

"To promote opportunities for children and youth to realize their full potential for a creative life in freedom and dignity."

D. D. Eisenhower

СВОВОДА UKRAINIAN DAILY SVOBODA UKRAINIAN DAILY

The Ukrainian Weekly Section

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Khrystos Rozhdayetsia — Christ is Born!

KHRYSTOS ROZHDAYETSIA! — SLAVITE YEHU!

CHRISTMAS MESSAGE OF THE MOST REV. JOSEPH M. SCHMONDIUK, EXARCH OF THE UKRAINIAN CATHOLIC DIOCESE OF STAMFORD

Khrystos Rozhdayetsia! The birth of our Lord Jesus Christ was first announced to the word at large by the angel who appeared over the fields of Bethlehem to the poor shepherds tending their flock by night. Assuring them that there was no cause of fear, but rather for joy he said: "I bring you good tidings of great joy which shall be for all the people; for there has been born to you today in the town of David a Savior, who is Christ the Lord."

This prophecy of the angel has been continually fulfilled in the hearts of his faithful followers ever since that historic day some nineteen hundred and sixty years ago. But it is at the annual celebration of Christmas that this joy reaches a certain climax and is shared by all the people, by believers and, in a sense, by unbelievers, by the luke-warm Christian as well as by the ardent Catholic.

We see this joy all around us today, as a spirit of good will pervades society; greetings and gifts are exchanged by all as a natural expression of this rejoicing. And that is as it should be. For the coming of God into the world as a human being is the greatest event in all history; it is the pivot at which all human life stops, turns and takes on a new form and a new direction. A new culture and civilization began that night in Bethlehem, whether the world was conscious of it or not and the whole world has been benefiting from that Birth of the Son of God in human flesh, whether it admits it or not. The worlding may go about repeating "Merry Christmas," or some other form of season's greetings, vague and formless in his mind, even paganism in its import, nevertheless he is unwittingly under the spell of the Babe of Bethlehem. He is only fulfilling the angel's prophecy: "... joy to all the people."

But for the true Christian Christmas is not just an historical commemoration. It is history, to be sure. The world cannot deny it. But the Incarnation of the Son of God is a continuing fact. It is taking place everyday. Christ never ceased assuming humanity. Through baptism the Christian "puts on Christ." He begins to live in His members; the Christian becomes a member of His Mystical Body. The human race was cut off by sin from its oneness with the Word of God, in Whom and by Whom all things were created. Christ became man in time by His Birth from the Virgin Mary. Through that Birth man is grafted back to the Tree growing from the Root of Jesse. This is the continuing Birth of Christ down through history involving every human being. This is the mission of His Church, to graft each soul to its Body, each branch to the Trunk, to give it life, growth and true being—to give it purpose, a glorious destiny. Our Holy Father Pope John XXIII in his most recent encyclical Aeterna Dei Sapientia, quotes these words from Pope Saint Leo the Great: "It is the Birth of Christ that determines the origin of the Christian people;

the birth of the Head is also the birth of the body. Even if each one of those called (to the Faith) enters in his own turn, if all the children of the Church are distributed in the succession of time, yet the totality of the faithful, born at the baptismal font, are begotten with Him in His birth in the same way as they are crucified with Christ in His Passion, raised up with Him in His Resurrection and placed at the right hand of the Father in His Ascension."

How beautifully, how truly the Ukrainian people express this great truth when at this time of the commemoration of Christ's Birth, they greet each other with the deeply Christian form of salutation: Khrystos Rozhdayetsia. It is not merely a greeting wishing merriment during the season. It is a greeting by which we proclaim the cause, the reason for our rejoicing, telling why Christmas should be merry, i.e., because "Christ is born." This is a greeting stemming from the ages of faith, when the nations were still Christian, socially and publicly, not contaminated by the secularism which infests the world today, even so called Christian peoples. This is the greeting which our good people to this day use on the anniversary of Christ's Birth in Bethlehem. And as we relay this tremendous good news to the next generation see how we proclaim the continuing fact of Christ's coming. We do not in fact say: "Christ was born" or even "Christ is born," but Christ is being born. Khrystos Rozhdayetsia, implying, as it were, the progressive form of the word "born." Yes, Christ is being born again and again down through the ages, today as in the day of Caesar Augustus almost two thousand years ago. Would that Christians the world over understood this great truth of their holy Faith. Would that the humility of the Christ Child, the humility so manifest in the stable of Bethlehem, brushed off into the hearts of all Christians during this holy season. Then would Christ's Birth indeed continue and spread and the joy proclaimed by the angel on the first Christmas Day would be a true "joy to all the people."

As the Christ Child is born in our hearts eucharistically today, adding strength to the life He began there at our Baptism and increased in the other Sacraments we received up to this period in our life, may we show our gratitude by sincere cooperation with His grace doing all in our power to extend and strengthen His Kingdom on earth. May the beautiful Ukrainian Christian greeting of Khrystos Rozhdayetsia, which we will be singing and proclaiming to the world during these days express our deep understanding of the mystery of God's coming into the world in human flesh. This is my heartfelt wish for all our Very Reverend and Reverend Fathers, Venerable Brothers and Sisters and devout Faithful; this is my fervent prayer to the Christ Child of Bethlehem on this Christmas Day.

Khrystos Rozhdayetsia! Joseph M. Schmondiuk, D.D. Bishop of Stamford.

On the occasion of the Ukrainian Christmas, The Ukrainian National Association, with the Editors and Staff of SVOBODA and THE UKRAINIAN WEEKLY, send warm greetings to all the readers, and wish them a happy and merry celebration of the Saviour's birth.

CHRISTMAS IN UKRAINE



Sing These Carols and Keep Our Christmas Traditions

БОГ ПРЕДВІСНИЙ НАРОДИВСЯ

Бог Предвісний народився, Прийшов десь із небес, Щоб спасти люд свій весь, Тай утїшався.

„Слава Богу“ — заспіваймо, Честь Сину Божому, Господу нашому Помилн віддаймо!

НА НЕБІ ЗІРКА ЯСНА ЗАСЯЛА!

На небі зірка ясна засяла І яким світлом сіяє, Хвиля спання к нам завтала Там Діва Бога раждає, — Щоб землю з небом в одно злучити, Христос родився: Славіте!

Благослови нас, Дитяко Боже, Скрипи своєю ласкою, То і пекельна сила не зможе Нас розділити з Тобою. Благослови нас, ми ж Твої діти, Христос родився: Славіте!

Благослови нас і збав нас, Христе, Визволь нас, Боже, з неволі, Засій в серцях нам бажання чисте, Дай всім дїждати дня волі! Щоб Україна могла щадити: Христос родився: Славіте!

НЕБО І ЗЕМЛЯ

Небо і земля (2) нині торжесгують, Ангели й люди (2) Весело празнують: Христос родився, Бог воплотився, Ангели співають, І князі віддають, Поклілн віддають, А пастирі грають, Чудо, чудо! повідають. Во Вифлємі (2) Весела новина: Чистая Діва (2) Породила Сина! Христос родився, Бог воплотився, (1 т. д.) І ми Христові (2) Богу поклін даймо! „Слава во вишніх!“ (2) Йому заспіваймо! Бог воплотився, (1 т. д.) Христос родився.

У ВІФЛЕГМІ НИНІ НОВИНА

У Вифлємі нині новина, Пречиста Діва зродила Сина, В яслах сповитий, Поміж бидляти, Спочив на сіні Бог необнятий. Все херувими славу співають, Ангельські хори Бога витають, Пастир убогий, Несе, що може, — Щоб обдарити Дитятко Боже. Глазь оком світлим, о, Божий Сину, На нашу землю, рідну країну, Зшли нам з неба, Дар превеликий, Будь Тобі слава на вічні віки!

НОВА РАДІСТЬ СТАЛА!

Нова радість стала, Яка не бувала, Над вертепом зірка ясна світу засяла. Де Христос родився, З Днів воплотився, Як чоловік, племеним — Убого вповився. Просим Тебе, Князю, Небесний Владарю, Даруй літа щедливі, Тому господарю!

ВОЗВЕСЕЛІМСЯ ВСІ РАЗОМ НИНІ!

Возвеселімся всі разом нині, Христос родився в бідній яслахні Посліднім віком став чоловіком. Все утїшаймося на землі! Все утїшаймося на землі гоїно, І честь віддаймо Пому достойно, Пожданому, з неба даному, Котрий увесь світ відкупив. Пісні співаймо согласно, мило, І торжествуймо всі разом щиро, „Слава во вишніх, а мир для нижніх!“ Весело світу голосі!

БОГ СЯ РАЖДАЄ...

Бог ся раждає, хто ж Го може знати, — Ісус Му ім'я, Марія Му Мати! Тут ангели чудяться, Рожденного боляться, А віл стоїть, трісється, Осел смутно пасється, — Пастирі клячуть, Бога в плоти бачуть, Тутже, тутже, тутже, тутже, І пастирі там к Ньому прибігають, В Ньому Господа свого витають.

UCCA Calls on Branches to Prepare For Celebration of 44th Anniversary Of Ukraine's Independence

NEW YORK, N.Y. (UCCA). The Ukrainian Congress Committee of America issued a special circular to its Branches and Member Organizations stressing the importance of the forthcoming 44th anniversary of Ukraine's independence. Together with an appeal, special form letters were sent, which will be submitted by the UCCA Branches and Member Organizations to Governors of States and Mayors of Cities urging them to issue special "Ukrainian Independence Day" proclamations on January 22, 1962, in commemoration of the 44th anniversary of the proclama-

tion of the Ukrainian National Republic in Kiev.

The UCCA Executive Committee stresses that all proceeds from celebrations of the 44th anniversary of Ukraine's independence should be turned over to the Ukrainian National Fund, which finances all the activities of the UCCA.

NEWS BRIEFS

NEW DELHI. — An Indian editor who just returned from a visit in Germany said: "East Germans are angrier at the West for not knocking down the wall that divides Berlin than they are at the communists for putting it up."

Ukrainians Slow Down Project Of Installing "Big Brother's" Voice

NEW YORK. — Installation of one phase of George Orwell's nightmare projection of life under socialist conditions in his novel, 1984, is running into obstacles in Soviet Ukraine where its completion had been scheduled for the end of the year 1961.

The end of the month of December had been set by the Ukrainian Council of Ministers last year as the target date for equipping all apartments in the republic with loudspeakers. According to the research staff of "Radio Liberty," a freedom network broadcasting to the U.S.S.R., a recent issue of the Ukrainian youth publication

Komsomol'skoye Znannya (Banner of Communist Youth) reported that installation work is seriously lagging behind in six regions of Ukraine. The Ukrainian Comsomol (Communist Youth Organization) has ordered every regional committee to enlist all available youths in the work of installing these speakers. The Comsomols will work on Saturdays and Sundays under the direction of technicians from the Ministry of Communications. The loudspeakers, which will carry government programs piped in from a central relay center, are to be installed also in all high schools by the end of this year and in all grade schools by the end of the current school year. The decree of the Ukrainian Comsomol stated. The programs are heavily interlarded with propaganda, of course.

"Radio Liberty," the "Voice of Former Soviet Citizens," broadcasts to the Soviet Union around the clock in Ukrainian and 16 other languages from high powered transmitters in Western Europe and the Far East.

casts into the Soviet Union around the clock from stations in Europe and the Far East, recently increased its broadcasting strength to the Soviet troops in East Germany, Poland and Hungary from 20,000 to 320,000 watts. The network's over-all transmitting power now exceeds one and a half million watts. Besides Russian, Ukrainian and Byelorussian, the network, known also as "The Voice of Former Soviet Citizens," carries broadcasts in fourteen other languages spoken in the Soviet Union.

ANNE MARIE GLUT RECEIVES M.A. DEGREE FROM COLUMBIA



Mrs. Anne Marie Glut, nee Herman, a graduate of Mercier College, Dallas, Pa., last month received her Master's Degree in German from Columbia University. At present Mrs. Glut teaches the German language in the Lodi High School in New Jersey. She is a member of UNA Branch 395 in Maplewood, N.J.

25th CONVENTION OF U. N. A. TO BE HELD IN MAY, 1962

JERSEY CITY, N.J. (Special). — The Supreme Executive Committee of the Ukrainian National Association announced at its meeting on December 28, 1961, that the 25th Convention of the Ukrainian National Association will be held in the week beginning May 21, 1962, in New York

City. Election of delegates and alternates should take place within 60 days from the date of the announcement, which is January 3, 1962.

(A special announcement of the UNA Supreme Executive Committee regarding the 25th UNA Convention appears elsewhere in this issue of The Ukrainian Weekly).

U. N. A. SUPREME EXECUTIVE COMMITTEE HOLDS MEETING

JERSEY CITY, N.J. (Special). — On December 28, 1961, the Supreme Executive Committee of the Ukrainian National Association held its regular monthly meeting, which was devoted to a survey of UNA activities and accomplishments during the year of 1961. The meeting, which was presided by the Supreme President of the UNA, Joseph Lesawyer, was attended by Stephen Kurpas, Supreme Vice-President, Mrs. Ann Herman, Supreme Vice Presidentess, Dr. Jaroslaw Padoch, Supreme Secretary, Roman Slobodian, Supreme Treasurer, Dr. Walter Gallan, Chairman of the UNA Auditing Committee, and Anthony Dragan, Editor-in-Chief of Svoboda.

Mr. Slobodian reported that since the last meeting of the Supreme Executive Committee, the UNA has rearranged its investments, including the sale of tax exempt municipal bonds and reinvesting them in higher yield corporate bonds and real estate mortgages. Present invested funds exceed two million dollars annually. Unassigned reserve funds for 1961 are expected to be in excess of the 1960 increase which amounted to approximately \$300,000.00. The overall finan-

cial picture with increased membership, higher yield on new investments and a favorable mortality rate continues to indicate further strengthening of all reserves. In view of the strong and favorable position, dividends to be paid for 1961, were substantially increased.

In his report Dr. Padoch stated that the membership of the UNA would pass 81,000 mark at the end of December, 1961. This success was made possible mainly because of a specially initiated program of competition among the various district committees of the UNA.

Mr. Lesawyer also reported on the financial status of So-yuzivka. In 1961, that is by the end of November, the overall revenue from the UNA Estate in Kerhonkson was \$212,000.00, which was almost \$30,000.00 more than in 1960. The expenditures for the 1961 year were \$185,000.00. After the summer season of 1961 the UNA began construction of a huge pavilion which is almost half completed.

Other matters discussed at the meeting were connected with the publications and the administration of the UNA, as well as the forthcoming 25th UNA convention.

"Dumka" Chorus Presents Ukrainian Christmas Carol Program

NEW YORK, N.Y. (Special). Under the sponsorship of the Pvt. Nicholas Minue Post 1290-American Legion, the mixed Ukrainian Chorus Dumka under the able and experienced direction of John Zadorozny presented a select program of Ukrainian Christmas carols at Town Hall on Saturday, December 30, 1961, before an enthusiastic audience, which overfilled Town Hall.

The program included Ukrainian traditional carol songs of three different types: the church kolyady, dealing with the theme of the birth of Christ, the kolyadky, which although they have underlying religious themes, are rather apocryphal in character, and the shchedrivky, which are sung during the Christmas season, but not in church. These were original works or arrangements of noted Ukrainian composers, such as M. Lysenko, A. Ko-

shetz, V. Barvinsky, D. Bor-niansky, T. Kontsevych, P. Pecheniha-Uhlytsky, K. Ste-tsenko, I. Verykivsky, P. Ko-zytsky, M. Kolesa, A. Ber-nyk and one by A. Adam ("O Holy Night"), which was by a non-Ukrainian composer.

Mrs. Martha Kokolsky-Kob-ryn of the New York City Opera was the guest soloist, and Roman Stecura was the piano accompanist. Other soloists were Andrew Dobriansky, bass, Nadine Dvorakivsky and Olena Zamiaty, sopranos, and Bohdan Perozak and Oleh Bohachevsky—tenors.

Although the concert was given in the midst of holiday and New Year's celebrations, it attracted an impressive audience, among which there were many Ukrainian clergymen, who enthusiastically applauded each number rendered by this popular Ukrainian chorus in the metropolitan area of New York.

UKRAINIAN "DUMKA" CHORUS OF NEW YORK CITY





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Editorials

KHRYSTOS ROZHDAYETSA - CHRIST IS BORN!

HUNDREDS of thousands of Americans of Ukrainian descent in this country will again gather to observe the centuries-old Feast of the Nativity of Jesus Christ...

But Christmas for us is more than just a traditional observance. It is a time for humility and hope in God, in His Divine Providence and His eternal wisdom and goodness.

In more ways than one Christmas provides us with an opportunity to practice the virtue of brotherhood and Christian charity. We rejoice over the birth of Jesus Christ, and we share our happiness with our loved ones, with our neighbors and friends.

As in previous Christmas seasons, the United Ukrainian American Relief Committee (UUARC) makes its appeal for Christmas donations, or kollada, for the relief and assistance to those hapless and destitute Ukrainians whose lot is less fortunate than ours...

There are some 20,000 Ukrainian refugees in West Germany, who have no hope or possibility to emigrate to the United States or elsewhere. Among them are a number of aged persons, war invalids and sick people who are in need of constant medical care and social assistance.

Therefore, we will celebrate our Christmas fully and traditionally, when we think of those brothers and sisters of ours who are in need. With a sense of humility and renewed brotherhood, let us be generous in our love and our understanding of the suffering of others.

It so happens that we have been extremely fortunate to live in a country where we may worship Christ as we please, and where our free will can direct our minds to fruitful and beneficial deeds.

Let us exercise the prerogative of our precious freedom and let us prove to those who persecute the Christian faithful in Ukraine, that we not only worship the Son of God, but that we also live by His precepts and commandments.

Khrystos Rozhdayetsia! Slavite Yeho!

WELCOME, 1962!

As the New Year dawned, humanity's hopes for peace were voiced on both sides of the Iron Curtain. President Kennedy and Soviet Premier Khrushchev exchanged New Year's "greetings," assuring the world that they hope for an improvement in relations between the United States and the Soviet Union.

The new year of 1962 inherited a number of difficult problems which could not have been solved in 1961. There is the Berlin crisis, there is one crisis after another in the Congo and Algeria; there is trouble in Laos, in Goa and New Guinea.

In his statement to the American people on the eve of 1962 President Kennedy said that there has been no real easing of East-West tension since he assumed office last January 20 and he does not expect any in the foreseeable future.

The President is convinced that the times ahead are perilous, and that there exist a number of critical areas which can turn out to be the nuclei of new war threats.

We cannot but heartily support the President when he said that the United States must identify itself with the new nations that are throwing off the chains of colonialism and attempting to emerge as free democracies.

But, on the other hand, it is a high time that our State Department follow the policy on colonialism as expressed by the President Kennedy. While the President and Mr. Stevenson in the United Nations are openly castigating colonialism, Mr. Dean Rusk, our Secretary of State, follows a different policy with respect to the Soviet Union, the greatest colonial empire in the world today.

One of the New Year "resolutions" of our State Department should be a lesson in geography and history, particularly in the history of the Russian totalitarian empire, the lack of which was most emphatically demonstrated in Mr. Rusk's letter a few months ago.

THE AMERICAN CHRISTMAS

By CLARENCE A. MANNING

To the visitor from Europe and especially from the highly colorful and stable village culture of such a country as Ukraine, the American Christmas offers a strange and disturbing confusion.

This is so because even in the earliest times the first preachers and priests of Christianity everywhere in the world were not talking to people with no knowledge of their own past traditions. In addition to the Christian rites which they brought and which have remained with relatively little change throughout the centuries...

Thus in early England the first missionaries found strong reflexes of the Druidic and Celtic winter solstice celebration, apparently consisting of the use of fire and the mistletoe. Later there were to be taken into account the remains of the Roman occupation of Britain with the traditions of the Saturnalia, a winter solstice feast where even the masters served the servants.

In the religious disturbances of the sixteenth and seventeenth centuries much of this was swept away by the iron discipline of the Puritan movement. Christmas was thrown out of the churches and the Puritans when they founded their colony of Massachusetts Bay provided heavy penalties for the heretic and papist who would dare to eat mince pie or plum pudding, two favorite English dishes, on December 25.

In the south where the English Church prevailed, these tabus were not in effect to the same extent. In the nineteenth century there began the slow process of recovering some of the ancient traditions, in so far as they were applicable, for it is clear that there was no place in many homes for the ceremonies connected in bringing the Yule log which was to burn in the open fireplace for days.

Rituals of Many Nationalities On the other hand in the Dutch settlement of New Netherlands the Dutch traditions were extensively practiced and preserved. These sharply separated the Christ-

mas customs from those associated with St. Nicholas who was commemorated earlier on December 6. So here was another source of traditions to be taken into account in the formation of a purely American ritual. The Swedes in New Sweden on the lower Delaware River brought in Scandinavian customs and the French Huguenots in such places as New Rochelle, New York, and Charleston, South Carolina, introduced their own. As the country grew there were celebrations of Christmas in those areas of Spanish culture and step by step the appearance of the Italians, the Greeks and the Slavs have brought other contributions to the common type of Christmas celebration and these groups will certainly contribute more in the future, as their holidays and other songs are added to the store of the traditional English carols.

The first conscious attempt to weld together some of these traditions was made in the 1820's by Clement Moore, a Professor of Hebrew in the General Theological Seminary in New York. For his family and his young friends he dashed off a poem, The Night Before Christmas. He did it as a joke and linked together St. Nicholas with the costume of the German Santa Claus and Christmas Eve. He thought nothing of it except as a joke but when a copy reached a publisher in Troy, N.Y., he realized what the poem was and got permission to publish it and that poem is still one of the great Christmas classics in the United States and set the pace for a new conception of life exactly as Washington Irving at the same time satirized the Dutch population in the Knickerbocker History of New York from Beginning of the World to the End of the Dutch Occupation. They supplied the American need for their own folklore in an American form and both works have contributed disproportionately to the building of the American tradition.

By World War I there was in the United States a fairly unified ritual. Christmas was a family feast and the Christmas meal was almost regularly prepared at home from raw materials. Yet even then it was obvious that Christmas would inevitably change, once it had been separated from the agricultural routine of the year. A Ukrainian family may spend a couple of weeks in preparing all the articles of food which were to be found in the barns and storehouses of the individual family. That was not so practical in the case of apartment dwellers in one of our great cities and since World War I and still more since World War II, the progress of packaging food has grown apace and the work of preparing for Christmas has changed its character. The growth of advertising has helped and so now we have an alarming commercialization of the entire holidays. The great stores be-

POLITICAL COMMENTARY

THE U.N. AND KATANGA

By ZENON SNYLYK

The United Nations' policy of an undeclared war on the Congolese province of Katanga raises several questions as to the principles and interests involved.

Is the U.N. to become a police force which, at the discretion of its secretary general, can wage war against a dissident minority in support of a central government which is too weak to maintain itself in power? The government of the United States stands practically alone among the world's big powers in support of that position. It is doing so on the theoretical premise that U.N. forces were sent into the Congo, in the first instance, to maintain law and order on behalf of the central government which was unable to cope with the internal chaos.

giving immediately after Thanksgiving to put out Christmas wares and the crowds in them are urged to buy all their purchases early and not to clutter themselves and the stores with a last minute rush which exhausts everybody and especially the salespeople in the stores and the mailmen struggling under the burden of vast mountains of mail and Christmas presents. As a result Christmas has tended to begin long before Christmas and where the celebration continued originally into the New Year, it has come to end promptly after Christmas Day and what it has lost there, it has gained in the pre-Christmas celebration, in the office parties, and in all those many innovations that have swept the American people and now seem to be appearing even in England with the increased prosperity of many of the workers.

It is small wonder that this year we have heard the voice of several Protestant and Lutheran leaders raised to protest against the perversions of Christmas and the extreme commercialization of it. No one can know whether their words will have effect in the future. They may be merely tilting at a necessary process but it is equally likely that over a period of years, many families will come to see how far they have strayed from the religious and folk traditions of their people and will slowly change their course.

At all events the American Christmas is typically American in its origin and in its excesses. It is not in its final form but who can doubt that even if Ukraine became free tomorrow, and was able to resume its traditional mode of life, the people in the new industrialized areas would find it necessary to adapt their old customs to the modern conditions? That is what is going on now among the American people and without giving way to despair, we are witnessing another step in the adaptation of the customs of thousands of years to fit them for the twentieth century. Some may deplore, some approve, but the process with many changes goes on and on and fifty years from now Christmas, the same in essentials and in the religious rites, will appear with the folk customs modified and adapted to the twenty-first century.

the position of an undeclared war against the secessionist province of Katanga. This means that the U.N. has now adopted the principle that, in the name of law and order, it will suppress in any member nation, any revolutionary effort which has secession as its objective. Thus, the principle of non-interference in the political affairs of member nations has been abrogated by the U.N. If the U.N. can wage undeclared war against President Moise Tsombe's secessionist Katanga province in effort to force its submission to the central Congolese government headed by Prime Minister Cyrille Adoula and Deputy Prime Minister Antoine Gizenga, the U.N. can participate in the internal political affairs of any nation.

The U.N.'s primary purpose is peace among the nations of the world. It is questionable whether it should have gone into the Congo in the first place. Its involvement in that nation's internal affairs, as is its undeclared war on Katanga province, is a tragic misuse of the U.N.'s power, prestige and authority. Article 1 of the U.N. Charter lists four purposes of the United Nations, the purpose given in Section 2 is as follows: "To develop friendly relations among nations based on principle of equal rights and the self-determination of peoples, and to take other appropriate measures to strengthen universal peace."

Adoula's central government in the Congo is absurdly weak. Not a Communist himself, he has in his Prime Minister Gizenga, a Communist member of his government. Katanga's Moise Tsombe, long an avowed enemy of Communism, wants no part of a weak central government in which Communist influence is strong.

The argument is made that only by the inclusion of mineral-rich Katanga province can the Congolese Government become politically strong and economically viable. But strong and viable on behalf of whom? Gizenga's Communist associates? That is what Tsombe fears and that is the reason why he demands either independence for Katanga or, at the most, a loose federation in which his province, rich in minerals and other resources, and more highly developed than the others, will not become prey to either Gizenga's Communist or Adoula's ineptness.

The U.N. first went into the Congo over the objections of the Soviet Union. To many, that gave validity to its actions. After its entry into the Congo to preserve law and order, which the central government was unable to do in the newly independent African state, the U.N. became involved in the political maneuvering of the various warring factions. Its decision to support Adoula's central government has now engulfed it in its undeclared

MARRIED? LET UNA SERVE YOU!

By THEODORE LUTWINIAK

Many young members of the Ukrainian National Association have married in recent years and many others are engaged to be married. The question of security is among the most important of the many responsibilities of marriage; it represents preparation against the inevitable. Every thinking person provides for the welfare of his loved ones in the event he should pass away.

When a man marries he examines his insurance to ascertain whether or not he has sufficient coverage. If not, he applies for additional insurance. He does the same for his wife and, later on, he insures his children. He feels secure and is not afraid of the future. The man who treats insurance as a bothersome and unimportant detail, and who neglects to obtain additional protection after marriage, cannot be sure of himself. He clings to the hope that nothing will happen to him or to the members of his family. Should he pass away his loved ones will be left in financial need or, if his wife or child should predecease him, he will find himself in an embarrassing situation.

Funerals, burial plots and gravestones cost money. A family with inadequate insurance protection usually goes into debt after a funeral. In view of this we urge our young married folk to investigate the extent of their protection and, if it is insufficient, to apply to the UNA for the necessary additional insurance. Some people have the impression that the UNA insures only those persons who are of Ukrainian origin. The truth of the matter is that the UNA accepts all healthy applicants of Slavic origin and those who are married to persons of Slavic origin. This means that married UNA members may insure their non-Ukrainian spouses with the organization and their children as well.

When a female UNA member marries she should inform her branch secretary and he will fill out a form for change of name which will be sent to the UNA with the member's insurance certificate. Many married women do not take the trouble to have their names changed in their certificates and in the records of the UNA. Since this may lead to delays in the payment of claims we advise such members to have their names corrected right away. Many married members of both sexes fail to change their beneficiaries; they still have their parents designated as beneficiaries instead of their husbands and wives. This oversight may also cause trouble in the payment of claims. We urge those members who have changes to make to see their branch secretaries as soon as possible. After marriage some members do not care to continue their particular types of certificates and cancel them. This is not necessary. The UNA will change one type of certificate for another (from Whole Life to 20 Payment Life, for example), provided the member pays any resulting difference in dues.

Another important problem in marriage is economy—"How to get the most for the money." UNA members who pay dues in advance, either semi-annually or annually, realize a savings of up to six per cent. All the matters discussed here—additional insurance, insurance for non-Ukrainians, change of name, change of beneficiary, change of insurance type, and paying dues in advance—may be referred to the secretaries of the branches of which the persons concerned are members. Letters addressed to the UNA Main Office, Box 76, Jersey City 3, N.J., will receive prompt attention. Non-members are invited to write and ask for a free copy of the UNA Facts booklet in English; there is no obligation. Please mention this column when writing.

SUCCESSFUL JOURNEY

The three-day journey of President Kennedy to Venezuela and Colombia was not only a personal success for our Chief Executive, but it was a great success for the United States as a whole. This trip differed from other trips made by American Presidents to foreign lands, in that its purpose

was not only to contact the heads of states in these Latin American countries, but to establish contact with the broad masses of people therein. At these meetings the President did not hesitate to speak openly to industrial and trade leaders, to whom he appealed to keep in step with progress and help their less fortunate countrymen to raise their standards of living and general welfare. Such an approach seems to be extremely effective, and it is firmly believed that the prestige of the United States in Latin America gained tremendously by the visit of the President.

ARGUMENTS AND COMMON FATE When President Kennedy and Prime Minister Macmillan met in Bermuda they both were in the same situation as they were during the previous three meetings. Although they had divergent views on a number of problems, both adhered to the same political heritage and common fate. In the face of (Concluded on page 3)

СВОБОДА SVOBODA in Review

AMERICAN CITIZEN SEES ATOMIC AGE SLAVERY

By FRED MORGAN

HAYWARD, Wisconsin. — Joseph Herman Szumowski was born on March 13, 1893, in the village of Bilokernytstsi, County Pidhajci, County Tarnopol, which was under Austria, and is now a part of the Republic of Ukraine. He came to America in 1910 and in September 1961, after 51 years, he made his first visit home to see his mother and two sisters, his father's grave and the house where he was born. There is no room in Communist doctrine for human desires as fundamental as these as these and Radio Joe Szumowski needed all the wit, wisdom, patience and ingenuity that earned him his nickname and his fortune in America to fulfill his mission home.

Tourist Director Blocks His Way A traveler to the U.S.S.R.

can only follow specified routes with mandatory stops at "In-tourist" Hotels which are owned by the government. The "In-tourist" Director there becomes your guide. He is your guardian angel, you are his responsibility, consequently he never leaves your side. At just such a Hotel in Tarnopol, Radio Joe had to wait six days to see if Moscow would give him permission to see his 94-year-old mother. She was only 35 miles away in Pidhajci, a trip you or I make without the slightest ceremony. But not an American in the U.S.S.R. And not a Ukrainian or a Pole either. His two sisters and nephew could come and visit him it was decided but his mother was too sick. The week wears on. The machinery in Moscow painfully considers his urgent pleas, finally produces

these meager results on Saturday night. He is granted three hours to see his mother, two hours to visit his birthplace and his father's grave on the next day. But the Director must never leave his side. So on the seventh day of waiting, Radio Joe arrives by taxi in Pidhajci, the home of his mother and sisters and the town of 2,000 is out to greet him. But no display of enthusiasm conceals the pitiful conditions he'd been warned to expect. "My village hadn't changed in 51 years," Joe says. "In fact, it deteriorated. The streets are muddy, but what's the difference, there are no cars, no wagons, and no horses to pull them if there were. The Government took everything from the people. There's no locomotion of any kind, not even a bike. The people are too poor. I can see it." "They're what I call Atomic age slaves. Their tools were taken away from them and

locked in the warehouse where they get them to go to work every day. Nobody owns anything, not an axe or a pitchfork. Everyone works for the Government, the Government owns everything, even the straw. My sister's husband whose pay, from the collective farm where they both work, comes to one handful of grain a day, applied to the 'head' of the farm for straw to patch the roof of their house which is over 60 years old. He said times were too busy right now, to wait awhile. That was two months ago and the roof goes on leaking."

"My other sister works in the hotel 180 hours a month, for 30 rubles. That's 27 cents an hour. How can you survive on those wages when a dress costs 300 rubles. Her son makes 35 rubles a month as a baker's helper. Do you know if he'd go without food for four years he could save enough for a second hand suit of clothes no better than you'd get on

Maxwell Street in Chicago." "I didn't see a good white shirt the whole week I was in the U.S.S.R., and no ties. People own one suit of clothes, the one they're wearing, and one pair of shoes, usually boots left over from the army. Their houses are one room, eighteen feet square and seven feet high, with just enough electricity for one light and the compulsory radio with the one station from Moscow. No refrigerators, no inside water or plumbing or even a pump. They're still hauling from the village well."

"There's no recreation for 2,000 people, no bars or taverns, no travel allowed without permission from the 'head'. No hunting. Anyone found in possession of a firearm is put against the wall and shot with no further delay. No TV, even in Tarnopol with 60,000 people. Only one kind of bread comes from the bakery, government orders. There's no progress, no opportunity. There are no

signs, no advertising, nothing with any color on it. Except one thing. The giant neon sign you see in every town glorifying Lenin and Khrushchev and the illuminating statement 'Great Liberators of Humanity.'"

"Everything I heard upset me because I couldn't believe such a state of slavery could exist among human beings: On the collective farm my sister is assigned to dig, clean and deliver 22 tons of sugar beets to the refinery 20 miles away where she has to unload by hand because there are no dump trucks. Women make mud, then mud bricks. They crush stone by hand for the roads, and carry it on stretchers because there are no wheelbarrows. They dig the ditches for the sewers, load and unload coal from freight cars."

(To be continued)



# ANNOUNCEMENT OF THE CONVENTION OF THE UKRAINIAN NATIONAL ASSOCIATION, INC.

NOTICE IS HEREBY GIVEN TO THE SUPREME AND TO BRANCH OFFICERS AND TO ALL MEMBERS OF THE UKRAINIAN NATIONAL ASSOCIATION, THAT THE

Jubilee

## 25th REGULAR CONVENTION

of the

UKRAINIAN NATIONAL ASSOCIATION, INC.

will be held in

NEW YORK, N. Y.

Beginning MAY 21, 1962

In accordance with the By-Laws of the UNA regarding election of delegates for the Convention, the qualifications for delegates, the number of delegates from each Assembly and the credentials of delegates are as follows:

The election of delegates and their alternates must be held within 60 days of the announcement of the Convention. Since the Convention was announced on January 3, 1962, the 60-day term for election of delegates and their alternates ends on March 4, 1962.

Delegates and their alternates shall be elected by a majority vote of the members present at the meeting. When there are more than two candidates for one delegate to be elected, the candidate receiving the highest number of votes, though less than the majority of those present at the meeting, shall be elected the delegate. Delegates and their alternates must be elected at the same meeting, and then only at a regular monthly meeting in January or February. This means that a special meeting cannot be called to elect a delegate, and a delegate cannot be elected at one meeting and his alternate at another. If a delegate is unable to attend the convention, the alternate takes his place. If an Assembly has more than one delegate, the seats of the absent delegates shall be occupied by alternates in the order of maximum votes received in the election.

Only members in good standing of the UNA may be present at the meeting and vote for delegates and their alternates. A member in good standing is one who has a certificate of insurance in the UNA on which dues are being paid. A member who has transferred to extended insurance, or paid-up insurance, or is suspended, may not be present at the meeting and cannot vote.

Voting for delegates and their alternates shall be by the raising of hands, unless the majority of those present prefer a vote by ballot.

Only those members may be elected as delegates or alternates who are in good standing of the UNA, have fulfilled all obligations toward the UNA, have all the qualifications of an officer of an Assembly, have been members of the UNA not less than one year, and of their Assembly not less than six months, are over 21 years of age, are of Ukrainian nationality or descent, and are not Supreme officers or Assembly officers, agents or salesmen of any other similar fraternal organization or life insurance company.

Assemblies which have seventy-five members, are entitled to elect one delegate with one vote; Assemblies which have more than seventy-five but less than one hundred fifty-one members, are entitled to elect one delegate with two votes; Assemblies which have one hundred fifty-one members or more but less than three hundred and one members, are entitled to elect two delegates with four votes; Assemblies which have three hundred and one or more members, but less than one thousand and one members, are entitled to elect three delegates with six votes; Assemblies which have one thousand and one members or more, are entitled to elect four delegates with eight votes.

An Assembly which has less than seventy-five members, may unite with another Assembly also having less than seventy-five members, and if when combined, the aggregate membership of the two Assemblies shall be seventy-five, they shall be entitled to elect one delegate with one vote. If the two combined Assemblies shall have seventy-six or more members, then in that case these two combined Assemblies are entitled to elect one delegate with two votes. Unless otherwise agreed by the mutual consent of both Assemblies, that Assembly having the greater number of members shall be entitled to elect the delegate and the Assembly having the lesser number of members, the alternate.

An Assembly which has not paid all dues and arrears to the UNA shall not be entitled to elect a delegate or delegates.

Credentials of delegates and their alternates must be sent to the Home Office of the UNA within ten days of the election of the delegate, but not later than sixty days prior to the Convention.

Jersey City, N.J., January 3, 1962.

### SUPREME EXECUTIVE COMMITTEE OF THE UKRAINIAN NATIONAL ASSOCIATION:

- Joseph Lesawyer, Supreme President
- Stephen Kuropas, Supreme Vice-President
- Ann Herman, Supreme Vice-Presidentess
- Jaroslav Padoch, Supreme Secretary
- Roman Slobodian, Supreme Treasurer

## Installation of Holy Name Society Officers in Newark



Rev. D. LaPutz, Pastor and Spiritual Director of St. John the Baptist Ukrainian Catholic Church of Newark, N.J., speaking at the Holy Name Society Annual Communion Breakfast.

The Holy Name Society of St. John the Baptist, Ukrainian Catholic Church, Newark, New Jersey, held installation ceremonies for their new officers on December 10, 1961, after the 8:30 A.M. Mass. Our Pastor and spiritual Director, the Rev. D. La Putz, installed the new officers, The Rev. La Putz also administered the Holy Name Society oath to eight new members.

The new officers are as follows: Mr. Wesley Czup, president; William Burke, vice-president; Bohdan Bratach, secretary; Walter Sakala, treasurer; John Styranec, marshal and Andrew Maybo, Junior Holy Name Society adviser. Mr. Czup, the new president, is known for his long active role in the Newark Parish activities.

After the Mass 75 men attended the communion breakfast at the Coronet, Irvington, New Jersey. Guest speaker at the breakfast, an active layman from St. Peter and Paul's Parish in Jersey City, was John Procyk.

Mr. Procyk emphasized the importance of "leadership development" in the Holy Name Society. He stated that we must develop depth in our organization through a planned continuity of leadership. This plan will then insure our continued cultural heritage in the United States.

"To achieve our objectives," Mr. Procyk said, "we must set long range goals, work hard, become dedicated workers, develop leaders, and bring up our youth leaders through junior, intermediate, and senior Holy Name Societies. In that way these men will develop good moral background and become good leaders in all organizations."

The speaker concluded by urging utilization of the many talents in the newer immigrants to complement the American-born Holy Name members, achieving the organization's goals as one united group.

Martin Panko  
Publicity Director

WHY BE ON THE OUTSIDE?  
JOIN NOW THE UKRAINIAN NATIONAL ASSOCIATION AND READ THE WEEKLY

## STATUS OF THE CHURCH IN UKRAINE

EDITOR'S NOTE: The following letter, written by Kornel Krupsky, chairman of the Denver Branch of the Ukrainian Congress Committee of America, appeared in December 12, 1961, issue of The Denver Post, in Denver, Colorado:

Many readers might consider Eugene Wyatt's article "Russia's Baptists" (Post, December 2) as something new in tolerance toward religion in the U.S.S.R.

Knowing Kiev, Ukraine, and the Communist attitude toward religion from experience, I would like to add a little explanation to this article:

After destroying the Ukrainian Orthodox and the Catholic Church, which in some respects can be considered the Ukrainian national church because this church embraced more than 95 per cent of the Ukrainians, Moscow Communists realize that this church is not outrooted from the hearts of the Ukrainian people.

Applying toward the Ukrainian church the method of divide et impera (divide and rule) and at the same time to camouflage the black deeds done to the Ukrainian church, Moscow

"tolerates" different religious sects especially those which literally interpret from the Bible "Every government is given by God."

Kiev "the city of churches" as it is known in history and a cradle of monoreligion not only of Ukraine, but also of some other Eastern European nations, will not give up its over 1,000 years traditional religious heritage. As in Poland, there will be not a wide field for religious sects.

Moscow rulers appreciate articles similar to Eugene Wyatt's which so easily present Kiev and Ukraine as Russia. Of course, today Russians are in Berlin too, but Berlin as Kiev will never be Russian.

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BATORY — це модерний, бездоганно чистий корабель з просторими, чудово удекорованими публічними залами і комфортабельними каютами. На кораблі сервісна гостинність, традиційні досконали харчі, чимала обслуга, все готово на відпочинок і помоч для пасажирів.

ВІДПІЛИВИ 1962 р.:

- 3 Квібеку — 6-го квітня;
- 3 Монтреалю — 4-го травня, 8-го червня, 6-го липня, 10-го серпня, 14-го вересня, 15-го жовтня, 13-го листопада;
- 3 Квібеку — 10-го грудня.

СПЕЦІАЛЬНІ ВІДПІЛИВИ ПРЯМО ДО ЛЕНІНГРАДУ З МОНТРЕАЛЮ 4-ГО ТРАВНЯ, 6-ГО ЛИПНЯ, 10-ГО СЕРПНЯ.

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## "SVOBODA" IN REVIEW

(Concluded from Page 2)

this political heritage and common fate all other matters become secondary.

The tactical disagreements between Great Britain and the United States concern the policy on Berlin in view of de Gaulle's opposition to any negotiation with Moscow. Great Britain, under the pressure of intellectuals, the Socialist left, and the trade world would be eager to talk with Moscow, while the United States is reluctant to do so without France. The U.S. supported the

who are very responsive to calls for voluntary contributions. We must also recall that it is not those who are better off financially, but those for whom a dollar is worth more than ten or a hundred dollars for others contribute systematically. This campaign could be far more successful, if it would include those who stand aside and who not only fail to contribute anything, but who are not taking part in any organized community life.

We are confident that Ukrainians in this country will not forget their needy kinsmen and will contribute generously during the Christmas and New Year holiday season.

### HELP FOR THE NEEDY

The Christmas and the New Year Season is a time for fundraising campaign for the worthy causes. These campaigns in the Ukrainian community are conducted under the name of kohlada by various Ukrainian organizations and societies. Proceeds from these collections are turned over for the assistance of the needy Ukrainian refugees in Western Europe. Among the organizations which collect these funds is the United Ukrainian American Relief Committee (UUARC), the Ukrainian Catholic, Orthodox and Evangelical organizations, the Ukrainian National Women's League of America and Ukrainian veteran organizations. Of course, it is a gratifying phenomenon, but the fund-raising campaign could be more effective if it were conducted in a more planned and organized program.

We cannot fail to underscore the generosity of our people.

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KIEV. — The magazine Ukrainian Mova v Shkoli (Ukrainian Language in School), July-August issue, reports on the examination in the Ukrainian language held in the schools of Kiev: "In the schools with Russian as the language of instruction oral examinations were held in 7 grades at which the pupils showed lower grades compared with the written examinations held in schools with Ukrainian as the language of instruction. The pupils mix a lot of Russian expressions. Only 20 per cent of the pupils answered quite grammatically."

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Повідомляємо Вас про чергове досягнення нашої організованої громади. На другому з'їзді Українських Фінансових Установ, що відбувся 28-го і 29-го жовтня 1961 р. на Союзівці, ми Українські Фінансові Установи об'єдналися в

## КОНФЕРЕНЦІЮ УКРАЇНСЬКИХ ФІНАНСОВИХ УСТАНОВ АМЕРИКИ „КУФУ”

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Ми гордимось тим, що завдяки праці і фінансовій допомозі українських господарських установ постало і розвивається наше національне і церковне життя з великим числом українських шкіл, народних домів, торговельних і промислових підприємств.

# Українці!

Всі ми бажаємо собі, щоб наша національна група в цій країні була об'єднана і багата, та щоб тішилася пошаною других. Ми постали і працюємо для цієї справи. Допоможіть нам у цьому! Складайте свої гроші тільки в Кредитових Кооперативах „Самопоміч” і Щадницях та забезпечуйтеся у своїх Братських Союзах.

**Коли це зробите, то:**

**МІЛЬЯРДИ ДОЛЯРІВ БУДУТЬ У НАШИХ РУКАХ, А НАШІ ДІТИ БУДУТЬ ГОРДИТИСЯ З ПРИНАЛЕЖНОСТІ ДО УКРАЇНСЬКОЇ СПІЛЬНОТИ.**

**БУДЬМО СОЛІДАРНІ!**

**БУДЬМО ГОСПОДАРНІ!**

## *Христос Раждається*

За Секретаріат КУФУ:

Петро БОГДАНСЬКИЙ

— Роман ІЛЬНИЦЬКИЙ —

Володимир ПУШКАР

### БРАТСЬКІ СОЮЗИ:

ЗА УКРАЇНСЬКИЙ НАРОДНИЙ СОЮЗ:

Йосип Лисогір — Роман Слободян — Ярослав Падох

ЗА УКРАЇНСЬКИЙ РОБІТНИЧИЙ СОЮЗ:

Антін Батюк — Теодор Миник

ЗА СОЮЗ УКРАЇНЦІВ КАТОЛІКІВ „ПРОВІДІННЯ”:

Роман Сухий — Степан Спринський

ЗА УКРАЇНСЬКУ НАРОДНУ ПОМІЧ:

В. Шабатура — І. Демер

### УКРАЇНСЬКІ ЩАДНИЦІ:

ЗА ЩАДНИЦЮ „ТРИЗУБ” — ШИКАГО:  
Петро Пуцило — Степан Куропась

ЗА ЩАДНИЦЮ „ПАРМА” — КЛІВЛЕНД:  
Іван Тарнавський — Михайло Тимків

ЗА ЩАДНИЦЮ „ТРИЗУБ” — НЬЮАРК:  
Петро Богданський — Петро Цап

ЗА УКРАЇНСЬКУ ЩАДНИЦЮ — ФІЛАДЕЛФІЯ:  
Володимир Галан — Іван Порітко

Товариство Української Корпорації (ТУК):

Іван ШЕПАРОВИЧ — Микола ЧОПІК

і об'єднані в ньому Кредитові Кооперативи „Самопоміч”:

1. ШИКАГО  
2. ДІТРОЙТ  
3. НЬЮ ЙОРК  
4. ФІЛАДЕЛФІЯ  
5. КЛІВЛЕНД  
6. ДЖЕРЗИ СІТІ

7. НЬЮАРК  
8. ПАССЕНК  
9. ТРЕНТОН  
10. ЕЛІЗАБЕТ  
11. БАЛТИМОР  
12. ГАРТФОРД

13. МЛІВОКІ  
14. ЧЕСТЕР  
І УКРАЇНСЬКА КРЕДИТОВА СПІЛКА  
В РОЧЕСТЕРІ, Н. Й.