

СВОБОДА

УКРАЇНСЬКИЙ ЩОДЕННИК



SVOBODA

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

METROPOLITAN JOHN THEODOROVICH DIES

HEAD OF UKRAINIAN ORTHODOX CHURCH WAS 83

PHILADELPHIA, Pa. — John Theodorovich, primate of the Ukrainian Orthodox Church of the United States of America, died here Monday morning, May 3, at a local hospital where he was brought Tuesday, April 27, and placed under intensive care. He was 83 years old.

Served as Chaplain

Metropolitan John, who was born October 6, 1887, in a priestly family in the town of Krupetz, Dubno county, Volhynia, completed his theological studies in Zhytomyr and was ordained into priesthood in 1914. During the War of National Liberation he was army chaplain with various units including the famous Gray Division of the Ukrainian Army.

After the war he served as pastor in Volhynia and took part in the 1921 All-Ukrainian Church Synod where he was named Bishop. Consecrated on October 26, 1921, he was named Archbishop of the Ukrainian Autocephalous Orthodox Church with jurisdiction in Podilia. He resided in Vinnytsia.

Upon request of the Uk-



Metropolitan John

rainian Orthodox faithful in U.S. and Canada, the late Metropolitan was designated Bishop of the Ukrainian Orthodox Church in the two countries. He arrived in the United States in February 1924 and was confirmed as

Rally in Cleveland is Dedicated to Lesia Ukrainka

PARMA, O. — Paul Kisil, member of the Parma City Council introduced a special resolution commemorating 100th anniversary of the birth of the great Ukrainian poetess, Lesia Ukrainka. Resolution 96-71, approved by all members of the City Council, states that a rally in honor of this poet will take place in Parma in May, 1971.

"For ourselves and on behalf of the residents of our City we wish to welcome to the City of Parma all people attending this convention," said the resolution, which was signed by Council President Kenneth Kuczma.

The 22rd annual rally of Americans and Canadians of Ukrainian descent honoring Lesia Ukrainka will be held in Parma, Cleveland, and Huntington, Ohio, on May 29 and 30.

On Saturday, May 29, TUSM students conference will take place at 10a.m. at

Archbishop by the delegate of the Antioch Patriarch Hermanos.

Metropolitan Since 1950

He was named Metropolitan of the Ukrainian Orthodox Church of the USA in 1950 by the Synod of that Church and served in that capacity until his death last Monday.

Funeral services commenced in Philadelphia yesterday and are continuing today in South Bound Brook, N.J., the seat of the Consistory of the Ukrainian Orthodox Church of the USA. Interment will be at the Ukrainian Cemetery in South Bound Brook.

Surviving are his daughter, Mrs. E. Prosen, granddaughter, Mrs. Nina Prosen Robbins, grandson, Emil Prosen, Jr., and great-granddaughter, Emily Robbins.

MSGR. LOSTEN IS NAMED BISHOP BY APOSTOLIC SEE

PHILADELPHIA, Pa. — On Tuesday, May 4, 1971, the Most Reverend Luigi Raimondi, Apostolic Delegate in the United States, announced the elevation of Rev. Msgr. Basil H. Losten to the episcopate. Bishop-elect Losten has been appointed Auxiliary to the Most Rev. Ambrose Senyshyn, Archbishop-Metropolitan for Ukrainian Catholics in the United States. His nomination now raises the total of the Ukrainian Catholic Hierarchy to nineteen in the free world.

Born in Maryland

Bishop-elect Losten is the son of Julia (nee Petryshyn) and the late John Losten, Sr. He was born in Chesapeake City, Maryland, and was a member of Saint Basil the Great Ukrainian Catholic parish. He attended Saint Basil School in Philadelphia.

After expressing his desire to become a priest, Fr. Losten was accepted into Saint Basil's Preparatory Seminary in Stamford, Connecticut. In



Basil Losten Bishop-Elect

June 1953, he received his bachelor's degree from Saint Basil's College which is also located in Stamford.

The late Archbishop Constantine Bohachevsky, S.T.D., sent him to Catholic University in Washington, D.C., for his theological studies. In June 1957 he received his master's degree in theology (Continued on p. 3)

Bishops-Elect, Patriarchate Society Issue Statements

JERSEY CITY, N.J. — Bishops-Elect John Stock and Basil Losten, in a statement dated May 5, 1971, and issued in Philadelphia, announced that they will call on Pope Paul VI "to express (their) personal gratitude" and on Archbishop-Major Josyf Cardinal Slipyj "to pledge our devotion and assure (him) of our full cooperation and support for his efforts" to attain a Patriarchate for the Ukrainian Catholic Church.

The two newly appointed Bishops said that they plan their visit "in the shortest possible time." They voiced hope that "the great objective will be achieved through sincere cooperation of all hierarchs under the leadership of His Beatitude Archbishop-Major, the clergy and faithful" acting "in unity."

At the same time, the Society for the Promotion of the

Patriarchal System for the Ukrainian Catholic Church, in a statement signed by its president, Dr. Zenon Gill, secretary, Dr. Roma Nawrocky, and Dr. Roman Osinchuk, head of the Council of Laity, voiced a protest against the nomination of Msgr. Basil Losten by the Apostolic See, terming it as that of Msgr. Stock earlier in the year, as being "in violation of the rights of the autonomous Ukrainian Catholic Church."

In the nominations, the statement says, the Society sees "a systematic effort of the Roman Curia to liquidate our Church as an independent religious, traditional, cultural and historical entity, ignoring the spiritual needs of thousands of faithful."

Protest telegrams, said the statement, were sent to Pope Paul VI and to Archbishop Luigi Raimondi, Apostolic Delegate in Washington.

DISCLOSE PATRIARCHATE PLEA DENIED BY APOSTOLIC SEE

PETITION DECLINED BY POPE PAUL, SAYS LETTER

JERSEY CITY, N.J. — Maximilian Cardinal de Fuenstenberg, Prefect of the Sacred Congregation for Eastern Churches, in a letter of April 10, 1970, to Archbishop-Major Josyf Cardinal Slipyj, had informed the ranking Ukrainian prelate and all the other hierarchs of the Ukrainian Catholic Church that their petition for the establishment of a Kiev-Halych patriarchate had been declined by Pope Paul VI.

establishment of such a patriarchate cannot be accepted."

The letter goes on to state that Pope Paul, "excluding the possibility of creating a Patriarchate or a Patriarchal Synod," has recommended "a reorganization of the Episcopal Conference according to new principles in compliance with the needs of the Ukrainian Catholic Church... The Holy Father intends to give the presidency of this Conference to Your Eminence... The Holy Father feels that such a Conference, which reflects the theological principle of collegiality, is the most appropriate body for the fraternal cooperation of the Ukrainian Catholic hierarchs in relation to their individual pastoral responsibilities and for the good of all Ukrainian Catholic faithful..."

Many Questions

The late disclosure of the content of the letter — one year after it was sent by Cardinal de Fuenstenberg — which was apparently in possession of all Ukrainian Catholic hierarchs in the free world has raised many questions in the Ukrainian Catholic community. Svoboda said that it had obtained the letter only now from "lay circles" and published it immediately. Rumors of such an official statement circulated in the Ukrainian community since last year, but there was no official confirmation from any source.

Magazine Tells About Ukrainian Press

NEW YORK, N.Y. — "Ukrainians Search for Their Ethnos" is the title of an article authored by Spyridon Granitsas and published in the April 10th issue of "Editor and Publisher," a weekly magazine appearing in New York.

The article, the ninth in a series of ethnic press in America, describes the present state of the Ukrainian press, its role in the life of the Ukrainian community and its future in relation to both developments here and in Communist-occupied Ukraine.

In addition to descriptive information, the article contains quotes from the writings of Sen. Paul Yuzyk and opinions voiced by such Ukrainian journalists as Svoboda editor-in-chief Anthony Dragan, The Ukrainian Weekly editor Zenon Snylyk, and Rostyslav L. Chomiak.

Supplementing the article are photos of UNA's new building now under construction in Jersey City, Svoboda editorial offices, and Mr. Chomiak at his desk.

The article also dwells on the plight of the persecuted Ukrainian intellectuals in the USSR and the efforts of the Ukrainian press in the free world to spotlight their plight here.

SPONSOR HAVARD BENEFIT CONCERT

BOSTON, Mass. — A benefit concert for the Ukrainian Studies Program at Harvard University will be held here Sunday, May 9, beginning at 4 p.m., at Harvard's Sanders Theatre.

The concert, co-sponsored jointly by Ukrainian community organizations and the Massachusetts Federation of Music Clubs, will feature the Carvan quartet, the Combined Ukrainian Choir of Boston with soloists Eugene Moroz and Larissa Djak, mezzo-soprano Oksana Iwashchenko and the SUMA Ukrainian Folk Dancers. Musical director of the program is Nikolas Kalinichenko.

The sponsoring committee, under the general chairmanship of Joseph Charyna, feels that both the talent assembled for this concert and the cause for which the proceeds are designated will spur Ukrainian-Americans in the area to turn out en masse tomorrow.

Bishop-Elect Stock Honored At Parish Testimonial

YONKERS, N.Y. — Bishop-Elect John Stock, whose recent nomination by the Apostolic See aroused a segment of the Ukrainian Catholic laity, stated that he will call on Pope Paul VI and Archbishop-Major Josyf Cardinal Slipyj, as well as Archbishop Ivan Buchko, "within two weeks" to express his gratitude and pay homage to the prelates.

Testimonial

The newly named Bishop made the statement at a testimonial banquet given in his honor by the parishioners of St. Michael's Ukrainian Catholic Church here Sunday, May 2. Approximately 400 persons attended the banquet held at the Ukrainian Youth Center here, among them Bishop Joseph M. Schmondiuk of the Stamford Ukrainian Catholic Diocese, Joseph Lesawyer, President of the World Congress of Free Ukrainians, and several other church, community and political leaders.

The nomination of Msgr. Stock, made February 22, became the center of a controversy when the Society for the Promotion of a Patriarchal System for the Ukrainian Catholic Church voiced objections to the manner of his nomination, stating that it was made over the head of Archbishop-Major Slipyj and without his knowledge. The Society contends that this is in violation of the rights guaranteed to the Archbishop-Major and his Synod of Bishops by the decree on Oriental Churches.

Even as he was being honored by his parishioners, a

group of demonstrators marched outside the Youth Center protesting against, as they said, the method of Bishop Stock's nomination and not against him personally.

The program inside commenced with the singing of the American and Ukrainian National anthems, intoned by soprano Mary Lesawyer and picked up by the assemblage. Opening the program were William B. Choly in English and Lew Futala in Ukrainian, followed by an invocation delivered by the Most Rev. Bishop Schmondiuk.

Tributes

Very Rev. Dean Peter Fedorchuk, who acted as toastmaster, presented the guests of honor seated at the dais. In addition to Bishop Schmondiuk and Mr. Lesawyer, who were the principal speakers the following delivered greetings to Bishop-Elect Stock: State Senator John E. Flynn, who also read a message from Governor Nelson A. Rockefeller; Mayor Alfred DeBillo who read a special resolution adopted by the City Council honoring Msgr. Stock; Very Rev. Constantine Berdar, who represented the Philadelphia Archdiocese; and Messrs. Choly and Futala, in behalf of local organizations and parishioners. Many gifts were presented to the newly named Bishop by individuals and church groups.

Bishop-Elect Stock, in his remarks, expressed gratitude to all who paid tribute to him this day and concluded his statement with the announcement of his planned trip to Rome.

Published Now

The full text of the letter was not known until its publication, both in the original Italian and in Ukrainian translation, in the Tuesday, April 27th issue of Svoboda. Reference to the content of letter was made by the Ukrainian Catholic hierarchy in Canada in their joint Easter Pastoral dated March 22, 1971.

Cardinal de Fuenstenberg stated in his letter, whose copies, he said, were sent to all Ukrainian hierarchs, that Pope Paul VI "had received the petition warmly and instructed me to inform Your Eminence, in his name and with his blessing, of the final decision regarding your petition... After a thorough study of all aspects of this complex matter... the aspirations for the establishment of the Ukrainian Kiev-Halych Patriarchate, despite favorable attitude, are not possible to realize, and, therefore, the petition for the es-

DEMONSTRATE IN N.Y. AGAINST RED OPPRESSION

By George Wirt

NEW YORK, N.Y. — Hundreds of Ukrainians, predominantly young people, gathered at Dag Hammarskjold Plaza across from the United Nations Building here Saturday, May 1, to protest persecution of Ukrainian intellectuals in the USSR and violation of human rights.

Carrying signs and shouting slogans, the demonstrators voiced their intense concern over the persecution of Ukrainian writers, students and intelligentsia by the Russo-Communist regime and oppression of the Ukrainian people.

They also demanded freedom for Valentyn Moroz, the Ukrainian historian sentenced to nine years of hard labor and five years of exile by a Soviet court last November.

Organized By Youth

The demonstration was organized and sponsored by the Ukrainian Youth Conference, a coordinating agency attached to the Ukrainian Congress Committee of America and included a march on the Soviet UN Mission.

The Conference is made up of such groups as: Plast Organization, the Ukrainian American Youth Organization (SUMA), the Organization of Ukrainian Democratic Youth (ODUM), the Federation of Ukrainian Student Organizations in America (SUSTA), the Ukrainian Student Organization of Michnowsky (TUSM), "Zarevo" Ukrainian Academic Society, and the Association of Ukrainian American Sports Clubs (SUAST).

The demonstration began at 1 p.m. when people from throughout the New York metropolitan area assembled at the plaza on 47th Street and 1st Avenue to hear speakers, among whom were Joseph Lesawyer, President of the World Congress of Free Ukrainians, and John Kolaszky, a Ukrainian Canadian who was formerly a member of the Canadian Communist Party. He left the party after a stay in Ukraine where he observed at first hand what he called "oppressive conditions and Russification of every segment of life."

After these and other speeches by Cornel Wasyluk, head of the New York SUMA branch, Peter Diachenko, Vice-President of SUSTA, and Orest Cap, head of the Ukrainian Student Hromada at Rutgers University, the demonstrators began their long march to the Soviet Mission on 67th Street and Lexington Avenue.

March on Mission

Led by an American and blue-and-yellow Ukrainian national flag, as well as by a coffin draped with a red Soviet flag the demonstrators broke their picket line and headed uptown along First Avenue, shouting "Free Moroz" and "Freedom for Ukraine."

The demonstrators, whose numbers were put at varying times during the day from 500 to some 1,000, were carefully watched during their march by about 35 Special Events Squad officers of the New York City Police Dept., who walked along with the marchers or rode alongside in police cars stopping traffic and directing the marchers' flow.



A group of youthful demonstrators, with signs telling the purpose of their protest, at the Soviet Mission.

displayed a singular ignorance in the matter of Moroz and of the plight of the Ukrainian people. One woman described Ukraine to her companion as "a small province in Russia." One middle-aged man seemed more concerned with ecology, refusing to take a leaflet and then threatening the marchers, telling them not to throw the sheets into the street and "pollute the environment."

Slogans Tell Story

It was not until 4 p.m. that the marchers, carrying signs and placards some of which carried such slogans as "Russians get out of Ukraine" and "UN start decolonizing the Soviet Russian Empire," arrived at their destination. They assembled on the southeast corner of 67th St., directly across from the Soviet Mission building, and lined up behind police barricades along the wall of the 14th Regimental Armory, where they were addressed by former Congressman Fish. "Zarevo" representative Oasyp Zinkewych of Baltimore, and Prof. Walter Odajnyk of Columbia University.

Amid shouts "Moscow go to hell" and the burning of Soviet flags, a four-member delegation, consisting of Kvitka Samanyshyn, SUSTA president, Dr. Walter Dushnyk, UCCA editor, Nestor Holynskyj, a student from Newark, and young Dravinka Kobasa, were escorted by a police guard to the door of the Mission, where they attempted to present the Soviet officials with a petition for the release of Moroz and other imprisoned Ukrainians.

Left at the Door

The delegation was informed by an unidentified spokesman that "the Soviet Mission is not accepting any official petitions today" and with that slammed the door. The petition was then thrown into the doorway and the delegation returned to its picket line.

Later, a small incidence occurred in this otherwise peaceful demonstration. As the demonstrators chanted and cheered they pushed against the police lines causing them to topple over. One young girl was arrested, but no one (Continued on p. 3)



Walter Odajnyk, who teaches at Columbia University, is being interviewed during the demonstration by an ABC reporter.

St. George CWV Post Awards Citation and Medal

NEW YORK, N.Y. — The Commander's Gold Medal and Special CWV Citation was awarded by the St. George Ukrainian Post 401, Catholic War Veterans, to Rev. Jerome J. Barnych, OSEM, at its traditional annual Communion Breakfast on Sunday, April 4, 1971, at the Ukrainian National Home here.

breakfast, Harry Polche, as a dedicated priest who was born in Astoria, N.Y., and as an altar boy served Msgr. E.J. Higgins, founder of the Catholic War Veterans, entered the Basilian Order in 1945 and achieved the Master's of Theology degree.

He was ordained on August 21, 1955, and saw service in Chicago, New York and Detroit. He founded and developed the new parish of St. Josaphat in Warren, Michigan. For his ecumenical work in the parishes, he received special blessings from Pope John XXIII and Pope Paul VI. His interest in youth led to the founding of the Ukrainian Catholic Youth Council in Chicago and he now plans to do the same in the Stamford Diocese. He served as Chaplain to the Veterans and also wrote a pamphlet "Prodigious Ukrainian Catholic" which

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Dedicated Priest

Father Jerome was introduced by chairman of the

(Continued on p. 3)

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Remember Mom

Mother's Day, celebrated on the second Sunday in May, is a universal tribute to the woman who occupies a singular place in the lives of all people. The U.S. Congress, a body never indifferent to history, passed a resolution in 1914 calling for the observance of this day "as an expression of our love and reverence for mothers." President Wilson signed the resolution into law thus pinpointing the exact date of this truly deserving tribute.

This put merely the worldly seal of approval for what is the woman's right and privilege by nature and her own choice. No wonder that Mother has been immortalized in millions of lines by poets and writers, and on canvas by artists. Even if we apply today's commercial yardstick, Mother's Day ranks fourth, following Christmas, Valentine's Day and Easter, as an occasion when most greeting cards are sent.

Yet like all other gifts these are merely tokens tendered to mothers in return for the myriad gifts we receive daily from her. Unquestionably she is a part of our lives from the day she brought us into this world until our matriculation into the stream of life—and even then her tender hands cuddle our offspring with undiminished care.

For her, Mother's Day is perhaps a moving recollection of her child's first smile, first uncertain step, first word — invariably a joyful, two-syllable "Mama" — first day in school, first date, first prom, first graduation, and so many more firsts that mark our path through life. For her, even if less for us, this is Mother's Day.

This feeling need not, nay, it cannot be legalized. It exists of itself. It has its recognition on Mother's Day, but it should and must prevail each day.

Join the Ranks

For many of our young people this is examination time, to be followed for some by graduation and a much deserved summer vacation. For the youngest, it means camping amid pleasant surroundings of nature, far from the physical and mental strains of city life.

For the oldest of the age groups, it means commencement exercises and, with the exception of those who have chosen graduate studies, joining the professional ranks of society.

It need not mean, however, estrangement from Ukrainian community life. Until now, it meant participation in various kinds of youth activities. Now it means passing on to the next level of our organized community life — to the ranks of our professional men and women.

In more ways than one the strength and viability of a community is measured by the involvement of professional people in its programs, functions, activities. Recognition of this fact has led to the emergence of scores of Ukrainian professional organizations, each pursuing its own interests, all combining knowledge and resources in actions for the benefit of our entire community.

Yet even the largest of these groups have yet to embrace all of the Ukrainian professionals. Many of our young men and women remain unorganized and thus unaccounted for. This decidedly weakens the base of our community and leaves many of our people on the peripheries. This need not be so. We urge our young professionals to join the ranks and remain within the structure of our community life.

Kuban Cossacks in Hartford

By Danile Shenko

A symptomatic phenomenon with a great many Ukrainian performances is the inevitable discrepancy between the officially announced curtain time and the actual raising of the curtain.

Tradition was sustained when, after a prolonged half-hour of anticipatory waiting, the stage finally revealed the Kuban Cossacks at the Bushnell Memorial in Hartford, Conn., April 23.

It is understandable that the Kuban Cossacks have enjoyed critical acclaim in many parts of the world. However, it is also conceivable that the favorable acclaim was based on their performances in night spots, of the revue or night club type, where an atmosphere of greater intimacy and affinity predominates.

The Kuban Cossacks beckon the audience with a light, mitigating variety of songs and dances which prove less effective in a concert hall setting than in more reeling surroundings.

Updated Interpretation

The program revolved around a variety of native Ukrainian tunes, appropriately updated, interspersed with popular English language medleys, interpreted in a catching, vigorous and often excessively amplified sound.

Although hardly extraordinary for the Ukrainian public, their attire doubtlessly dazzled the non-Ukrainian viewer and their performance reflected ease and professional savoir-faire, enhancing their expressions and quips with synchronized, parsimonious gestures.

Effectively supported in their song routines by three female vocalists, the Kuban Cossacks were able to convey an effect of greater tonal volume than their number suggested.

An unscheduled but highly lauded diversion to the per-

formance of the Kuban Cossacks themselves was the appearance of two male dancers, Victor and Mykhaylo Swirid. They executed light-footed, acrobatic leaps and jumps reflecting the electrifying Ukrainian dance style. Perhaps it was their youthfulness which gave their performance such bravado and forced a comparison between their dance routine and the final act of the Kuban Cossacks.

Despite greater sophistication and a more accomplished stage presence, the Kuban Cossacks exposed themselves to an unfavorable comparison in dance technique. Let's face it, youthful acrobatics cannot be sustained forever and cannot be executed ad infinitum...

Flawless Execution

Roman Pryma, an interpretative dancer, shared the program with two stylized dances of Ukrainian origin, flawlessly executed. Despite her measured, restrained, and even classical movements, she adapted her dance to the tenor of the evening and thereby blended reasonably well into the facetious, revue-style of entertainment.

It is difficult to see the necessity of including Alicia Andreadis, a mezzo-soprano into this light-veined evening. Her choice of Ukrainian songs did not sustain the mood of the evening as a whole, and one wondered for what possible reason she thought it expedient to include an aria from the opera "Carmen" into an otherwise folk and popular oriented song repertoire of the program. Suffice it to say that Alicia Andreadis was stylistically miscast.

All in all, the well attended evening with the Kuban Cossacks was an entertaining spectacle if one concedes to the buoyancy of the cabaret genre.

Ukrainian Art Preserved Through Four Generations

MINNEAPOLIS, Minn. — "The Ukrainian people are famous throughout the world for their colorful decorating of Easter eggs," wrote Jim Otto in the Minneapolis Argus of April 8, 1971.

"The art of decorating has been handed down through generations of the Ukrainian people, for the decorated egg is an important symbol in the Ukrainian rituals of Christianity."

As a case in point, the newspaper cites Mrs. Marie Proca, a great-grandmother, her two daughters, Mrs. Luba Perchyshyn and Mrs. Johanna Luciw, grandson Elko Perchyshyn, as well as great-grandmother Maryanne Kimit and granddaughter Ann Kimit—all practicing the ancient Ukrainian art of East-

er egg decoration. Mrs. Proca and her family operate a Ukrainian Gift Shop at 2422 Central Ave. N.E. here, and each year they hold free demonstrations of the egg decorating for the benefit of the growing number of interested persons.

Mrs. Perchyshyn said that they produce some 5,000 Ukrainian Easter eggs each year, some of which supply 26 stores in the nation which market them.

The article, showing a photo of the Proca family at their gift shop, also relates in detail the process of dying the Ukrainian Easter eggs.

The two families, prominent in local community life, are members of UNA Branches 345 and 385.

Ukrainian Art Exhibit Held At Manitoba Museum

WINNIPEG, Man. — The first Ukrainian exhibit to be held in the provincial Museum of Man and Nature is currently on view in Alloway Hall of the newly-built Manitoba museum. It will remain on display through May 10.

The month-long display, which was opened on Thursday, April 8, at an invitation preview showing for dignitaries and guests, was organized by Steve Prystupa, curator of European ethnology from the collection of and in cooperation with the Ukrainian Cultural and Educational Centre (Museum and Library) in Winnipeg.

Officiating at the opening ceremonies were Dr. F.A.L. Mathewson, President of the Board of Directors of the Manitoba Museum; Prof. Jaroslav Rozumnyj, Acting President of the Board of Directors of the Ukrainian Cultural and Educational Centre; and Joseph Brako, representative of the provincial government.

Others to Follow

In his opening remarks, Dr. Mathewson indicated that the present Ukrainian exhibit would be initiating similar displays of various ethnic groups in Manitoba.

Speaking in English and Ukrainian before calling upon Mr. Brako to cut the ceremonial ribbon, Dr. Rozumnyj emphasized the significance

of presenting such exhibits in generally recognized forums in the furthering of mutual group respect needed for a healthy society.

"Without official recognition, active support and creation of a favorable atmosphere, no minority culture has enough strength to exist on its own for any length of time" Prof. Rozumnyj said.

Kylyms, decorative hand-woven towels, wall-hangings and samplings of Ukrainian music from folk to religious provided a stunning background in the modern exhibition hall for a striking display of national costumes, upper-class wearing apparel, folk art, religious, historical items and rare books accompanied by English and Ukrainian inscriptions.

Live Demonstrations

Large, esthetically executed, bilingual signs introduced visitors to the display at the exhibit hall entrance.

In the course of the evening, live demonstrations of Ukrainian folk art such as kobza and lyre playing, Easter egg decorating, pottery painting, decorative wood-carving, embroidery, spinning and weaving, were presented by Winnipeg talents. Live folk art demonstrations were held Saturday and Sunday afternoons for the duration of the exhibit.

Paper Features Article, Photos On Ukrainian Easter Eggs

HACKENSACK, N.J. — A three-page article, featuring photos of Mrs. Ihor Sochan, her daughter Maria, 14, and son Oleh, 12, was published by the Sunday Record in its April 4 issue, devoted to the Ukrainian art of Easter egg decoration.

Written by Mary Lou Wilson, the article describes in detail the process of decorating Ukrainian style Easter eggs and delves into the historical background of this unique Ukrainian art. The Hackensack, N.J., paper carried the photo-article in its magazine section. It showed Mrs. Sochan and her children, attired in Ukrainian folk costumes, preoccupied with the making of the pysanka shortly before Easter.

The article also mentions Mrs. Carl E. Larsen of Upper Saddle River, N.J., and some of the techniques she uses in decorating eggs at Eastertime.

In describing the Ukrainian

Easter eggs, Mrs. Sochan is quoted as saying that "no two eggs are alike... They take hours to make and the designs represent such things as good health and fortune, love and charity."

JACQUES HNZIDOVSKY IN TEXAS EXHIBIT

DALLAS, Tex. — The world-famous woodcuts of Ukrainian artist Jacques Hnzidovsky will be exhibited for the first time in Texas beginning Saturday, May 8, according to an announcement of the C. Troup Gallery which is the site of the one-man show.

The exhibit, scheduled to last through June 5, will feature Hnzidovsky's both old and new prints thus comprising one of the most complete collections in years. Viewing hours are 10 a.m. through 5 p.m. Tuesdays through Saturdays.

The Song...

By LINA KOSTENKO

The bard in the Kos-Aral wilds was singing, within the casemates of the "father-Isar" The shackles, in ferocity, were clanging, to suffocate the song of the Kobzar.

And yet the song gained impetus in exile. And yet the song the prison bars had rent... For unfeigned songs — resounding of the shackles is but a natural accompaniment.

Tr. by Zoria Orionna

LETTERS TO THE EDITOR

Vestments Authentic

I read in the Ukrainian Weekly of April 24, 1971, the article of the Ad Hoc Committee in the Matter of Purchase of Vestments for the Museum of Ukrainian Folk Art, and I find it uncalled for.

First of all, I do not know on what basis the members of the Ad Hoc Committee question the authenticity of the old vestments from the Kiev churches and on what authority they are proposing a special commission to verify it. The authenticity was verified before the purchase.

As a former member of the Archbishopric Commission for Ecclesiastical Art in Lviv, appointed by Metropolitan Andrew Sheptytsky, I should know enough to discern the authentic from the fake.

To all competent persons, among them His Excellency Archbishop Matsylaw from the Ukrainian Orthodox Church of the U.S.A. and former scholars from Kiev who saw these vestments their authenticity was beyond the slightest doubt. The very idea that the Russians could put Ukrainian museum stamps on old vestments in order to sell them to American fashion houses as higher priced "Russian art" is absurd. Only the dating of some items is uncertain, as some of them can be either from the late eighteenth century or from the early nineteenth.

From the lot of 29 Ukrainian church vestments on auction in the Parke-Bernet Galleries in New York, I selected 12 oldest, best documented and therefore historically most valuable. Ten were acquired, and at present the Ukrainian Institute of America is negotiating the repurchase of the remaining two. All other vestments, dated from 1850 onward and having no church or museum markings, were of lesser in-

terest for our museums in America. Being better preserved, they went for higher prices.

The Ad Hoc Committee proposes also to inquire at the Parke-Bernet Galleries how these Ukrainian vestments came to be sold at the auction.

I may point out that it would be a good idea to read the title page of the auction's catalogue where it is stated that all the objects concerned were "officially acquired in the Soviet Union by the Novoeport in Moscow." The fact that they were the property of churches and the Peberska Lavra Museum in Kiev is also recorded there, although the name of the museum is misspelled.

The catalogue (sold out) provides enough material for a protest to UNESCO. I would like to add that it is not the habit of auction houses to notify prospective buyers separately and far ahead of time what is going to be auctioned. They publish catalogues for this purpose, accessible to all interested clients.

I see no reason for creating a separate Ad Hoc Committee. The Institute and its associates, in this case the UNWLA and the Stamford Museum, can manage this matter alone. It would have been different if the Ad Hoc Committee had been created for some emergency or for future instances where Ukrainian art would be imperiled. This would be welcomed. But the newly formed committee wants to start something which has already been done. I have the impression that the Committee did not study the matter with the attention it deserves and is now causing confusion.

S. Hordynsky
New York, N.Y.

Bowlers Grateful

We, in Chicago, are extremely happy because of the warm-hearted generosity shown by the UNA District Committee of Chicago, the UNA Home, Inc., of South Side, UNA Branches 22, 399, 423 and Selfreliance Federal Credit Union "Samopomich" of Chicago, in financially helping the bowlers who are making the trip to participate in the 6th UNA National Bowling Tournament, being held at Soyuzivka on May 8, 1971.

We feel that such generosity lifts the moral and fraternal spirit of the entire UNA membership. We are aware of the considerable abilities and dedication carried out by the officers and members of the UNA to make

this sporting event possible. The opportunity is now extended to all Americans of Ukrainian descent to join the great fraternal organization known as the Ukrainian National Association.

This is only one of the many athletic events sponsored by the UNA.

On behalf of the UNA bowlers from Chicago, we gratefully thank for the financial help you gave, so that we may bowl in this tourney. May all of your future endeavors turn out successfully and be sure to call on these UNA members for assistance to achieve your goals.

John P. Evasiuk
Secretary
Chicago Bowling
Tournament Committee

Why be on the outside? Join the Ukrainian National Ass'n and read "The Ukrainian Weekly"

SHEVCHENKO: A MAN AGAINST THE MASSES

By NELLIE LANGLORD

(The author is a student of Prof. Wolodymyr Zyla at Texas Tech University, in his course on Slavic literature in English translation.)

Someone has said that history is like a searchlight that flashes across the globe and pauses for a time on some person or country.

It is a tragedy that a few flashes are all we have of this great believer, Taras Shevchenko, a serf, born in Ukraine at a critical time in history when Russia was suffering from two great sins — serfdom and autocracy. Shevchenko was many things to many people: a poet, an artist, a champion of liberty, a fierce fighter against oppression, and one need not end here. I personally like to think of him as God's peacemaker, a good man who stood for right, fought for freedom and longed for a savior or "Washington" for his Ukraine.

Much Awe

One cannot get very far in the study of Shevchenko without taking a second look with a certain amount of awe.

How, for instance, could a lowly, self-educated serf, rise up above a mass of people, head and shoulders above the nobility of Russia, and shake a nation with a movement so strong that it led to the emancipation of the serfs only a week after the man's death? W.K. Mathews has beautifully explained his success like this:

"Such a poet had not been known in Ukraine before. His vivid, singing, emotional verse, both lyrical and narrative, had a familiar ring and movement, for it was the language of Ukrainian folk song with its recognizable epithets, subtle stress, and simple charm of manner. And yet it was not folk-poetry, for the poet's personality shone through the words with an unmistakable radiance, and it was the personality of a man who loved his country only in the aureoles and heroisms of its past, but even more in its contemporary state of abject humiliation."

I would suggest that the personality that Mathews refers to is much more than personality. It is rather the working of the Holy Spirit, who guided the life of Shevchenko. If this is true one may immediately wonder, why Shevchenko — a nobody? Why not Pushkin? Dostoevsky? or Tolstoy? These, after all, were great men in Russia, men of influence who could use their power to help the oppressed.

Perhaps the answer is so obvious that it goes overlooked. There are very important factors about Shevchenko's early childhood that cannot be overlooked. First of all and most important he was loved, so he learned to love. There is no question that as a serf his life was hard. (Today's modern American student could not know just how hard it really was.) But Shevchenko never grew up feeling unloved or unwanted as some of the great Russian writers. In

light of this, he could cope with poverty.

Second, his mother and father lived very simple lives. They had daily devotionals where his father read from the "Mineon," an old Church Slavonic devotional book written by the monks on the lives of the saints. This family closeness gave Shevchenko the security necessary for his great task in life.

He further came alive when he listened to his grandfather Ivan's stories, rich with Ukrainian history. It is important to notice also that in early childhood he was allowed the freedom to experiment with his artistic talent. One book records that "he began to fashion clay models of birds and animals, as well as to paint figures and scenes on fences, barn walls and wherever he found space available."

Receptive

While these factors may seem very simple they appear to be very important for it was with such a foundation that Shevchenko was able to be open and receptive to God's will in his life. Shevchenko's simple trusting faith was fertile ground in which

the Holy Spirit could work to direct his life. Because love was firmly established at such an early age, he grew up very conscientious. He was morally good, so while other great men wasted much time lamenting a wicked and wasteful life, Shevchenko, because of his clear conscience and simple faith, had a clear channel to God and an intimate relationship with him.

It is next to impossible for a person living in a relatively free country to know or understand the suffering Shevchenko endured. Perhaps the best way to relate to him would be to find as close a similarity as possible in one's own country.

A careful look at the treatment of Negroes in the early years of America gives us a faint picture of Shevchenko's sacrifice for freedom. And sacrifice is the right word, for he would not have had to endure such affliction had he been willing to sell out his own brotherhood.

Stood by His People

Even as a serf, he was so talented that his own master was finally forced to allow him freedom to write and receive art instruction. He had

risen in the eyes of the Russians to such a degree that the great artist Brullov painted a portrait of Russia's great poet Zhukovsky, to be sold with the intention of buying Shevchenko's freedom, and this was done. He was encouraged by the Russian writers. He could have altered his life here and history would have been vastly different, for he was told that if "he desired fame and money, he should write not in "moribund" phrases about ragged illiterate people, but on subjects dealing with high society (such as were then treated in Russian literature), and in the Russian language."

In Shevchenko's reply, "The sheepskin coat is warm, but not made to my measure," one wonders if he did not immediately liken his situation to that of Moses, when he recognized himself as a Hebrew but was able to live as an Egyptian in the Pharaoh's court. But "by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with the people of God than to enjoy the fleeting pleasures of sin" (Hebrews 11:24).

Certainly Shevchenko knew he could not please tsarist

Russia in his writings without turning his back on his own oppressed people. What-ever source of strength Shevchenko drew from, the important thing is that he stood by his people when he didn't have to.

If one indeed believes in the guidance of the Holy Spirit, he surely would believe it was divine guidance, that led Taras Shevchenko to Ira Aldridge, the great Negro actor who had to escape from his own country to succeed in life. If one is open to the will of God and living the best he can with what light he has, then God can lead him to the people he needs at certain critical times in his life.

Committed to Freedom

It is necessary to look carefully at these two men to see how big a man Shevchenko really was. They had much in common. Aldridge was a slave. Shevchenko was a serf. Shevchenko's father and mother were deeply religious. Ira's father "had become a minister of the gospel and was regarded by all classes as a man of uncommon abilities." He wanted to "advance the cause of Christianity among his countrymen." Both

men were committed to freeing their people; thus their problems were similar. It is ironic that Aldridge had to leave America to become successful and it is more ironic that his greatest success should lie in Imperial Russia.

Shevchenko was fighting the same battle in tsarist Russia that Aldridge was fighting in America. However, Shevchenko was sentenced to prison by the Russian government, while Aldridge received excellent reviews from the St. Petersburg press and standing ovations from his audiences. This is important, for it is here we notice what a gracious man Shevchenko was. The Russian public praised Aldridge and sympathized with his inferior position, while they were blind to the similar needs of Ukrainian serfs. How difficult it must have been for Shevchenko to read such excellent reviews from perhaps the same critics who ridiculed him and his "ragged people." But Shevchenko was concerned with fighting oppression rather than receiving credit. Rather than resenting Aldridge he was drawn to him.

(To be Continued)

"Yevshan Zillia" Choir in Cleveland, Philly



The newly organized all-girl choir "Yevshan Zillia" of Newark, N.J., is set for concerts in Cleveland, O., tomorrow and in Philadelphia, Pa., next Sunday, May 16. The sixty-member aggregation of high school and college age girls under the direction of Borys Sadowsky has an original repertoire of songs and stage routines that make up a wholly unique program.

Demonstration

(Continued from p. 1)

was hurt in the pushing and shoving matches that occurred between the police and demonstrators.

After the girl was led away to the 17th precinct, located directly across from the Soviet Mission, the demonstrators chanted demands for her immediate release.

The demonstrators also engaged in a verbal exchange with members of the Progressive Labor Party, who were on their way to a demonstration in front of the Pakistani-UN Mission located nearby. The pro-Soviet Progressive Party members and the anti-Soviet Moroz demonstrators assaulted each other with threats, but were kept apart by the police.

As for the demonstrators themselves, many felt that despite the disappointing turn out a very useful purpose was served through their actions. One spokesman saw the demonstration as a reminder that Ukrainians are not fearful of and can not be coerced by the Soviet Union and its oppressive policies.

"More importantly, it showed our strong will and relentless efforts for the release of Moroz and other persecuted Ukrainians as well as our struggle for the freedom of Ukraine," said the spokesman.

IN SYRACUSE:

Demonstrate Pysanka Art on TV

By Joyce Kotch

SYRACUSE, N.Y. — The ladies of the Ukrainian National Women's League of America, Branch 85 of Syracuse, N.Y., appeared on WSYR television, Channel 3 on Wednesday, April 7, as guests of TV star and radio personality, Kay Russell.

Miss Russell's program, "Ladies Day," featured a Ukrainian Easter egg demonstration performed by Mrs. Oksanna Fedorowycz and Mrs. Lesya Ruebsamen.

Both ladies were attired in brightly colored Ukrainian folk costumes. Mrs. Fedorowycz's costume was from Poltava region and Mrs. Ruebsamen's costume from the Lemko region.

Inform Viewers

Preceding the demonstration, Mrs. Fedorowycz informed the viewers how Ukrainian pysanky descended from antiquity and that they were decorated in honor of spring.

Mrs. Fedorowycz went on to say that pysanky were used in rituals and pagan religious ceremonies. In 988 A.D., when Kievan Rus' Ukraine accepted Christianity from Byzantium, the traditions of the folk calendar of the seasons were easily adopted to the new religion.



ART GETS EXPOSURE: Left to right, Mrs. Lesya Ruebsamen, TV personality Kay Russell, Mrs. Oksanna Fedorowycz, UNWLA Branch 85 president.

She also stated that pysanky symbolize the resurrection of Christ, and that they were exchanged during the three days of the Easter holiday and given with the greeting Christ is Risen.

Woman's Ingenuity

She also indicated that the ingenuity of Ukrainian women created this art. The beautiful, delicate and intricate designs on pysanky make them unique in the world and that they were defined by scholars as a separate branch of Ukrainian folk art.

Mrs. Fedorowycz also stated that scholars sometimes disputed which was first, embroidery or the art of making pysanky. It is agreed that one influenced the other. And that pysanky come from the word meaning "to write," and in the U.S. they are known as Ukrainian Easter eggs.

Demonstration

Immediately after the introduction, Mrs. Fedorowycz demonstrated the first stages of applying wax to an egg. Then the TV camera focused on two charts drawn by Mrs. Ruebsamen while she explained to the viewing public the three classifications of Easter egg decorations. She stated they are as follows: the geometric, which is the oldest; the plant, which could be either geometric or realistic; and the animal, which is the most difficult to draw because of the surface of the egg.

She took time to mention some of the symbols on the charts, such as from the geometric category — dots (being the simplest and oldest form symbolizing heavenly bodies or stars) and the ribbon, which encircles the egg forming an endless line symbolizing eternity. Stars

Msgr. Losten...

(Continued from p. 1)

and was ordained to the priesthood at the Ukrainian Catholic Cathedral of the Immaculate Conception in Philadelphia.

On November 14, 1958, Fr. Losten was appointed chancery secretary. From 1958 to 1962 he served in several parishes as administrator in and around Philadelphia.

In 1962 Archbishop Senyshyn appointed Fr. Losten as his personal secretary and in 1964 as a member of the Archdiocesan Building Commission. In 1966 Father Losten was appointed Archdiocesan Controller and Consultant.

On July 16, 1968 he was elevated to the rank of Papal Chaplain by Pope Paul VI with the title of Reverend Monsignor.

Msgr. Losten also heads the Bureau of Information for the Ukrainian Catholic Archdiocese and is executive director of the Archdiocesan Insurance Commission.

Bishop-elect is likewise founder and president of Ascension Manor, a senior citizens housing development in Philadelphia.

St. George CWV Post...



Left to right, Joseph Lesawyer, Harry Polche, and Rev. Jerome J. Baraych, OSBM.

(Continued from p. 1)

sold 10,000 copies. On behalf of the persecuted Ukrainian Catholic Church, Fr. Jerome had a white paper inserted in the Congressional Record. Presentation was made by First Vice-Comdr. Polche as those present awarded Mr. Jerome with a standing ovation and a resounding "Mnohaya Lita." Comdr. Michael Luchuf, who was to make the presentation, was unable to attend because of illness.

Very Rev. Dr. Volodymyr Gawlich, OSBM, pastor of St. George and an honored guest, was presented with a check for the new church fund by Vice-Comdr. Michael Wojtyczyn, Jr.

Joseph Lesawyer, appearing as President of the Secretariat of World Congress of Free Ukrainians, in his talk delved into the role and activity of the Ukrainian Catholic Church in the free world.

No Easy Solutions

He stated that the Church is faced with many delicate problems that defy easy solutions.

There is no one clear-cut answer because of varying local conditions.

"We have a competent and dedicated Ukrainian Catholic Hierarchy which endeavors to serve over 1,000,000 Ukrainians in the free world, of which 250,000 or more are in the United States. They are overburdened. This is a serious personnel problem. In the United States, there are only 252 priests to minister to the faithful and it is a miracle that these few men are able to do so. But how long will they be able to carry this burden?"

The paramount objective, said Mr. Lesawyer, should be to get more clergy. A way must be found to encourage more young men to take up the priesthood. The laymen can start by improving the present status of priests and treating them with dignity and deeper respect.

As to the establishment of a Patriarchate there is no difference of opinion, said Mr. Lesawyer. Everyone sees the great need for an autonomy

of the Ukrainian Church with a Patriarch at its summit, with its ensuing benefits of coordination, planning and learned guidance of Ukrainian faithful throughout the world. There is a great need for a coordinated and determined effort to bring the Patriarchate into being.

"The action must be on a dignified and scholarly basis within the framework of canon, but at all times determined. Our church and our religious traditions must be preserved," stressed Mr. Lesawyer.

The ceremonies were concluded with the recitation of the CWV ritual and the singing of the American and Ukrainian national anthems led by Mary Lesawyer.

This year's Breakfast reached a new high in attendance and included many representatives of local organizations. Among those present were members of Father Jerome's family: Pas' Queens Co. Comdr. CWV John Shamen; National Comdr. of the UAV Michael Wengryn; National J.A., UAV, George Yurkiw; Atty. Stephen J. Jaroma; Atty. Michael Piznal and Stephen Chuma of United American Ukrainian Organizations Committee; Hol Cross Post 1619 CWV; UAV Post 7; Brotherhood of Veterans of the First Ukrainian Division; Ukrainian War Veterans Association of America; Brody Lew Inc. Brotherhood; Sichovi Striltsi; St. Nicholas Brotherhood UNA Branch 5; "Obnova"; Metropolitan Andrew Sheptytsky Choir; St. George Choir; SUMA; "Self-Reliance"; Holy Name Society; Blessed Virgin Mary Protectress Sodality; Sodality of the Blessed Virgin; UNWLA Branch 72

The St. George Post will observe Memorial Day Services on Sunday, May 30, 1971 at St. George Ukrainian Catholic Church. The Post will also participate in the "Zeleni Sviata" Memorial Services on June 6, 1971, at Glen Sney N.Y., and in the CWV Convention to be held in August at the Waldorf Astoria Hotel here.

Mystery Bomb Kills Brooklyn Ukrainian

NEW YORK, N.Y. — A mystery bomb, wrapped in a brown paper bag which had been lying in the hallway of his apartment for two or three days, killed Stefan Kin, owner of the Parkside Cafe in the Williamsburg section of Brooklyn, Sunday morning, May 2. He was 46 years old.

According to police, Kin picked up the bag in the hallway next to his bar on the street-level of the three-story building. As he started to open the bag, the bomb went off, killing him instantly. The blast occurred at 2:18 a.m. Sunday. There were no other injuries.

Police theorized that Kin was an accidental victim rather than the specific target of the bomber. Detectives questioned residents of the building, patrons and employees of the bar as well as other people in the neighborhood in an effort to find out who planted the bomb and why.

Mr. Kin, who at one time

MARUNCZAK DANCERS IN ALBANY

MONTREAL, Que. — The famed Marunczak Ukrainian Dance Ensemble from Montreal, Que., will be appearing in Albany, N.Y., Sunday, May 16, at the Palace Theatre, according to an announcement made here.

The ensemble, under the direction of choreographer Peter Marunczak, will present a full program of Ukrainian folk and topical dances at the concert sponsored by St. Nicholas Ukrainian Orthodox Church of T.oy, N.Y. Curtain time is 3 p.m.

SPORTS SCENE

By Olek Zwadinsk



Pro Soccer Makes the Scene Again

NEW YORK — Professional soccer is making its reappearance here again amid speculations about its success or demise among local soccer aficionados, and an almost seemingly oblivious greeting from New Yorkers in general.

But, whatever the reaction, soccer players are once again trotting along the hallowed ground of Yankee Stadium in the Bronx, oddly enough with the full cooperation of the New York Yankees of baseball.

Divided Feelings

Skepticism about soccer's success here on the part of those who purport to have the inside track to what should make or break the attempt, is fully matched by the enthusiasm of the New York Cosmos officials.

Critics and skeptics crawl out of the woodwork at the mere mention of the word "soccer." They see nothing good about it, and see little chance for its success. Not surprisingly those are the same "experts" who bombard editorial offices of news media with complaints that soccer is not getting its fair share in reporting.

Their skepticism is not entirely without foundation. To say it simply, many of them have been loyal fans for years who "have been done wrong."

On a recent visit to the Cosmos offices there was clear indication of an effort to set things right. Packed into a single room, just one day prior to the opening of the home season last Wednesday, these officials scurried about amid mounds of papers, posters and the sound of almost continuous telephone ringing.

Despite all that, a calm seemed to prevail, as if everything was under control. And it became clear that most of the callers were seeking tickets — free tickets.

Dave Kaminer, the 27-year-old pipe-smoking public relations director for the Cosmos, is probably the most sought after man in these parts. Free ticket accreditations, parking space for the press, inside information — all of this he dispenses in person and over the phone with calm.

Old Hand

Dave is an old hand at this game of soccer. He was sports editor for the Yonkers Herald Statesman and a college soccer referee. He expresses nothing but enthusiasm and certainty about the game here.

On this he is solidly backed by Clive Toye, vice-president and general manager of the club, who, for many years, was one of Britain's top soccer writers and has the knowledge about the sport that can make it a success.

Both recognize the one fault in soccer here which has kept the sport in the background: it is the lack of identification with teams who attempted to make it here. Foreign players are nothing new in baseball, or hockey — very popular sports indeed — but their origins were never propagandized. The reverse was true in soccer. If he came from Argentina he was supposed to be an immediate success. Usually he wasn't.

Both Kaminer and Toye point out that most of the players on the roster are residents of the New York Metropolitan area. They should have little trouble — if they prove to be good — making their names known.

There is also the drive to discover new talent. As Toye said in a recent interview in his office, "there may be an American Pele walking right under our windows."

(Last Wednesday, the Cosmos defeated the Washington Darts, 1-0, as 3,476 fans watched the home opener at Yankee Stadium).

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