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WEEKLY: No. 12 — JERSEY CITY and NEW YORK, MONDAY, MARCH 22, 1948 — VOL. XVI

Rochester Site of Nat'l Basketball Turnament

FOUR SECTIONAL CHAMPIONSHIP TEAMS TO PARTICIPATE IN THE UKRAINIAN TOURNAMENT OF CHAMPIONS ON APRIL 3rd

This past week, the program of the National Ukrainian Basketball Tournament, which will be held in Rochester on April 3rd and 4th under the auspices of the UYLNA, was released.

Participating will be four highly touted and very competent basketball teams. They are: Bayonne, N. J. Ukrainian Boys' Athletic Club; Chester, Pa. Ukrainian Social Club; Rochester, N. Y. Ukrainian Americans and Monessen, Pa. Ukrainians.

From all indications, this elimination tournament will be of a very high nature, both athletically and socially.

The scheduled program is as follows:

Saturday evening, April 3rd, at 7:00 P.M., Monessen Ukrainians vs. Chester Ukrainian Social Club; at 9:00 P.M., Rochester Ukrainians vs. Bayonne Ukrainian Boys' Athletic Club; a social at the Ukrainian American Club will then ensue.

Sunday afternoon, April 4th: at 2:00 P. M., Final National Championship Game; at 4:00 P.M., National Championship Banquet, which will be held in the Ukrainian American Club.

When you consider that these teams were picked out of approximately 50 odd Ukrainian American basketball squads, you will realize that the participants will be the cream of the crop.

Stefanik To Have Town Hall Debut

The young Ukrainian Canadian soprano, Constancia Stepanik, a pupil of the famed Lotte Lehman, Metropolitan Opera and concert star, will have her New York's Town Hall debut this Friday, March 26 at 8:30 P.M.

Miss Stefanik will introduce in her recital the new song "Christine" by Elizabeth Ball, which won the Publication Prize at the Lyrebird Press in Paris in 1933 and the Mu Phi Epsilon Art Song contest in 1937.

Constancia Stefanik was born in Winnipeg, Canada, of Ukrainian parents, began singing at the age of eight and became a church soloist at fourteen. In 1937 and 1938 she won many awards at the Manitoba Music Festivals, and after completing years of study under the best voice teachers in Canada, she came to New York in 1945 to further her career.

Her reportoire includes lieder, opera, oratorio, art songs and ballads, and folk songs of many countries.

U.N.A. Auditing Committee in Bi-Annual Session

SUPREME ASSEMBLY STARTS ITS ANNUAL SESSION TODAY

The Supreme Auditing Committee of the Ukrainian National Association was in session during the past week at the U.N.A. home office at 81-83 Grand street, Jersey City, N. J. The session was one of the regular bi-annual ones provided for in the by-laws of the U.N.A.

The official report of the auditing committee appeared in last Saturday's number of Svoboda. Following the membership and financial figures involved, it concludes with the statement that the committee found everything in perfect order.

Members of the auditing committee consist of Dmytro Kapitula of McAdoo, Pa., Walter Hirniak of Toronto, Canada, Dr. Ambrosius Kibzey and John Evanchuk of Detroit, and Stephen Kuropas of Chicago.

Today marks the opening of the annual meeting of the Supreme Assembly of the U.N.A. It consists of the five supreme officers, the five members of the auditing committee and the eleven members of the board of advisors. All executive powers in the U.N.A. are vested in its Supreme Assembly, the members of which are elected at the U.N.A. convention.

Can We Afford National Defense?

The communist coup d'etat in Czechoslovakia, coupled with Stalin's demands for a "defense" agreement with Finland and mounting totalitarian pressures in France, Italy and other European nations, has brought the international situation to its worst point since 1939

It's clear that those who dislike and envy us abroad respect only one quality in a country—and that quality is military strength. It is not war mongering to say that the United States must maintain a defense establishment far more effective than any we have ever had in peacetime so long as the world remains in its present explosive state. That is simply insurance for our survival

According to those who know best, all branches of our military forces, Army, Navy, Air Force and Coast Guard alike, are in a dangerously weak condition. We have sunk, in the space of about two years, from the greatest military power on earth to a third-rate military power.

This was only partially the result of the postwar demobilization. The armed services have been denied requested appropriations for research and development which they consider absolutely vital if they are to keep pace with the Soviet Union, whose army is reported to be still at wartime strength. This has been done, of course, in the name of economy.

REGISTER NOW FOR VET CONVENTION

Reservations from delegates and guests are now being accepted for the first National Convention of the Ukrainian American War Veterans to be held in Philadelphia's Penn Sheraton Hotel over the coming Memorial Day weekend.

Veterans organizations are urged to make preparations to attend this unique conclave en masse. A fine three day program is being arranged and it is anticipated that the greatest jamboree of Ukrainian American war veterans in history will take place in the Quaker City, the city where both the Republican and Democratic national presidential convention will be held.

Reservations and Registration are handled by Miss Catherine Podhainy whose address is 809 N. 7th St., Philadelphia.

Ukrainian Congress Committee Endorses Truman's Speech

CALLS FOR AMERICAN SUPPORT OF FREE UKRAINIAN MOVEMENT

Last Thursday, the Ukrainian Congress Committee of America sent the following telegram to President Truman:

March 19, 1948

The President
White House
Washington, D. C.

We congratulate you on your blunt and direct speech given before Congress March 17 arraigning Soviet Russia as a menace to world peace and freedom. These congratulations and pledge of support of your declared policies in regards national preparedness to meet any aggression we send you in the name of the Ukrainian American communities, parishes, societies, the representatives of which constitute the Ukrainian American Congress Committee of America, which is dedicated to the promotion of America's peace effort, the cause of Ukrainian liberation, and the combatting of communism.

The over forty million Ukrainian people were the first to fall victim to totalitarian Soviet Russian expansionism. This occurred when their post World War I democratic Ukrainian National Republic was destroyed by Soviet Russia and its agents. Despite this and the severest repressions and mass murders by the Reds, the Ukrainians continued with redoubled vigor their heroic centuries-old struggle for their national freedom and independence.

Today the spearhead of their fight for freedom is the UPA, the Ukrainian Insurgent Army, the most powerful anti-Soviet guerilla force operating behind the notorious Iron Curtain.

We cannot stress too strongly that the Free Ukrainian movement represents the true spirit of the freedom loving and democratically-minded Ukrainian people, whose good name, it should be noted, has been terribly maligned by the so-called Ukrainian delegates to the United Nations who misrepresent Ukraine before that international body and who owe their positions solely to the dictates of Moscow and act as its agents.

Today the Ukrainian national movement makes Ukraine our country's chief ally within the Soviet sphere of domination. Accordingly, and in the interests of freedom and justice, we strongly urge that the Ukrainian forces there fighting against Soviet tyranny be afforded the same opportunities of help from American sources as are being granted now to other peoples fighting for their freedom and against the spread of communism and Soviet Russian expansionism.

Ukrainian Congress Committee of America
Stephen Shumeyko, President

N.Y. ART GUILD SPONSORS LECTURE

PRELUDE to a forthcoming lecture on Ukrainian Architecture was the "Conditioning" lecture given by Mr. Julian K. Jastremsky on Saturday, March 6th at Midston House, New York City. The Lecture, designed to equip the listeners with the fundamentals of approach in the evaluation and appreciation of architecture, was entitled "What is Architecture?"

Sponsored by Young People of Ukrainian Origin

It was the second in a series of lectures sponsored by the Music and Arts Guild, whose members, of Ukrainian descent, believe that as a contribution to American culture, the form and source of Ukrainian culture should be established by artists and musicians of Ukrainian descent, and made available in English to the American public, to promote its study and development.

Mr. Jastremsky, who is believed to be the only licensed architect of Ukrainian descent in the United States and Canada, and is registered in New York, is at present engaged in general practice in commercial and industrial architecture, specializing in church and institutional building. His present work includes projects in Texas, Connecticut, New York, Pennsylvania and New Jersey.

In his lecture, Mr. Jastremsky endeavored to show that architecture, "the art or science of building," is actually the "combination which weaves whole fields of human endeavor, in art in science, into an integrated entity, to produce a thing of use and beauty." Use without beauty, said the lecturer, brands an architectural structure as bad art, since it fails to meet two important requirements of man, who needs not only to make practical use of the structure, but needs to appreciate, to contemplate and to enjoy beauty." Consequently, architecture is not only a profession, to meet the practical building needs of man, but also an art to meet his esthetic needs.

Kozak Baroque Style

With aid of projected pictures, the lecturer briefly traced the rise and development of architecture, from the simple perfection of the Greek Parthenon, through the Byzantine period which gave inspiration to the Ukrainian Kozak Baroque style, through the romantic Gothic period up to the present Wright's International style (bringing the outside, in) and the trend to "floating" style.

In contemplating the pictures of the most modern buildings, listeners admitted a common proneness to entertain the "four fatal fallacies" in their approach to the proper appreciation and evaluation of architecture and even of music and the other arts. As pointed out to them, there exists an erroneous belief that since architecture passes through a biological revolution of birth, growth, bloom and decay. Consequently, a piece of architecture constructed in any of these periods was branded according to that period. Good or bad, architecture cannot be categorized because of its place in a period, and so must be judged on its own merits.

The second fallacy was to be unduly influenced in judgement by the "romantic" approach. Because of familiar past association, for example, a person may use Gothic art as a measuring stick of all architecture, or, if he be Ukrainian, anything Ukrainian must be good, also, because it is familiar. The lecturer contended that a certain measure of the "romantic" approach is even desirable, but when it begins to be used as a substitute for fundamentals of design, or used as an end in themselves, the esthetic value is doomed and is bound to disappear.

The third fundamental approach, generally used erroneously according to the lecture, is believeing that "Form must follow function." Modern buildings have been severely criticised because the design

(Concluded on page 3)

On Record - - by Ted Victor

A TALE OF TWO CITIES
PART I

PITTSBURGH was the first city I recently visited in a quick trip through five of our United States. I was a bit disappointed to learn that this city had slipped into its former lethargy in regards to Ukrainian youth activities. True, the organization that was formed to run the rally is still in existence and the chorus still holds rehearsals. However, from the picture I receved, it seems that they too are merely marking time before they fall apart. This truly is a lamentable situation. During the rally many speeches were made and many accusations hurled by various individuals. Yet today these same people have failed to progress even with the knowledge of what ails their particular society.

The rally in November surprised practically all of the people in that city. I remember speaking with the chairman of the banquet concerning the number of people he expected for that particular function. I was surprised to learn how skeptical he was concerning the number of people that would attend. I was really tickled therefore to see how the hall was filled for the banquet and dance that followed. This is but an example, yet I feel it illustrates the opinion held by too many of the Pittsburghers. When these people come to realize the following points I feel certain that things will definitely improve in Pittsburgh.

No matter where it is and what sort of society it may be the real work is done by a few key people. Eventually other people will come around and help but always these spark plugs will be the ones that accomplish the most. In Pittsburgh at present there are very few spark plugs. In fact those of them that are, belong more to the not so young of yesterday. The problem as I see it now lies in getting the younger generation interested Pittsburgh's Ukrainian American life. In order to get them together and to hold them, a definite program must be planned.

If this program is to last it cannot be strictly social, as anyone can find social entertainment these days. If there is a chorus there must be a program in mind. Not just any program but one that will raise the standard of our Ukrainian culture in America. If there is an organization there must be plans, events, affairs, all sorts of activities. Finally the people that are working together must learn to understand the other fellow's point of view. By understanding they will able to forget many petty grievances and so accomplish a good deal more.

I remember during the rally quite a bit of fuss was made by the publicity chairman about an article he had sent to the Weekly concerning the rally. It seems he worked on it for some time and the editor merely used some parts of it or cut it completely. After being dragged over the coals a number of times at the rally the matter was finally dropped. However it seems as though the publicity chairman never did get over it. After the rally there was no news what-so-ever concerning the rally from the publicity chairman. In fact to this very day nothing has been received in the form of news from him. Silly, isn't it? Because of that one thing the opportunity to get some publicity has been missed time and time again. It seems as though a good motto for anyone that has a job to do would be "if at once you don't succeed, try again."

With these few thoughts I would like to conclude this week's article and just hope that it may do some good in the right places. Next week I shall write about another city. It's not as large as Pittsburgh or New York but I'm certain that these larger cities could learn a good deal about organizational life from Akron, Ohio.

Democracy at Work - - by G. H.

THE current week brings together the Supreme Assembly of the U.N.A. for its annual session in Jersey City. Altogether there are twenty-one men and women in the Supreme Assembly, who were elected to their respective offices by the Convention held in Pittsburg in March 1946. The present annual session is the second since that Convention.

Glancing through the list of Supreme Officers, we obtain a view of the cross-section of U.N.A. membership, for here are reflected practically all walks of life followed by our members. Here are represented the major professions—medical, legal and pedagogic. The white-collar worker and the laborer have their share, and the three ladies in the Supreme Assembly complete the picture in miniature of more than forty-eight thousand members. Although the time may never come when only the best minds are elected to the Supreme Assembly, in this instance the high caliber of the national officers indicates the intellectual level of U.N.A. membership.

Aside from the provisions in the By-Laws, prescribing the duties of Supreme Officers, their annual meetings have a two-fold function within the working scheme of the organization. One of them is to check and examine the performance of all officers. The auditing committee inspects all books and properties of the organization, while the whole body hears the report of every officer and passes judgement on it. The other function is to determine the ways and means for carrying out the provisions of the Constitution and those made by the Convention. All decisions of the Supreme Assembly are determined by the vote of majority.

The rule of the majority, that chief characteristic of democracy, is observed throughout the organization from the lowest to the highest echelon. If we were to search for the source of authority within the U.N.A. we would find it in the membership unit called a Branch, officially a Subordinate Assembly. Each Branch conducts its business under the majority rule, and in that manner elects its delegate to Convention. The democratic principle is carried even farther. Not only does the majority of delegates determine the decisions of the Convention, but the number of delegates and the number of their votes are determined by the number of members they represent. This is proportionate representation.

Thus, beginning with the smallest unit, the Branch, and continuing to the Convention, the Supreme Assembly, and the Supreme Executive Committee, all action is determined by the will of the majority. There are no arbitrary powers or privileges attached to any office in the U.N.A. The majority rules.

Just as within the framework of the representative form of government in our state and country—the citizen is king on election day, so in the U.N.A. each member, regardless of the amount of his monthly dues, has an equal voice in the management of our organization through his representatives. This is a distinct right possessed by a member of a fraternal organization as contrasted with insurance companies, where the insured has no voice at all.

The occasion of the annual session of the Supreme Assembly inspires the thought that in our organization, the Ukrainian National Association, the Ukrainians are practicing democracy in the true

Trivia - - - - By Sophia

"IRON BARS DO NOT A PRISON MAKE . . ."

THE old boy who told us that was far from wrong. As a matter of fact, if he were living today, preaching this philosophy, he'd be hailed as one of the great men of our time.

Society itself makes prisoner if its members. We find ourselves it a banal, everyday routine to follow, get into a rut, and live for most of our days as prisoners in it. Even before we are old enough to choose for ourselves, we are imprisoned. As infants, it comes to us first in cribs and playpens. A few years later, we are told to remain within the limits of the backyard and "don't do this," or "don't touch that." By the time we reach school age, we are trapped in a labyrinth of classrooms, full of fellow prisoners. It is then that the "no talking" regulation and other similar ones are instituted. Discipline—no, not iron bars.

There is one stage at which the individual is relatively more free than at others. This is during college age, when students get all kinds of darn-fool notions and do anything from swallowing goldfish to initiating new political movements. We have here the stage in which students are influenced by every author whose works they read, and since they are free to absorb all these philosophies and don't have to cling to one for a livelihood, or for social prestige, etc., they are in their first comparatively "free" stage.

Now follows the period when we are not only prisoners, but practically slaves. The poor man is imprisoned at a job, because his means of subsistence depends on it. He is bound to obligations he has assumed and would give anything just to pack up his snakeskin bag to the fangs and leave for parts unknown. On the other hand, the man who is financially able to "take off" when he pleases has other obligations. The only group which can boast of its freedom are the hoboes, those who ride the rails and never worry which back door their next meal is coming from.

No matter which course you take in solving any problem that comes up, you can't win. If you marry, you're shackled to a spouse. If you don't marry, you're chained to a desk, or to a department store counter. And the Declaration of Independence says all men are created free and equal! Equal, yes, in that none of them is free.

So you see, what we need is someone to remind us of the prison each of us lives in, which thwarths, frustrates and distorts us. What happy people we all could be! Society simply must unfasten the chains that blind us, and we'd be happy as all the "Napoleons" in Bedlam.

Ukrainian Rivulets in the Stream of American Culture

By LEV E. DOBRIANSKY

(Address delivered Sunday, January 25 last, in New York City, in course of ceremonies of awarding an honorary degree from the Free Ukrainian University, formerly of Prague, now in Munich, to Prof. Clarence A. Manning of Columbia University, author of works on Ukrainian literature. Mr. Dobriansky is a member of the faculty of New York University)

CULTURE, it has been aptly said, is to a people what the soul is to the body. When we speak of culture, we mean fundamentally the totality of essential beliefs, practices, traditions and patterns of behavior that provide coherence and continuity to any self-perpetuating group of people. As a unifying principle, then, culture is the very personality of a people, crystallizing its achievements, both material and immaterial, its aspirations and possibilities toward higher goals of human attainment. Clearly, when one speaks of a Ukrainian culture, he is differentiating, as others do for their respective national cultures, in that he focuses his attention upon the cultural achievements of the Ukrainian people as such, separate from those of other peoples. Yet, as a matter of concrete historical fact, Ukrainian culture in its development in Eastern Europe has been a mainstream flowing into the ever-expanding reservoir of the culture of Western Society with its deeper fundamentals of moral life and intellectual outlook. This basic truth represents the great historical chasm between Russian culture with its characteristic Asiatic orientation and Ukrainian culture with its typical Western ties. And anyone who has read the undistorted histories of these two peoples without having discovered this truth, has read indeed with dark glasses.

Ukrainian Culture is Western

Thus, serving and drinking in the dynamic and liberalizing of Western culture and standing in basic intellectual and spiritual communion with the numerous other national groups west of what is spiritual communion with the numerous other national groups west of what is Russia proper, the Ukrainian people in their glorious history from the Kievan period down to the present have amply demonstrated in action and achievements the distinctive traits of what we may now, with understanding, call an essentially Western, Ukrainian culture. In their politics they have from their early Kievan state, through their 17th century Kozak Republic and their 20th century Ukrainian National Republic, indeed, down to the very present Ukrainian Insurgent Army, that political liberty and freedom, in the best tradition of the West as Voltaire himself saw it, is worth the maximum price—life itself. In their science and philisophy, as far as these were permitted in their centuries-long, foreign-dominated land, they have well demonstrated, in the eternal spirit of the Academy of Kiev, Ivan Franko, Hrushevsky and countless others, that responsible, objective and free inquiry into reality, again in the best tradition of the West as the German critic Herder saw it, is the only human passage to truth. In their arts, again as far as these were allowed, they have magnificently displayed, in the expressive works of Kotlyarevsky, Shevchenko and Lesya Ukrainka, the fact that the noblest manifestations of beauty, truth and hope, also in the best traditions of the West as Charles Dickens saw it, emanate from human impulses bent upon self-expression, moral improvement and personal liberty.

And lastly, but foremost, in that it embraces all of the preceding, in their religion, insofar as it, too, was unrestricted, the Ukrainian people have clung steadfastly and unswervingly to a solid Faith based upon reason—a Faith toward understanding — which assembles into a balanced, organic unity the whole complex of their activities and provides inexhaustibly their humility, their fortitude, their joy. Ukrainian culture is intrinsically a religious culture and its people a fundamentally religious people. In this lies its greatest and most potent weapon against atheistic communism, for herein are sanctified the very dignity of the individual person and the maximum possibilities for cultural and political freedom which have constituted the destiny of Ukrainian history.

The Dispersion of Ukrainian Culture

This mainstream of Ukrainian culture which, like the Dnieper, has flowed down through the centuries with its ever-expanding network of tributaries, has now, by the convulsive effects of Ukraine's calamities these past thirty years, lost its supporting banks, its points of concentration, so to speak. There is no longer a mainstream today, there are a thousand rivulets, at first flowing aimlessly wherever the Ukrainian people are scattered about the world, but each rivulet eventually seeking some point of concentration where it may begin again to expand into a stream and a main tributary to world culture. Such rivulets stemming from Ukrainian heritage are appearing today, more and more, on this American continent, and as such contain the possibilities of becoming an important stream, intermingling with that of American culture and emptying powerfully into the reservoir of world culture.

Kistiakowsky

Despite the comparative recency of the Ukrainian immigration to this continent, there are so many unmistakable signs of the above fact that the possibility intimated looms large. In our universities and colleges, in the cinema, on the stage and in art, significant expressions of Ukrainian background and heritage have appeared to make their contribution to the reinforcement and enrichment of American culture. Many who either directly or indirectly are of Ukrainian origin have become associated with our institutions of higher learning and engaged in tasks of the highest import to the further development and conservation of democratic American culture. Some of these deserve special mention. Professor George Kistiakowsky, for example, a representative of the third generation in a family of prominent Ukrainian scholars, is a chemist on the faculty of Harvard University and during the past war devoted several years to the development of the atomic bomb. Last year at a dinner-meeting in New York City attended by such scholars as President James Bryant Conant of Harvard University and Prof. W. Albert Noyes, Jr., President of the American Chemical Society, Dr. Kistiakowsky was presented with the William H. Nicholas medal for 1946 for his "fundamental contribution in the field of explosives and, as head of the explosives division at the Los Alamos Atomic Laboratories, he contributed vitally to the success of the atomic bomb." The scholarly tradition of the Kistiakowsky family is evidently well maintained inasmuch as Dr. Kistiakowsky's father, Prof. Bohdan Kistiakowsky of Kiev University, was a world-renowned sociologist and one of the original members of the Ukrainian Academy of Sciences founded in Kiev in 1918, and his grandfather, Prof. Alexander Kistiakowsky, also of Kiev University, was a celebrated authority on the Ukrainian Laws of the 17th and 18th centuries and a constant contributor to the Ukrainian journals "Osnowa" and "Kievskaya Staryna" which symbolized the cultural rebirth of the Ukrainian nation.

Vernadsky

Equally prominent, too, are Professors George Vernadsky and Stephen and Volodimir Timoshenko. Professor George Vernadsky is well known in our universities and colleges throughout the United States as an authoritative source on Russian history. Author of numerous brilliant works on Russian and Ukrainian history, as for example, his "Bohdan, Hetman of Ukraine," treating of the eventful leadership of Bohdan Khmelnitsky in the Kozak Republic of the 17th century, Dr. Vernadsky is a member of the faculty at Yale University and also of a fine Ukrainian background. His father, Professor Vladimir Vernadsky, a professor of geology, was significantly the first president of the Ukrainian Academy of Sciences, which was established at the time when the Ukrainian people regained their short-lived national statehood and to which, as mentioned above, the father of Dr. Kistiakowsky also belonged.

The Timoshenko Brothers

The world famous name of Timoshenko is not restricted solely to the field of military warfare, but takes a similar place in the less popularized field of painstaking scholarship. Professor Stephan Timoshenko, who also last year received high honor along with a member of the Ford family for his talented work in the field of mechanics, was already a high-ranking specialist and authority on durable materials in Ukraine during Tsarist times. Later as one of the many outstanding Ukrainian intellectuals in Prague, Czechoslovakia, Professor Timoshenko has been since 1923 an elected member of the Scientific Shevchenko Society and is now a member of the American Academy of Sciences and of the faculty of Stanford University, California. He is respected widely in the United States as the foremost authority on durable materials, a subject of incalculable importance to American industry and economy. His brother, Professor Volodimir Timoshenko, also is at Stanford University. With a similarly colorful background extending back to the intellectual environment of Ukraine, Professor Volodimir Timoshenko ranks as one of our most prominent economists in the field of food research and recently served abroad as a special adviser on German food conservation with the American Military Government. Both of the Timoshenkos have made literary contributions in their respective fields of scientific endeavor.

Other American Scholars

The limitations of space forbid a proportionate elaboration of the achievements of numerous other cultural workers with a Ukrainian background. Dr. Arnold Margolin, for example, was an important official in the short-lived Ukrainian National Republic, published in 1946 the superb work, "From A Political Diary, Russia, the Ukraine and America," and is now engaged in teaching Eastern European affairs at one of the universities in Germany. Professor Stephen Mamchur is a dean at Wayne University in Detroit, teaches in its department of anthropology and sociology, and during the war, as a specialist on social life in America, served as an adviser in Washington. Further mention must be made of Prof. Alexander Granovsky, an author of numerous works in the field of entomology and a faculty member of the University of Minnesota; Dr. Mykola Haydak, at the same institution and the director of the university farm; Dr. Senkus, a young resourceful chemist, formerly of the University of Indiana, possessor of forty different patents and now director of the laboratories in the large chemical works of the Commercial Solvent Corporation; Professors Andrusyshen and Pavlichenko of the University of Saskatchewan in Canada; Dr. Isydore Hlynka of the Canadian Science Service; Dr. Kasha, a physical chemist at the University of California and also closely connected with atomic research; Prof. Alexander J. Nedzel, M. D., at the University of Illinois and Prof. Nicholas Britsky of the same institution; Prof. Wasyl Halych of the Superior State Teacher's College in Wisconsin; Dr. George Bachur, sociologist at the University of Michigan; Dr. Joseph D. Stetkewicz, professor of metallurgy at Rutgers University, N. J.; and John Gonas of the Chicago Law School, Joanna Behrens, physiologist at Hunter College, John Terlesky, mathehatician at Lafayette College, Pa., and Thomas H. Wallace of Williams College in Massachusetts.

(Concluded on page 3)

The Death of A Carpatho-Ukrainian Bishop

By HAL LEHRMAN

ONE bright and sparkling day last October a horsedrawn carriage was making its serene way along a Ruthenian road not far from the town of Uzhorod. Inside the crowded little coach were two black-frocked priests, two seminarists and a full-bearded but youthful cleric of distinguished mien wearing the episcopal robes of the Greek Catholic Church.

A Soviet tank rounded a bend in the highway several hundred yards ahead and clanked noisily down. The cochman pulled up his horse at the side of the road. The travelers waited impassively. The tank roared into high speed. Suddenly, just before it was about to pass, it veered crazily — and smashed head-on into the carriage.

A Brutal Murder

Two Red Army tankmen scrambled from the cockpit. They ran forward. All but the bishop—the priests, the students and the coachman—were already dead. The soldiers fell to kicking and trampling the man in episcopal garb. Finally, to make certain, they pumped two bullets into the head of each of the fallen, then remounted their tank and clattered away.

Peasants brought to the scene by the sounds of collision and the revolver-fire stood horrified at the carnage. Someone telephoned the police. Soviet gendarmes arrived and made a quick inspection. "It was an accident," they told the crowd. A bystander remarked that he had heard shooting. The gendarmes arrested him on the spot for spreading rumors. "But I saw the Russians fire," protested another peasant. He was arrested also — for slandering the Red Army.

So died Dr. Theodore Romzha, Uniate Bishop of the Carpatho-Ukraine, at the age of 37, spiritual leader of some 500,000 Ruthenian souls, hero of the wartime peasant resistance against the Hungarian Nazis, martyr of his Church's postwar struggle for feedom from the "liberating" Russians.

When the news reached the bishop's parishioners, they prepared a memorial service. It was banned by the Soviet authorities. The country at large remained unaware of the bishop's death until a week later. Then it was announced in a curt, three-line communiqué, which concluded: "According to the best information available, the tank driver was arrested for speeding." (According to better information, the tank driver was ultimately promoted.) The Catholic world did not learn of the bishop's demise until late in November. This writer has now received, directly from unimpeachable sources in the Carpatho-Ukraine, the first authoritative account of Dr. Romzha's murder and of the events which led up to it.

Carpatho-Ukraine Background

Between World War I and World War II the Carpatho-Ukraine—variously known as Ruthenia or Carpathorussia—formed the easternmost province of Czechoslovakia. Slavs in America had played a dominant role in creating this union. The area's secession from Hungary was voted in 1917 by a majority of the Greek Catholic Carpatho-Ukrainians then living in the United States. Under the leadership of Georgij Zatkovits, a Pittsburgh lawyer, they declared for entry of their homeland as an autonomous territory in the newly-formed democratic republic of Czechs and Slovaks. And it was Zatkovits who was named the territory's first Governor.

When the Nazis dismembered Czechoslovakia in 1939, the Carpatho-Ukraine was again overrun by the Hungarian Army. This "annexation" was never ratified by the region's Slav inhabitants. During the war their partisan detachments constantly and energetically harassed Hitler's Hungarian allies. Dr. Romzha's piety and zeal inspired his countrymen to staunch resistance. In 1944 the Pope formally acknowledged the 34-year-old prelate's preeminence among his oppressed people by naming him Bishop of the Carpatho-Ukraine.

In the last months of the war the Czechoslovak Legion, which had gone to Russia to fight side by side with the Red Army, drew closer and closer. The Carpatho-Ukrainians waited eagerly for the arrival of their liberating kinsmen. The tiny territory confidently expected thereafter to be reunited with the new Czechoslovakia.

But the Legion — whose ranks were eighty per cent Carpatho-Ukrainian—never arrived on its native soil. It was shunted off to another and bloodier part of the advancing front, where thousands died. The Russians came into the Carpatho-Ukraine alone.

The reason soon became apparent. The Kremlin had determined to take over the liberated territory from its loyal ally. When Czechoslovak President Eduard Benes arrived in Moscow for pre-victory consultations, he was notified that the Carpatho-Ukraine would have to choose by "plebiscite" between return to Czechoslovakia or "union" with the USSR.

The startled Benes accepted this plebiscite proposal because there was nothing else he could do, in view of his country's dependence on Soviet military power. But he was sure that the Carpatho-Ukrainians, who had learned their democracy from the Czechs, would vote for return.

The Russians soon commenced to think so too. After three months of occupation, the Red Army's intelligence services and the NKVD reported home that even the humblest Slav would vote for Prague in a free referendum. To avoid such a setback, the Soviets organized a "popular demand" for annexation to Russia.

Children "Voters"

Town cries were sent around the territory with petitions. First they called on the children to sign. Every child in the destitute villages and hamlets received a half-pound of sugar. In the cities each was given the sugar and a ticket to the movies. Nearly 100,000 youngsters happily scribbled their names on the papers put before them.

A week later, the same summons went out to the adult population. The reward for signature was forty pounds of corn. Virtually everybody in the country needed corn. The petitions mounted high.

In the end, the signatures were collected into two great volumes with fine leather bindings. A picture painted on the cover showed the Carpatho-Ukrainian bear trying earnestly to get into Soviet territory. An inscription said: "The Carpatho-Ukrainian people beg Father Stalin to liberate them from the foreign yoke and take them to the bosom of Mother Ukraine."

The books were duly delivered to "Father Stalin." Photostat copies of this "popular demand" were sent to the Czechoslovak Embassy in Moscow. Helpless before the obvious hoax, the PrPague Government yielded and announced cession of the territory to the Soviet Union.

This done, the Kremlin set itself to "coordinating" the spiritual life of its new province. A first necessity was liquidation of the Uniate Church, which conducts its services in Slavonic but recognizes the supremacy of the Pope. For the purpose, Moscow recruited a Uniate Priest of Lviw, one Father Gabriel Kostelnik, who abandoned his creed in exchange for a bishopric in Stalin's Russian Orthodox Church.

The Apostate Kostelnik

This worthy visited Bishop Romzha in Uzhorod and exhorted him to follow himself into the Russian fold. The bishop declined. "I am a Catholic," he told the Soviet agent. "I have sworn allegiance to Rome, and I believe in the Holy Church which has survived all attacks and terrors and against which the gates of Hell shall not prevail."

Some weeks later, in November, 1946, the Carpatho-Ukrainian prelate was locked up by the Soviets in a local jail.

The bishop's faithful remained steadfast. Every Sunday they journeyed from far and wide to pay their devotions to him. Behind their religious flags, they marched around and around the prison for hours, in silent tribute, unafraid of the Russian machine-guns atop the walls of the jail.

After two months of incarceration, the bishop was released. His reappearance was the signal for nationwide demonstrations of joy—with an overtone of protest against Soviet persecution. It was clear to the Soviets that the only way they might convert the Carpatho-Ukrainian people would be to "convert" their bishop—or dispose of him.

Last September, Kostelnik again visited the episcopal palace at Uzhorod. This time he stayed two days, pleading with the bishop to embrace the Russian Church. Dr. Romzha was adamant.

When Kostelnik finally departed with empty hands, the bishop summoned his priests and told them: "I fear that a perilous path lies ahead. I should not wish you to share my fate, whatever it may be. If any of you desires to leave me, he is free to do so." No one stepped forward. The bishop then bestowed the Apostolic blessing upon the assemblage.

(Concluded on page 3)

THE MAKING OF A COMMUNIST

In every country in which the communist party is active—a category that includes practically all of the nations of the world—it works on the proven military principle that a small, highly-trained and disciplined force can easily control a large but undisciplined mob. This principle has demonstrated its soundness beyond question in communism's alma mater, the Soviet Union. The communist party within Russia has only a million or so members, but this little elite force has no difficulty in dominating the rest of the 190,000,000-plus Russians. And the party, in turn, is directed by a central committee made up of ten members and four alternates whose decisions are absolutely final, and from which no appeal can be taken.

Whether or not communist parties outside of the Soviet Union are actually directed from the Kremlin has been the subject of much acrimonious argument. It doesn't make a great deal of difference either way, for the pattern is always the same. It has been definitely proven that some communist leaders have been govern their training in Russia and then sent abroad to the United States and other countries to spread the gospel. These leaders are chosen for various qualities—intelligence, ruthlessness, the ability to lead and sway others, and above all, for a passionate, religious faith in the communist doctrine.

Many people used to doubt communism's effectiveness on the grounds that it would be impossible to obtain converts on even a small scale in a country such as the United States. Circumstances have blasted that point of view. The communist leaders have found a following among two entirely different kinds of people. The first kind consists of intellectuals with a burning desire for Utopia who can be persuaded that Karl Marx, as edited by Stalin and company, has pointed the way. These people are carefully trained as editors, manifesto-writers, speakers, and leaders of sub-groups.

The second kind consists of people who for one reason or another are bitter at the world, feel that society has cheated them, are envious of others, and are eager to take part in any movement that promises to make them top dog in some blazing future dawn. These are the private soldiers in the ranks of communism.

As Routine as a Multiplication Table

The care and raising of a new communist is almost as routine as the multiplication table. At the beginning there is considerable accent on social life—many of the members have been lonely, and every effort is given to making them feel welcomed and wanted. The blandishments of wine, women women and song are used freely. They are stimulated by conversation which is above their heads, and soon develop an eagerness to learn so that they may become the mental equals of their teachers. They are initially fed Marxism in kindergarten-sized doses — except, of course, in the case of the intellectuals who begin with an adequate background. Injustices, real and imaginary, in American life are pointed up and pounded home.

Step by step, the convert moves along. Soon he is given easy, minor tasks, such as helping to distribute communist literature and to form part of a claque at meetings. Almost unconsciously, he takes on more and more work. Communism assumes an ever-growing role in his life. If he is the right type, he is eventually used to do some organizing on his own hook, often in the place where he works. He is taught how to look for other dissatisfied strong arm jobs, such as heckling and breaking up meetings of anti-communists.

24 Hours a Day

Finally, he discovers that communism is his world, and that everything else is secondary. He finds that his superiors expect him to be a communist 24 hours a day, that there is no limit to the work they may give him, and that they be obeyed without question. When that point is reached, he is considered of real value to the organization.

If he becomes disillusioned and wishes to drop his affiliation, he finds that extremely difficult, calling for a degree of courage and will power that few human beings possess. Every conceivable form of social and economic pressure will be brought against him and and his family. He will be subjected to threats—and he will know, from previous examples, that the threats are carried out to the letter. In some cases, the penalty for dissent may be liquidation. In the Soviet Union itself, that is almost always the penalty.

That, in general, is the way communist cells are built. A large membership is not desired—small groups with the right kind of training and indoctrination are far more easily handled. And when the time for action comes, the communist cells can act with incredible purpose and efficiency. Nothing is left to chance. Everything is planned, and the task of every member is clearly detailed. It was last done that way in Czechoslovakia, and the world now knows the result.

Finally, the communists are masters at using other groups to their own ends. Many a well-meaning liberal has advanced the communist cause without realizing it. If he finds out what is going on and protests he is expertly reviled and painted a black reactionary. Communism skillfully plays every angle which maw help it, no matter how indirectly.

JOIN THE UKRAINIAN NAT'L. ASSOCIATION. DO IT NOW!

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Youth and the U.N.A.

The Pen Pal Club

"I am a fifteen-year-old Ukrainian girl from the country who would like pen pals of the ages of fifteen to seventeen," writes Miss Dorothy Szeremeta, Erie Road, Angola, N. Y., "and I hope I can get a lot of boys and girls from different parts of the country. I'm five feet four inches tall, have hazel eyes and brown hair."

Dorothy, a member of Branch 299 of the Ukrainian National Association, was the first reader to respond to the Pen Pal Club idea mentioned in this column a few weeks ago. We hope she receives many letters from other U.N.A. members.

We will gladly print the letters of any readers who would like pen pals. They should be addressed to Theodore Lutwiniak, c/o U.N.A., P. O. Box 76, Jersey City 3, N. J.

U.N.A. News Items

Dividends: The Main Office of the U.N.A. has begun the task of preparing dividend checks for all persons who became members on or before December 31, 1945. More than 40,000 members will receive dividends.

Membership campaign: The current U.N.A. campaign to increase the membership of the organization to 50,000 is progressing satisfactorily. Less than 1,400 members are needed as this is being written. Branch 432 of Toronto, Ontario, admitted 70 new members in January and February, and Branch 456 of Timmins, Ontario, has already admitted 53 members for the month of March.

Supreme Assembly meeting: The Supreme Assembly of the U. N.A., consisting of the supreme officers and the members of the Board of Advisors and Board of Auditors, will have its annual meeting at the U.N.A. Main Office during the week of March 22nd.

"Facts on the U.N.A.": An interesting English-language pamphlet was printed recently for use in the U.N.A. membership campaign. It contains much information of general interest. Copies will be sent to all who may request them, members and nonmembers alike. A Ukrainian-language pamphlet is also available.

We welcome material for publication at all times. News items pertaining to the U.N.A., its branches, or its members, should be sent directly to the Ukrainian National Association.

Facts About the Marshall Plan

E.R.P. AND AMERICA'S ECONOMY

Can We Support Recovery

During the debate in Congress over the European Recovery Program, questions will be raised about the ability of this country to furnish the supplies called for by the plan. Apart from what would happen to our economy if we lost the markets of the 16 European nations by doing nothing, it is useful to make a close examination of the specific items we will furnish. And it is also useful to remember that a substantial part of goods in short supply here will be obtained elsewhere in the Western Hemisphere. While there will be some shortages here in certain products, the fact is that America's economy not only is well able to stand the impact of E.R.P. but is dependent upon large exports for continued prosperity.

Petroleum

Shipments of petroleum from the United States to Europe have consistently been below pre-war. The U.S. will supply only 11% of Western Europe's total oil requirements in 1948, and this will drop progressively to about 4% by 1951. What we do send will consist mainly of such refined products as lubricating oils, and will include virtually no fuel oil. In percent of United States production, shipments to participating countries will account for 1.8% of U. S. crude oil output in 1948 and 0.8% in 1951. The real drain on our petroleum resources is our own high level of consumption, which exceeds our 1938 consumption by 70%. Shortages in gasoline and fuel oil in particular areas have occurred because petroleum transportation has not kept pace with demand. If we insist on further cutting Europe's however, their entire recovery operation will slow down for lack of fuel and lubrication.

Steel

We are sending no scrap to Europe. We will export only 20% of the crude and semifinished steel they requested. The reason is that shipment of these items would cut down basic steel production here and possibly leave some processing capacity idle. The United States, however, can and will export larger amounts of finished steel to Europe. These will be slightly lower than our steel exports in recent years. In view of the fact that current production of steel ingots in the U. S. is the highest peace-time rate ever achieved (57% higher than in 1937), exports of steel will amount to only about 5% of our total production, or about 4 million net tons in the first year as compared to total U. S. production of 85 million net tons. This 5% of our steel is essential for items Europe cannot immediately make itself.

Fertilizer

Fertilizer used in Europe will increase the food yield there, and and will ease the pressure for United States supplies. No increase in U. S. commercial exports of nitrogen is anticipated over the current rate of 70,000 tons annually. The supply available for American farmers, therefore, will be maintained at the present level or increased slightly.

Agricultural Machinery

Europe's request for agricultural machinery, including tractors, has been cut approximately in half, largely because of our own great needs and the inability of Europe to fully utilize agricultural mechanization, within four years. Farm machinery exports to E.R.P. countries in 1948 will total only 9% of 1947 U. S. production. This will still permit mechanization on American farms to increase, but at a somewhat slower rate than in 1947.

Hints On Bowling

Many times a bowler just can't figure out why he doesn't have proper control of the ball. One of the causes of loss of control is directly due to the improper balance at the foul line caused by improper timing in the approach.

One of the important features in good timing in releasing the ball is the pushaway. The factor of pushaway plays an important part in the delivery and is done by pushing the ball away from the body at the moment the first step is taken. When this is done correctly the ball swings in the arc in relation to the movement of the body and when the bowler reaches the foul line, the ball is in the proper position to be placed on the alley. Improper timing causes blisters and callouses on the thumb as well as broken finger nails, something which girls do very often and could avoid by proper release through good timing.

Another factor is rushing the approach. Too often the bowler literally runs a race up to the foul line and upon reaching same, has no conception of what to do with the ball. A slow start with a gradual increase in speed with succeeding steps will help to alleviate improper balance at the foul line which should be the goal of every bowler.

Those Ukrainians upstairs must be doing that "Kolomeyka" again!

Washington Community Activities

TO OBSERVE SHEVCHENKO ANNIVERSARY

This year the Ukrainian community of Washington will join with their Baltimore neighbors in the celebration of "Sviato Shevchenka," March 21, in the Catholic Parish Hall, Baltimore. The Ukrainian Chorus of Washington, under the direction of Mrs. Mary Skotzko will provide the program, while the Baltimore community is in charge of arrangements.

Mrs. Skozko, her talents always evident, will introduce something new and heretofore untried in the presentation of Shevchenko's immortal "Testament." With a basso-profundo (Eugene Kashuba) reciting the Zapowit" (Testament), the hum of the chorus will be heard in the background, rising slowly and swelling to full crescendo as the recitation ends, then continuing in full choral volume through the entire number. Heard in rehearsal, this manner or presentation is beautiful and makes a profound heart-searching touch upon the chords that respond in full understanding of the poem and in grateful appreciation of the creative genius which inspired it.

KOLIADA

True to tradition of their fathers, the young members of the Ukrainian Chorus went caroling this past holiday season. Donations received in the sum of $200.00 were sent to the United Ukrainian American Relief Committee in Philadelphia for the benefit of displaced persons in Europe.

WASHINGTON WELCOMES DPs

Four new arrivals from the Displaced Persons Camps in Europe were received with welcome in the Nation's Capitol. Mr. Serhey Shlopak from Great Ukraine arrived several months ago. He is an accountant by profession, and a brother of Mr. Gregory Shlopak, first presiden of the American Ukrainian Society of Washington when it was formed several years ago. The other three consist of the family of Dr. Roman Weynorowsky, his wife Dr. Emilia Weynorowska, and their little son Andrew, seven years old. They both practiced dentistry in Lviw and later in Salzburg, Austria, with the UNRRA dental division. The family is making its home with their cousins, Mr. and Mrs. H. T. Gadwa of Riverdale.

PROFESSIONAL WRITERS CLUB TO HEAR UKRAINIAN CHORUS

The Professional Writers Club, whose members are composed of newspaper, feature and fiction writers, novelists, and poets, has invited the Ukrainian chorus to sing at its annual banquet on March 22. Among the speakers will be Mrs. Helen Hartness Flanders of Vermont; Mrs. Frances Carpenter Huntington, author; and Josh Lee, former Senator from Oklahoma and presently a member of the Civil Aeronautics Board.

"You ought to be ashamed of yourself," the father told his lazy son. "When Washington was your age he had become a surveyor, and was hard at work."

"Yeah," retorted the son, "and when he was your age he was President."

Letter to the Editor

Dear Sir:

Allow me to chll your attention to some of the statements in Mr. Stechishin's article in the last issue of The Ukrainian Weekly. I don't know where he got the material about Rev. Agapius Honcharenko, whom he titles "Professor," but the following points should be verified:

1. Was Honcharenko a Russian government civil service employee in Athens?
2. Where did Mr. Stechishin get the information that Honcharenko taught at Harvard?
3. Didn't Honcharenko go to England and reside there for several years after he left Egypt and before he came to America?
4. Was he really teaching the "Romance Languages?" What Romance languages did he know? Was it not Greek that he taught in an Episcopal College in New York City instead of at Harvard?
5. Didn't Honcharenko publish the "Alaska Herald" and "Svoboda" and not "The Klondike Bugler"? I have a copy of the Herald and Svoboda.
6. Did Honcharenko really go to Alaska?

The above points seem to have based on some hearsay and not been based on some hearsay and not verified. I am raising these questions because they do not harbiography, which is the unimpeachable authority. Probably the young author can make corrections before his "Self-Reliant" goes to press.

Respectfully yours,
W. HALICH
Superior, Wisc.

ARCHITECTURE LECTURE

(Concluded from page 1)

does not truly express the structure, as did the Greek and Gothic, but he contended tha function be a consideration in judgement. Therefore a bulding using steel need not show the skeleton of steel framework to express the modern design.

Art's Purpose: To Achieve Beauty

Another fallacy entertained in judging architecture, or art, is the belief that "all that is truly expressed is beautiful". This belief, said Mr. Jastremsky, puts art in a subjective position, using it as a tool whereby other ends are achieved, and can best be exemplified by what occurred to it in Germany during the Hitler statism and by what is happening to it in Russia, where it is considered that art itself is not sufficient, it must serve a purpose. Art's purpose, contends the lecturer, is to achieve beauty.

In explaining the work of an architect today, he stated that he must be able to coordinate all the complex aspects of architecture, which must now include expert knowledge on such diverse things as building codes, zoning, (which, incidently, is the cause of some of the oddly-shaped buildings in N. Y.), technological advance, mechanical trades, legal aspects, sociology and statistics. In short, besides being a creative artist, the architect must be sound constructor, professional advisor, business administration and impartial judge.

Unconsciously, for he planned a career in electro-chemistry, before he changed to architecture after winning prizes, Mr. Jastremsky acquired many of the attributes that stand him in good stead today, during his early years in Canada. Coming from a pioneer Ukrainian Canadian family, it was natural for the high school valedictorian to choose the subject "Contributions of Ukrainians to the Building of Canada" as his graduating address. A period of teaching, and social work preceded him at the University of Manitoba, where he won high laurels and prizes not only in art and architecture, but also in the athletic and student-activity fields. Graduating in the depression period, Mr. Jastremsky launched a side-career in home-construction and factories, during which he built over 250 homes and published a book of house plans.

After coming to the United States, Mr. Jastremsky served in the U. S. Army, then obtained his Master Degree in Planning and Housing at Columbia University. His final master's project "Replanning of portion of New York City" was exhibited in all Town Planning schools of America, as a good example of urban development.

Mr. Jastremsky at present is writing a series of articles for the "Ark" Ukrainian Catholic periodical, on Ukrainian church architecture. The series, now running a year and to continue for another, gives an overall picture of what Ukrainian church architecture consists.

M. M.

THE DEATH OF A BISHOP

(Concluded from page 2)

An Accolade For Romzha

Within a month, Bishop Romzha received a noble accolade. The town of Veliky Luchky, hitherto his most anti-Catholic parish, publicly entreated the bishop to take it back. It was a triumph in the history of the Greek Catholic Church.

The bishop prepared himself for the journey to Veliky Luchky. The consecration was appointed for October 25. It was his last exit from the Uzhorod palace. For on that day, on the road to Veliky Luchky, Theodor Romzha, Catholic Bishop of the Carpatho-Ukraine, was ambushed and done to death under the treads of a Russian tank. ("America" Catholic weekly)

weekly)

ЧИ ВИ ВЖЕ ВПИСАЛИ СВОЇХ ДІТЕЙ ДО У. Н. СОЮЗУ? КОЛИ НІ, ВПИШІТЬ СЕЙЧАС!

JOIN THE UKRAINIAN NAT'L. ASSOCIATION. DO IT NOW!

RIVULETS IN THE STREAM

(Concluded from page 2)

Archipenko

This random enumeration suggests some of the currents existing in the Ukrainian cultural rivulets which are flowing into the general stream of our American culture. Extending it beyond the field of education as such, we observe the Ukrainian name of Alexander Archipenko, the world famous sculptor, whose superb works have graced countless exhibitions the world over. In music, that of Koshetz, whose chorus gained world repute during the twenties, stands out, as well as those of Prydatkevich, Hayvoronsky and Ouglitsky, the symphonic works of the last often being played in America concerts and over the radio. Also, the growing prominence of the exceptionally charming pianist, Lubka Kolessa, who directs the piano department of the Toronto Conservatory and whose recent performances at Carnegie Hall have inspired one critic to emphasize that she belongs there emphasizes the possibilities of still further accomplishment. In this respect, too, the young talented violinist, Donna Grescoe, deserves careful attention, as all critics agree, in her future development. In the cinema, there are quite a number of Ukrainian birth or descent such as Michael Mazurki, Anna Sten, and Elizabeth Scott, but the name of John Hodiak has attracted the most attention of late. On the stage, the works of the young choreographer, John Taras, are suggestive of great promise, and in painting the names or Osinchuk, Butovich and Hordinsky, well known in Europe, stand to draw equal recognition in America.

In the Unhyphenated Service of America

Too often, of course, national groups in America seem to suggest a hyphenated condition of feeling and sentiment upon the disclosure of their respective contributions to American culture. In most cases, however, this more appearance than reality of fact. The bleak circumstances surrounding their countries of origin today serve to enhance their appreciation a thousandfold for the liberties of movement and expression afforded by American democracy. Such freedom being indispensable for the unimpeded fruition of talent, even in music as recently witnessed by the barbarous restrictions of the Soviet govenrment which have been applied also to painting and other forms of art, it becomes clear why any hyphenated sentiment of love for American institutions is like a seed without soil for its growth. On the other hand, to expect, as some unwitting people do, a complete divorce in the hearts of foreign born Americans or their recent descendants of their selves from their cultural heritage is not only from a scientific hereditary point of view nonsense, but detrimental to the richer development of our American culture. This seems so obvious that it hardly requires further comment. And individuals who stem directly or indirectly from such a heritage and make the arbitrary attempt to achieve such a divorce in their state of being are not only deceiving themselves, but are scarcely deserving of any respect for what amounts to an act of self-negation.

Those of Ukrainian origin or descent view such matters in the above light. As one of the most recent immigrations in America, they and their children understand consciously and fully the vital significance of a free environment for a prolific cultural development. The history of Ukraine, probably more than that of any other European nation, teaches this truth. The unlimited opportunities provided by the free American society are for them a priceless treasure bearing hope, promise and freedom of cultural action which were not always theirs in their long subberged homeland. Now, as Americans, they are grateful to begin to grasp these opportunities in the unhyphenated service of America which today stands as the symbol of human salvation in the eyes of peoples everywhere, including their Ukrainian brethren in the Soviet Union. Thus to the extent that they serve the srengthening and reinforcement of this world symbol, to that extent unavoidably they serve the neeeds of other peoples, again including their Ukrainian brethren.

Contributions Still in Initial Stage

The contributions to American culture by Americans of Ukrainian origin or descent are, of course, still in their initial beginnings. To be sure, as cultural rivulets in the larger stream of American culture, they go far deeper than the level of activities represented above. They stem from the homes, the churches, the press, and the many organizations of our Ukrainian Americans. Sharing with American culture in the deeper, resourceful springs of the still greater Western Culture, of which both are vital parts, Ukrainian culture, insofar as they express it, each in his own way and according to his own talents, is a natural ally of the American cultural outlook and its democratic affirmation of Western Civilization—the principles that make of man, Man, not animal. A reading of Ukrainian history teaches also this truth.

The opportunities for still greater contributions to American democratic culture are wide open. Until recently, our fellow Americans hardly knew of the existence of the Ukrainian people, but today, mainly through the necessity of their relations with the Soviet Union and through our many sources of information, such as this publication, they seek more and more data on the troublesome relations between Russia and Ukraine, the weakest link in the structure of the Soviet prison. Or, if you heard this past Christmas and the one before the countless times our fellow Americans played Leontovich's "Schedrik" under the title of "Bells," and now properly call it Ukrainian, you will appreciate the growing intermixture of the Ukrainian cultural rivulets with the American stream. In both cases the foremost obstacle of ignorance of national identity has been rapidly overcome and the satisfaction of increasing American interest in Ukraine and its culture poses now as the uppermost problem. As a prominent American political theorist emphasized to this writer, "to think of dealing politically with the Soviet problem and at the same time to ignore the role of the Ukrainian people, in this connection of greater significance than that of any other Eastern European group, smacks of the highest irrationality."

The Shevchenko Scientific Society

Our rivulets, therefore, are many in America, but if they are to form into an important stream in that of American culture and thus, today, world culture, they must find some point of concentration, some agency of conservation fully capable of satisfying this growing American interest in Eastern Europe, in Ukraine and its history and culture. The day of neglectful ignorance of such matters is past in America. The preservation of its own democratic institutions and of its future in the world at large demands this knowledge. It is here that the meaning and purpose of the Shevchenko Scientific Society come into being. As it served formerly the high purpose of conserving and disseminating scientific knowledge of Eastern Europe and particularly of Ukraine on Ukrainian soil, now no longer free, it stands to serve this purpose for the needs of American culture on our American soil which must always be free. Through it Americans of Ukrainian origin or descent can begin to consolidate their best intellectual and artistic energies in the unhyphenated service of American culture and correlatively in the preservation of the beauty and truth of Ukrainian culture.

The Hidden Power of Service

With the further current emigration of Ukrainian intellectuals to America, many of whom, somewhat like the Ukrainian, Victor Kravhenko, experienced at close range the anti-Western activities of Bolshevism or themselves are highly competent in their respective fields of cultural endeavor, such as Dr. Smal Stotzky, teaching at Marquette University, or Dr. Hordinsky who was an assistant to Dr. Bohomolets in his life-extending serum experiments, the possibilities of greater contribution to American culture become doubly enhanced. These represent talents that America can exploit not only for its own ends, but under the changing conditions of our times for the ends of peoples everywhere, and thus unavoidably for those of the freedom-hungry Ukrainians. Yet, it is manifestly clear that the rendering of such service to America demands a consolidation of these resources, an intensification of activity and a consequent preservation of a priceless heritage which have been the objectives of the Shevchenko Scientific Society. In the genuine spirit of Shevchenko, so well depicted in one of Dr. Manning's brilliant works, we recall his last and lasting words:

"When I die the steppe around me
Shall enfold my grave:
Lay me in my beloved Ukraine
That is all I crave.
Let me see the Dnieper rushing
Where broad grasses wave;
Let his beetling banks be near me:
Let me hear him rave."

Shevchenko's sparkling Dnieper, symbol of our heritage, the hidden power of our service to America!

М. Сердюк.

МЕСНИКИ.

(Фрагменти до історії СУМ-у).

В підсоветській дійсності вищі навчальні заклади і технікуми України до 1929-30 академічного року — це були могутні фортеці сили, що протиділи ідеологічному наступові московсько - большевицького зайди. За студентами йшла краща селянська молодь. Незначні з якісного і кількісного погляду інститутські „парт'-ячейки" не мали впливу на студіюючу молодь. Комсомольці і комуністи в високих школах того часу були в стані ізольованости, їх мовчки, не демонструючи цього, ігнорували. Хто ж посилював ці позиції національно свідомої студентської молоді? Ясна річ, професори! Вони тепло ставилися до здібних студентів і зневажливо до тих, хто був по-советському настроєний.

Характеристичний з цього погляду епізод. Під час іспитів професор П. звертається до студента, який нічого не знає:

— Ви комуніст?

— Так!

Недовго задумуючись, професор підписує невігласові залік із свого предмету.

По хвилині здає заліки інший студент. Він відповідає вірно, але дещо невпевнено. Професор не зараховує йому заліку:

— Мусите добре і глибоко знати предмет. Ви безпартійний?... Отже, вам треба думати головою, а не партійним квитком...

Нерідко професори відкрито йшли проти большевицького режиму. Приміром, в одному вищому навчальному закладі були студентські збори, і професор Б-й так почав свою промову: „Я — не большевик і я — не комуніст, а тому можу говорити правду..."

Ці слова навіть не потребують коментарів.

Або знаний усьому європейському світові учений А. П. на своїх офіційних лекціях починав і кінчав з нищівної критики максівської теорії.

Про те, яку силу спротиву мала СУМ, ілюструє хоч би такий приклад. Студент-сумівець М. був заарештований за те, що збройно допоміг втекти трьом друзям із в'язниці. Йому загрожувала кара смерти. Але всі студенти і професори, за винятком ректора-комуніста, підписали і надіслали до генерального прокурора та ВУЦВИК-у одностайний і рішучий протест. Навіть більше, студентська делегація, яка вручила можновладцям текст протесту, висловила усю рішучу вимогу звільнити ув'язненого, інакше загрозили демонстрацією.

Що ж вийшло?

Одинадцять разів призначався судовий процес і одинадцять разів порожніли студентські авдиторії, бо всі студенти демонстративно йшли до залі та переповнювали коридори судового приміщення. Налякані служителі советського правопорядку більше не відкладали справи і винесли розмірно легкий вирок — чотири роки ув'язнення.

Але студенти рішуче протестували і проти того вироку. Вони щоденно збиралися великими групами і йшли до вязниці. Нарешті, до справи був змушений втрутитися генеральний прокурор Михайлик, передавши вирок до перегляду. Все ж до виправдання не було підстави, і присуд змінено на два роки ув'язнення, а потім застосували амнестію, і студента-в'язня випустили на волю.

Це були 1926—27 роки, тобто, роки великої української потенціяльної сили і разом з тим помітної слабкости ворога-окупанта.

Українські землі на той час густо вкривалися мережею сумівських одиниць. Сумівці — це були фанатики своєї ідеї, непохитні й незламні в своїй дисципліні. Їм було чуже й незнане „не можу" „не хочу". Не було жадного сумівця, який би відмовився виконувати покладене на нього завдання, дарма, що це загрожувало смертельною небезпекою. Навпаки, чим небезпечніша була акція, тим більше було завзятости її провести.

Пригадую, як перед двома сумівцями Донбасу поставили питання: хто успішніше виконає атентат на уповноваженого хлібоздачі, який мав їхати через ліс, віддалений від населених пунктів? Не вагаючись, обидва молоді сини України виявили свою згоду, навіть не хотіли один одному в цьому поступитися, і коли одному з них наказано провести бойову акцію, то другий був тим охмарений, що не йому припала така честь.

Це не почування і не легковажність, ні, до цього чину кликала кров месників та розум борців за державну волю України. А скільки їх, безіменних, полягли смертю хоробрих по катівнях та концтаборах зненавидженої ними соціялістичної імперії! Ім'я їм — легіон! Київський університет, кооперативний технікум, старші кляси школи відомого професора Дурдуківського та багато інших навчальних закладів, — все це животворчі джерела численних кадрів могутньої національної сили, що, розсіявшись по Україні, творили незгасенні вогнища національно-визвольного руху.

Разом з тим головний провід СУМ1у добре усвідомлював, що без глибокої розвідки в рядах ворога буде тяжко здійснювати нищівний удар, — і сумівці просякають до всіх осиних гнізд ворога. Нерідко членам СУМ-у вдавалося пробратися навіть до ЦК комсомолу та наркоматів і там тримали в своїх руках ворожі пляни, власно знешкоджуючи їх. Бувало, ще не висохне атрамент на папері протоколів закритих (таємних) зборів комсомолу чи комуністів, а про це вже знали сумівські керівники і тієї ж самої ночі опрацьовували відповідні пляни та накази, протидії.

Уміліcть, гармонійність, рішучість та посвята, — все це було невичерпною силою української національно - свідомої молоді, організованої в СУМ, і об цю силу часто розбивалися наміри ворога.

Проте, найбільша сила СУМ-у була в тому, що СУМ вів за собою не тільки студентську, а й селянську та робітничу молодь. Кожний сумівець мав обов'язок мати якнайбільше друзів серед молоді різних верств, на яких повинен був постійно впливати, скеровуючи їхню увагу та енергію в українсько-національне річище. Ці друзі навіть не здогадувалися, що тут методично й пляново діє підпільна організація СУМ, і сумівці разом з своїми симпатиками національно освідомлювали, спрямовували і підготовляли українську молодь до грядучих боїв супроти ворога, повалення тиранії московсько-большевицьких окупантів та з д о б у т т я волі України.

(У. Трибуна).

Проф. Ю. Горовий.

ІДЕЯ УКРАЇНСЬКОЇ ЛЮДИНИ

(Із статті „Традиції і молодь")

Питання про український національний ідеал людини ми не можемо розглядати без зв'язку з загальноевропейським ідеалом, бо Україна завжди була повязана з Европою.

Відомо, що европейська культура й цивілізація мають у своїй основі два первні: здобутки клясичної греко-римської культури і християнство. На цій основі створений і загальноевропейський ідеал людини, відбитий у творах отців церкви, філософів Ляйбніца, Канта й інших, педагогів, як Коменський, Песталоцці, Ушинський.

На цій же основі створений і український національний ідеал людини. Він набув певних чітких і виразних рис уже в київський період і відбитий у творах письменників того часу.

За уосіблення того ідеалу можна визнати Володимира Мономаха, що з'єднував у собі глибоку християнську віру й побожність з палким патріотизмом і мужністю, велику мудрість і справжній духовий аристократизм з простотою, завзяття з християнською лагідністю, великий державний розум з працездатністю й дбайливістю у щ о д е н н о м у житті.

Цей ідеал потім перейшов у народні маси і набув національного, сутоукраїнського забарвлення. Таким він відбитий передусім в українській народній пісні. На цьому ідеалі виховувався наш народ у часи упертої й геройчної боротьби з татарами й поляками. Він спричинився до високого розвитку культури й морялі українського народу, і на це не раз звертали увагу мандрівники-чужинці в XVII-XVIII. сторіччях.

Риси цього ідеалу ми знаходимо далі в творах геніяльного філософа Григорія Сковороди, який мав такий великий вплив на основоположника нової української літератури Івана Котляревського. Цим ідеалом живуть персонажі п'єси „Наталка Полтавка".

Традиційний у к р а ї н с ь к и й ідеал людини поклав в основу своєї геніяльної творчости Тарас Шевченко. Письменники післяшевченківської доби відійшли частково від цього ідеалу, а деякі (В. Винниченко) цілком порвали з ним. Залишились йому вірними Іван Франко („Мойсей"), Олександер Олесь, Леся Українка, Михайло Коцюбинський. Вірною залишилась і більшість українського селянства, і це врятувало наш народ від повної денаціоналізації й заглади.

Отже, традиційний український ідеал людини цілком виправдав себе, тому й молодь має всі підстави плекати його.

Але це не означає, що вона мусить лише сприймати його й нічого нового в нього не вносити. Ідеал людини не є щось назавжди дане, незмінне й закостеніле. Він живе разом з народом. Нові умови життя народу, нові завдання, поставлені перед ним історією, вносять у цей ідеал нові риси, бо інакше він втратив би свою актуальність. Наприклад, вияв патріотизму й національної свідомости в наші часи мусить бути іншим, ніж наприклад, за часів Володимира Мономаха. Тоді міжнародні стосунки були значно простіші, ніж тепер. Іншим було й становище України.

Проте, основні напрямні в розумінні ідеальної людини мають залишитись ті самі і навіть поглибитися. Ці напрямні висловлені в гаслі, що має історичне походження: „Служба Богові й Батьківщині!" Воно має бути керівництвом і в особистому, і в громадському житті української молоді.

ВЧИМОСЯ БИЗНЕСУВАТИ...

Почалося це все дуже просто. Була неділя і з моря дув різкий вітер. Чи був солений — не знаю, бо тепер все солене і від цього посмаку вже нудить.

Отже, холодний морський вітер чесав вулиці невеликого містечка і все живе розганяв до хат, лиш де-не-де чорніла постать якогось загартованого прізонера, якому навіть така погода не могла перервати вок...

Я особисто загнався на бастарк до вайтінґрум, де все можна дочекатись баса і перечекати погоду.

Два хлопаки, тієї ж самої масти, що й я, вже тулились тут біля батерії і я примостився коло них.

Чекаючих пасажирів було мало, та й ті старі. Коли ж це двері — стук! — і в почекальню влетіли три мері, чи, як хочете, три англійські дівчата. Правда, вони були дуже змерзі, але гарні.

Розуміється, ми до них почали плізати, уступаючи їм гарні місця біля центрального опалення. Пристосовуючи невелике знання з дипломатії, я ледви перехитрив двох інших „чорношкірих" і таки сів поруч трьох мері.

Як то водиться, пару разів закашляв, не знати до кого сказав коулд, а потім несподівано до сусідки:

— Ви, мабуть, не з цього мста?

— О, ні... — відповіла чемна сусідка.

— Ми живемо 8 миль звідси...

— Чи мушу я думати, що ви приїхали сюди заради добрих бойфрендів? — обережно спитав я.

— О, ні... Ми не маємо хлопців... Ми приїхали до синеми...

Два „чорношкірі" біля мене ожививлись, підсунулись ближче.

— А може б ми так пішли до кіна разом? Вас три і нас трьох... — запропонував я.

— О! Ай донт ноу...

Дві її подруги знизали плечима, мовляв і „ес" і „ноу".

„Чорношкірий", що сидів поруч мене, штовхнув мене значуче в бік, що мусіло означати „піддай пару", і звернувся до англійок:

— Якщо дівчина каже „ай донт ноу", це те саме, що „ес".

— Мей бі... — сказала одна, і цього було досить.

Вони підвелися і, не запрошуючи нас, вийшли з почекальні. Але ми не з тих, що чекають, поки перед ними вклоняться, тож також пішли за ними...

Біля кіна була черга і ми примостилися позаду симпатичної трійки. Так посуваючись до каси, вгадували, якої вартости квитки будуть брати англійки.

Перерившн в кишенях всілякі папірці, хустинки, смоляні цукерки з таборової кантини та „прізонер'с-моні", я таки знайшов десять пенсів. О'кей! Не більше мали мої приятелі.

Але перед касою трапилося передбачене лихо. Три мері брали квитки по два шілінґи з пенсами. Ситуація, здавалось, була непоправна. Можливо, що англієць в такому положенні і скапітулював би, але ми були рішені боротися до кінця.

Мої приятелі передали мені по десять пенсів своїх і так я викупив бажаний квиток за 2 шіл. 3 пенси.

— Тільки ж старайся за всіх трьох! — бідколись мої друзі, як я передав тікет уніформованій провідниці.

Одним словом, я всівся поруч переслідуваної трійки і був задоволений...

Хоч на екрані була стрілянина, вбивства і сильно жива акція, я більше дивився на свою спокійну сусідку. Почав говорити. Відповіді були різкіші, ніж я сподівався. Наступав крах.

Ставляючи на карту все, я схилився до вуха сусідки і цілком відверто сказав:

— Добре, ви ігноруєте мене... Але знайте, я віддаю останні два шілінґи за квиток, аби запізнатися з вами... О'кей, я можу відійти геть, але верніть мені гроші, які я втратив даремно...

Вона засміялась на ввесь театр. Опісля її ставлення до мене помітно змінилось. Плаєрса „Медіюм" я вже курив, скільки хотів, опісля приплила чоколяда, потім айскрім, так що квиток мій помалу виплачувався. Під кінець сеансу ми були приятелями. Вже на вулиці я представив їм двох посинілих від холоду приятелів і любов почалася... І пішло, і пішло... І тривала ця любов аж два тижні!

А це останньої неділі трапилась ціла авантюра.

Ми стояли в шістьох біля кіна. Трьох нас, боїв, і троє їх, ґірлів... Стоїмо собі, жартуємо, коли підходять три англійці. Дівчата від нас, та до них... Вибачаються перед ними, говорять про нас, що ми веселі хлопці, і вони тільки „так" — говорили з нами... Самі ж поглядають на нас винувато-прохаю ч е, м о в л я в, „Дарлінґ, донт тел ені ворд". А „веселі хлопці" насупились, не знаючи, що робити.

Ви ж подумайте, як це все почалося просто... Нас було трьох і їх було три. Тепер боїв було шість, а їх лише три... Запальніший з нас сказав, що він не стерпить такого глуму і готовий стати до боксу.

— Покинь, — успокоїв я його, — „Медіюм" курив?

— Курив...

— Чоколяду їв?

— Їв...

— Кенді смоктав?

— Так...

— Націлувався?

— Ще б...

— Ол райт, бой.. Перейми англійську флегму і привикай бути бизнесменом...

Отже, почалось все просто, а скінчилось ще простіше...

(У. Думка). Бен д'Е.

ТЕРЕЗА НОЙМАН

В одному далекому баварському селі одна звичайна селянка вже двадцять літ щоп'ятниці бачить страсті й муки Ісуса Христа. З того часу, як їй це сталось, вона нічим не живиться. Зветься вона Тереза Нойман.

Мале сільце Коннесройт в Оберпфальці недалеко від чеського кордону стало через неї відоме на ввесь світ.

12,000 американців відвідало Терезу.

Від закінчення війни Терезу відвідало 12 тисяч американців. Безліч її земляків приходять до Терези, щоб розповісти їй про своє горе та просити поради. Тепер Терезі Нойман 49 літ, вона не одержує харчової картки. Неофіційно її вважають за блаженну, а журналісти чи учені, що відвідали її, мусять переборювати мур ворожого недовір'я, яким дишуть проти них побожні сусіди та прочани. На розмальованому й прикращеному квітами домі родини Нойман висить рукою написана картка: „Тереза не приймає відвідин". Однак малий передпокій до кімнати Терези Нойман завжди переповнений. Тут є всякого віку жінки. Повні нервового очікування вони розмовляють притишено. Двері відчиняються, і Тереза, що робить враження добре віджиленої селянської нони, дозволяє без слова увійти черговому відвідувачеві. Ви входите до просторої ясної кімнати, оздобленої квітами, з телефоном та великим радіоапаратом. „Чого ви бажаєте?" — питає Тереза. Коли гість заявляє, що в Баварії повно чуток, ніби вона пророкує нову війну та багато лиха, Тереза лагідно всміхається: „Тішуся, що ви зайшли — сідайте" — і вказує на вигідну лавку в кутку кімнати.

Тереза не може пророкувати.

„Я ніколи нічого не провіщала і ніколи цього не буду робити. Скажіть, — настирливо повторює вона, — що Тереза зовсім ні до яких пророцтв не вдається. Я ніколи нічого не говорила про нову війну і все лиш молила Бога, щоб він не допустив до неї. Мене взагалі політика не обходить; я щиро переконана, що ніякої війни не буде". В цей час до кімнати входить стара малого росту жінка й сідає на лавці коло печі: „Це моя мати" — заявляє Тереза. Стара Нойман мовчить, з недовірям оглядаючи відвідувача. Але це не перешкоджає Терезі говорити. „До мене приходять дуже багато людей, що хочуть дізнатися про своїх пропалих синів, батьків, про найближчих. Мені дуже жаль тих людей, але я їм не можу нічого сказати, і вони краще зробили б, коли б заощадили собі видатки на подорожі. Мою працю, мою молитву й мій спокій — оце все, що хочу я мати".

Тереза важкої роботи не виконує. Вона перебуває в своїй теплярні і на своєму маленькому городі. Крім того, вона відвідує численних хворих, приносить бідакам харчі, одяг, що одержує в пакунках з Америки.

Рідня Терези Нойман була вбога, а крім неї в родині було ще 9 дітей. Довелося Терезі стати на працю до свого сусіди. Коли в 1918 році вибухла в обійсті пожежа, Тереза була сильною, здоровою, важила 75 кг. Вона помагала гасити пожежу. Але це було забагато, вона зомліла на драбині, і дістала частковий параліч. Через рік вона втратила зір і лежала безпомічною в ліжку. Минали літа, а здоров'я Терези не кращало. І тут прийшло перше „чудо" — 29. квітня 1924, через шість літ після нещасного випадку, звичайна селянська дівчина мала візію. Вона розмовляла із своїм патроном, блаженною Терезою Мартін, що провіщала їй довге повне терпінь життя. Пройшов ще один рік. Тереза знову могла бачити, але й далі лишалася спаралізована. 17. травня 1925 р. церква визнала Французьку Терезу за святу. В той самий день Тереза Нойман стала ходити.

У Страсну п'ятницю 1926 року в Терези вперше виступили стиґми. Щочетверга вони виступають як свіжі рани, опівночі починаються візії, що тривають до п'ятниці. В цей час вона зазнає Христових Страстей, аж поки западає в подібний до смерти сон. Перед очима глядачів, що товпляться в її кімнаті, в Терези кривавляться всі рани, і вона висловлює пророцтва, але потім про все це зовсім забуває.

20 років без їжі.

Стиґматизація, релігійні екстази — явища не нові. Ніяка наука не може пояснити факт, що Тереза вже 20 років нічого не їсть і не п'є, точно від вересня 1927 р. Очевидно, цей факт був досліджений проф. Евальд з Ґетінґену, профес. Шпехт з Ерлянґену, і д-. Зайдель з Вільдзассену 14 днів спостерігали Терезу, а чотири медсестри берегли її день і ніч. Без їжі Тереза перебула стільки ж по досліді, як і перед ним. Кер.

ПЕТРО КІЗКО

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Коли засяніють світанки
І сонце впаде у траву,
Тоді пригадай наддніпрянку,
Подругу свою неживу.
Тоді пригадай її очі,
Що іскрами били вночі,
І строгість, не усміх дівочий,
І серця не шепіт — клич.
Згадай, як дзвеніли долини,
Гриміла повстанська війна.
Крізь чорні ліси України
Ішла з кулеметом вона.
Їй квіти цвіли під ногами,
І зорі над нею цвіли,
Та серце, облите вогнями,
Не бачило їх на землі.
Бо доки живуть в Україні
Московські червоні кати,
Ні зорям, ні квітам калини
В Отчизні її не цвісти.
Тож бачило серце відраду,
Єдину відраду — в борні.
Гриміли в лісах канонади,
Горіли повстанські вогні,
Згадай же її, наддніпрянку,
Подругу свою неживу,
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Friday, May 28th

Evening: Registration at the Sheraton Hotel

Saturday, May 29th

Morning: Registration and Start of Sessions
Afternoon: Continuance of Sessions
Evening: "Welcome Dance" at Ukrainian Hall

Sunday, May 30th

Morning: Church Services in Catholic and Orthodox Cathedrals
Afternoon: Memorial Services at St. Mary's Cemetery in Fox Chase, Pa.
Evening: "Dinner-Dance" (dress optional) at Hotel

Monday, May 31st

Morning: Conclusion of Sessions
Afternoon: "Farewell Gathering" at Ukrainian Hall

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