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UKRAINIAN DAILY

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The Ukrainian Weekly Section

UNA Metropolitan Area Committee Holds Meeting

A meeting of the New York Metropolitan Area Committee of the Ukrainian National Association was held last Sunday afternoon, February 7, at the Ukrainian National Home on Second Avenue, New York City.

The meeting was attended by representatives of UNA branches of New York, Newark, Brooklyn, Yonkers, Jersey City, Elizabeth, Yonkers, Perth Amboy, and other communities in the area.

Principal topic of the deliberations was the forthcoming celebration of the 60th anniversary of the founding of the Ukrainian National Association, which is to be held on May 16th of this year in Carnegie Hall.

The program for this UNA Jubilee Festival was unanimously approved at the meeting, which was conducted by Mr. Dmytro Halychyn, UNA President.

Federation of Ukrainian-American Students Proclamation on 36th Anniversary of Battle of Kruty

The Federation of the Ukrainian Student Organizations of America has issued a Declaration on "The 36th Anniversary of the Battle at Kruty, Ukraine, Against Communist Aggression."

The declaration was sent to all American universities, Governors, Senators and Congressmen and other Government officials.

The declaration recites the story of the rise of the Ukrainian National Republic on January 22, 1918 and of the Bolshevik onslaughts upon it. The Moscow directed Communist armies attacked Kiev, capital of Ukraine.

In spite of the courageous defense of the Ukrainians the overwhelming Bolshevik bands advanced toward Kiev from the northeast. To aid this section of the front, the Ukrainian Central Rada was compelled to commit to battle the cadets from Military Schools and a Student Battalion, which consisted of the students from the Kiev University of St. Volodymir and the members of all upper classes of the Kyriko-Methodius High School in Kiev.

With the reckless courage of youth and an inflamed spirit of patriotism, the Ukrainian students, who knew with what overwhelming strength the communists were attacking, went unflinchingly to meet the enemy. They were aware that they were going to defend with their very lives their native land, their national independence. Fate did not allow the students to return victorious. As once in ancient times, 300 Spartans led by Leonidas fell heroically at Thermopylae, so 300 Ukrainian students under the leadership of student Omelchenko made the supreme sacrifice at the little town of Kruty on the 29th of January, 1918.

The heroic death of these Ukrainian students at Kruty was one of the most tragic sacrifices which the Ukrainian people were forced to make in their struggle with communist aggression, in defense not only of their own freedom and national independence, but also in defense of Western Christianity and Western culture, in the defense of all free people. The Ukrainian people were one of the first peoples of the world who fell directly under the attack of communism. They understood the threat of the imperialistic Moscow communists to the world; therefore, they were the first to take an armed stand against them.

(Text of the Declaration will appear on these pages next week)



Independence Anniversary Celebrated By Hamilton Ukrainian Canadians

Almost 500 members of the Hamilton Branch, Ukrainian Canadian Committee, gathered in Holy Ghost parish hall January 24 in celebration of the thirty-sixth anniversary of Ukraine's declaration of independence from Russia, on January 22, 1918. They celebrated the thirty-fifth anniversary of the union of the eastern and western Ukraine one year later. In emphasis, the national emblem of the Ukraine, the large backdrop for the stage.

President Ivan Boyko welcomed members and their families in their native tongue, lauding their remembrance of their homeland and its valiant struggles in the midst of building a new life for themselves in free Canada.

John Dutchak, secretary of the Ukrainian Branch of the Canadian Legion, No. 522, traced the history of Ukraine, dealing especially with the fight for liberation from the heel of Russian dictatorship and the Treaty of Pereyaslav in 1654. A treaty, he reminded, whereby the Ukraine, "instead of achieving statehood, became only a colony of Russia for the exploitation of both territory and people."

Present to congratulate the members on their special day were Donald Cannon, president of the Canadian National Unity Council; Heino Reio, representative of the Canadian Estonian group; Jack Prentiss of the Canadian Legion, Br. 522; and Mrs. Edith Hyder Hamilton lecturer.

The program, proof of the worthwhile contribution the Ukrainian people can make to Canadian culture, included colorful folk dances in national costume by a group of youngsters led by Lala Madar.

It included numbers by a male choir, conducted by Michael Huzala, and mixed choir directed by Howard W. Jerome and Harry Sapientien. The orchestra offered a medley of Ukrainian Legion songs.

Miss Elsie Sawchuk offered several vocal selections, including recitations by Zina Malhar and Halyna Luhina.

Stepan M'kolyn, convener of the group's cultural-educational section, concluded the afternoon celebration with a brief address. At his direction, a moment's silent tribute was paid to the late Andrew Levitsky, last president of the Ukrainian Republic, who passed away in exile in Germany recently.

Stalinist Drive to Russify Minority Race Continues

KREMLIN WOOS, FEARS UKRAINE

By EDWARD CRANKSHAW

LONDON.—With a degree of cynicism worthy of Stalin himself, the Soviet Government is celebrating the tercentenary of the Muscovite acquisition of the Ukraine as an anniversary of liberation.

This fact alone makes it clear that no matter how powerful the changes at work in the structure of Soviet society, the Stalinist drive towards the Russification of the minority races of the U.S.S.R. is to continue unabated.

The history of the Ukraine for the past 300 years has been a history of blood and tears. After the Russian Federal Republic it is the largest and by far the most important of the 16 republics which makes up the U.S.S.R. It has its own language and its own proud cultural traditions.

Indeed, its tragedy lies precisely in its richness and importance, as well as in its geographical situation on the western marshes of Russian proper. It contains so great a proportion of Soviet industrial and agricultural wealth that even today, when Moscow is so rapidly developing its Asiatic resources, the Soviet Union without it would be only a ghost of itself.

Moscow simply cannot afford to give way to the Ukraine and it is notable that the exiled Russian opposition groups are all agreed with the Communists on this one thing: the Ukraine must belong to Russia.

The extent of the Moscow terror over the republic is demonstrated most vividly in the population figures.

In 1917 there were 30,000,000 inhabitants living within the pre-1939 frontiers of the Ukraine; according to the normal rate of increase there should have been 40,000,000 in 1939. In fact there were only 31,000,000. In these bare figures we see the story of the appalling purges, above all the liquidation and deportation of millions of Ukrainian peasants for their resistance to collectivization.

This resistance culminated in the great famine which was deliberately aggravated by Stalin, who insisted on requisitioning food from a starving countryside in order to teach the Ukrainians a lesson once and for all. This famine was at first concealed from the outer world, and when concealment could no longer succeed, indignantly denied.

The Soviet Government refused all offers of relief from abroad—partly because it did not want to admit the existence of a famine, but partly because it was its considered policy to let the Ukrainians die.

It was at this time that Lazar M. Kaganovitch made his celebrated remark; when it was reported in Moscow that the Ukrainians in their hunger were reverting to cannibalism, he said: "It is better that they should eat themselves than us." Mr. Kaganovitch is now one of the party elders, and a Deputy Prime Minister of the Soviet Union.

The Ukrainians lost their "liberation" and to the pre-war Soviet-Ukraine were added the lands of Polish and Trans-Carpathian Ukraine, which called for more violent repression to bring the new subjects into the Soviet fold and force them into the pattern of collectivization.

It was not until 1951, after a new wave of purges that the Ukraine was effectively tamed and only by deporting hundreds of thousands to other parts of Russia, especially Asiatic Russia, and resettling Great Russians in their places.

These are the people who are being told to celebrate the 300th anniversary of their submission to Moscow as a day of rejoicing.

(Boston Globe, Feb. 8, 1952)

Installed As Newark Post Commander

Victor Romahynshyn was installed as commander of the Ukrainian American Veterans Post of Newark at a Dinner and Dance held in his honor at the Ukrainian, Sich Hall on Saturday evening February 6, 1954.

Mayor Carlin of Newark and Commissioner William Gural, department of Public Safety of Hillside, extended greetings to the new commander and his staff.

Other speakers included Joseph Lesawyer, treasurer of the Ukrainian Congress Committee of America, Thomas Darmopray, National Commander of the U.A.V., Joseph Smindiak, President of the Ukrainian Youth's League of North America, Gregory Herman, secretary of the Ukrainian National Association, and Michael Hynda, local attorney. Lesawyer stressed the importance of working together and in assisting veterans and their families.

Michael Gwiazda, organizer of the Post and a past commander, acted as the installing officer. Michael Yurow was the toastmaster for the evening. Other officers installed include Senior Vice-Commander, Peter Grentus; Junior Vice-Commander, Peter Struck; Adjutant, Nicholas Schekowsky; Finance Officer, Peter Ewaski; Judge Advocate, Michael Yurow; Public Relations Officer, Michael Lytwyn; Chaplain Leo Koropatnik; Trustees, Dr. J. B. Bemko, James Melnychuk, Michael Lytwyn; Past Commanders, Michael Gwiazda, Leo Koropatnik, James Melnychuk, Michael Zalesky.

UCCA Head Urges Extension of Kersten Amendment

Dr. Lev E. Dobriansky, president of the Ukrainian Congress Committee of America and member of the faculty of Georgetown University, Washington, D. C. dispatched last Tuesday, February 8th, to leading Congressional leaders a telegram of the following text:

Text

"Voicing the sentiments of a million and a half Americans of Ukrainian ancestry, the Ukrainian Congress Committee of America urges your support of the extension of the Kersten Committee investigations into illegal Soviet seizure of the Baltic nations and other nations in the Russian Communist empire. The work of the Committee is most valuable to our national security. It has won favor with broad sections of our citizenry. We again render it our full backing and seek your support of its extension."

BECOMES AMERICAN CITIZEN

Private First Class Mychajlo Hluzok, member of Branch 116 of the Ukrainian National Association, recently became



Pfc. Mychajlo Hluzok

an American citizen while serving with the United States Army in France, the Trentonian daily of Trenton, N. J. reports.

Pfc. Hluzko took the citizenship in Orleans, headquarters of the European Communications Zone, which transports men and supplies from French ports to the United States forces in Germany.

He is the son of Mr. and Mrs. Hrihorij Hluzok, 1331 Deutz Avenue, Trenton, N. J.

TICKETS FOR UKRAINIAN NATIONAL ASSOCIATION ANNIVERSARY CONCERT

Tickets for the UNA 60th anniversary concert on May 16th at Carnegie Hall are on sale now. The prices are following: Boxes \$3.00 and \$2.40, Parquet \$2.40, Dress Circle \$1.80 and Balcony \$1.50. They can be bought from the local branch secretaries of New York and New Jersey. Also from following bookstores: Arka, 48 E. 7th Street, New York City, Surma—11 E. 7th Street, New York City and Variety Bazaar, 91 Mercer St., Newark, N. J., or by writing for same directly to Svoboda, 83 Grand Street, Jersey City, N. J. All orders for tickets must be accompanied by a check or money order.

Choruses in Full Swing For U.N.A. Jubilee Festival

Last Monday evening, Feb. 8th, the New York Metropolitan Area Committee Ukrainian Chorus held a very successful rehearsal in preparation for the UNA 60th Anniversary Festival to be held at the famed Carnegie Hall in New York City, Sunday, May 16th.

Over seventy singers attended. They were drawn from the American born and "old country" born Ukrainian younger generations. "Maestro"—Stephen Marusevich—as he is affectionately known, did a fine job in preparing the chorus for the UNA festival, and he had the able help at the piano of Miss Olya Dmytriv, who also needs no introduction.

Hartford Ladies Auxiliary Installs Officers

The Ladies Auxiliary of the Ukrainian American Veterans of greater Hartford held its installation dinner at the Hotel Heublein, Saturday evening, January 30.

Mrs. William Boyko, the installation officer, seated the following officers: Mrs. Wasil Plaskonos, president; Mrs. Anthony Kutcher, vice-president; Mrs. Peter Orenchuk, secretary; Mrs. Jerry Apanowitch, treasurer; Mrs. John Selezman, historian; Mrs. Henry Jepsal and Mrs. Stephen Rudy, trustees.

The Auxiliary, organized in June, 1954, will make a yearly event of the installation ceremony.

A meeting will be held Wednesday evening, during which a business and social calendar for the coming year will be drawn up.

Any woman of Ukrainian descent and related to a veteran is eligible to join the Auxiliary.

GRADUATES WAYNE U. WITH B.A.

Alexander Serafyn, son of Mr. and Mrs. Leon Serafyn of 11704 Mitchell street, Detroit,



Alexander Serafyn

Michigan, was graduated from Wayne University in Detroit on February 2nd last. He received a Bachelor of Arts Degree in field of Business Administration.

Struggle Continues

He cited the staging of the three hundred Anniversary of that treaty by present Kremlin dictators as an effort to convince the world and particularly the Ukraine populace, that the union was made by the Ukraine of its own free will.

Russian domination had brought a period when not even the Bible, in the native tongue, could be purchased, he said, and yet, no amount of ruthless persecutions, purges and liquidations stopped the Ukrainian independence movement. Statehood, achieved in 1919, was short-lived, as the treaty of Versailles left Ukraine once more at the hands of "avaricious neighbors." Ukraine's struggle for freedom continues, he stated and, in line with that of all the western world, is "directed against a common enemy, Communist Russian Imperialism."

Must Keep Vigil

Guest speaker for the afternoon, Dr. M. Huta, of Toronto,

Elected County Historian

Miss Mary Celuch, daughter of Mr. and Mrs. Stefan Celuch of Monroe Street, St. Johnsville, N. Y., delighted members and advisers of the Montgomery County Chapter of the Future Homemakers of America, with her lovely rendition of a Ukrainian Dance. Miss Celuch, attired in a beautiful hand embroidered native costume, was the picture of grace and rhythm. The meeting held at the Conant High School, January 29, 1954 was the second to be held of this group which held its organization meeting at the St. Johnsville Central School in October. At that first meeting officers were elected and a tentative program outlined for the year. Miss Celuch was elected County Historian.

The advisor for the New York State F.H.A. is Miss Georgiana Marks from the Bureau of Home Economics in Albany, N. Y.

Miss Celuch who is secretary for the St. Johnsville Chapter, as a delegate from that Chapter, attended the New York State Conference of F.H.A. which was held in June, 1953 at the Agricultural and Technical Institute in Morrisville, N. Y. At that time she also took part in the program by performing her native dance version. She came to U. S. in 1917.



Miss Mary Celuch

Stone Age Dwellings in the Ukraine

(Courtesy, Archaeology, Vol 6, No. 3)

By NEONILA L. KORDYSH

(1)

[The author received her university training in Kiev, Ukraine, and from 1928 worked in the Archaeological Museum at Kiev, first as a student, then as an assistant. Later she became a research archaeologist both at the museum and at the Institute of Archaeology of the Ukrainian Academy of Sciences, where she remained until 1943. From 1928 to 1930 Dr. Kordysh participated in excavations at the ancient Greek site of Olbia. She also took part in several excavations of ancient Slavonic sites, Scythian mounds and Trypillian Culture settlements conducted by the Institute of Archaeology, and from 1934 to 1939 she excavated at the Trypillian settlements of Kolomyshchyna and Volodymyrivka. An extremely interesting dwelling discovered by the author at the latter site is discussed in this article. During 1944-45 Dr. Kordysh worked at the Institut fuer Vor- und Fruhegeschichte at Hoechststadt, Bavaria, and during 1946-47 as cataloguer of archaeological collections for the American Military Government in Munich. In 1949 she was elected a member of the Ukrainian Academy of Arts and Sciences in America.—Editor]

Late neolithic man has left few remains of monumental art or architecture. His life was simple, his occupations agricultural and pastoral. The chief evidence for the way in which men lived in these early times is furnished by their settlements and the dwellings of which these were composed. Nowhere have such dwellings and the details of their domestic arrangements been more completely revealed than by the excavation of settlements of the Trypillian culture in the Ukraine. The culture was named after the village of Trypillia, in the Kiev district, where this late Neolithic civilization (third-second millennium B.C.) was first discovered by the archaeologist V. Khvoyko in 1896. Excavating for several years in the Kiev and Podilla districts, he found two types of structures. Those of the first type, built of clay strengthened with wood and twigs, were usually arranged in a circle on loess plateaus.

Since he found painted pottery and burned bones among their ruins, he assumed them to be burial or ritual places. The second type of structure which he found was the "pit house." These rectangular or oval pits (two to four meters long by two meters wide) were dug one to two meters into the loess. As they contained remains of ovens and hearths, as well as fragments of bone, shells and painted pottery, they were believed by Khvoyko to be dwellings.

The interest aroused by these discoveries resulted in considerable controversy among archaeologists as to the true purpose of the various structures, and in order to settle the problems which had arisen, large-scale excavation was essential. This was begun in 1934 at Kolomyshchyna I, near the village of Trypillia, and continued through 1938. During these five years, thirty-nine houses were unearthed and investigated, and through study of the Trypillian way of life, it was established that the clay structures were for habitation, not for ritual purposes. The deciding factor was the discovery of remains of ovens in these buildings. The houses were rectangular, of various sizes (9.60m. x 4.50m.; 15m. x 5m.; 20m. x 6m.; 21m. x 7m.), and consisted of several rooms. Usually each room had an oven, but some, probably storerooms, had none.

The basic building materials were wood and clay. The walls, made of watted twigs and oak poles, were covered on both sides with thick layers of clay mixed with straw. The floors of the houses were extremely thick. Usually a layer of logs formed a foundation; then layers of clay (0.10m. to 0.15m. thick) were added, each one baked by having a fire built on it. Sometimes slabs of clay were baked outside the house and then laid on the floor inside. Such floors, consisting of tectored the dwelling from dampness. The gabled roof, which can be seen on a clay house model unearthed at Kolomyshchyna II, is assumed to have been of straw or reeds. Be-

sides using wood and clay for building the walls, the Trypillians constructed their ovens twigs which they plastered with clay. Slabs of baked clay were used for the foundation of the oven and for the sleeping places. Circular clay structures with polished and red-painted surfaces, slightly raised above the floor, probably had ritual significance for the people of the Trypillian settlement.

The objects found in the houses at Kolomyshchyna I were typical of the culture. There were stone mills near the oven, mattocks of deer horn for cultivating the soil, flint tools—scraps, needles, knives. There was painted pottery of various shapes—jars for water, for food storage and for cooking. The cooking vessels were usually found in the oven or close beside it, the other pottery along the opposite wall. Other finds were clay figurines representing women and animals, clay spindle whorls, loom weights and sinkers for fish nets.

After having studied the ancient settlements of Kolomyshchyna I and II of the Dnieper Basin, the archaeologists transferred their investigations to Trypillian sites of the South Buh Basin. The systematic excavation of a Trypillian settlement near the village of Volodymyrivka, Uman District, took place in 1940. In 1928, 1936 and 1939 three dwellings had been uncovered, and they produced typical Trypillian pottery. Volodymyrivka is the most interesting Trypillian settlement of the South Buh Basin. Covering an area nine hundred by eight hundred meters, it is the largest Trypillian settlement known at present. Here more than two hundred dwellings were found arranged in a definite system, forming several concentric circles or ovals. A similar arrangement of the houses, which is typical of the Trypillian culture, was observed in the settlements of the Dnieper Basin (Kolomyshchyna I and II, and others)

(To be continued)

SHEVCHENKO'S "TESTAMENT" AND THE TREATY OF PEREYASLAV

By JOHN PANCHUK

(2)

As a prophet of Ukrainian national rebirth, sublime and irresistible in his denunciation of Ukraine's oppressors, Shevchenko was not unconscious of his destiny as a protagonist of the gathering forces pressing for social and economic reform and the national rebirth of all of the subjugated nations of Russia. He did not want his influence or his message to die with him. In the concluding eight lines he bids his people to bury him and carry on his mission by active deeds. He exhorts them to rise against their enemies to shatter their fetters (serfdom and bondage to Russia) and to achieve their freedom by fighting for it.

Only after they have won their liberties, established a new social and economic order, may they, as freemen, remember him and honor him, and then only with a few gentle and kind words.

Shevchenko yearned for a free Ukraine and a free people, the achievement of which to him was the only enduring and meaningful monument.

Without going into a critical analysis of the poem, one finds in the Legacy a synthesis of numerous independent themes from all of Shevchenko's prior works. These are love of his native land; deep concern over her abject status under Russia; vexation over the timidity and complacency of the upper economic strata of his countrymen; bitter condemnation of the foreign overlords and native appeasers; glorification of the exploits of popular national heroes; exhortation to fight for national, personal and religious liberty and to have strong faith and undimmed hope in the ultimate victory of their cause.

Many of his poems written just prior to the Legacy express a wish, a hope and a prayer that his words and thoughts will be of such incendiary quality as to incite the Ukrainian people to destroy the rotten social and economic order which had made serfs out of them and to revive the fighting spirit of their Kozaks forebearers who

fought and died in defense of their native land refused to betray their political and religious convictions.

Shevchenko was least charitable to the great hetman, Bohdan Khmelnytsky, who shortly after emancipating Ukraine from Polish misrule, forged a new alien bondage for his country by concluding a treaty of protective alliance with Russia.

Modern literature affords few examples of such poignant malediction as is found in the passage from Shevchenko's mystery poem called the Great Crypt where one of the dead souls recounts her mortal sin against Ukraine, vicariously through Bohdan Khmelnytsky. As a young girl, affianced to the hetman's son, she had gone to fetch water from a well one day in mid-winter. Returning with full pails of water, she crossed in front of the hetman who was travelling with his staff to a conference with the Tsar's ministers in Pereyaslav.

To cross in front of a traveler, while carrying full pails of water, betokened a good luck wish for the traveler. She, of course, did not know that Khmelnytsky was riding to Pereyaslav "to swear allegiance to Moscow." Though innocent and accidental, her symbolic expression of wishing the hetman success on his journey to the ill-fated conference, did not alleviate the enormity of her sin. Her retribution was not only sudden death, but non-admission to Heaven, and her otherwise pure soul was condemned to haunt the ruins of Khmelnytsky's domain, until the Russians should uncover the Great Crypt in which the spirit of Ukrainian resistance had taken refuge. When at last they should uncover this, their fate too would be doomed, and the soul of the innocent girl would then be permitted to enter Heaven.

The iniquity and perfidy of Moscow, symbolized by the treaty of Pereyaslav inspired the fiery tone of defiance on Shevchenko's Legacy. His watchword of freedom inexorably mocks the most gigantic national purges of the Kremlin. Shortly after Shevchenko's death, serfdom was abolished. Ukraine declared her independence in 1918. A hundred years after the Legacy was written, Ukraine became a charter

sharp air penetrates even into one's house so that no one feels well. One cannot escape it nor hide himself... it is everywhere. It stared at Fatima. Time and again it tormented her: it would cover itself with a fog, white like the snow on the mountains, until one got the impression that it was no more, that it had vanished, but beneath the fog it still raged, groaned and sighed—exactly at this moment:

"O-la-la... O-na-na..."
"O-la-la... O-na-na..."
Fatima also listened. Her parents had been mountaineers, in a distant village where different people were living, where different customs existed, where her girls friends were left behind. In her country there was no sea. One day a butcher came, paid her father more than other local lads could pay, and took her with him. He was repulsive, crude and strange like all these people here—like this land itself. She had no family, no girl friends, no friendly people: it was the extreme end of the world, nor were there any roads leading out from it.

"O-la-la... O-na-na..."
No roads are here—for when the sea gets angry it washes away the only trail on the shore. Here is the sea—only the sea—everywhere. In the morning its blue blinds one's by daytime its green waves are swaying, in the night it breathes like a sick man. In fair weather it irritates with its stillness, in a storm its spits and strikes and roars like a beast and disgorges one in his sleep; its

member of the United Nations Organization, not yet free but always aspiring to freedom, Shevchenko finds response in the hearts of millions of Ukrainians today. Ukrainian poets, muzzled by the ruthless overlords of the Kremlin, imperil their lives and careers to pay tribute to Shevchenko's immortal spirit, as witness the following lines written in 1941 by M. Rylsky, the leading Ukrainian soviet poet:

"No fire will ever turn to ash
The blazing ballads of the
Kobzar."
"There will come a day, a time,
And with honey will overflow
Again, the land that Taras
Hallowed with his sufferings
and deeds,
Land that Taras winged
With thunder-toned words."

Five years before Shevchenko wrote his Legacy, Thomas Carlyle, in his lecture, entitled The Hero as a Poet, made an observation that augurs no more good for the Kremlin today than it did during the reign of the Tsars, in respect to the significance of Shevchenko as a national hero. He said: "Yes, truly, it is a great thing for a nation that it get an articulate voice; that it produce a man who will speak speak forth melodiously what the heart of it means! Italy, for example, poor Italy lies dismembered, scattered asunder, not appearing in any protocol or treaty as a unity at all; yet the noble Italy is actually one: Italy produced its Dante; Italy can speak! The Czar of all the Russias, he is strong, with so many bayonets, caissons and cannons; and does a great feat in keeping such a tract of earth politically together; but he cannot yet speak. Something great in him, but it is a dumb greatness. He has had no voice of genius to be heard of all men and times. He must learn to speak. He is a great dumb monster hereto. His cannons and caissons will have rusted into nonentity, while Dante's Voice is still audible. The nation that has a Dante is bound together as no dumb Russia can be."

The voice of Shevchenko speaks today to millions of Ukrainians everywhere with an understanding and courageous conviction which no amount of Russian propaganda has been able to silence. Ukraine has her poet as a national hero, and Ukraine shall live long after the empire of the Tsars and the Commissars has crumbled into dust.

The End

Learn The Facts First

A friend of mine recently asked me how she could help the Ukrainian national cause become better known here in America during these crucial times.

I'm not an expert in this field, but, as I said to her, it seems to me that before attempting to acquaint others with the facts concerning the struggle of our people over there under the Soviet Russian domination for their national freedom it would be wise to first become acquainted with these facts herself.

Without such knowledge of them this heroic struggle will at best be only a vague and illusory conception to one, weakly held together with platitudes and trite catch-phrases common to what might be called second-rate "orators" and "writers."

Moreover, in presenting the plight of the Ukrainian nation, one should not place too much reliance on the compassionate nature of the general public—as it is notoriously lacking in this quality. Today

when suffering is the lot of many European and Asiatic peoples, it is of little effect to constantly complain of the sufferings of our kinsmen in Ukraine. At best such complaints evoke a feeling of sympathy—and no more.

It is far better to emphasize the fighting spirit of the Ukrainian people in their centuries old oppressed land. Also to emphasize their unconquerable determination to win their national freedom despite all the odds arrayed against them.

Such positive qualities, when illustrated by vivid examples—and how numerous they are in the past and present Ukrainian history—will attract more interest than complaints. But to do this, I told my friend, learn the facts in the case of the Ukrainian fight for freedom.

To do this properly, read the many books about Ukraine and Ukrainians whose publication the Ukrainian National Association has sponsored. They are obtainable at our Svoboda Bookstore.

Josephine Gibajlo Gibbons

THE AMERICAN WAY

Trust Not a Trust!

By MAURICE R. FRANKS

(EDITOR'S NOTE: Maurice R. Franks is President of the National Labor-Management Foundation and Editor of its publication, PARTNERS.)

Most union leaders—and particularly those who are loud-est in asserting their demands—want compulsory unionism; the right by law to force all the workers in a given enterprise, craft or industry into the union holding a contract with management. This, whether the individual worker believes in the particular union and its leaders or not.

This is not unionism; it is manherding. And as such, compulsory unionism has no place in the American way of life.

Our way of life and the success that has always attended it are based on freedom, not coercion. We belong to a political party, a church or a fraternal organization only if we want to belong. We are not free riders when we do not; we are free citizens who must be sold on something before we buy it.

The unions are entitled to continue to sell themselves to the American worker as they always have. They are not entitled to ride herd on workers anywhere at time. They are not entitled to impose a

toll on the right to work or use free men for the purpose of aiding the racket of abetting the radicalism of union leaders.

To suggest that union security on any such terms as this is desirable immediately suggests that business security would be equally desirable—and that if customers won't voluntarily enter a store and buy its merchandise they should be driven in and compelled by law to make purchases.

Such a concept of business security may sound absurd, but surely it is no more absurd than the arguments advanced by certain labor leaders for union security.

If the labor movement is to preserve its original American character, the Union Shop must be outlawed, along with the Closed Shop.

Trusts and cartels have no place in our American way of life. Repeatedly, when it was necessary, we have acted to end monopoly rising in our midst. With great courage and foresight we, the people—through our elected representatives—busted the business, industrial and money trusts that had arisen in our midst and were making of our economy a private preserve for their own greed.

Lately, however, we have allowed a labor trust to take root in this country and have granted it two important means of self-nourishment. We have equipped organized labor with the legal right to impose compulsory unionism on otherwise free citizens—the Union Shop—and we have sanctified the right of local monopolies thus established to pyramid into national union monopolies through the device known as industry-wide bargaining.

By this device an entire industry—coal, steel, oil, copper, communications, etc.—can be forced to shut down by the union enjoying a man-power monopoly and actually, when all the chips are down, by the boss man of the union, its overall liege lord and master.

Surely an industry-wide strike resulting from a breakdown in negotiations at top level restrains trade and points to a trust as pernicious as any we have ever encountered. In fact, a manpower trust can be the worst of all conceivable types—being potentially capable of acting in restraint of

(Concluded on page 3)

ON THE ROCKS

By MICHAEL KOCIUBINSKY
(Translated by A. Mykytiak)

(3)

One day Ali had noticed the woman. He was standing near the cafe and watched her yellow slippers descending the stairs that joined Mehmed's hut with the ground. Her bright green "feredge" flowed down in folds over her tall figure from her head to the red stockings. She stepped down gently, slowly, carrying in one hand an empty jug while with the other she held together the "feredge" in such a way that the stranger could see her large oblong black eyes eloquent as those of a mountain deer. She rested her eyes on Ali; then she dropped her eyelashes and proceeded onward, gently and quietly, like an Egyptian priestess.

Ali got the impression that those eyes pierced into his very heart and that he carried them away with him. Once when on the seashore, while putting the boat in order and humming his dreamy songs, he seemed to look into those eyes. He saw them everywhere—in the waves, transparent, and tinkling like glass; and on the hot stones shining in the sun. They even peered at him from his cup of black coffee. He cast glances at the village more frequently, and he often saw on the roof of the cafe, under the lone tree, the hazy figure of the woman turned toward the sea as though she were looking for her wandering eyes. Everyone quickly became

familiar with Ali. Girls passing by from the fountain, would pretend that they accidentally uncovered their faces; they would blush on meeting the handsome Turk, accelerate their steps and whisper to each other. In return, the male youth liked his jovial nature. In the fresh, quiet summer evenings when the stars hung above the earth, and the moon shone above the sea, Ali would bring forth his "zurna" brought from the regions of Smyrna, and in the cafe or some other place he would talk with his native land by means of sad, heart-rending melodies. The "zurna" attracted the youth, especially the young men. They understood the song of the East, and quickly an entertainment would take place in the shadow of the stone settlements: that shadow, intertwined with a blue light. The "zurna" repeated one and the same tune—monotonous, vague, endless like the song of a cricket, so that one swooned or began to palpitate beneath the heart, and the enchanted Tatars caught up the rhythm of the song:

"O-la-la... O-na-na..."
Those watching from their stone nests above, at times saw a hand extended that met a ray of the moon, or again the shoulders trembled during the dance, and as they listened to the monotonous, penetrating refrain to the "zurna":
"O-la-la... O-na-na..."
Fatima also listened. Her parents had been mountaineers, in a distant village where different people were living, where different customs existed, where her girls friends were left behind. In her country there was no sea. One day a butcher came, paid her father more than other local lads could pay, and took her with him. He was repulsive, crude and strange like all these people here—like this land itself. She had no family, no girl friends, no friendly people: it was the extreme end of the world, nor were there any roads leading out from it.

Poet's Corner

MOVIES

The sagebrush in these parts is loud with rattlers. The hills bear castles Merlins has in thrall, And over there some Sioux besiege some settlers, And over there some powerful mobsters sprawl.

The girls with atom guns across their laps Are grim Cassandras chanting right and wrong, The brooding boys in decorated chaps Are Hamlets in the guise of Hopalong.

Here is the stuff of Tolstoi and Racine Juiced up to fit the times, the plots of Poe And Sophocles heightened as by benzedrine: Dick Tracy helps Aeneas through the snow.

Venus and Xanada, Sherwood Forest, Oz, The world is razed and rendered as it could be; Adults who pause here see it as it was And as it should be:

Where Sugar Ray and Lancelot pull their punch, Where skewered steeds arise to foal again, Where strangled heroes yammer for their lunch, And bombed-out cities spring up whole again.

Lionel Wiggam

Vet News Roundup

QUESTIONS AND ANSWERS

Q. What's the address of VA headquarters in Washington? I want to send in my application for Korean GI Bill training, and I want quick action.

A. Your application for Korean GI training should not be sent to VA Headquarters in Washington. Instead, it should be sent to your nearest VA Regional Office, which is responsible for acting on it. VA in Washington would only have to return your application to the proper Regional Office anyhow, so time would be lost by mailing it to Washington.

Q. I'm about to finish a correspondence course in accounting under the World War II GI Bill. I have some entitlement left, and I'd like to go to school and take an advanced accounting course. Could I do this?

A. No. Once you complete or discontinue a course under the World War II GI Bill, after the cut-off date for starting, you are not permitted under the law to take another course.

Q. I hold a Korean GI term

insurance policy—the kind that doesn't pay dividends. Could I apply for the total disability income provision that would pay me money in case I'm totally disabled?

A. No. The total disability income provision may not be added to non-participating GI insurance policies—the type that does not pay dividends.

Q. I enrolled in college under the Korean GI Bill for an AB degree in English. After being in class for a few weeks, I've come to the conclusion that I'd be better off if I switched to a BS degree in business administration. Would such a switch count as one-and-only change under the Korean GI Bill?

A. The shift from one bachelor's degree to another would not constitute a change of program, provided that no more training time is involved than was originally required to complete the course.

BUY THE UNITED STATES SAVING BONDS

WHY BE ON THE OUTSIDE? JOIN THE UKRAINIAN NATIONAL ASS'N TODAY!

America Demands That Every American of Ukrainian Origin Masters Ukrainian!

By ROMAN SMAL-STOCKY
Marquette University
(4)

J. Hampden Jackson, distinguished historian, said in *Universities Quarterly*, VII (Feb. 1953), 119-120: "A student of history is hopelessly handicapped if he can read no other language but his own... The study of a foreign language is the best complementary study to history... and it is much easier to learn a foreign language in one's teens than it will be later in life..."

Charles F. Park, Jr., Dean of the College of Mineral Sciences at Stanford University, said recently: "To geologists and others engaged in the study of the earth sciences and resources, fluent reading knowledge of at least one modern foreign language is a necessity—not a luxury. The practical need alone justifies the study of modern languages. This is in addition to the pleasures and knowledge obtained by studying foreign literature, and the acquaintanceship with other customs and ways of life..."

of other peoples and of other centuries... Awareness of an alien culture... may help to allay the unthinking arrogance which our great power and skill tend to engender in us to our harm. As a minimum requirement we urge thorough study of at least one foreign language, except for students with a clearly established language disability. In the modern language field this means carrying the study far enough so that the student comes to read without conscious translation, to understand the spoken word, and to speak with some ease... To begin foreign language at an early age is clearly the ideal... We recommend for one thing that (college) entrance and/or degree requirements be somewhat stiffened... Four or five years of sound study of a modern language (less, if done intensively) should enable a student to read it with reasonable ease and competence, for cultural and professional purposes, and to exchange ideas with people to whom it is native... We insist... that it is no solution for a student to fall between two stools by getting a smattering of two languages instead of acquiring real competence in one... The important thing from the point

of view of general education is that a student go deeply into at least one foreign language." Charles E. Odegaard, Dean at the University of Michigan, formerly Executive Director of the American Council of Learned Societies, said on 21 April 1952: "It is ironic, to say the least, that at a time when the U.S. needs more and more citizens trained in a dozen important foreign languages to enable it to deal politically, economically, culturally with the nations of the earth, so many educators are continuing to prate away about the uselessness of foreign language instruction in the schools and colleges. If in the past such instruction has seemed useless for Americans in view of few subsequent opportunities or inducements to read and speak foreign languages, it must be admitted that many more opportunities and inducements now exist in the postwar world... It is high time that schools and colleges began looking again at what is going on in the second half of the twentieth century. 'Education for living' in this period obviously should include more and more foreign language instruction."

(To be continued)

THE YOUTH AND U.N.A.

U.N.A. Benefits

All the essential facts about the Ukrainian National Association can be found in the 24-page English language booklet being offered free of charge to all who desire it. Write for your copy now. Address the U.N.A. via Box 76, Jersey City 3, N. J.

The booklet contains an interesting article about U.N.A. benefits. Since it is of general interest we offer it below:

A person taking out insurance thinks of his dear ones first. In case of sudden death we wish to ease the burden that is imposed on our families. Fathers and mothers wish to provide some means for relieving the strain of the bereavement; unmarried young people wish to repay their parents for the money spent on their preparation for life.

People also wish to save for the rainy day. As the high cost of living tends to discourage savings, the insurance method is a habit-forming way of laying something aside regularly. This is made possible by the modern insurance plans where in every certificate contains withdrawal values. The endowment certificate gives cash to the insured after maturity; but all classes of U.N.A. certificates contain withdrawal privileges beginning after the second year of membership, which may come in handy in case of emergency. A member may borrow from U.N.A. and continue paying his dues, or he may take the cash value of his certificate and cancel his certificate.

The largest expenditure made by U.N.A. in any month is the item of death benefits paid to beneficiaries of deceased members. These benefits have accumulated to more than ten million dollars since the founding of U.N.A., and it is a matter of imagination how many widows and orphans have been aided by U.N.A. in their hour of distress. It is no wonder that U.N.A. has grown in membership, for the grown children of deceased members remain loyal to the organization which was to them a "friend in need". It is not unusual to hear them say "What was good for my father is good enough for me."

are the benefits that may be obtained by any member, but rewards to organizers and branch secretaries may also be regarded as benefits.

U.N.A. benefits reach even beyond its membership, for once every year a donation is made to the Ukrainian cultural and humanitarian institutions. Among the recipients of U.N.A. donations have been: Ukrainian Congress Committee, United Ukrainian American Relief Committee, Ukrainian Catholic Seminary, Ukrainian Orthodox Seminary, Ukrainian Scientific Societies, and Ukrainian Summer Courses. In addition to the support given to various causes in America, the U.N.A. and its members have been making substantial contributions to Ukrainian institutions abroad, aiding the Ukrainian invalids, political prisoners, liberation movements, national homes, schools and educational institutions, such as "Prosvita".

There are, however, benefits that cannot be reckoned in dollars and cents, for they have spiritual values and must be rated on the basis of individual's emotional qualities and desires. The fraternal character of U.N.A. is determined by the activity within branches, where talents of members are given an opportunity for self-assertion. Branch meetings and socials develop leadership and friendship. Visitation of sick members, help to those in need, and general service to the members are the outlets for the humanitarian who has an inclination for social work. Participation in choral music, folk dancing, sports, and various forms of cultural activity are rewards in themselves. The activities of a branch may be directed into many channels according to desires and capabilities of its members; and if a branch is inactive, it presents a challenge to the ambitious members to reactivate it. In any case, there is an opportunity for every member to work for and with his own people.

JOIN THE U. N. A.

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FATE OF ONE FAMILY UNDER THE SOVIETS

By IVAN SHARAY-SAMIYLENKO
(1)

I, Ivan Sharay-Samiylenko, was born in the Ukraine in 1911. The principal occupation of my parents was farming, their secondary occupation—the locksmith's trade, particularly repairs of farming machines. Before—and for some time after—the revolution, my father was employed as a steam-machine mechanic.

In December 1920 my father's entire property was expropriated without trial and inquest (to the "last hammer"), and in January 1930 all members of my family: father, mother and my two younger brothers (5 and 11 years old) were arrested and by administrative order exiled for life to Lepsha, Achangal region, in the remote Northern Province. Two years later, on December 1931, I too was arrested on the same ground (as a member of banished relatives by the Regional Archangel GPU (the Operative Administration of "Spets-Pereselen'tsev"—"Special Settlers"), later handed over to the Operative Center of the GPU in Kotlas, and finally interned in the Okhtoma Camp (so named after a local river).

Before I should go into characterizing my life in the Soviet concentration camp (and not in the "Corrective Labor Camp" as the Bolsheviks denote it), I would like to dwell briefly on how my parents, and through them I too, became victims of the horrible Bolshevik punishment.

My father began to run his farm independently only after the revolution. He made use of his land in accordance with the "per-capita allocation" carried out by the Bolsheviks (for a 7 member family—7 desyatina of land; 1 desyatina—2.70 acres). Farm work was done exclusively by my parents ex-

cept for two summer seasons, when my mother was taken ill, a girl was hired who worked by the day on the basis of our mutual agreement approved by the local authorities. As it is known, the so-called "New Economic Policy", introduced by the Bolsheviks in 1921, guaranteed by law the development of small private commerce and trade and with regard to agriculture the law stated the following: "All implements and buildings, sowings and other plants, and generally everything connected with the distribution of land that was in use by the landholder, belongs to him." (Law of March 2, 1921, paragraph 24). And in the Codex of Regulations of the Ukrainian SSR, No. 1 of 1920 it is said that "... all labor landholdings remain inviolable and they should continue to use the land in such a form as they have been using it up to the present time." Under such circumstances the most industrious, enterprising, talented and initiative farmers elevated their farms to a highly productive level.

As if making fun of Bolsheviks, my father was awarded the first prizes at the county agricultural exhibition in 1925-1926 as the most exemplary farmer. With the coming of 1928 for this exemplariness my father's farm was exalted to the "Export" category. A "hard plan" for grain delivery from the farms is being introduced, endless supplementary taxes are imposed. Staffs of the party-komsomol active raid the farms and buildings in search for "concealed" bread whereby they take and carry away whatever comes under their "broom." These staffs detain the already plundered farmers for 2-3 days and again and again demand grain from them. They use violence and torment: they

press the fingers of their victims with the door, force them to carry buckets filled with water with their teeth and make them crawl under the table, they suspend them etc.

My father sold away everything permitted by the government, including clothing and foodstuffs. Being then 17 years old and working in the Don Basin, I sent him my earned money in order to help him settle his account with the unsatisfactory government. To make a living for the family, my father worked during the winter seasons as a mechanic repairing machines for payments in kind. In this same year of 1928 I and my older brother were deprived of the right to study in schools. In his despair my father entered a petition with the government, in the beginning of 1929, requesting it to take over his entire farm with the exception of his implements and to permit him to work in the production. Incidentally, neither my parents nor any other member of their family line back to the remotest generations was ever before a court. My father was very much revered for his readiness and his kindness. But nothing could save him and his children from the Bolshevik execution. One December night in 1929, an armed detachment of men together with the representative were given 10 minutes to dress up and get out into the courtyard. My 11 years old brother on leaving the house tried to take with him a loaf of bread and for this he was struck over the head with a club. My other brother put on two shirts, but was caught, and after taking away the other shirt from him they threatened to punish him for "robbing the Soviet government..."

My relatives were brought to a dilapidated house, buried in a snow drift, which had no windows or doors. Together with them there were other 5 families (all slept on the earthen floor side by side). The population secretly supplied them with food. Then in January, and again at night, a detachment of mounted armed men and the representative of the District government appeared, surrounded the house, loaded the aged and children on sleighs and ordering the healthier to go on foot—marched them to the deserted railroad station.

The population was forbidden to come out and bid farewell. At the station already stood prepared a cattle-freight train with wired windows and a detachment of GPU men. Having received and checked against a list over 1,200 of these unfortunate people, they drove them into the cattle-cars and sealed the doors; the train speedily started out north. My 6 year old brother was very ill and for once and forever separated from his parents.

(To be concluded)

U.N.A. BOWLING LEAGUE NEWS

By STEPHEN KURLAK

The first-place "A" team of the Sts. Peter and Paul Holy Name Society increased its lead in the Jersey City Division of the U.N.A. Bowling League of the Metropolitan N.Y.-N.J. Area to six-and-a-half games when it won two out of three from the U.N.A. Friendly Circle Branch 435 last Friday, February 5th.

In the process, the A's scored the highest three-game series of the night totalling 2,333 pins, a low series for them. The highest team single game pinfall was made by the "B" team of the Jersey City Social and Athletic Club—843 pins.

Among the outstanding individual scores was a three-game total of 590 pins registered by John Gnyra, followed by a 547 rolled up by Bill Curchin. The highest individual single game of the evening was a 211 scored by Steve Chelak. Gnyra's 205 was second best.

Best results for the night in the Newark Division were somewhat higher than those in the Jersey City group. The Penn-Jersey Social Club registered a single game of 898 pins, and a three-game pinfall of 2,471. The Ukrainian American Veterans Post was second with a series of 2,372 pins. Luke Janick's three-game total of 551 pins was tops, while Pete Molinsky's 524 was second best. The other half of the Molinsky duet, Walter, produced a single game pinfall of 235.

BOWLING RESULTS FRIDAY, FEBRUARY 5, 1954

JERSEY CITY DIVISION

Sts. Peter & Paul HNS "A" (1)	U.N.A. Branch 435 (1)
Mackowski, P. 191 179 143	Pokorny, V. 131 116 167
Sakula, W. 114 120 127	Wasylkav, P. 146 159 130
Zidiak, G. 155 132 147	Kurlak, S. 156 148 126
Pawelko, M. 139 184 155	Kolba, J. 182 171 128
	Gulka, A. 169 175 179
	Handicap 17 17 17
Totals 762 794 777	Totals 801 786 747

Jersey City S. & A. "B" (2) Jersey City S. & A. "A" (1)

Chelak, S. 159 211 128	Lasuk, T. 139 140 152
Tizio, A. 127 154 113	Chelak, S. Jr. 116 123 132
Krychowski, R. 141 148 117	Switnick, P. 165 136 119
Gnyra, J. 195 205 190	Laszek, J. 135 118 129
Blind 125 125 125	Chelak, S. Sr. 137 130 152
	Handicap 21 21 21
Totals 747 843 673	Totals 713 668 705

Sts. Peter & Paul HNS C (2) Sts. Peter & Paul HNS "B" (1)

Steblecki, M. 114 121 146	Pipchick, B. 135 136 154
Steblecki, M. 114 121 146	Elynick, A. 180 105 112
Mandra, W. 137 118 165	Steblecki, M. 131 120 139
Bramowicz, B. 123 83 152	Zidiak, M. 109 174 150
Hrebiniak, B. 164 136 149	Brnygil, M. 129 139 132
Palac, T. 147 118 163	
Handicap 60 60 60	
Totals 745 636 835	Totals 684 674 687

NEWARK DIVISION

Romanyshyn, V. 187 147 —	Ukr. Orthodox Church (0)
Prychoda, A. 157 178 139	Harmatiuk, S. 164 108 193
Zojto, L. 139 — 148	Sharemota, P. 146 141 192
Popack, M. 149 153 177	Schekowsky, N. 155 213 150
Struck, P. 189 159 172	Margarits, J. 162 139 123
Bemko, B. — 177 152	Blind 125 125 125
Handicap 6 6 6	
Totals 776 820 794	Totals 752 726 783

Penn-Jersey S. C. (2) St. Johns C.W.V. (1)

Kufta, J. 153 — 185	Kacapar, S. 140 121 166
Molinsky, P. 176 181 167	Samila, J. 141 146 157
Tofel, W. 155 176 —	Tango, M. 138 158 139
Korytko, W. 179 172 149	Janick, L. *201 191 159
Molinsky, W. 235 150 138	Hrycayshyn, S. 154 154 146
Kranetz, S. — 143 132	
Handicap 1 1 1	
Totals 899 823 752	Totals 774 770 767

U.N.A. Branch 272 (2) Ukrainian Stitch (1)

Struck, S. 141 139 133	Belrow, M. 127 181 101
Wowchuk, P. 182 146 185	Melnychuk, J. 118 — 149
Banit, W. 175 170 148	Chuy, P. 177 177 136
Chymiy, A. 156 171 122	Lytwyn, M. 122 126 —
Blind 125 125 125	Urban, A. — 148 119
	Fefa, W. 140 123 160
	Handicap 17 17 17
Totals 779 751 693	Totals 701 772 682

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

Jersey City Division

	Won	Lost	High 3 Gme	Total Pins	Avr.
1. Sts. Peter & Paul HNS A	40 1/2	16 1/2	912	2484	44126 774
2. Jersey City S. & A. "B"	34	23	865	2452	43182 758
3. U.N.A. Branch 435 N.Y.C.	34	23	917	2619	42536 746
4. Jersey City S. & A. "A"	33	24	853	2324	41083 721
5. Sts. Peter & Paul HNS B	22	35	869	2303	39898 700
6. Sts. Peter & Paul HNS C	12 1/2	44 1/2	816	2268	31308 549

Newark Division

1. Ukr. Orth. Church, Newark	33	24	910	2656	45499 798
2. Penn-Jersey S. C., Newark	33	24	928	2495	44900 789
3. Ukr.-Amer. Vets, Newark	28	29	932	2584	42794 792
4. St. Johns C.W.V., Newark	27	30	969	2620	44861 787
5. U.N.A. Br. 272, Maplewood	27	30	872	2452	42266 783
6. Ukrainian Stitch, Newark	24	33	872	2477	43204 758

AMERICAN WAY

(Concluded from page 2)

trade to the point where it invites economic disaster to millions of people, to say nothing of threatening the safety of the very nation itself. Americans simply cannot afford to entrust such vast power to union leaders, especially in times like these when enemies of our labor movement and so indoctrinated it with false conceptions of liberalism to—say nothing of downright collectivism—that our entire way of life and our survival as a nation are imperiled. Therefore, to industry-wide bargaining neither labor nor management are entitled, even through negotiations are there-by somewhat simplified—and even though the law of the land does presently sanctify its principle. The risk is too great for America. We just can't trust a trust, no matter how much it promises to pay off in terms of convenience.

Home Sewing News Letter

Home Sewn Playhouse

Little ones can be entertained on rainy days with this new version of the playhouse.

Small fry can pursue their pastime when mother combines her sewing ability with a single-size percale sheet and a regulation card table. Add bias tape in a variety of colors and a little eyellet trim... and presto... a solution to the rainy day fun problem. The bits tape and eyellet add finishing decorative touches like ruffled curtains, trees and flowers.

For complete instructions, write to: Dept. W, Cannon Homemaking Institute, 70 Worth Street, New York N.Y.

Color Forecast

White will be the leader in spring and summer fabrics. It will be popular alone; or, as background for prints; or, mingled with other colors to give chalky and frosted effects.

More About Color

The authentic Notion Novelty Review, trade magazine, reports that second in importance will be tones from beige to brown. Gay bracket will be pale pink through reddish steps to strong reds, in bright colors and mixtures. Blues will feature variety of medium tones and mixtures. Green will emphasize mediums and soft lime, tendency toward blue-green. Yellows will be clear, ranging into orange. Navy will continue as perennial standby.

Some fabrics in spring and summer will assume 3-D effect, featuring flocking, brocade, embroidery, damasks and jacquards.

Rhinestone Setters

Rhinestone setters are available at low cost to give home sewing folks an opportunity to

set rhinestones or pearls into dresses, blouses, handbags, kerchiefs, sweaters, hats, scarves, belts, stoles or jackets. Complete, ready to use, including full sets of settings and rhinestones, one popular tool retails for \$1.98.

Use Trimmings

Too many home sewing folks make the mistake of finishing a dress or coat just as the pattern calls for, but adding nothing more. There are trimming touches you can use to give a professional look to your creations.

Button News

Importance of woods and leathers in buttons is increasing; some are sew-through, and others regular shank.

(To be concluded)

Theory of Nationality

(3)

There was needed in 1917 a new theory of nationality based upon the American example and the unconscious practice of the Concert of Europe in recognizing the independence of the Balkan states and of England in turning over to Greece the Ionian Islands. This was hidden by the religious conflict of Christian against Moslem but it recognized the germ of truth. A people that love a part of the world where they live well enough to fight for liberty deserve to have it. Once they have achieved it, it is time to consider how they will group themselves into a larger entity but that grouping is from below not from above. Even the danger of what is sneeringly called Balkanization is less important today when such areas as Luxembourg can find its own place in the Atlantic Community and the NA-

Self-determination in 1918 was often the victim of its friends. There were too many small communities that appeared at Versailles. It was the victim of the democratic idea which rested too much upon a belief in the continuing legality of the old states. It is a victim today of those groups of anti-Communist Russians and others who stick to the old ideal that there can be no local institutions without the will of the superior. Exactly as the Provisional Government of Russia refused to recognize the Ukrainian Rada until the Constitutional Assembly finished its work, so today the Russian "democrats" oppose recognition of any Ukrainian or other non-Russian peoples, until some hypothetical time in the future, when they themselves will be solidly in control.

The End

ERRATA

Below are the following original manuscript and typographical errors which appeared in Dr. W. Bezashko's article "Nicholas Gogol," which ran serially on these pages.

- December 26, 1953:
Page 2, column 3, line 28 is: related, should be: were related;
- Page 2, column 3, line 43 is: deader, should be: reader;
- Page 2, column 3, line 63 is: at time, should be: at that time.
- January 2, 1954:
Page 2, column 6, line 3 is: workers, should be: works;
- Page 2, column 6, line 8 (from the bottom), should be: because expressed in connection with the travels of such a character as Chichikov, a swindler and a cynic;
- Page 2, column 7, line 16 (from the bottom), strike out: Pushkin.

- January 9, 1954:
Page 3, column 1, line 5: strike out—"its";
- Page 3, column 1, line 45: should be: Chernyashovsky deemed him the first great Russian writer, because Pushkin as Chernyashovsky expressed it, wrote...;
- Page 3, column 1, line 25 (from the bottom) is—fiftieth, should be: fortieth; Page 3, column 1, line 22: (from the bottom) is of, should be or; Page 3, column 3, line 12: is "or", should be: nor; Page 3, column 1, line 13: should be: Lucian, Martial, Erasmus; Page 3, column 1, line 25 is: we, should be: was; Page 3, column 1, line 30 is—Pushkin's, should be: Plushkin's.

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СТУДЕНТСЬКЕ СЛОВО

З. А. Кравеч — Голова УСГ Нью Йорк

ЗА ПОСИЛЕННЯ СПІВПРАЦІ

Від заснування місцевої УСГромади в травні 1947 р. завдяки ініціативі студента Я. Баранецького, першого голови УСГ, що вже в першому році свого існування згуртувала широкий круг української студентської молоді, до сьогодні студентське організаційне життя в Нью Йорку і взагалі в Америці помітно змінилось. Число студентських і організаційних студентських клітин зросло в декілька разів; студентство об'єднало в своїй професійній центрі СУСТА, реалізуючи систематично плани і постанови I-го Конгресу Українського Студентства в Америці.

В перших роках членство УСГ — це студенти високих шкіл Зах. Європи, що опинилися тут серед нових умов і дійсності. Починаючи від фізичної праці для прожитку, ознайомлювались вони із можливостями відновлення студій, а далі, спершу нечисельно, а з часом все частіше привертало собі старшу студентку. Значна частина сьогодишнього студентства — це абітурієнти американських середніх шкіл. На університетах віднаходять вони і дружню співпрацю із українськими студентами — уродженцями Америки. Там творять вони окремі українські клуби, щоб у них культивувати добрі традиції українського студентства, зокрема координуючи ідею бути речником Української Правди серед професорів і інших колег-студентів університету.

Відомо, що відносно великі спроможності, які даються нашим клубам адміністрацією університетів, сягають лише забудовань високої школи, точніше даного університету, при якому існує клуб.

Таким чином функція українського студента зводиться до двох проявів:

- а) черпання знань, праці над собою та
- б) популяризації українських культурних надбань і поширювання круга молодих приятелів України серед інших національних студентських груп.

Третій прояв функції студента, мабуть, не менш важливий — співжиття і вклад молодечої енергії у внутрішній процес власної національної спільноти, залишас в Нью Йорку багато до бажання.

Мабуть ніхто не заперечить цього, що в існуючих умовах студентство Нью Йорку, яке студіює у майже усіх місцевих високих школах має всі підстави проявити себе за зразками своїх попередників, як на терені університетів-центрів, доступних в першу чергу студентству, так і серед власної нашої спільноти, як сильна, творча і тривала суспільна група. Діяльність Українського Студентського Громади належить оживити і підсилити ширшим кругом нашого студентства, надаючи їй характер координуючого чинника у праці всього організованого українського студентства Нью Йорку, праці університетських клубів.

На Загальних Річних Зборах УСГ, які відбудуться 6 березня с. р., студенти Нью Йорку повинні знайти шляхи до розв'язки цього питання. Існують різні можливості успішної розв'язки. Однією з них вважаємо створення нової Управи статутною — перебудованої УСГромади із представників студентства — членів клубів при університетах та тих, що студіюють по університетах з меншим скрупним українського студентства. УСГромада — Нью Йорк, керована такою Управою, із участю в діяльності всього активного місцевого студентства — дасть запоруку тривалості організованого українського життя і приклад іншим місцевостям з такими самими чи подібними проблемами.

ПОВІДОМЛЕННЯ

Управа СУСТА повідомляє українське студентство і громадянство, що в дні 27-го лютого 1954, о год. 3-тій по полудні в Домі Української Культури, 302 В. 13 вулиця, ріг 8-мої Авеню, в Нью Йорку, відбудуться **основуючі збори Українського Студентського Фонду**, на які ми мали честь запросити представників українських центральних, громадських, суспільно-допомогових, наукових, професійних організацій та окремих визначних громадян із наступною програмою:

1. Відкриття — Е. Кульчицька — президент СУСТА.
2. Вибір Президії Зборів.
3. Інформативно-програмова доповідь — В. Петришин, віце-президент.
4. Дискусія над доповіддю.
5. Прийняття статуту Фонду.
6. Вибір органів Фонду.
7. План праці.
8. Внески і запити.

Управа СУСТА вірить, що українські центральні установи, як виразники волі українського громадянства, привітають ініціативу СУСТА і своєю моральною та матеріальною підтримкою дадуть основу цій, так довго очікуваній, українській студентській твердині.

Управа СУСТА.

Рдк I. — СТУДЕНТСЬКЕ СЛОВО — Ч. 2.
Голова Колегії при УСГ — Нью Йорк з рамени СУСТА.
Гол. редактор: **Володимир Стойко**.

STUDENT'S WORD

Editor: Volodymyr Stoyko
328 East 14th Street, New York City.

І. Вижницький

НАШИМИ ДОРОГАМИ

Зловив мене, отак несподівано, мій колега — одна з грубших риб у місцевому студентському житті, і відразу мене до галюпоу:

— Слухай, Вижницький, справа виглядає так і так. „Свобода“ дає нам аж цілу сторінку і ми мусимо її чимось заповнити. Ти валишеш нам про студентів щось на весело.

Тут слідували мої виснаження, що то не має сенсу, бо коли вже маємо цілу сторінку, то її варто направду використати, тобто заповнити всіма нашими комерційними оголошеннями, за які нам з охотою заплатять і містер Стасюк, і містер Сурмач і містер Арка. Не говорю вже про федерацію рідних погребників!

— Бери в руки олівець і рахуй!

Попираємо рідний промісел і товаробман, подруге — ма-

ємо цент і на фонд, потрібне розбудовуємо нашу пресу! А навід хоч би я хотів щось написати на весело, то треба прийнятні мати „ліяцет“ від нашого Миколи Поведілка. Так відразу пхатися у велику літературу, то зясов не випадає!

Але так, чи інакше, я дістав змогу посвати Ваш цінний гумор. Значнаю з кінця.

Ясно, як кривий парасоль, що найбільш веселі часи в людини, з його студентські роки. Так було за небажаними Австрії, за палеєю Польщі, пізніше під сонцем сталінської конституції, так було по різних факультетах в часах Нової Європи, так само весело нам тут, на землі індійській, в тіні Великого Вашингтона.

Пригадайте лише собі. Робить чоловік як три пси, на кіно собі відмовить, на та-

І. Го.

СЕРЕДОВИЩЕ АМЕРИКАНСЬКИХ ВИСОКИХ ШІЛ

З історичної точки погляду американські університети дуже молоді, коли порівняти їх до європейських.

Сорбонна і багато інших шкіл розвивалися в час розвитку філософської думки, науки, щоб застосувати саму жадобу знання, лягла в основу європейських університетів. Коли вже на наших землях розквіталося знанням Києво-Могилянська Академія, як проминули вже давно часи схоластичної філософії, тоді зойно, бо з початком 17 сторіччя, почали прибувати до Америки перші білі поселенці. Були це люди, що шукали щастя в Новому Світі, які тоді ще не ставили науки на висоту, на якій вона була в Європі. Наука для практичного вжитку, а не для пізнання знання стала кличем американських шкіл. Не думаю тут критикувати користі такої виховної системи, бо користь з у неї в практичному підході до життєвих проблем, одначе не дає вона загального погляду, оцей, що, так скажимо, життєвої філософії, своєрідного світоприйняття. Прагматизм і емпіризм лягли в основи авторитету практики, а та остання до легковаження історії та в великій мірі ідеологічно-філософських думок. Особливо гострих форм набула боротьба тих двох напрямів в 20-их роках нашого століття з остаточною перемогою той, що так скажемо, практичної системи.

Побіч цієї боротьби, на американських високих школах в теперішній час проходить боротьба поміж так званим лівим і правим напрямом в підході до метод виховання. Правий напрямок або виховання — це ті, що стараються держатися виховних традиційних форм виховання, уважаючи, що формуючими чинниками людської дії є нагорода і кара: нагорода за добрі вчинки, кара за злі вчинки. Лівий напрямок — це ті, які цілковито стараються усунути із шкільної системи нагороду і кару, усуваючи в той спосіб підстави до ініціативи в праці. Може хтось подумати: так, але ж це суттєво на рівні середньої школи, яка ж небезпека може грозити нашим студентам в університетах? Тут, власне, криється та небезпека, що ми не усвідомлюємо собі, що університет також виховує, впливає на учня своїм середовищем. По боці так званих лівих криється глибша небезпека, яка випливає з тези, що не потрібно нагороду і кару, бо ліві виходять із заключення, що нема провини і зла, що все це є умови і мнине. Наші студенти, студіюючи під впливом таких поглядів роками, можуть, на жаль, і самі дивитися на життєві проблеми через призму світоприйняття їхньої школи. Я є далеким від того, щоб твердити, нібито усі українські студенти одного погляду, — тим заперечувалося б свободу думки індивідуальності. Кожен має свій погляд на проблеми ідеологічні чи філософські і такий погляд йому вільно мати, одначе існують рамці, в яких усі українські студенти повинні бути згідні.

Тими рамцями є питомі прикмети українського світогляду, твореного на протязі історії, переданого традицією з роду в рід, бо лише тоді, коли буде збережена наші духовність, будемо спроможні працювати науково для добра нашого народу.

Б. Бойчук

МОЛОДЬ І КУЛЬТУРНЕ ЖИТТЯ

Часто говориться у нас про те, що обов'язком еміграції є зберегти духовні надбання генія українського народу, які сьогодні заборонені або й нищені в нашій батьківщині, та про те, що от мусимо творити нові вартості, щоб процес розвитку української культури не переривався.

На жаль, молодь дуже часто поводить так, начебто все згадане до неї не відноситься. Не помічається такого гарячого бажання знати отой „вогненний напій“, що ним минувшина жила й дістала, або хоч пізнати ті духовні надбання нам широко доступні в сучасності.

Щоб не бути голословним, наведу один дуже маркантний приклад ньюйоркської громади. Існує тут і діє Літературно-Мистецький Клуб. Досить згадати виступи таких широко відомих у нас, як С. Маланюк, В. Барка, Ф. Мелешко, проф. Січинський, В. Чапленко, проф. Литвиненко і багато інших, щоб усвідомити собі, скільки духовних цінностей можна вивести звідси. Ог, наприклад, доповідь знаного поета С. Маланюка діє на молоду людину, як п'янке вино, що додає сил, і рівночасно як цілющий бальзам, що оздоровлює відірвану від рідного ґрунту душу.

І здавалось би, що молодь, особливо студіююча, повинна спрagnено пригорюватися черпати дорогі цінні дари. Так задалося б... Але в дійсності бачимо щось протилежне. В Літературно-Мистецькому Клубі є дослівно три сталі і кілька випадкових відвідувачів з молоді... Чим це пояснити? Хтось може сказати, що молоді, мовляв, студіює вечорами, або працює. Так, але не все студіює чи працює в п'ятницю вечері. Я дуже часто в той час зустрічаю десятки молодих людей, які вольотяться по вулицях, або грають в „стук-пук“ у своїх доміках. Значить, причиною цього явища є не брак часу, а радше байдужність до української культури.

пер у нас що другий, як не кресляр, то економіст. Власиво найбільше ще вальтають студенти суспільно-політичних наук та журналісти, (особливо доктори). Трапляються також випадки, що студенти самі зачинають „балак“ на суспільно-політичні теми. Тоді доводиться надумуватись, дівчина спішиться заміж. Прецінь кожного звісно, що розв'язувати міжнародні проблеми багато легше в кухні, особливо при помочі банянок...

Перебуваючи серед різного оточення, наш студент робить велику преледу нашу воюючій еміграції. Це ті всі забави - бали, на які під наурою повинні з'являтися наші студенти. І студентки теж! На такім балу раз моргнеш, притулившись, станеш кілька разів на пальці і вже дана чужинка чи чужинець на власній шкірі переконанець про наше існування. І нехай

3 канцелярії СУСТА

Пресово-інформаційна референтура СУСТА констатує радісне явище, що на терені Америки українське студентство дістало до свого розпорядження дві сторінки в українській щоденній пресі: „Сторінку Студента“ та „Студентське Слово“.

Українське студентство має можливість пробувати своїх сил і в саобідній вільній дискусії порушувати цікаві проблеми, важливі для загалу нашого студентства. Інформаційна референтура СУСТА звертається до українських студентів Америки з проханням про якнайкращішу співпрацю.

Просимо студентів наших громад опрацювати та прислати на адресу пресової референтури СУСТА дописи чи статті з наступною проблематикою:

- а) український студент в американських високих школах; вплив тих шкіл на його світогляд; наукова та громадська праця наших студентів.
- б) проблема фахової праці та зв'язані з тим питання приналежності до американського життя.
- в) проблеми збереження та розвитку української науки за чужиною.
- г) проблеми політичної втробленості та зрілості наших студентів.

Рівнок прошу прислати дописи на актуальні теми та короткі репортажі із праці у к р а і н с ь к и х Студентських Громад.

Ivan Holowinskiy,
2309 Brown Street,
Philadelphia 30, Pa.

Інформаційний референт СУСТА

3 життя українського студентства

Щорічно Літературне Т-во студентів каледжу „Розомонт“ улаштувало конференцію студентів початківців в літературі. Завдання Т-ва: дати поетам і письменникам-початківцям критичні зауваги до їх творів, а також визначити напрями до дальшої творчості.

В останній конференції Т-ва, яка відбулася з кінцем мина. року, взяли участь українці: Галіна Дуровина і Богдана Кілюк із своїх професорів літератури з Аластор Каледж-Фак Чейс, палею Солонен.

Прихильну критику і заохоту до дальшої праці дістала п'яна Г. Дуровина по відданні „А. Фрагмент“ в англійській мові — частини з доповіді, що неакінченого твору.

В дні 13-18 грудня м. р. відбулись Студійні Дні Федерації Товариств Українських Студентів Католіки „Обнова“ в Римі. Студійні дні були проведені під високим патронатом Іє. Екзеєнції Кир Івана Бучка і були присвячені темі „Світський апостолат християнської мови в сучасному світі“.

В них взяли участь, крім члених дівчат руху католицької молоді, тех представників ширшого громадянства. На Студійних Днях були заступлені такі країни: Англія, Бельгія, Еспанія, Італія, Німеччина і Франція. Учасники вислухали 14 доповідей: о. д-ра Хоми, о. д-ра Вінарчука, д-ра Маркуса, Лаубунки, о. Дзвоника, о. Шевченка, д-ра Цимбалюка, ред. Данилевича, о. д-ра Великого, проф. Томашівського, д-ра Якіна, о. Лесковича, Якимчука і інк. Сапіги.

В дні 1-2 січня с. р. в Торонто відбулась 4-та річна конференція ОУАТНС „ЗАРЕВО“, з заступленням осередків: Гамілтон, Монреаль, Торонто, Вінніпег, Нью Йорк, Ньюарк, Іллінойс. Разом з гостями на конференції було присутніх 6. 40 осіб.

На конференції були виступили доповіді: „Позитивні і негативні проведених праці „Зарево“ — М. Антоновичем і „Праця „Зарево“ в перспективі майбутнього“ — М. Пляноком. Для уточнення виступів дискусії були створені 4 комісії: статутно-устрова, програмова-

лий варі! Вей їх б'ють, стільки мільйонів їх винищили, а вони все ще волюють проти всіх. Тверді голови!...

А скільки то пропаганди робить хоч би така Студентська Маланка. Раз — здобуло гроші на адміністративні виступи (250 дол. вступ), друге, запрошені і не запрошені американці мали це раз нагоду переконатися, що з нами так легко не піде, що нас ще багато залишилося! Теж і на Народний Дім щось капнуло. Що обидві галі були переповнені і не можна було танцювати, то дурняця. На еміграції не можемо бути такі вибагливі. Зрештою, скромність — це одна з наших національних прикмет. Прецінь могло бути ще гірше. То лише пан Марнолич може собі дозволити, щоб на забаві бавилися одна-дві пари, ми ні!...

Те, що канцеляр (свідівці) були дещо не свіжі, то теж можна зарахувати до плюсів імпреси, прийнятні гості будуть довго пам'ятати забаву. Зрештою, можна було надолужувати напикати, які під „хайрем“ були дівчачі свідки. Но і студентки, які подавали, були несповторно захоплюючі! Я теж не погоджувався б з тим, що там то давали студенти з Академії в честь Тараса Шевченка. Я сам на власні очі чув, як одна наша балерина оповідала своєму партнерові з Гайскулу Са. Юра, як то її розвивали студентки з П. Н. Ю! З того ясно виходить, що Маланка була соборна і як така зробила своє.

Також дозволю собі спростувати, що „Галадему ігітур“ оркестра заграла не через помилку; в тим велика заслуга організаційного р е ф е р е н т а Союзу, який особисто замовляв такі добрі танги!...



Олег Федішин

КРУТЯНСЬКИЙ ЧИН І МИ

Перебіг Крутянського Вою нам всім добре відомий. І ми часто лю б и м о порівнювати Крути до Тернопілів. Одначе цим ми тільки зменшуємо велич Крути, цієї безприкладної події в нашій історії.

Крутянський Бій відбувся тільки за тиждень після проголошення самостійності України. І це проголошення у великій мірі завдячує Крутян, те, що воно не залишилося безвартісним документом.

Крутянські герої — це не вибраний відділ грецького війська, а студентський курінь, без йогового досвіду та з недостатним вишколом. Крути — це не ідеальний для оборони тернопільський проєсик, а рівне поле, яке можна захистити тільки власними грудьми.

Що ж повинні робити ми, свідома українська молодь, яка опинилася так далеко від рідних земель, щоб доказати нашу справжню любов до нашої далекої Батьківщини?

Відповідаючи на це питання, мусимо передусім пам'ятати, що нашим обов'язком не є лише бути готовими вмерти за неї, якщо така жертва буде konieczна, але також і жити для неї! „А жити для неї це значить стати героїми сірих днів, героями малих діл, без яких не бачити великих.“

Ми повинні використати наше перебування тут для здобуття якнайкращої освіти, щоб стати справжніми носіями і оборонцями української справи і науки у вільному світі.

Очевидно, що майбутнє української нації залежатиме виключно від постави українського народу, одначе пропагування нашої справи і здобуття для нас піддержки і зрозуміння у західному світі — це справа, якої ми як ніхто не можемо собі легковажити. Це вимагає багато праці і терпеливості, і для цього потрібні не лише солідні фахові студії, але й основне знання української проблематики.

Та героїстичні сиріх днів і малих діл не користуються у нас особливою повагою. Ми часто забуваємо, що на правління праці — це одиниці позитивний вияв нашого патріотизму, це одне з героїстичних дій, на яке ми можемо собі сьогодні дозволити. Не тільки кожна цола фахова сила, не тільки кожна новонаписана українським вченим праця, але і „кожна стаття, кожне виснаження — це все героїстичні сиріх днів, це наш святий обов'язок супроти Батьківщини. До цього не потрібно генії, тільки впертість і завзятий люд, які розуміють вагу хвили і конечність цієї дрібної праці.

Велич героїстичного вчинку не лежить, одначе, тільки в його героїстичності. Другим дуже важливим моментом є, безперечно, його часовість, тобто невідчужима konieczність чину в певний час. Подібним героїстичним вчинком була боротьба карпатських Січовиків з мадярами. Вони також, подібно як Помічний Курінь Студентів під Крутями, осягли своєю кров'ю акт проголошення Самостійної Закарпатської України і показали цілому світові, що Український Нарід ніколи не зложив своєї зброї, ніколи світлося стремління українського народу.

В збірній декларації взяли участь члени Плясту, СУМ-у і ОДУМ-у. На закінчення була відчитана Декларація СУСТА з нагоди Крути, в англійській мові, палею Е. Ковальським, секретаркою СУСТА, а в українській — М. Почтарем, першим віце-президентом СУСТА.

3 нагоди роковин Крутянського бою, Союз Українських Студентських Товариств Америки, розіслав до визначних осіб, наукових інститутів, бібліотек, університетів, каледжів та студентських товариств — Декларацію, в якій висловив завдання Крутянського бою і висловив стремління українського народу.

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