITIZEN RETURN PERMANENTLY TO NATIVE COUNTRY?

Question: I was naturalized, for 25 years or more after naturalization, do not lose their citizenship by living abroad. You obviously do not fall in that category. If, however, you should go abroad and prevented from returning because of ill health, and if you register at least every six months with the appropriate American consulate and show him doctor's certificate or other satisfactory evidence that your health keeps you from returning, you also will not lose your citizenship in spite of the fact that you have resided in the United States less than 25 years after naturalization.

LEGION AIDS CITIZENSHIP FREE LETTER-WRITERS GUIDE AVAILABLE

Kings County American Legion helps those who desire to become American citizens. Any applicant who needs forms, or any information is invited to consult at any American Legion post, or apply to American Legion Kings County Naturalization Committee headed by D. Klinga, 337 Union Ave., Brooklyn 11, N. Y.; or any of the following members of the Committee: Thomas Stillwell, 340-88 St., Brooklyn, Henry Wells, 200 Clinton St., Brooklyn, N. Y., Patrick Kelly, 1149 Prospect Ave., Brooklyn, N.Y., D. Klinga, Chairman

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