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СВОБОДА УКРАЇНСЬКИЙ ЩОДЕННИК



СВОБОДА UKRAINIAN DAILY

The Ukrainian Weekly Section

"...AS WE LEARN TO GO FORWARD TOGETHER AT HOME, LET US ALSO SEEK TO GO FORWARD TOGETHER WITH ALL MANKIND..." Richard M. Nixon

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OUN ANNIVERSARY MARKED IN DETROIT, ELLENVILLE

ELLENVILLE, N.Y.—Organizations of the Ukrainian Liberation Front marked the 40th anniversary of OUN on July 27, 1969 at the resort of the Ukrainian Youth Association of America (SUMA) here.

A large number of youth of SUMA and representatives of many Ukrainian organizations participated in the Sunday rally which included liturgies, a moleben, an afternoon program at the site of the monument to Ukrainian heroes, and a parade.

Representatives of various organizations which belong to the Ukrainian Liberation Front, numerically the largest faction of OUN led by the late Stepan Bandera, placed wreaths in honor of the heroes at the monument.

"Baturyn," a SUMA band from Toronto under the direction of Mr. Vasyi Kardash, provided music for the day-long event.

Speakers at the rally included Mr. Ivan Wynnyk, head of the Organization for the Defense of the Four Freedoms for Ukraine (ODFFU); Dr. Mykola Klymshyn and Volodymyr Levenec.

Mr. Wynnyk in his talk explained the goals of the anniversary celebration and urged a continuation of the struggle to bring independence to Ukraine.

Mr. Klymshyn, who was a personal friend of the late Stepan Bandera, gave the history of OUN. It was formed as an underground revolutionary organization after World War I with the aim of creating an independent Ukraine, he explained.

Performing at the rally were the SUMA female choir "Dibrova" from Toronto, under the direction of V. Kardash; Eugene Kurylo, noted Ukrainian actor who recited a poem by Marko Boyeslav, and the "Baturyn" band.

Hundreds of guests, primarily from the eastern U.S., took part in the anniversary observance, in addition to organized SUMA groups from various centers of Ukrainian life, and representatives of Ukrainian civic organizations.

DETROIT, Mich.—An estimated 7,000 persons took part in a weekend rally here to mark the 40th anniversary of the founding of the Organization of Ukrainian Nationalists (OUN) in Vienna in 1929.

The rally, which took place on August 1-3, 1969 was staged jointly by the Organization for the Rebirth of Ukraine (ODWU), and the Ukrainian National Federation of Canada.

The program consisted of a Friday press conference, a session on Saturday, a banquet that same evening and a gathering at the Ukrainian Resort "Dibrova" in Brighton, Michigan, on Sunday.

The head of the executive committee organizing the rally, Dr. Denys Kwitkowski, in a speech during the official part of the banquet, said that the participants in the conference should take a hard look at reality and reassess the fundamental guidelines of the organization.

Oleh Sztul-Zhdanovych, head of the OUN fraction led formerly by the late Col. Andrew Melnyk, was the main speaker during the banquet attended by 1,500 persons, also felt that new directions were needed for OUN.

High-ranking religious and community leaders present at the rally included: Archbishop Mstyslaw Skrypnyk of the Ukrainian Orthodox Church in the U.S.A. and acting head of the Ukrainian Orthodox Church in Exile; Detroit Councilwoman Mary V. Beck; Prof. Alexander Granovsky, honorary president of ODWU; Dr. Bohdan Hnatiuk, presi-

dent of ODWU; and Nicholas Plawuk, secretary-general of the World Congress of Free Ukrainians.

Other noted speakers at the rally included Prof. Michael Pap, head of the Soviet Studies Program at John Carroll University in Cleveland, James K. Anderson, editor of Veterans of Foreign Wars Magazine.

Prof. Pap spoke on the resurgence of nationalism in the 20th century, and Mr. Anderson had as his theme the imminent self-assertion of nationalities within the Soviet Union.

Ukrainian speakers included Dr. Zynowij Knysh who discussed the origins of Ukrainian nationalism, and Mr. Osyf Zinkewych, who spoke on the value crisis faced by all three fractions of the OUN.

Among the numerous greetings sent to the anniversary celebration was a message from Archbishop-Major Josyf Cardinal Slipyi, Ukrainian Catholic and Orthodox prelates in the U.S. and Canada, and the president of the Ukrainian National Republic in Exile.

Entertainment at the banquet was provided by Alicia Andregdis, mezzo-soprano, accompanied by Mrs. Olya Solovij; and by Tamara Kusyk, who recited a poem written by Teodor Kurpita on the occasion of the 40th anniversary of OUN.

Sunday performances at the "Dibrova" site were provided by the "Kalyna" and "Dniipro" dance ensembles from Canada, and by a band from Chicago.

Symonenko's Diary Translated In Yale Review

NEW HAVEN, Conn.—The summer 1969 issue of The Yale Review features a translation of the diary of Vasyi Symonenko, a young Soviet Ukrainian poet who died of cancer in December 1963 at the age of 28.

The diary was circulated in Ukraine in manuscript form before being smuggled to the West and published in January 1965 by Suchasnist', an international literary journal which comes out in Munich.

Two Ukrainian literary critics, Ivan Svetlichny and Ivan Dzyuba, were secretly arrested and tried in March 1966 for smuggling out the diary. They have since been released.

Symonenko's diary was translated into English for

The Yale Review by Walter Odajnyk. In his preface to the diary Mr. Odajnyk writes: "The observations of his diary on the posthumous infamy of Stalin, on dogmatism and authoritarianism in politics and in literature, on the need for honesty and originality in the arts, provide a revealing insight into the intimate thoughts of a sincere Communist writer in the post-Stalin era."

Born in a small Ukrainian village of a peasant family, Symonenko studied journalism at the University of Kiev, and was one of a group of outspoken young Ukrainian poets who began to write in the sixties.

The text of Symonenko's diary appears on page 2 of this issue.

This Weekend at Soyuzivka

KERHONKSON, N. Y. — Music, art and dance for visitors of all tastes will be provided at Soyuzivka this weekend.

The 8:30 p.m. musical program on Saturday will feature young Ukrainian Canadian concert pianist Irene Zuk of Montreal. Zuk, who performed a May of this year at the Juilliard School of Music in New York, has won a great number of prizes and scholarships, and has given numerous public and radio recitals in Canada, the U.S. and Europe.

Also on the agenda for the Saturday program is the artistic debut of soloist Tamara Washchuk of Detroit, and performances by the Soyuzivka Dance Ensemble led by Irene Biskup. Master of Ceremonies will be Volodymyr Lentisz.

There will be dancing on both Friday and Saturday night. At the Friday night dance, for which music will be provided by Irene Biskup's "Soyuzivka" orchestra, girls will compete for the "Miss So-



AGNIESZKA SKAMAJ



ULASIA HNATIUK

uzivka of the Week" title. The winner of the July 25th contest was Philadelphia Adriana Skamaj, an 18-year-old freshman at the University of Pennsylvania. The August 2nd "Miss Soyuzivka of the Week" was 19-year-old Oksana Kowal of Brooklyn, a sophomore at Queens College. The "Amor" Orchestra will

sing at the Saturday dance. Divine Liturgy will be said at 11:15 a.m. on Sunday, while on Sunday evening at 8:30 p.m., noted Ukrainian artists Jacques Hnizdovsky, Luboslav Hutsaliuk and Edward Kozak will display their works, lecture on their painting, and give actual demonstration of their respective techniques.

RECORD CROWDS FILL DAUPHIN FOR CANADA'S UKRAINIAN FESTIVAL

THOUSANDS ADMIRE MUSIC, DANCE, COLORFUL DISPLAY OF CRAFTS; UNA DAY MARKED BY LITURGY, CONCERT

By MARY DUSHNYCK

DAUPHIN, Man. — The colorful pageant, the fourth annual Canadian National Ukrainian Festival, an event of national scope, was held here from August 1-3 in a gala atmosphere, sparked by the widely-heralded appearance of the world famed Kuban Cossacks.

Visitors from all parts of Canada and the U.S. were caught up in the bounding excitement and enthusiasm amid "Biratmo" blue and gold signs and flags on Dauphin roads and streets and store windows.

The momentum began Thursday afternoon, July 31, when bands beat out kolomeykas on Main Street and at the street dancing and pioneer kobasy- and pyrohy-eating contests. As early as 9:30 Friday morning the film "Ukraine Today," by Canadian film producer Gerry Sage, was shown, while in the interim Dauphin's Main Street featured Ukrainian folk art demonstrations in department store windows.

At 2:30 PM the official opening of the Festival took place with a procession led by a Canadian Mountie, with another following in the rear. Master of ceremonies Edward Demkiw introduced president of the Festival Board of Directors John Symchych, who welcomed the guests and public. The Premier of Manitoba, Edward Schreyer, whose mother is Ukrainian, and Jean Chretien, federal minister of northern development and Indian affairs, performed the ribbon-cutting ceremony.

The Hospodar or host of the Festival was Mark Smerchanski, member of Parliament for Provencher, who ac-



Girl in Ukrainian costume sits atop welcoming float in the 40-unit Saturday parade.

cepted a sheaf of wheat, symbol of a fruitful harvest (obzhynky), and then broke a loaf of bread topped with salt, and with his wife passed the pieces to guests on the platform. Other dignitaries at the opening were Peter Burtniak, newly-named minister of tourism and recreation in the Schreyer government; County Court Judge John Solomon; Ivan Syrnick, secretary of Ukrainian Canadian Committee (KUK); Dr. Gordon Ritchie, member of Parliament from Dauphin; Mayor Hugh Dunnington; John Potoski, Reeve of Rural Municipality

of Dauphin (for 22 years), and UNA President Joseph Lesawyer, who stated the Festival was a giant step by Ukrainians for recognition

after years of blood, sweat and tears by Ukrainian immigrants. Premier Schreyer said we (Continued on p. 8)

Blacks Foiled in Reparation Attempts from Ukrainians

HARTFORD, Conn. — Two unidentified Negro men who recently approached Rev. Peter Ohirka of St. Mary's Ukrainian Catholic Church here for permission to speak to the congregation at a Sunday service were allowed to do so provided that they made their appeal in Ukrainian.

The men, who then asked for directions to a nearby English-speaking St. Andrew's Roman Catholic Church, were apparently following the example of James Forman, who first made a request for reparations to blacks from the white community during a service in Riverside Church

in New York this spring. Father Ohirka, who described the two men as polite and neatly dressed, said that they had approached him several days before the Sunday service to ask for permission to address the congregation from the pulpit.

Because all services at the church are conducted in Ukrainian, the priest told the two that their appeal would also have to be made in Ukrainian.

According to The Hartford Courant of July 7, 1969, "the two men were at a loss for words, in more ways than one."

'With Eyes Toward Youth'



The pert young lady behind the typewriter is Miss Anisa H. Sawyckyj, an aspiring journalist who has been with us since June 30 of this year. A Phi Beta Kappa graduate of New York University, with majors in English and East Asian Studies, Miss Sawyckyj will attend Columbia University this fall to do graduate work in East Asian history as a Fellow of the Faculty. Named a Woodrow Wilson Fellow, she is also the recipient of a National Defense Foreign Language Fellowship. A member of the N.Y. Ukrainian Student Hromada, Miss Sawyckyj is well attuned to the needs and problems of the Ukrainian community. In assuming some of the editorial responsibilities on The Ukrainian Weekly, she has shown competence, meticulous care and imagination coupled with the necessary degree of stamina and dedication. She has readily—and, we feel, most ably—responded to the challenge of preparing and editing this issue of The Weekly in its entirety.—Ed.

Courses Open at Soyuzivka With Record Attendance

KERHONKSON, N. Y. — Sixty-six students, representing a new record in attendance, were on hand last Monday for the opening of the Ukrainian Cultural Courses held each year at the UNA's luxurious resort, Soyuzivka.

The group of 25 boys and 41 girls, including two from Spain, will go through a three-week period of instruction in the Ukrainian language, history, literature, music and dancing. For the first time in the 16-year history of the courses the curriculum includes a course on the history of the Ukrainian immigration.

Music will be taught by Miss Maria Shtyn.

On hand for the brief opening ceremony last Monday were UNA supreme officers, Dr. Jaroslav Padoch, Secretary, Peter Pucilo, Treasurer, Miss Anna Chopek, Advisor, as well as Soyuzivka managers, Walter Kwas and Daniel Slobodian. Also present, in addition to the teaching staff, was Mr. Eugene Woioshyn, UYL-NA trustee.

To Produce Film

The UYL-NA announced that it will produce a special instructional film on the Ukrainian dance "Hopak", which will include interpretations by various Ukrainian folk dancing groups. Parts of the film will be made during the courses here, the announcement said.

The students enrolled in this year's courses come from eight states, Canada and Spain. New York with 31 students is represented best. Others are as follows: New Mexico—3, Connecticut—4, Ohio and Pennsylvania—7 each; New Jersey—6; Massachusetts—2, Illinois—1, Canada—3.

Olha and Claudia Zabara, from Madrid, Spain, are the first students from Europe ever to enroll for the courses. Daughters of Dr. Oleh Zabara, the only Ukrainian professor at Madrid University, they are here to learn both Ukrainian and English.

Over 800 Graduates

Including this year's class, the courses will have graduated a total of more than 800 young men and women over the 16-year period of operation. Open to young men and women between the ages of 16 and 21, the courses will last through August 27, with a formal graduation ceremony scheduled for that day. The summer courses are sponsored by the Ukrainian National Association, which provides the premises and the facilities at Soyuzivka. The co-sponsoring organization is the Ukrainian Youth League of North America Foundation.

Director of the courses is Prof. Basil Steciuk, of Seton Hall University, who has headed the program since its inception. Other on the teaching staff include Prof. Ivan Blyznak, of New York, and Miss Maria Hud, of Philadel-

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EDITORIAL

The Age of Ethnicity

Ethnic minorities in the U.S. today are beginning to flourish as never before. The self-assertiveness of the black movement, with its emphasis on black economics, black studies and Afro-culture have served as a stimulus to other minorities to rouse themselves from ghetto slumber, to revive a pride in their native cultures and to try for a greater share of the wealth of their adopted country.

Gone is the "melting pot" theory whereby immigrants had to be stripped of the "impurities" of their native heritage and poured into an Anglo-Saxon mold before they could function and succeed in the American society. Today, it's "in" to be ethnic.

Thus, the increasing frequency of cultural festivals staged by the various nationalities. The Ukrainian Festival in Dauphin, Manitoba, is probably the largest of its kind, though descendants of Icelandic immigrants staged one in Canada this past weekend also, and Bavarians in Colorado's Rocky Mountains aren't letting themselves be outdone.

In this age of ethnicity, the U.S. is providing minority groups with tremendous opportunities in education, business, job-training and housing, and many ethnic groups are taking advantage of them. How about Ukrainians?

Over seven million dollars is spent each year by the Federal government in establishing and supporting bi-lingual schools where children can be taught their native languages. American Indians and Japanese already have such schools.

Ethnic study programs, such as the Black and Puerto Rican studies program set up at New York's City University recently, are funded partially by the Federal government. Harvard University has not only set up a black-studies program, but is also giving \$5,000 per year scholarships to Negro students to take advantage of it.

Federal scholarships for minority group youths are increasing rapidly. In the meanwhile, many Ukrainian kids are not going to college for lack of funds and unawareness of their opportunities.

How many government-supported bi-lingual schools and Ukrainian studies programs at universities do we have in this country? Have Ukrainian community leaders bothered to set up projects to take advantage of funds that are available to the Ukrainian community? Have they organized to inform Ukrainians of educational opportunities?

In addition to education, there are also many opportunities in the sphere of economics and business. A Minority Business Council has been set up by the government to aid small minority businessmen. The government also provides special training programs for minority groups to help prepare them for better jobs.

The Department of Housing and Urban Development is now seeking out minority contractors so that their services might be utilized in Federal building programs.

Special Federal housing developments have been initiated for minority groups disadvantaged by language difficulties. As far back as 1893, Rev. Hrushka, first editor of Svoboda, referring to achievements of immigrant farmers, wrote: "Let us look how others have reaped such good harvests, while we do not even know where to buy a sickle."

Today, Ukrainians don't even have to buy the sickle. It is being offered to us for free by our government. We need only to exert the minimum effort of stretching out our hand to receive it.

But this minimum effort presupposes awareness of the offer. It requires, too, a concern among our community leaders that the Ukrainian community should have its fair share of "the ethnic boom." And it requires the setting up of systems by these persons within and outside the Ukrainian community to work toward this end.

Perhaps as never before, we should today heed Father Hrushka's words: "Let us take a closer look at our poverty, our shortcomings, our needs."

While other minority groups are basking in the new tide of good fortune now available to all ethnic groups, the Ukrainian community, if not in danger of disintegrating completely, is at best running the risk of winding up by default at the bottom of the multi-cultural American society of the future.

- A.H.S.

The Dilemma of Ukraine

By ROMAN SEMENIUK

(1)

Like most Ukrainians, I was distressed to learn that the captive nations movement had split into two camps, i.e. the Assembly of Captive European Nations and the National Captive Nations Committee. Equally distressing was that because of the activities of the ACEN, Ukraine and other peoples of the USSR were not listed as captive nations by many newspapers.

This attitude should come as no surprise. It is in the interests of the ACEN (Poland, Hungary, Romania etc.) not to include Ukraine as a captive nation. Their actions are merely a reflection of the broader East European political issues. Eastern Europe cannot be understood in terms of communism, rather communism must be understood as just another variable of East European politics.

Nationalism

The heart of the problem in East Europe was and still is nationalism. One of the immediate consequences of nationalism is the desire for territorial expansion: Polish territorial claims on what was once German land are a source of tension between these countries; Hungary is at odds with Romania because it wants Transylvania which was given to Romania by the Soviets. Latent strife also exists between Poland and Lithuania as both claim portions of each other's territory. It is only the presence of the Soviet Army which prevents possible armed conflict.

However what unites all of these countries into one bloc is that they all have territorial claims against either Ukraine or Byelorussia. Even though the Poles, Romanians, Hungarians and Lithuanians in the free world want to see the overthrow of the Communist regimes in their respective countries, they are nonetheless united with their brethren in East Europe in that both do not want to see a sovereign Ukraine and a sovereign Byelorussia.

Territorial Claims

Let us not forget that Romania still wants Bukovina, including the whole "transnistria district" up to the city of Odessa. Nor can Ukrainians ever forget the way Hungary slaughtered our brothers in Carpatho-Ukraine in 1939. Poland still considers Galicia and Volhynia as Polish provinces. When Stalin signed the pact with Hitler, it was not so much to invade Poland as it was a good opportunity for Stalin to reunite Western Ukraine and Western Byelorussia to the USSR. However, in the eyes of Poland and in the eyes of the United States, Stalin did not invade Western Ukraine and Western Byelorussia, but rather he annexed Eastern Poland. Finally, both Poland and Lithuania have territorial claims against Byelorussia.

Ukraine therefore finds itself in a dilemma. Despite the

harshness of the Muscovite Bolshevik occupation of Ukraine, at least Ukraine is fortunate in that for the first time in 800 years all ethnic Ukrainian lands are united under one republic. It is ironic indeed that if the Communist regime is toppled in the USSR, Ukraine might not be able to avoid partition by her neighbors.

The question therefore is how can Ukraine achieve independence and at the same time keep all her territories intact?

Since the West is not interested in Ukraine, she can expect little help from the West. There are two reasons for this. The first is a military reason. As early as the 19th century, the West feared involvement in the heartland, which is the solid land mass stretching from the steppes of our beloved Ukraine to the land mass of China. Traditionally, the West has had little interest in the people living in the heartland. Be it in military engagements or in commercial enterprises, the West prefers an access to the sea. The vital interests of the West, therefore, lie in the region around the heartland, i.e. the rimland. It is the rimland theory which is the official policy of the U.S. "Captive Nations Resolution" notwithstanding, which stresses that communism must be contained rather than conquered. And containment simply means to contain communism in the heartland and keep the rimland free.

Political Influence

Secondly, it is not so much that the U.S. is anti-Ukrainian as it is pro-Polish, pro-Romanian, and pro-Hungarian. Combined the Poles, Romanians and Hungarians have much more political influence in the West than Ukrainians will ever have. The notable exception is Canada where Ukrainians exercise some political power. Therefore, the West is more prone to give Galicia-Volhynia to Poland, Bukovina to Romania and Carpatho-Ukraine to Hungary if the opportunity should arise. The most that Ukrainians could expect from the West is freedom for Eastern Ukraine, assuming of course that it is not given to Russia.

It is because of this reason that the ACEN prefers not to acknowledge Ukraine as a captive nation. To do so would be going against their own selfish and chauvinistic interests.

Only if Ukrainians convince the West that its vital interests include Ukraine and that Ukrainians have a stronger case than do the Polish, Romanians etc. will the West take an active concern in Ukraine.

(To Be Continued)

HAVE YOU BROUGHT YOUR FRIEND OR RELATIVE TO THE UKRAINIAN NATIONAL ASSOCIATION? IF NOT, DO SO AS SOON AS POSSIBLE!

The Draft and Its Reform

In a recent message to Congress asking for a major reorganization of the draft, President Nixon said: "For almost two million men who reach the age of military service each year, and for their families, the draft is one of the most important facts of life." Many of these young people and their families feel that the present selective service system operates unfairly. Their dissatisfaction and the agitation of those who oppose American military involvement in Vietnam have helped to make draft reform a national issue.

Under the current system, all young men, whether citizens or aliens, upon reaching the age of eighteen, in general are liable for military service for the next seven years. Only about half of the 2,000,000 young men reaching draft age annually are considered qualified for military service. According to the American Council for Nationalities Service many who do not qualify are deferred because they are continuing their education or because of the national importance of their occupation or of family hardship.

Our armed services require between 600,000 and 1,000,000 new men annually, depending on current manpower needs. Approximately half of these volunteers. The remainder, an average of 300,000 or more a year, must be drafted.

The burden of service falls on the average high school graduate who does not go to college. Two thirds of these young people serve in the military compared with one third of the college graduates (who are deferred while they are students) and one half of the school "drop-outs" who are often rejected as unqualified for service.

Congress sets the size of the armed forces and establishes broad selection standards. However, the administration of the draft is a joint function of federal, state and local officials. The Director of the Selective Service System, operates directly under the President. In each state, the President appoints the members of local draft boards and a director to coordinate activities in the state. Although these local boards are guided by the provisions of the law and by regulations issued by the Director, they have such wide discretion that neighboring boards will often reach different decisions in similar cases.

President Nixon has suggested a lottery of 18-year-olds and reduction of draft liability from the present seven years to one year. While such a lottery would provide a random selection of draftees, the power of local draft boards to determine who would be deferred, and thus not included in the lottery, would for the present at least be maintained.

Another suggested solution was put forward by former Secretary of Defense, Robert McNamara, in 1966 when he said, "It seems to me that we could move toward remedying the inequity by asking every

young person in the United States to give two years of service to his country; whether in one of the military services, in the Peace Corps or in some other volunteer development at home or abroad."

Conscription, or the draft has existed in this country since its very beginning. As the English colonies were established, each one required the enrollment of every able bodied man in the militia. In 1792 after the Revolution and the adoption of the U.S. Constitution, a Militia Act was passed which required the enrollment of all able bodied citizens between the ages of eighteen and forty-five in the militia.

Although militia was required by law, it operated largely as a volunteer service and it was unable to cope with the nation's manpower requirements during the Civil War. Therefore, the first national draft became necessary. The law allowed the rich to purchase exemptions or to hire substitutes. As a result, there were charges that the war was being fought by the poor. Throughout July 1863, violent demonstrations against the draft erupted throughout the country. The rioting in New York City lasted several days and was not controlled until a full combat division was diverted from the war and sent into the city.

The World War I draft system, on the other hand, was enthusiastically supported because of its fairness. A lottery was used to pick draftees and some 3,000,000 men were inducted into military service with hardly a charge of unfairness or discrimination. In September 1940, Congress passed the first national peacetime draft. However, after the attack on Pearl Harbor, all men who could be spared were called into service and a lottery was no longer necessary. After the war, the draft law was allowed to expire; but the number of men in the armed forces dropped so drastically that a new draft law became necessary in 1948.

After the outbreak of the Korean War in 1951, the first serious criticisms of the draft since the Civil War began to be heard. For the first time in almost a century, the charge was made that it was a poor man's war because anyone who was able to continue his education after high school received a deferment. The same criticism has continued during the war in Vietnam in which only a minority of eligible men are needed in the armed forces and in which many qualified men use continuing education or other means to avoid service.

Today, the United States has worldwide commitments that make it necessary to maintain substantial military forces. As long as the draft is necessary, it is important that the operation of the Selective Service System, as President Nixon said in his message to Congress be "as equitable and as reasonable as we can make it."

READER'S OPINION

Why not Ukrainian?

It is very rare that I hear any young people speaking Ukrainian at church, Ukrainian school, or even in their homes. A recent high-school graduate, I myself have spoken English too many times with my friends, and I am ashamed of it. There is absolutely no reason why we should not speak our native language among ourselves. So why do we not do so?

Are we to be ashamed of the fact that we are Ukrainian? Are we to be ashamed of the fact that our parents speak Ukrainian, for today parents are considered much too old-fashioned for our generation? Are we to be so terribly ashamed of our Ukrainian heritage that we dare not speak its language?

The answer to each of the above questions is obviously "No!" We are of a great people and a great country.

The United States is populated by people of all the various nationalities of the world. They all live together in one

nation under one government and are all referred to as Americans. But does the fact that they are known as Americans force them to renounce their nationalities and to reject all that differentiates them from others?

Not in the least. Most of the Chinese in the United States are American citizens, and yet they reside in their own communities, speak their native language, and retain their native customs. The same is true of the Irish, the Polish, the Spanish, the Italians, etc.

Why can we not do the same? Why must we forget our customs and our language? Are they any lower than are those of the other peoples of the world? Are they so unworthy that they cannot be kept by us and preserved for the generations that are to follow us?

We can all be good Americans, but we can also be good Ukrainians and love our parent's fatherland!

Irene Shymaniv

Chicago, Ill.

UNA Women's Day—Picnic, Awards, Music

JERSEY CITY, N.J. — The UNA Women's Committee will sponsor a program on Sunday, October 19, 1969, at Soyuzivka, on the occasion of the 75th anniversary of the UNA, at which time

homage will be paid to UNA pioneer women, and UNA women from the U.S. and Canada will be honored.

Awards will be presented to several women who have been actively involved in helping to foster the growth and development of the largest fraternal organization of the Ukrainian community.

Three cash awards will be made to top three woman organizers with the highest number of new members organized between January 1 and September 30, 1969.

Also, the woman branch secretary (or secretaries) now active in such capacity, who has served for the longest period of time, will receive an award.

In addition, the youngest woman branch secretary now serving the UNA, will be awarded a prize.

Finally, the four former UNA women vice presidents will receive recognition, as will other UNA women who have contributed to the expansion of "Soyuz."

Picnic-Barbecue

According to an announcement by the UNA Women's Committee, headed by the five UNA supreme women officers — Chairman, Mrs. Mary Dushnyak; Secretary, Mrs. Maria Demydchuk; Treasurer, Miss Ann Dubas; and Vice Chairman, Miss Anna Chopek and Mrs. Hefen Olek — the program will begin with a Liturgy, followed by an outdoor picnic-barbecue arranged by Mr. V. Kuvas and Mr. D. Slobodian. Games, music and group singing will precede the presentation of awards. In case of inclement weather, luncheon will be served at Veselka, followed by the award ceremony and a film on Ukraine.

Like last year, buses will be available for the drive to and from Soyuzivka, where the glorious autumn foliage will be in full blaze.

Since You Aren't

By OXANA SKORA

Since you aren't here I'll write on my roses

saving the thick bud for you in the pine scent preserve

Daily the coming of roses I see

It's here ready to be cut now for you when you come if you come please won't you come before

It falls in pieces.

THE DIARY OF A POET: VASYL SYMONENKO

Translated by WALTER ODJANYK (Courtesy, The Yale Review, summer 1969)

18.IX.1962. I begin this diary, not because I want to pretend at greatness. I need a friend with whom I can share all my doubts. And a more faithful and sincere friend other than my notebook; I do not know.

The earth is already carrying me for the twenty-eighth time around the sun. During this time there was little that I had been able to do that was beautiful and good. Instead, I learned to drink whiskey, to smell of tobacco; I learned to remain silent and to be careful where it was necessary to shout. But worst of all—I learned to be insincere.

Lying is perhaps my profession. I was born with the talent of a liar. There are three categories of liars: the first lies in order to gain a moral or a material advantage; the second lies for the sake of lying; and the third serves the lie in the form of

coming of Christ. I hope that I shall have the good fortune to hear the joyous hosanna in honor of his arrival. Only let him not scorn us—the common laborers of poetry. He will emerge out of us.

I could have been of greater service to literature had nature been more fair to me in its allotment of hearing and sight. I do not see all shades and do not hear all sounds. Music is a torment for me. I shall never attain a profound comprehension of it. I shall never visit that festival of colors from which the fortunate Sarjan never return (Martiros Sarjan (1880-), Armenian painter). I can't even be truly jealous of the Sarjans and the Shostakoviches, for an illiterate cannot envy Leo Tolstoy. He envies his neighbor who can sign his name.

19.IX.1962. Children sometimes unconsciously utter significant statements. I recall about a year ago I was walking with Oles near the Kasbet market. Seeing the despot's monument, he turned to me:

—Daddy, who is that? —Stalin.

He glanced at him for a moment, and casually asked: —Why did he climb up there?

Truly, Stalin did not descend upon the pedestal, nor did the people put him there, but he himself climbed up—through treachery, villainy, he climbed up bloody and insolent like all tyrants. Today this tiger who fed on mankind would die of rage if he knew what a find his uninspired and cheap monuments have become for collectors of scrap iron.

It's terrible when the glory and the worship of one's lifetime turn into a posthumous disgrace. But that is no glory anyway—it is only a toy with which grown-up children amuse themselves. Only those impoverished minds and souls are not able to understand that.

27.IX.1962. Today V. arrived by train and stopped for a moment in Cherkassy. (A territorial region in central Ukraine and also the major city in that region. Symonen-

ko is here referring to the city.)

I first met him in 1958. Perhaps in September, for on the following day we were sitting, munching grapes, in a room he was renting on the Kalinina Square. We almost became friends, but then—separation. After four years, he completely forgot about this meeting. I didn't. Already then, he made a deep and lasting impression on me. I came to believe in him from our first acquaintance. And I do not think that I was mistaken.

Damn you, worthless money! You have made me a slave to a newspaper, and I wasn't able to go with Mykola to Kanev. (Mykola and the "V" in the first sentence of this entry is probably Mykola Vinhranovsky, a talented young poet, film director, and actor. Kanev is a city on the Dnieper River in the Cherkassy region. Taras Shevchenko's tomb is in Kanev, and the city has long been a cultural Mecca and a meeting place for Ukrainian artists and intellectuals.) It has been a long time since I suffered such a

loss, for, to tell the truth, there was no one to lose.

8.X.1962. Three days and a hundred impressions: Vinhranovsky, P'ianov, Kolomieta's tall poets of the new generation, and yours truly made lightning cavalry raids on Khviry Rih and Kirovohrad industrial cities in central Ukraine. Although in neither case were we able to perform before a numerous audience, I was satisfied. Mykola without a doubt is exceptional. The words in his poems explode from passion and ideas. Listening to him is a soul-moving experience.

With P'ianov I argued about "Roses in Mourning" (poem by Symonenko). It seems to me that one should not confuse a Madonna created by artists with the true Mother of God. The hypocrites in cassocks transformed the beautiful Jesus and his mother into violators of the human soul and body. When even the most beautiful legend (and I consider Jesus and the Virgin Mary unique creations) has become an instrument of spiritual oppression, then I am

unable to judge the "dramatis personae" of the legend without reference to what is done by the wild fanatics who hide behind their names. Noble and humanitarian ideals cannot serve progress when they become standardized emblems or epithets. The immaculate Virgin is worthy of admiration, but forgive me—not of imitation. The renunciation of bodily pleasures is unnatural, and therefore cruel and reactionary.

Besides, in "Roses in Mourning" it was not my intention to "overthrow the gods." I am attacking there the new religion, the hypocrites who unsuccessfully are attempting to turn Marxism into a religion, into a Procrustean bed for science, art, and love. The sad examples with cybernetics, genetics, the stormy germination of "toadstools" in literature and in painting, and the endless promises of a paradise to come—is any of this so distant from the tragedy of Bruno and Galileo, from the writing of psalms and the painting of ikons, from monasteries and God's Kingdom?

If Marxism is unable to withstand the furious assaults of dogmatism, it is destined to become a religion. No theory can be permitted to monopolize the spiritual life of mankind. Einstein was certainly not my political ally, although his discoveries convulsed the world of science.

16.X.1962. There is nothing more frightful than unlimited power in the hands of a limited person.

During a general meeting, the chairman of a collective farm near the village Yerenko shouted from impotence and rage:

—I'll make you another 1933!

Of course, no one thought of grabbing this scoundrel by the collar. And the idiot with one stupid phrase ruins the results of the work of dozens of intelligent people! If our leaders had a little more sense than they do, similar demagogues would be feasting their eyes on heaven through bars. (To be concluded)

IN MEDIAS RES:

Now and Then
By OXANA SKORA

"It is clear then that in unity there is strength, and it is not easily defeated. Therefore, let us unite, brothers, voluntary exiles from our native land, our fatherland, let us come closer together and get to know each other better and take a closer look at our poverty, our want, our shortcomings, our needs. Let us exchange ideas, let us open our hearts to each other and see how we can solve our problems together, and rid ourselves of our common ills!"

15, 1893, Rev. Hrushka recognized the immediacy of the need for "Ruthenians", as he called Ukrainians, to unite. Isn't it ironic that these words are spoken today, perhaps with a little more inhibition? Is it a surprise that the call is for unity: "...in unity there is strength"? Of what significance is it that even eighty years ago passivity and "oh, leave things as they are" were recognized as being "evils in the way of a creative, prospering, and influential Ukrainian community?"

CANADA'S UKRAINIAN FESTIVAL

(Continued from p. 1)



Second prize in the parade went to float carrying a giant black-white-red-yellow Ukrainian Easter egg. In the car, Mary Dushnyck, UNA Supreme Vice President.



Never ones to miss a parade, Dauphin children in embroidered blouses join this one on their festooned bicycles.

need concrete efforts to give foundation to this thing called the Canadian ethnic mosaic, and if we perpetuate our very valuable living culture, all of Canada is enriched. Mr. Chretien remarked that Canadians can be diverse and express their own opinions and differences and still be good members of the community and remain unified.

Following the opening, guests made a tour of the Fine Arts Center where they were welcomed by official Festival hostess Nadya Kostyshyn, Creative Arts Consultant, Department of Tourism, Winnipeg, who showed them various exhibits of Ukrainian folk and fine art, etc. Premier Schreyer visited the UNA exhibit which featured its brochures, pamphlets on insurance, Svooboda and Veselka which were distributed to the public, as well as the display of books published by the UNA.

On Friday evening the first of the 4 grandstand programs produced and MC'd by Yaroslav Semchysyn, Canadian producer and singer, with Ted Komar, noted radio and TV star, as musical director, took place. Among the performers were the dynamic Kuban Cossacks—Wasyli Kowalenko and Mykola and Sashko Koumpan—with their rhythmically virtuoso program of Ukrainian songs to guitar and accordion accompaniment and their pyrotechnic dancing; soprano Mary Lesawyer of the concert and operatic stage with her delightful solos; the 48-voice Festival Choir of Dauphin directed by Helen Lazaruk Henderson; the Kalyna Dance Ensemble of Toronto and the Winnipeg Rusalka Dancers; the bouncy Ted Komar Orchestra; the Continental Quartet; the youthful dance duo, Roxana Dyky and George Cepynsky (age 9 & 10); W. Grysiuk's unique Dulcimer (cymbaly) Ensemble; the SUM Mandolin Orchestra with choir and dancers, and the Dauphin Town Band. This gigantic array of talent highlighted festival activities. Ted Komar's Band also played for the Friday night dance.

sands of visitors including local Indians, and which TV and movie cameras photographed for nationwide distribution. The UNA 75th anniversary was celebrated on Sunday morning, August 3, in Valley River, 15 miles north of Dauphin, where the Cross of Freedom stands, with religious services in front of St. Michael's Church to commemorate the first Ukrainian Mass in Canada by Father Nestor Dmytriw, second editor of Svooboda, 72 years ago. Metropolitan Maxim Hermaniuk officiated at the Catholic Mass, while three Orthodox priests, Rev. M. Kudanovich, Rev. T. Slavchenko and Rev. P. Petrus, celebrated a Moleben service, following which Pastor J. R. Kovelevych celebrated Evangelical services. It was a moving ecumenical event, with the people participating in all three services.

UNA Luncheon Subsequently a luncheon was held by the UNA at which Metropolitan Hermaniuk and many priests were present, as well as Senator Paul Yuzyk, Reeve Petroski, several Festival Committee Chairmen, including Mr. Semchych, Mike Szweczyk and Jack Henderson. UNA President Lesawyer presented UNA executive and supreme assembly officers attending: Vice Presidentess Mary Dushnyck; Vice President for Canada Bohdan Zorych, who served as MC, Controller John Hewryk of Winnipeg who worked with the Festival Committee, Canadian Advisors Wasyli Didiuk of Toronto and Dmytro Popadyne of Montreal, and U.S. Advisors Myron Kuropas and Dr. Michael Danyluk, as well as Controller John Evanchuk.

Press Conference The UNA representatives had taken part in all Festival activities including a press conference at which members of the press from several provinces were present; also UNA officers distributed literature at the UNA booth; two of them — J. Lesawyer and M. Dushnyck — and M. Lesawyer were interviewed on Radio Station CKDM by J. Henderson; they rode in the parade and mingled with Festival crowds. At the final performance in the grandstand Senator Yuzyk outlined the growth and contributions of the UNA in the U.S. and Canada during the past 75 years. By Sunday night the town of Dauphin was deserted, the

Miss Kozovich Reaps Honors

NEW BRITAIN, Conn. — Miss Janice Kozovich of New Britain, Conn., graduated with honors as top-ranking senior girl from the New Britain High School last month. In addition to a Parker Award for her position as top girl in a class of 601 graduating students, Janice received a scholarship from St. Mary's Ukrainian Orthodox Church. Salutatorian of her class, Miss Kozovich received a Letter of Commendation in the National Merit Competition, was named in Who's Who in 1969 Seniors, and received a Quill and Scroll National Award for editorial writing

Ukraine Featured In Asian Magazine

JERSEY CITY, N.J.—The WACL Bulletin, a monthly magazine published by the World Anti-Communist League in Seoul, Korea, devoted its entire June 1969 issue to the problem of Ukraine. In an editorial entitled "Ukraine, the Magnificent," the editor, Jose Hernandez writes: "...WACL salutes Ukraine. Her indomitable will and her immutable yearning for freedom from tyranny merit the emulation of all peoples whose magnificent obsession is just to be left alone to carve their destiny in love and justice..."

To Participate in European Concert Tour



Stephen and Melanie Pankow

PARK RIDGE, Ill. — The National Headquarters of the American Youth Symphony and Chorus has announced that Melanie and Stephen Pankow, children of Mr. and Mrs. P. Pankow of Park Ridge, Ill., have been selected to take part in the group's fifth annual European Concert goodwill tour of Europe. Members of the group are selected on the basis of auditions together with evaluations of school officials, members of the clergy and National Board member. Vocal as well as band and orchestra students who display outstanding musicianship, citizenship and character, are eligible for selection. Stephen, who recently graduated from Maine South High School, will begin his studies at Northern Illinois University in September, while Melanie will be a senior at Main South this year. Enrolled in the honors program there, she was elected into the National Honor Society in her junior year. Both Stephen and Melanie will sing in the chorus. The Pankow family are all members of UNA Branch 125.

Detroit Graduates to Meet

DETROIT, Michigan—The Ukrainian Graduates of Detroit and Windsor will celebrate their 30th Anniversary with a weekend program here Sept. 27-28, 1969. The gathering will feature a banquet and ball, where the Ukrainian of the Year will be announced and honored, and a Sunday afternoon concert at which several noted Ukrainian artists are to perform. The banquet and ball at which a prominent speaker will deliver the address will take place on Saturday, Sept. 27, at the Sheraton Cadillac Hotel in Detroit. The Caravan Male and Olga Pavlova share top billing in the Sunday 2:30 p.m. concert at Ford Auditorium, where a Canadian dance group and other artists are scheduled to perform. Nominations for Ukrainian of the Year may be sent to the chairman of the event Peter Gurski, 5615 Raven Ct., Birmingham, Mich., 48010. (Tel.: 626-5363).

invasion of happy visitors had retreated, giving Dauphinites a well-earned rest to enable them to start preparations for the 5th annual Canadian National Ukrainian Festival. Bravo to all those who contributed so much in time, effort and energy to make the Ukrainian Festival in Dauphin such an overwhelming success, a gigantic feat achieved by Ukrainians and non-Ukrainians alike, as community-minded citizens.

SPORTS SCENE
By Oleh Ewalduk

ASL Continues to Promote Soccer Against Odds

The American Soccer League, one of the oldest semi-pro leagues in the country, continues its efforts to promote the game in the United States despite strong indications that the sport is on the decline, if not dead altogether. The ASL, claiming to be a professional league, is in effect a semi-professional outfit since many of its teams have no paid staffs and admittedly poorly paid players. Lack of proper stadiums, poor publicity, last minute changes in schedules, poor crowds, sometimes make the "professional" claim look rather ridiculous.

Try to Correct The league, of course, has tried to correct some of the things, but apparently has been unable to exert pressure sufficient enough to overcome the "bush-league" attitudes of some of the clubs. One example of this was a scheduled game for a Friday evening several weeks ago. The home team showed up, two busloads of spectators (unusual for this particular club) arrived from a distant suburb, and then a telegram arrived from the scheduled opponent, saying that they could not come and would play the game the next day. The ASL, no sacred cow itself, is now finally realizing that those who make it possible for the league to exist at all, the fans, deserve a better treatment and are entitled to be told the truth in all cases. Nobody likes to be snowed, least of all when he pays for it.

Pro-Am Alliance What Mr. Schiano proposes is that "professional soccer" ally itself with the amateur organizations and together promote the sport, rather than oppose each other. He also seeks the establishment of youth development programs, improvement in the kind of coverage mass media is giving the sport and hiring public relations personnel, who, he says, are a "definite prerequisite."

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MARCH 1969 No. 2
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MISS SOYUZIVKA OF THE WEEK CONTEST
(Every Friday night during August)
Dancing to the tunes of the "Soyuzivka" Orchestra under the direction of I. Biskup
Soloists: Irene Biskup and Marusia Shtyn
Saturday, August 9:
EVENING PROGRAM
Ireneus Zuk (Montreal)
CONCERT PIANIST
Tamara Washchuk (Detroit)
SOLOIST (Debut)
Soyuzivka Dance Ensemble
Dir. by I. BISKUP
Master of Ceremonies:
Volodymyr Hentisz
After the program
DANCING
"AMOR" ORCHESTRA
with IHOR RAKOVSKY as soloist
Sunday, August 10:
11:15 a.m.
Divine Liturgy
8:30 p.m.
Demonstration of Painting
By HNZDOVSKY, HUTSALIUK and KOZAK
Exhibition of their art work.
PROGRAM FOR THE WEEK:
MONDAY:
Hike and sightseeing in area. After supper — "Let's Get Acquainted" — evening program and dance.
TUESDAY:
Movie
WEDNESDAY:
Evening program and amateur night — "young talents" contest. Dancing to I. Biskup's "Soyuzivka" Orchestra.
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СИМОНЕНКО ПРО ЛЮБОВ І МОРАЛЬ

У творах Василя Симоненка, — попри їхню чисто мистецьку вартість та гарячий патріотизм, — можна висвітлити теж багато інших цінних речей. Зокрема в його новелі, — яких, на жаль, так мало залишив нам Симоненко, — віддзеркалений не тільки український підсовєтський побут, але й взаємини між хлопцем і дівчиною та їхнє ставлення до подружжя. Маленька книжечка новел „Вино з троянд“ дає багато вказівок у тому напрямі, навіть коли це тільки натяки або недоговорення.

Ось, наприклад, у новелі „Білий привид“ дівчина, що працює ночами в гардеробі, не думає виходити заміж, бо тепер тільки й чути, що про розлучення, а пунтні хлопці мало. Тому й не дивиться на залицяльників, поки не зустріє чесного хлопця, який мов „білий привид“ чекає на неї, щоб відправити самітну до хати.

У новелі „Вино з троянд“ дівчина — красуня Ольга сердиться на свою краєу, яка притягає до неї безліч хлопців і навпаки, оземелює ягідку Андрія. А саме його, Ольга рада б мати за подружку. Бо він і працюючий і шанує пам'ять своєї матері і любить квіти, що є свідченням про його замудження до краси. — одне слово має всі прикмети вартісної людини. Підприємлива дівчина виявляє йому прихильність і їхні розмови уявляються шлюбом.

В оповіданні „Бенкет на току“ Симоненко підкреслює подружню вірність. Важка колгоспна праця примушує разом і є ребувати діями й ночами вусміх чоловікам і жінкам, то ж не дивно, що іколи й одружений чоловік захоплюється дівчиною. Однак засади подружньої вірності в українців сильніші від поганих чужих прикладів. Адже „всє село знало, що бригадир любив овою (жінку) Олену шалено й несамовито“ та й дівчина агронома зуміла заклопентати хлопців перемінити в дружню товаришність, яка виключає подружню зраду.

Байдо - Вишневецький погорді до смерті!

Повстанці борються з окупантами. Окупант карає збірною відповідальністю. П'ятий капталь за допомогою вчителя — перекладача повідомляє слобідських мешканців, що всі вони будуть розстріляні, коли не зголосяться родичі повстанців. І ось виступає поперед омертвілої з перелику громади „тисячолітній“ дід і „столітній“ баба, які представляють як батьки „соколів“ з дісу. При тому між ними виникає сварка, бо баба хоче вмерти разом з дідом. „А не джеш! — умирати сам, без неї, його колишньої коханої, чий батьки не дали їм повінчатися. І збенгечений, та до рибини душі заторкнений, читає довідку, що дід і баба ніколи не були подружжям і ніколи не мали дітей. Вони дали себе повісити „за друзі своя“ та за батьків повстанців. Своєю смертю дід і баба не тільки врятували село, але й склали жертву за ту саму ідею, за яку воювали повстанці!

Крім того, Симоненко висловив, може навіть підвідомо, оцю споконвічну українську традицію, яка каже ошукуватися сиротами взагалі проте зокрема тими, чий батьки згинувли в боротьбі за волю України. Читаючи Симоненкові новели, як те створи інших визначних „шестьдесятників“, — можемо подвійно радіти. Автор бо не зважаючи на декадентську моду, зокрема на Заході, що нехтує героїзмом та патріотизмом, — дає сильні й правдиві героїчні типи, ще ними не посоромився б Байдо, чи навіть Шекспір. З другого ж боку, — такі типи не можуть у письменника зродитися самі з себе: автор мусів зустрічати їх у житті, спостерігати поведінку багатьох людей, і з них створив своїх героїв. А з цього й висновок, що в Україні, — не зважаючи на московську деморалізацію і переслідування, живуть і народжуються щораз то нові українці зі змаганнями до добра й краси, а надіє сповнені любові до України, зі здоровими реакціями на цей ворожий заїт, що посягає не тільки на мораль, але й на саме їхнє життя!

Інститут теоретичної фізики АН УССР вивчає теорію америнанського науковця Ф. Дайсона

Кіай. — У Принстоні, в Інституті перспективних досліджень, працює видатний американський науковець Ф. Дайсон, лауреат Нобелівської премії, який займається справами розуміння „неземних цивілізацій, себто людських чи інших живих і розумних спільнот поза Сонячною системою. Його теорію орговорювали на науковому засіданні Інституту теоретичної фізики АН УССР в Києві. До речі, в тому Київському Інституті працював Борис Доценко, один із кращих його молодих науковців з ділянкою теоретичної фізики й атомодосліджень, який тепер викладає деє у закордонній „гайскулі“ в Канаді. „Літературна Україна“ з 15 липня інформувала, що членів академіки заслухали доповіді та обговорювали теорію й припущення проф. Ф. Дайсона. „Всі вони дійшли згоди: прямий доказ існування в космосі мислячої мегерії був би справжнім триумфом науки; але не менш цінним досягненням стало б і наукове доведення відсутності розуму в певних частинах космосу. Адже в під-

ДОЛЯ БІБЛІОТЕКАРЯ (В століття заснування „Провітні“)

Українські бібліотекарі в Америці це переважно перекваліфіковані інтелігентні з інших професій, як адвокати, інженери, учителі, професори тощо, які набули тут нову професію після закінчення бібліотечних студій в американських університетах. Іх тепер чимало в Америці і, як українці, вони виконують поважну роллю в ширенні правди про Україну у вільному світі. Правда й наше громадянство не зо всім ще оцінює, але й у часті в українському політично-громадському житті є вже помітна. Особливо йх щоденна праця в американських бібліотеках дається відчутти чим раз більше. Вони замовляють українські книжки для бібліотек, рекомендують читання йх професорам, студентам та звичайним читачам, каталогують йх та відвідують зберігачів. Деякі з них вже на керівних позиціях, директорами бібліотечних шкіл, керівниками відділів, слов'янських каталогерами, бібліографами, референтами інформаційно-відкової служби, працівниками спеціальних бібліотек як медичної, інженерської суспільної опіки, географічної і т.п.

Не всі вони сподівались бути бібліотекарями в Америці, однак, як і кажуть, так народився, щоб бути бібліотекарем. Відкрили отемос призначення просвітанські ділячі ще в 1938 р. Був тоді юнаком та пішов на загальні збори Читальні „Провітні“ у моему селі. Прислухувався до нарад аж до вибору нової управи. Коли почали вибирати нову управу, то мені запропонувало пост бібліотекаря, який зі страхом і гордістю прийняв того посту, бо „батьки народу“ мого села автори-

вати. Пішов до бібліотеки, повибрав такі книжки, яким найбільше загрожувала нова влада більшовицьких „визволителів“ знищенням, на що я не міг погодитися, бо між ними був ряд цінних видань. Приніс йх додому і почав розглядатися по господарстві за сходом для них. Знайшов за хатою стару дубову бочку від пива, яку ми часто наповнювали дощівкою. Вона була порожня, добре висушена, бо вже довгий час не було в ній води, тож здавалася мені ідеальною для сховку книжок. Коли я почав приділятися до неї, то побачив, що була вимачена „гером“, який дав засох і тільки залишив певний полиск. Перевіривши, чи суха, почав виповняти її книжками, старанно спактованими. Потім сховав я ту бочку в нашій „стодолі“ під сіном, сам, без свідків. Я примістив її хвильою і почав розглядатися по полі, де її закопати? Треба було знайти відповідне місце. Вирішив закопати ту бочку з книжками таки на полі мого батляка, яке було вже зворане, недалеко хати і мало відповідні знаки, після яких я міг те місце розпізнати. Наступної ночі пішов на те поле з лопатою, поблизу „сусідньої“ межі з вербами, і при третій вербі, під простим кутом, на віддалі 17-ти кроків до межі, як також 20-ти кроків від хати, викопав глибоку, широку яму, дав бочку в лантух і з трудом заніс її закопати у яму. Натрудившись, почав я відпочивати в ти місячну, осінню чудову ніч, а на душі мені стало так радісно і легко, бо я зробив корисне діло і врятував книжки!

По двох роках комуністичного панування в Західній Україні знова задріжала земля й небо і на місце серпа й молота прийшла свастика. В перших днях тих нових „визволителів“ знову виринули надії на краще майбутнє, і я пішов викопати свій захований „скарб“. Викопав бочку з книжками, які, на мою радість, збереглися в добром стані. Чекав нетерпляче, коли відбудеться українське культурне життя нашої громади, відчиниться Читальня „Провітні“ і з гордістю поверну збережені книжки правому власникові — бібліотеці „Провітні“. Все було дарма, бо німі скоро показали своє правдиве обличчя і виявили колонізаторські плани відносно України. Знову зайшла загроза тим врятованим книжкам, і я був змушений йх закопати в тій самій бочці, на тому самому місці, як це зробив перед двома роками. Здається, навіть і ніч, коли я закопував бочку відруге, була така сама, лагідна й місична. Хоча вже відруге довелось мені потерпіти розчарування, то все ж таки жевріє в мене надія, що я ще йх викопало... коліє.

Минуло вже від того часу 27 літ, працюю я вже професійним бібліотекарем в Америці та часто лину думками, як би то гарно було бути фаховим бібліотекарем на наших справді звільнених Рідних Землях, маючи вже такий довгий професійний досвід.

Бібліотекар

ПРИВАТНА БІБЛІОТЕКА В ЧЕРНІВЦЯХ НА 15 000 ТОМІВ

Хоча пенсіонер — лікар Опанас Шевчук і здав — не відомо, добровільно примусово — кілька тисяч документів чернівецького обласному державному архіву, проте в його домі алишилась ще бібліотека, що нараховує 15 000 книг, в тому багато рідкісних видань. Збирав він свою йбіліотеку й інші цінні музейні речі української старовини впродовж усього життя. Київська „Культура і Життя“ з 7 січня повідомляла:

„Любов до книг не покидав Шевчуків. Зараз у них вже 15 тисяч томів — цю збірку творів класичного марксизму — лєнінізму, художні твори, література: історії, філософії, мистецтва, педагогіки, природознавства, географії, медицини, словники і енциклопедії, тласи... Книги різними мовами світу: Опанас Євгенович володіє українською, російською, німецькою, англійською, французькою, латинською, старослов'янською, грецькою, румунською, болгарською, польською мовами. Є в бібліотеці Шевчуків рідкісні видання, наприклад семіклограмовий „Зільник“ (книга лікарських рослин) доктора Якова Габерніманта на 1570 сторінок, з 2407 ілюстраціями. Цік видання — 1625 „Апос-

тест“, друкований у Львові 1634 р. „Біблія“ (католицька, німецькою мовою) 1582 р.; на одній із сторінок — пейзаж, вишитий волосом. Вартий великої уваги відділ мистецтва й літератури. В ньому, серед сотень книг, бачимо „Воронезький етнографічний збірник“, перше повне видання поезій Юрія Федьковича 1902 року. Як цінну реліквію, береже О. Є. Шевчуків 16 листів, наділаних йому німецькою художницею Кете Кольвіц, з якою він, скульптор-любитель, був особисто знайомий. Великий інтерес становить і зібрання матеріалів з історії Буковини — урядових постанов, наказів, афіш, рекліам, плакатів, оголошень, естампів, творів графіки, географічних карт — українською, російськ ою, польською, румунською, німецькою та угорською мовами. Ці матеріали охоплюють період з 1865 по 1943 роки“. У повідомленні згадується про „румунську сигуранцу“, яка нищпоріла по бібліотеці, шукаючи „заборонених пієсьнь“. Про сучасну совєтську окупаційну „сигуранцу“, звичайно, загадки немає, хоча мимохіть і сказано про „кілька тисяч документів“, яких уже немає в домі Шевчуків у Чернівцях...

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У Торонті вийшов 10 збірничок „Загадок“ Богдана Федчука, учителя фахом, у минулому — автора патріотичних віршів і пієсьнь для воєнк УПА, під час Другої світової війни. Поселившись у Канаді, Богдан Федчук багато часу привчав складанню віршованих загадок, які й видає власним коштом. Це 10-те видання цікаво оформлене: та його обкладинці репродуовані поштові марки Канади, з тих місцевостей, які мають українські назви. Разом у 10 випусках є приблизно 1000 загадок. Звичайно, у такій великій кількості одні будуть менше вдалі, завдяки для дитини, інші — кращі, але без огляду на велику нерівність матеріалу. „Загадки“ Б. Федчука можуть дещо додати дитині для розвитку її уяви і знань про Україну, про світ. Можна побажати, щоб згодом автор — педагог відібрав найбільш вдалі віршовані загадки і тоді, можливо, ОПДЛ ім. Л. Глібова сприяти-ме також появі цього видання. Не тільки дитині, а й дорослому важко відгадувати загадки на такі абстрактні



Foreword by Clarence A. Manning. Ukrainian short stories by Luke Luciw, "Lymerivna" by Marko Vovchok, "Little Myron" and "The Education of Hrytsko" by Ivan Franko, "Nature" by Oha Kobylanska, "The Duel", "On the Rock" by Michael Kotsiubynsky, "The Bad Road" and "The Terrible Night" by Modest Levytsky, "A Conversation" by Lesia Ukrainka, "The Land" by Basil Stefanyk, "The Changeling" by Les Martovych, "A Flower of Fortune" and "Ready to Go" by Bohdan Lepky, "They Caught a Thief" by Marko Chermashyna, "A venture of Archangel Raphael" by Yuri Klen, "Unforgettable" by Alexander Dovzhenko, "Homo Lenis" by Leonid Mosendz, "Faust" by Gregory Kosynka, "Blood" by Arkadii Ljubchenko, "Petka Klyn" by Yuri Lyra, "Three Kings and A Queen" by Anatole Kurdydyk, "Dienbienuh Will Surrender Tomorrow" by Oleh Lysyak, "The Discarded Newspaper" by Ivan Kerytsky, and "The Girl From Vynnytsa" by Ivan Smoley.

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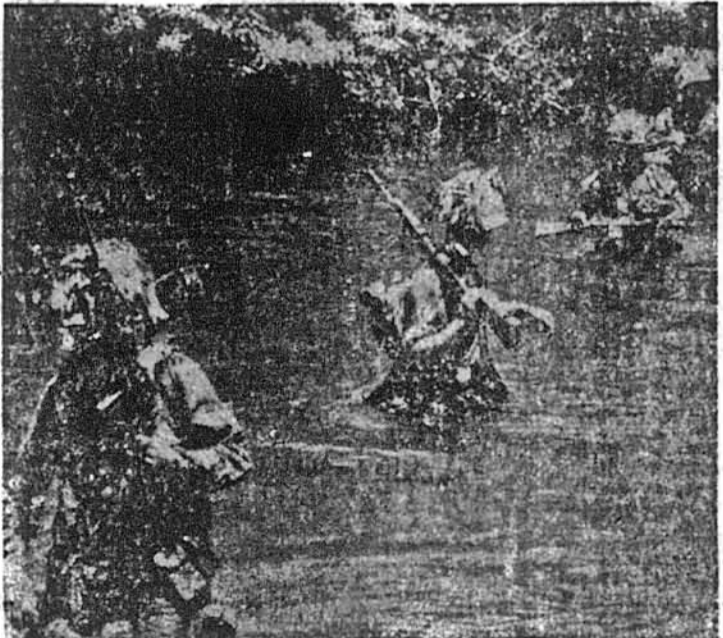
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