

Dedicated to the ideals and interests of young Americans of Ukrainian descent. Informative, instructive. Supplement of Ukrainian Daily Svoboda. Published by the Ukrainian National Association.

СВОБОДА SVOBODA UKRAINIAN DAILY

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The Ukrainian Weekly Section

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SIXTIETH U.N.A. ANNIVERSARY CELEBRATION IN NEW YORK'S CARNEGIE HALL APPLAUDED BY CAPACITY AUDIENCE

Ukrainian Song and Dance Program One of The Best Ever Held

IDEALS AND PRINCIPLES OF THE U.N.A. AND THEIR APPLICATION TO CURRENT WORLD REALITIES INCLUDING UKRAINIAN LIBERATION MOVEMENT, KEYNOTE OF TALKS BY U.N.A. PRESIDENT HALYCHYN AND SVOBODA EDITOR DR. MYSHUHA

GUEST SPEAKER UNITED STATES SENATOR LEHMAN'S TALK WIDELY REPORTED IN PRESS

New York's famed Carnegie Hall was filled to its 3,000 capacity, including standees, last Sunday afternoon, May 16th, by a closely attentive and highly responsive audience attending the Ukrainian Music and Dance Jubilee Festival, presented by over 300 singers, dancers and performers, most of whom were drawn from the younger Ukrainian American generation, supplemented by younger and older persons drawn from the newly arrived, former displaced persons, and sprinkled here and there with a number of the old immigrants.

ported by New York Herald Tribune as well as by newspapers throughout the country associated with the AP, UP, and INS. In it, Senator Lehman, who on various occasions has spoken on matters concerning the Ukrainian situation, commended the UNA on the occasion of its 60th anniversary for its services, and also praised the endeavors of the Ukrainian people to free themselves of Red Russian tyranny.

Sen. Lehman Shares Ukrainian Yearning for Freedom Senator Lehman remarked that, "those of you here assembled, of Ukrainian origin or descent, have but the deepest sympathy with the people of the Ukraine in their present state of subjugation. We all share their yearning for dignity, freedom and the richness of liberty." The speaker was introduced by Mr. Stephen J. Jarema.

UNA President, Dmytro Halychyn, brought outh in his talk, delivered largely in Ukrainian, that "so long as the Ukrainian National Association continues to grow and flourish, so long will the Ukrainian way of life continue to flourish and contribute more and more for the benefit of Ukrainian American society, for the benefit of our United States of America, and, at the same time, for the benefit of her freedom loving people, our kinsmen."

"Svoboda" editor-in-chief, Dr. Luke Myshuha, recalled in his address, which preceded the finale of the affair, that in 1915 Carnegie Hall was the scene of a great Ukrainian patriotic festival, arranged and attended by Ukrainian immigrants, who believed in a free and independent Ukraine. Some of the greatest of Ukrainian artists appeared on the Carnegie Hall stage then. Its highlight was the singing of Shevchenko's immortal "Zapovit" (last Testament), wherein the Ukrainian people were called to rid themselves of the chains of foreign enslavement. (The talk was in Ukrainian.)

The Festival was truly an inspiring event, for both the performers and those who filled the orchestra, the boxes, the dress circle, and the balconies. The latter remained rooted to their chairs or to their standing room places from beginning to the very end.

It was a well-rounded program, consisting of choral music, solo numbers, folk dancing and several talks. The background and the colorful costumes of the participants further enhanced the spectacle.

In its inspirational qualities it reminded one of the excellent UNA 50th Anniversary Festival program, held ten years ago in Carnegie Hall, from which hundreds were turned away because of lack of space.

What made the affair especially inspirational was the fact that it was the product of voluntary effort, particularly on the part of the younger generation Ukrainian Americans who took part in it—at considerable cost to them, in time, energy, and, of course, their pocketbooks and wallets.

Another asset to the program was the talk by Senator Herbert H. Lehman, whose talk (excerpts of which appear on p. 3) was front-paged by The New York Times, and re-



Joseph Hirniak UNA Festival Stage Director

occasion, opened the program with the Star-Spangled Banner—followed by the Song of the Ukrainian National Association—words by Musyichuk, music by Hayvoronsky. They were led by Alexander Mykytiuk, of European renown. Mr. Halychyn's address followed.

The Federated choruses then sang, with considerable effect, the "Kateryna" cantata—words by Shevchenko, music by Kyshakevich, piano arrangement by Fomenko. Outstanding solo work was by Mary Bodnar and Roman Lewytsky, and by pianists, playing as accompanists, Wadym Kipa (who is finally getting the recognition that he so richly deserves as a very accomplished pianist) and Lesya Vachnianyn.

Part III featured the beautiful excerpt from the opera "May Night"—music by Lysenko, libretto by M. Starytsky, based on story by Gogol. The choral singing here was very good indeed. It was led by Stephen Marusevich—

younger generation Ukrainian American, well known for his music achievements in this country. Very fine solo work was done by Mary Lesawyer, soprano, Ivan Hosch, tenor, Joseph Stetsura, bass-baritone; assisted by a Maiden's Chorus—Mary Bonar, Alice Kruk, Helen Cenko, Olga Masowska.

Intermingled with "May Night" was one of the most applauded features of the entire program, namely, the folk dancing by a combined dance group drawn from several Ukrainian dancing groups, under the over-all direction of John O. Flis, director of this and preceding festivals. Flis, Walter Bacad's and Roman Petrina's—led groups, as well as several others, took part in a truly thrilling exhibit of Ukrainian folk dances, male, female, and mixed, at their best.

Great credit for the presentation of "May Night" belongs to Stage Director Joseph Hirniak, one of the newly arrived, who can compare with the best on Broadway or in Hollywood.

Following the singing and dancing end of the "May Night," followed in turn by the concluding address by Dr. Luke Myshuha—which ended with his reference to the significance of the "Prayer" from

the operetta "Kozaks Beyond the Danube"—the Ukrainian Metropolitan Choral Society, led by Muresevich, appeared and sang that stirring hymn—with solo parts by Mary Lesawyer and Ivan Hosch.

Miss Jean Wolds Gives Brilliant Performance

Miss Jean Wolds, Soprano, was warmly and enthusiastically received by a well attended audience at a Song Recital given by her at the Lecture of the Art Institute on May 4, 1954 at 8:30 P.M. in Detroit Michigan.

Miss Wolds, who is of Ukrainian descent, formerly soloist with the Ukrainian Daily Radio Broadcasts, and at present soloist at the First Congregational Church at Woodward and Forest, gave a brilliant performance. She presented a difficult and varied program with perfection, ease and complete skill.

The evening's program covered a wide range, consisting of Italian Songs, German Lieder, Operatic Area, French and American Songs.

In the Italian Group, Miss Wolds sang "Lasciatemi morire" by Monteverdi and "Se tu m'ami" by Pergolesi very well, with clear, well placed tones and good diction.

The German Group of Songs by Schubert was particularly well suited to her voice, and she sang them in true German style. "Die Judge Nonne" by

Schubert was sung especially effectively. Here, Miss Wolds had excellent tone quality and maintained a beautiful line. She sang "Pace, pace, mio dio" from La Forza del destino by Verdi, dramatically and good.

In the French group, Miss Wolds proved herself to have complete mastery over sustained pianissimo effects which many singers find so difficult to do. And she sang "L'Heure exquise" by Hahn and "Beau Soir" by Debussy with full lyric delicacy and beauty.

Miss Wolds concluded her program with a group of light and dramatically humorous songs. Here too she proved herself to be a master of dramatic expression when she sang "Sing a Song of Sixpence" by Mallotte. As evidenced by audience response, she possessed perfect audience contact at all times.

Miss Jean Wolds was ably supported by her fine accompanist, Miss Margaret Anderson, with whom she coaches.

Miss Wolds deserves much acclaim as a true artist, for a very fine performance.

Olga F. Shuster.

At the forthcoming Ukrainian American Veteran Convention to be held at the UWA Resort at Glen Spey, N. Y. on June 18, 19 and 20, 1954, the social events will be climaxed with a Banquet and Dance on Saturday night.

The program for the Banquet will have some unusual surprises, one of which will be the briefness of speeches. The Master of Ceremonies will be J. Lesawyer and high-light of the affair will be the presentation of the organization's Award of Merit to the veteran who has done most for the UAW during the preceding year, and another Award to the Ukrainian American who has done most in this country for the advancement and recognition of our people.

After the ceremonies of the Banquet, the entire area will be opened for the dance. The dance committee has made plans to provide entertainment during this time, and there will be fun for all.

All veterans, auxiliary and friends are invited to attend this affair. A most enjoyable week-end at a lovely location is in store for everyone. For reservations, send your note to George Wolynetz, 100 Second Avenue, New York 3, N. Y.

At the same time, Mrs. Helen Patrick, a member of St. Michael's Post Ladies Auxiliary was named second vice-president of the state auxiliary. Both St. Michael's Post and Ladies Auxiliary are 100% Ukrainian in composition.

As third vice-commander,

This was followed by the Ukrainian National Anthem—in which all joined—bringing to a conclusion to one of the finest affairs of its kind. General director of the festival was Olya Dmytriw, Costume director—Melanie Milanowicz, Costume Advisor Olympia Dobrowolska, Antin Dragan—general adviser.

Second Daily Parochial School Opened in Chicago

The Archbishop Exarch, the Most Rev. Constantine Bohachevsky blessed the second parochial school building at St. Nicholas' parish in Chicago on Sunday, May 2, 1954, "The Way" reports.

Many members of the Very Rev. and Rev. Clergy, Rev. Sisters, members of various societies and brotherhoods, parents and children of the parish were present. The other school building, which was completed several years ago, could not accommodate the 700 school children of the parish. In order to accommodate them, this new and modern school building has been built.

The first school building could accommodate about 300 children. The new one can accommodate over 500 children, with plenty of room for expansion.

In the new building there is a large cafeteria which can seat about 1000 people at one sitting. Above the cafeteria there is a large gymnasium. Each classroom has glass walls extending from the floor to the ceiling throughout the length of the room. These glass walls face the recreation area. From the street-side of the building there are walls without windows.

The building is well constructed and made of modern materials which are used in modern architectural style. The entire building is constructed of steel, concrete, brick and glass. The building has three stories, if one includes the cafeteria which is part of the basement.

The erected building stands as a "living monument" to the work of the Very Rev. Abbot and pastor of St. Nicholas', Dr. Vladimir Gavlich, OSBM, and the esteemable charity of good parishioners. Some of them donated sums of \$1,000 and better.

The blessing events lasted three days. On Friday, April 30, 1954, the festivities were begun with a Moleben of thanksgiving, which was celebrated by the Very Rev. Abbot M. Kohut, OSBM. On Saturday, May 1, a Mass was celebrated for the school children. A sermon was delivered by the Rev. I. Lotocky, OSBM. That very same day a concert was given in the new school's auditorium. Four different choirs rendered musical programs. On Sunday, May 2, His Excellency the Most Rev. Archbishop Constantine Bohachevsky celebrated a Pontifical Mass with the assistance of Basilian Fathers of America and Canada. The building was then blessed and a banquet in honor of the occasion was

struck and made of modern field.

Ukrainian American Veterans Banquet

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Elected to CWV State Post

William B. Choly of St. Michael's Post, No. 962, Catholic War Veterans of Yonkers, N. Y., became the first Ukrainian to be elected to state office in the CWV at the Department of New York Convention at Saratoga Springs on May 13, 14, 15 and 16, when he was unanimously selected as Third Vice Commander.

At the same time, Mrs. Helen Patrick, a member of St. Michael's Post Ladies Auxiliary was named second vice-president of the state auxiliary. Both St. Michael's Post and Ladies Auxiliary are 100% Ukrainian in composition.

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UKRAINIAN SUMMER COURSES AT "SOYUZIVKA"

HAVE YOU REGISTERED FOR THEM YET?

They will be held during the coming month of August. Four hours-a-day class studies (of-ten out in the open), a bit of "home-work", and all of the rest of the hours to fine vacationing at the "Soyuzivka", the Ukrainian National Association Resort.

Have you registered for these courses? Have you expressed thereby a desire to learn from the best of teachers the Ukrainian language, history, literature, culture? Isn't for you the best of opportunities to learn all this, and, at the same time, have a va-

tion in one of the finest scenic spots in the country, in the mountainous region near Kerkonkson, N. Y., and there meet many fellow Ukrainian Americans. Details concerning all this have appeared on these pages many times. If you desire more information, write to the Ukrainian National Association immediately. Quite a number of prospective students have already registered. There is still room and vacation, and bed and board. \$50.00 in advance.

Ex-Emigre Assails U.S. in Pravda Story

MOSCOW, May 19.—Pravda, the Soviet Communist organ, devoted nearly half a page today to a declaration by a former Ukrainian emigre asserting that President Eisenhower and Gen. Matthew B. Ridgway, Army Chief of Staff, had given orders for the formation of Ukrainian units to participate in the fight against the Soviet.

The statement was signed by Joseph Krutij, Ukrainian emigre leader for the last 35 years, whose return to the Soviet side was announced in East Berlin April 26.

Mr. Krutij charged that the Ukrainian Nationalist organizations were "under plans and orders" of Americans headed by Admiral Leslie Stevens. Mr. Krutij declared he was profoundly disturbed when on

Russians Seek to Build Unity With Ukrainians

The U.S.S.R. Ministry of Culture and the Moscow City Soviet Executive Committee have announced an open contest for the best model for a monument to commemorate the 300th anniversary "of the reunification of the Ukraine with Russia", according to "Izvestia".

The monument is to go up in the Kiev Station Square in Moscow "to portray the fraternal union and inviolable, eternal friendship between Ukrainian and Russian peoples", the newspaper said. Prizes will be first: 50,000 rubles; second: 30,000 rubles; third: 20,000 rubles; and five honorable mentions of 10,000 rubles each.

A few days after this announcement, the Soviet humor magazine "Crocodile", of February 10, 1954, followed the fraternal union theme in a cartoon showing "Muscovites in Kiev" riding in automobiles and "Kievites in Moscow" riding motorcycles.

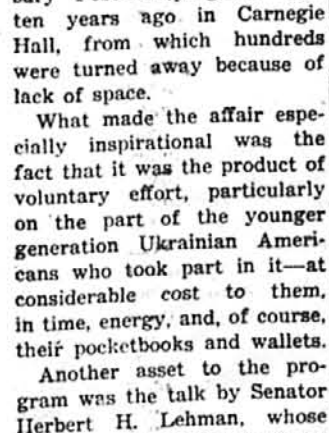
It is obvious the Russians fear Ukrainian nationalism and are attempting to woo the Ukrainians whom they for many years have subjugated as a nation, but have still not been able to conquer as a people. The Ukrainian spirit of freedom and its desire for independence have been the cause of great concern to the Russians. The Russians know that if the Ukrainians are not fully subdued or Russianized, they will again seek liberation of the first opportunity as they did in World War I and World War II. Also, as the Ukrainians go, so go the other nations within the Soviet Union. It is predicted that the Russians will also attempt to woo the other non-Russian people and nations in the near future they are now attempting with the Ukrainians.

It is reported by the veteran newspaperman there, Morley Cassidy, that more than 1,300 newspapermen, with accents ranging from a Midwest twang to the Yalu River brand of Korean, bustle through its offices and corridors, jumping upon dialects, are heard and read all around at these affairs. But, according to all reports, snatch up handouts in French, Geneva's five-story Tower of Babel, has a section devoted to the ferreting out of mysteries. It is the Press Center, Indo-China. (Concl. on p. 3)

REDS' PRESS TACTICS

Anyone who has attended or Maison de la Presse, of the United Nations meetings conference there on Korea and here and Europe, as well as Indo-China.

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Stephen Marusevich UNA Festival Choral Director

Lesya Ukrainka . . .

By W. BESOUSHKO, Ph.D.

(2)

It is worthwhile mentioning that she translated the *Book of Songs* by Heinrich Heine. She was proud of the translation and made the remark that Heine's irony was somewhat lost in the translation because it was done by good people—she translated with her friend Slivinsky. Heine influenced Lesya in style, her aphoristic irony and cutting epigram were formed under the influence of Heine.

Not aiming at completely enumerating Lesya's works, we name only some of them, as *On the Wings*, (Lviv, 1892), *Thoughts and Dreams*, (Lviv, 1896), *Echoes*, (Lviv, 1902). In all collections named we see an advance in the poetic skill and in the choice of themes. Though Lesya Ukrainka has been known as a distinguished lyricist in Ukrainian Literature, her chief field of literary activity was a dramatic poem, a drama. In the transition, there are some lyric poems, lyric monologues, and dramatic scenes. By reading the works of Alfred de Musset, Lesya was inspired to the poetic form of literature, called the poetic drama, as most suitable to her talents and to her condition of life.

A longing for the native country is expressed in a dramatic scene "Iphigenia in Tauris", a scene of exquisite beauty. A Greek lady is bound to serve the Greek goddess, Diana, in the far Crimea. She has to agree to her fate. Lesya Ukrainka learned to love her country while living abroad, where she learned the true meaning of freedom and how much her people were enslaved by the Czarist regime. Her first attempt in a prose drama was *The Blue Rose* (1896). She desired to produce a new Ukrainian drama, breaking through ethnographical boundaries, because until that time there flourished only a popular drama, from the life of the people. The beginning was made, though not very successfully. The first remarkable dramatic work of Lesya Ukrainka was her dramatic poem, *A Mad Woman* (1901). Miriam fell madly in love with Jesus, listening to his sermons and witnessing His miracles. Her devotion to the Master was so great that she confessed it everywhere, challenged His foes and offered Roman soldiers and Rome. She was stoned by the mob. The poem was written in one night. About that time she nursed her bosom friend for two months until his death. We shall meet with a similar kind of woman, mad with love, in the drama *The Stone Host*. Her name is Dolores. Maybe Lesya brought to light a female element, a boundless sacrifice for the lover. It is interesting that in both cases the women were repudiated by their lovers.

And now let us proceed to the principal works through which Lesya Ukrainka has be-

come admired in Ukraine, and from among which some at least should become known abroad. We have in mind such of her works, as *Cassandra* (written in 1901-07), *In The Woods* (written in 1897-1907), *"Aysha and Mohammed"* (1907), *Rufinus and Priscilla* (written in 1906-1909), *"Joan, Khusa's Wife"*, (1909), *The Noblewoman* (1910), *Martianus, the Advocate* (1911), *Forest Song* (1911), *The Stone Host* (1912) and *Orgy* (1913).

Lesya Ukrainka was always interested in the political and social situation of her country. Writing "Babylonian Captivity" and "On the Ruins", from the life of the Jews, she compared their fate with that of her enslaved country. She entertained high hopes for the Russian revolution of 1905, which, however, failed. Lesya Ukrainka wrote these memorable words referring to the revolution, in one of her works: "Who frees himself will be free. Who frees another, will enslave him".

In 1907, Lesya completed her work *Cassandra*. Cassandra, Priam's daughter was endowed with a prophetic talent, but helpless to avert danger. She warned her countrymen of the threatening danger that the Greeks would ruin Troy, but they didn't listen to her until the Greeks captured the city and sacked it. The shadow of Cassandra hovers throughout the drama, foretelling the doom. However, Cassandra could not avert danger, being unable to kill the spy who finally brought about the fall of Troy. In the fate of Cassandra we can read that of our poetess.

For a rather long time, Lesya Ukrainka worked on the poetical drama, *In The Woods*. The action of this drama takes place in North America, in the seventeenth century. A young sculptor Richard Iron, educated in Italy, was bound to return home to help his family after his father's death. However, physical labor is not the greatest burden to him, but the people, especially their teacher and preacher, Godwinson, a Puritan. The Puritans condemned sculpture. They demanded a work of practical value. Richard, enthusiastic about art, acknowledges only truth and beauty, and therefore cannot harmonize his views with those of Mr. Godwinson. He is compelled

to leave his family in Massachusetts. Later he found employment more suitable to his education in nearby Rhode Island, as a teacher of Italian and art. In the struggle for existence, he was lost to art and to his family. He neither returned to his family, nor to Italy. He was known in Italy as a future Michaelangelo. A friend invited him to return to Italy, but in vain, because the creative power subsided in the artist, and also his health failed. We read some enthusiastic verses in the drama about the beauty of Venice and Italy in general. It seems to me that Lesya Ukrainka was no less delighted with Italy than Nicholas Gogol was.

Mention was made that the lyrics of our poetess were rather social than a means of expressing her personal feeling about love, beauty, etc. We notice that the theme of love since her marriage (1907) took a very important place in her works. A peculiar beauty had been observed in the dialog, "Aysha and Mohammed". Aysha, fourteen years of age, reproaches her husband Mohammed, fifty years of age with sharing his love with other women. She wants him to be in love only with her, and therefore he should even not wound her feelings with the remembrance of his deceased wife.

In the drama, *Rufinus and Priscilla*, love is a very important factor in the action. The authoress, beside giving a broad view of ancient life in Rome in the beginning of the Christian era, concentrates her attention on a pair of lovers, Rufinus and Ursilla. Priscilla is a fanatical Christian. Rufinus, a Roman patrician, drawn by love to Priscilla, becomes a Christian in hope that the new teaching, the new ethics would be helpful in the rebuilding of the Roman empire. He fails in his planning. He as a nobleman, is mistrusted by the Christians who mostly are plebeians. However, when his wife is sentenced to death because a meeting of the Christians was held in her house, Rufinus joins her in the march to a better world, the life hereafter. According to the critic M. Zerov, Rufinus and Priscilla belongs to the best works of Lesya Ukrainka. (Lesya Ukrainka, Works, VII, p. 21).

(To be continued)

Prof. R. Smal-Stocki Testifies Before Congressional Committee on Communist Aggression

(Concluded)

(3) dissolution of all democratic parties;

(a) genocide of the intellectual elite and church hierarchy;

(b) genocide applied to the peasantry;

(c) its mass exiles into Asiatic countries;

(d) mass exiles of intelligentsia and peasantry into slave labor camps;

(e) constant purges of the national elements in the party itself;

(5) this terror inside Ukraine was accompanied by terror outside the Ukraine directed against Ukrainian leaders in exile; murdered by Russian Communist agents were: S. Petlura, President of the Ukrainian National Republic, I. Oskilko, leader of the peasant party; E. Konovalts, leader of the Ukrainian Nationalist Organization.

(6) establishing of the Russian Communist dictatorship over the enemy of Ukraine enforcing upon her a colonial status;

(7) annihilation of Ukrainian Orthodox and Catholic Churches and enforcing upon the population Russian Orthodox of the Moscow Patriarchate.

(8) Russification of the Ukrainian language, and subor-

dination of literature, press, radio, film to Russian Communist propaganda;

(9) Transforming of Ukrainian Liberal Arts, especially history linguistics, philology, political science into propaganda agencies of Russian Communist official theses and conceptions; introduction of the "Russian big brother" worship.

(10) Russification of towns;

(11) Formation of groups of Ukrainian "yanitzaries", renegades, who are supporting the Russian Communist regime, which gives them rewards, privileges, for the participation in the Ukrainian puppet government. Their leaders are, after having accomplished their missions, dismissed and murdered in order that they may not escape from the Soviet Union.

(12) The constant aggressions of Russian Communism against the Ukrainian nation were interrupted by short periods of "concessions", like the "Ukrainization", the establishing of "Ukrainian decorations", granting of a special anthem, flag, UN membership, etc.

The same method of brain washing as was applied to American prisoners in the Korean War, is used by Russian

A Crippled Glory

(Maria Bashkirzew)

By DMYTRO DONZOW

(Translated from the Ukrainian by MARY GABODA)

And taken from the book by the same author entitled *A Longing for the Heroic: Ideas and Personalities in Ukrainian Literature*, London, 1953

*I anticipate happiness each day, each hour
Nevertheless... Although in my veins
Flows the blood of the future, I have no future...
I am that very "crippled glory"*

O. KOBYLANSKA

(1)

A Ukrainian by descent, a well known artist whose pictures adorn the walls of the Luxembourg Museum, a friend of Bastien Lepage, once a star of Nicean carnivals, an interesting figure in Parisian salons in the first days of the Third Republic and one whose witicism was admired by Maupassant, Gladstone, Anatole France, Thieret, Barres and Francois Coppe—this girl whose turbulent life was cut short by jealous death, unfortunately, is so little known in Ukraine.

The daughter of a marshal of the Poltava nobility, she lived until the age of ten in Ukraine in the provinces of Poltava and Kharkiv, later almost exclusively abroad and never in Russia. An aching desire to become someone before whom the multitude would kneel, together with arrogance toward this same multitude, and a mad tenacity, wild work, a great artistic talent, an original "esprit", a kind of ancient faith in one's destiny and a superstitious fear before the future, boundless ambition and aristocratic sincerity in the revelation of the most intimate movements of her soul, full of spontaneity and endless reflection, temerity and doubts, a desire for fame and flight from society—all was mixed in her.

In love with life and conscious of its early end, she was burned up, as she said herself, like a candle burning at two ends. She died at the age of twenty-four, leaving us about one hundred and fifty pictures and sketches, letters and a diary, and interesting document of human tragedy which Lord Gladstone called one of the most interesting books of the nineteenth century¹ and one which has been translated from the French into English, German and Russian.

Especially interesting is this document for us. Because the tragedy of Maria Bashkirzew was a tragedy which was experienced, perhaps not in the same form but in the same essence by Gogol, Mordovetz and others, who torn away from their native roots crippled their split souls in their restless wanderings.

But was she a Ukrainian? More yes than no. A Russian? With certainty no! She was less a Russian than Gogol and less than Kulish. A Frenchwoman? Still less. She counted herself as one of that "nation" to which belong the "deracines" of all countries: the cosmopolitans.

Here are the biographical facts of her life. At the age of ten she went abroad with her mother to visit Austria, Germany, Switzerland, France and Nice. They foretold a singer's career for the little girl. From the Kievan Katarbysky she learned to draw. At the age of fourteen she learned the Greek and Latin classics, got

¹The Journal of Maria Bashkirzew, translated from the French, 1892.

²The XIX Century, 1890.

Communism to all captive nations in order to convert them into Communist robots and to integrate them into the "Russian Soviet people."

I stress that all these aggressions are accompanied by terror and murder, as Lenin said: "Three quarters of mankind must die if necessary, to ensure the other quarter for Communism."

The End

her diploma and became interested in Shakespeare and the Iliad. In 1872 she went to Italy with her mother—to Rome, Naples, Florence. Michaelangelo, Titian became her beloved masters. She marvelled at the Pitta Gallery, at the Strozzi palaces, the triumphal arches of old Rome. She wanted to study singing. She was enthusiastic about St. Peter's in Rome. In Naples she studied the paintings of Guide Reni and Bonaventura, visited the ruins of Pompey, Vesuvius, Sorrento. In 1876 she returned to Ukraine to Poltava and to the family-estate in the village of Havrontsi. In 1877 again to Paris where she studied at the Julian Academy. Her teachers were Robert Fleury, the sculptor Saint Marceaux, and finally the famous Bastien Lepage. She exhibited her paintings at shows, won a gold medal. But cruel fate took away this genius from our earth. In 1887 a group of Dutch artists in Amsterdam organized an exhibition of her paintings totaling one hundred and fifty oils, pastels, sketches, sculptures. After her death her Letters and Journal (in French) were published and at once the attention of the western world was attracted to this author. Gladstone, Coppe, Anatole France, Barres, Cabuet wrote about her. She became the heroine in plays and in her honor a society of admirers was formed in Nice.

As a girl living in a foreign country she was able to capture the breath of her native land in the Ukrainian songs which her Aunt Sophie played on the piano. "This reminds me of the country," we read in her diary. "I'm completely carried away in my thoughts there... Tears come to my eyes, they are brimming over and will soon be overflowing; now they are falling and I'm happy." While passing through the Milanese plains she is over-

³The Journal of Maria Bashkirzew.

come by that particular pleasure so well-known by every one who has lived on the steppe—when "the place is so beautiful, so green, so flat" when "the glance loses itself in the horizons and no mountain stands as a wall before the eyes." It reminded her of the Ukrainian steppe—and she was happy.

At home her circle included the Old Ukrainian families such as the Kochubey's and Hamaliya's. While abroad she and her family openly acknowledged (let's say in their understanding) their closest native land. At a papal audience at the question whether they were from Petersburg, Maria's mother answered, "No holy father, from Ukraine."

When after a long wanderings fate carried her once more to her native Havrontsi, she noted in her diary with pleasure, "I talked with the peasant women whom we met on the way and in the woods and can you imagine—I don't talk too badly in Ukrainian." This must not have been a dilettante knowledge of the language whenever it wasn't for forgotten by this sixteen year old child eager for new impressions after a six year absence from her country...

In general she loved this nation although not with the love of sentimental Ukrainophiles (she doesn't want to be "a comrade" with them) she loved them more as a queen willing to accept homage from them. She was esthetically attracted by the Ukrainian village girls who, in her opinion, "are exceptionally well built, beautiful and interesting." She was in love with Ukrainian dances. "The dances of our peasants" we read in her diary, "apparently innocent, but, in reality, clever as the Italian dances, are a real Parisian cancan, not to say anything more. They do not raise their legs as high as their heads, which, moreover, is a very ugly fashion; but the man and the woman turn, approach each other, pursue one another and all this with little cries, gestures and smiles that make you shiver." But still more did she love the wild, free life of the steppe which had not completely lost all traces of the old romanticism.

(To be continued)

VET NEWS ROUNDUP

QUESTIONS AND ANSWERS

Q. My husband, a World War One veteran who did not have any GI life insurance, left me a \$10,000 commercial life insurance policy when he died. He stipulated in the policy that the proceeds be paid to me in a lump sum, but I was permitted to change that so I would receive regular monthly amounts. In computing my annual income for VA pension purposes, am I supposed to count these monthly insurance payments as income?

A. So long as the original option was for a lump sum payment, you must declare the \$10,000 face value of the policy as income for the calendar year in which your husband died. Then you do not have to report the monthly payments as income until they total \$10,000. After the monthly payments aggregate \$10,000, however, you must report any monthly payments over that amount as income for VA-pension purposes.

Q. I am receiving disability compensation payments from VA, but lately my service-connected disability seems to be getting worse. Could I get a statement from my private physician, testifying that my disability has increased? Would that be sufficient to entitle me to higher compensation?

A. A statement by your private physician would serve to reopen your case, but your condition would have to be ascertained by an official VA examination, and then a comparison of the findings would have to be made with the requirements for increased compensation payments.

Q. In my original application for Korean GI Bill college training, I put down as my objective an AB degree in English. I've received it, and now I want to go on and get an MA degree, also in English. Would this be considered as my one-and-only change of program, inasmuch as I'm only aiming for the next step in the same field—English?

A. Going from your AB to your MA in English would be considered a change of program, in your case. The reason is that you've reached the objective stated on your application, and now you're going to another objective. If originally you had listed the MA as your original objective, the move you now intend to make would not be considered a change of program, but rather as a stepping-stone to the MA degree. Under the law, VA must accept as an objective whatever is listed on the application.

The "Soyuzivka" Film

Quite a number of persons I know, friends and acquaintances, who have had the opportunity to spend vacations in the mountainous regions here in the East as well as out West, and who last summer visited the "Soyuzivka"—the Ukrainian National Association Resort near Kerhonkson, New York—have told me that the "Soyuzivka" as a scenic spot compares favorably with some of the best they have ever seen.

Of course, they dwell in the course of our conversations upon the vacation facilities the "Soyuzivka" offers—fine living quarters, good food, all sorts of recreational activities as well as plenty of rest facilities, hiking, dancing, swimming—in short, a fine and refreshing vacation, one which helps one to take on, with ease and plenty of energy, another year of making a living.

But the beauty aspects of the "Soyuzivka" especially win their attention and praise. "You can't properly appreciate this scenic spot," they say, "unless you see it with your own eyes."

"Well," I reply, "I have seen it on several occasions, and so I can easily understand your enthusiasm."

"Yes, but what about those who have not seen it as yet, and who may not see it?" they ask. And then, in the same breath, they add, "Why doesn't the UNA do something about this, why doesn't it have color-filmed movies made of it, for public presentation?"

Well, I am happy to report that the UNA has already done so. It has a documentary film in color and sound about the "Soyuzivka," produced and filmed by Sofron W. Fediw, ACL.

The UNA is making available this documentary film about the "Soyuzivka" for free-admission showings to all UNA branches here in the East. Later it will be available to those branches more distant removed from the UNA Home Office.

UNA branches will have first preference. The "Soyuzivka" film is also available to other societies and clubs.

So why not take advantage of this UNA offer. Arrange to have a free-admission showing of the film, say, at the close of a UNA meeting, or on some other occasion.

Write to the UNA for further information.

Josephine Gibajlo Gibbons

BOOK REVIEW

The Ukrainians in Manitoba: A Social History. By Paul Yuzyk. Foreword by Ross Mitchell. (Toronto: University of Toronto Press, 1953. xv 232 pp. Illustration, maps, tables, charts, appendix, bibliography, and index. \$5.00)

Group settlements in the Canadian West comprise an important and rather well-known phase of the history of the prairie provinces. Despite their acknowledged importance, however, few detailed studies of these ethnic groups are available, chiefly because of the language barrier imposed by their eastern European origins. This book fills a portion of this need, and the series of which it is the first publication promises to remedy a striking deficiency in Canadian historical writing. It is only the first of several publications now in preparation sponsored by the Historical and Scientific Society of Manitoba and designed to tell the stories of the Mennonite, Icelandic, French, Polish, and Jewish communities in that province.

A study of Ukrainians in Manitoba is also the story of Ukrainians in Canada, for their history in that province is typical of the 400,000 Canadians of Ukrainian extraction wherever they live. Winnipeg is their ethnic capital, their cultural center, and their organizational headquarters.

Ukrainian migrants to western Canada brought strange ways along with their separate language and quaint dress. Their culture, freighted with centuries of eastern European experience and deeply rooted in the pre-Christian era, introduced a rich diversity into prairie society. With great sympathy, but without fopistic sentimentality, Mr. Yuzyk carefully describes the Ukrainian experience in Canada and correctly estimates its economic and political life of contribution to the social, the Dominion.

Q. Since I was discharged before August 20, 1952, my deadline for starting training under the Korean GI Bill is this coming August 20. Must I actually be in school on that date, in order to continue afterwards?

A. Not necessarily. You must, under the law, begin your training before that date, in order to continue later. So long as you start in time, you won't be required to be in training on the date itself.

Initial chapters relate the historical background in Europe of the Ukrainian people and suggest the reasons for mass migrations to the New World. Three great waves of immigration uprooted thousands from Galician homes to deposit them in western Canada. The first movement, from 1891 until 1914, was prompted chiefly by economic difficulties, but later waves following two world wars contained thousands of political refugees intensely nationalistic and bitterly anti-communist.

On the western prairies, these "new Canadians" slowly found a new way of life, retaining much from their past but gradually accepting something of Canadian society about them. In the main, this aspect of their story is not greatly different from that of other ethnic minorities in North America which were sheltered from the dominant community about them by reason of their group settlement. Here was much of the same heartache and tension, particularly as the second generation grew to maturity in the new society.

One chapter of their story which may be unique, however, is the important role played by a small but very active and influential Communist minority. With their great appeal to Ukrainian nationalist sentiment, Communists cut deeply into Ukrainian communities, particularly until the vast disillusionment accompanying the purges and mass starvation in the Soviet Ukraine in the early 1930's discredited Soviet propaganda.

Mr. Yuzyk's final chapters analyze the growing participation of Ukrainians in Canadian public life. Though grievously exploited in the early years by unscrupulous politicians who abused their ignorance of the language and profited from their unfamiliarity with political issues, in more recent years this picture has changed substantially. Today, with six members in the provincial legislature and with other spokesmen in federal politics, their entrance into Canadian public life is an accomplished fact and their impact upon Canadian society is clear.

This study is a welcome contribution to western Canadian history and a useful addition to our understanding of the role in North American society of an important ethnic group.

Prof Paul F. Sharp,
Iowa State College
(The Mississippi Valley
Historical Review
April, 1954)

Poet's Corner

STRANGER, SAY TO THE FRENCH—

We all have spelled the word Thermopylae

Where once the Spartans held the Persian hosts,
Reflecting courage as we heard the tale:

Now as the night falls, can you see how ghosts
Of those dead heroes march through shadows pale
To hail and welcome heroes of our day?

At Dien Bien Phu, outnumbered by wild birds,
We held our breath, watched true men stand and die
Brave as the Spartans, till all strength was spent.

Now proud that they were men as you and I,
Let us not dim their fame by gray lament,
But pray our sons prove worthy of their swords.

Katherine Thayer Hobson

Liberation, Self-Determination and Independence: Outline of Policy For Europe and Asia

By SENATOR HERBERT H. LEHMAN
(Remarks made at the 60th Anniversary Celebration of the Ukrainian National Association, Sunday, May 16, 1954, Carnegie Hall, New York City)

(1)

I am glad to express my welcome and to be welcomed to this 60th anniversary observance of the Ukrainian National Association.

It is good for all Americans to be reminded regularly that there are many groups of people behind the Iron Curtain, enslaved, brutalized and tyrannized, who yearn for the same freedoms which Americans enjoy almost unthinkingly.

It is good to be reminded that almost all the people behind the Iron Curtain remember intervals in their history—of greater or lesser duration—in which they were free and independent.

Finally, it is good to know that there are many American citizens with a special and immediate concern for the victims of Soviet slavery, who will continue to raise their voices in behalf of their fellow men beyond the seas who are bound in the chains of Communist imperialism.

Seldom in all history have there been hours of greater crisis, of graver doubts and more widespread confusion than the present. In every quarter of the compass, in every region of the world, there is tension if not actual conflict. In Southeast Asia there is open war.

Vast areas of the world whose populations have been regarded in the past as inert masses of faceless people throbbing today with public fever and ferment. Once upon a time, in those areas, only the warlords, sultans, sheiks or rajars counted and had to be reckoned with.

Today, ever increasingly, the people count. The people of those regions are stirring. They are moving with the irresistible power of massive numbers. They are demanding to be heard. They are demanding the dignity of recognition and the benefits of progress.

Conflict Between Communist Imperialism and Forces of Freedom

Overlaying this violent upheaval and sometimes intermingled with it is the world-wide conflict between Communist imperialism and the forces of freedom. But some of the forces of freedom are unfortunately identified with colonialism, which remains, in most areas, the hated symbol of a hateful past.

And so the confused conflict is joined: the forces of freedom on the one side and forces of Communist imperialism on the other. But freedom's forces present that most vulnerable flank—colonialism. And on almost every front that flank has given way, threatening freedom's forces with disaster.

Our problem today—our urgent necessity—is to mobilize our forces for the countercharge against Communism—not under the banners of colonialism but of freedom.

This analysis pertains, of course, largely to Asia. Europe presents a somewhat different picture of conflict. We must look hard at that picture, lest we overlook its distinctive features.

The Atlantic world is still the source of the greatest power. While we concentrate on Asia, we dare not forget that the first prize in the world struggle is Europe. We can survive a setback in Asia, but let the lights of freedom go out in Europe and all is lost.

But let us not think only in terms of what we must save. We should also be thinking in terms of what we must gain. Our banners are inscribed with the word "liberty." Those banners must not only be prevented from retreating. They must advance.

ROCHESTER'S MAN OF ACTION

William B. Hussar has devoted more than half of his life working in the activities of the Ukrainian National Association.

His story goes back to Feb. 14, 1930, when he was elected recording secretary of the Ukrainian Athletic Club of Irondequoit, N. Y. This group was composed of young men who participated in various sports. In 1934 he was elected assistant treasurer of Branch 289 of the U.N.A., known as the Taras Shevchenko Society. A year later he became treasurer and, after serving three years, was elected president. He served as president for five years and then became secretary of Branch 289, which position he still holds.

Hussar served as recording secretary of Rochester's Ukrainian-American Club for 10 years. He became general manager of this club in 1947. The members of U.N.A. Br. 289 elected Hussar delegate to the 21st U.N.A. convention in Pittsburgh; he served on the committee of petitions and grievances. The branch chose him as a delegate to attend the 22nd convention in Cleveland four years later (1950); he was elected as a U.N.A. Supreme Advisor.

On April 22-23, 1952, Hussar was chairman of the Ukrainian Youth's League National Sport Rally. In November of the same year he called together the American-born Ukrainians and suggested a plan for a memorial to the late president of the U.N.A., Nicholas Muraszko. To get off to a good start, Hussar donated the Muraszko Memorial Trophy. He stipulated that everyone taking part in the sports tournament had to be a U.N.A. member. His plan was endorsed and a committee was picked; he served as committee chairman.

Theodore Lutwiniak

YOUR TWO DOLLAR BILL

A large proportion of the American public objects to the two-dollar bill. This is one of the few typically native American superstitions. At racetracks, however, this bill is generally in favor with the management, as it is easier and faster in making change. But superstitious gamblers and bettors are prejudiced against the two-dollar bill; so, to take the "curse" off, they invariably tear off a corner.

As far as the Treasury is concerned, a little bit off the corner does not constitute mutilation, so that there are huge numbers of two-dollar bills without corners in circulation. But why is a corner torn off each time a two-dollar bill gets into the hands of a superstitious person? It is a triangle, symbol of three, a mystic and potent number. The fifth time the two dollar bill passes to a superstitious person, that is, with all corners gone, it is usually torn to pieces to remove the "curse" for good.

Why Considered Unlucky

Many versions have been given to explain why the two-dollar bill is considered unlucky, but the origin seems to be in the vocabulary of gamblers in the early history of our country, when two was called the "deuce", the lowest value in the cards, a degenerated word derived from "devil" and meaning bad luck. But today those who have an antipathy for the two-dollar bill do not know why they dread getting one.

Among the Negroes, the two-dollar bill superstition implies the obvious bad luck of twins in the family. Therefore, to prevent this economic burden falling on them, they too, tear off a corner of the bill. Some persons, especially cashiers in

with the people of the Ukraine in their present state of subjugation. We share their yearning for the dignity of freedom and the richness of liberty.
(To be concluded) John Korney

Ukrainian Youth News

By WALTER W. DANKO

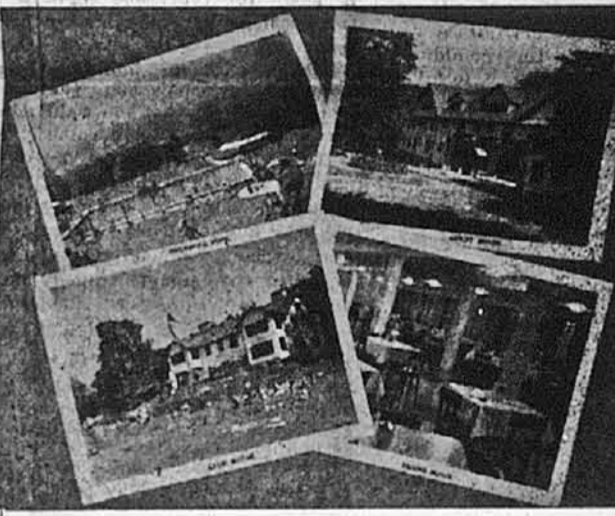
Auburn Sports Rally:— This is the big weekend of the annual UYL-NA Sports Rally (basketball and bowling) to be held at the beautiful Ukrainian National Home in Auburn, N. Y. Preparations by the fine rally-committee have been completed and reports indicate that a highly successful and enjoyable weekend will result for our Ukrainian youth.

Sports director Al Pronchik has received reports from his sectional directors and the basketball entries are as follows: Johnson City, N. Y. (North); Chester, Pa. (South); Bayonne, N. J. (East); Rossford-Detroit winner (West).

There is also a great deal of enthusiasm among the many bowling entries who will be coming from areas as the New England States in the east to the Chicago area from the west. For example, good friend Russ Kolody wrote this column awhile back that the St. Nicholas Veterans Bowling League of Troy, N. Y. is sending 3 teams to Auburn, and at their last meeting it was voted unanimously to bring home all the prizes in the events in which they'll compete. Such enthusiasm is worthy of mention and seems to be the general feeling prevailing among all the bowlers. Here's wishing the Troy Uke-Vets good luck in their efforts to "bring home the bacon". In

REDS' PRESS TACTICS

(Concluded from page 1) At the snack-bar restaurant or the horseshoe bar there is always some one who can tell you exactly what secretary Dulles told Foreign Minister Bidault (it's usually



all this NEAR AT HAND at SOYUZIVKA UKRAINIAN NATIONAL ASSOCIATION ESTATE KERHONKSON, N. Y.

hike, bathe, sun at our fine pool with mountains as the backdrop. Soyuzivka color slides, Tuesday: play tennis, badminton, volleyball, ping pong, etc. . . . Wednesday: bonfire singing in evening, boating on our own private lake. . . . Friday: movies, hike to our own waterfalls 200 ft. drop. . . . Saturday: dancing, entertainment. Exquisite Food with Fine-Dinner Music. Fun for everyone in congenial company of the finest Ukrainians.

Mail this reservation blank with deposit to: UKRAINIAN NATIONAL ASSOCIATION ESTATE — KERHONKSON, N. Y. Business Tel.: Kerhonkson 8105 Name _____ Home phone _____ Address _____ City _____ State _____ (1) _____ (2) _____ (3) _____ (4) _____ Date of arrival _____ Time _____ Enclosed is reservation deposit \$ _____ for _____ persons, for _____ weeks

CHINCHILLA BREEDING

Our curiosity was recently aroused over the nation wide publicity given to the raising and breeding of Chinchillas, so we thought we would check and secure as much information as possible for our readers. Mr. A. Muhleman of Chinchilla Breeders Exchange, 476 Amsterdam Ave., New York City, stated that many hundreds of people have successfully gone into the highly

U.N.A. BOWLING LEAGUE NEWS

By STEPHEN KURLAK

Although three more games must be played by the teams in the Newark Division of the U.N.A. Bowling League of the Metropolitan N.Y.-N.J. Area before the curtain comes down on their 1954 bowling season, the championship team has already emerged in the form of the Ukrainian Orthodox Church kieglers of Newark. Being seven games ahead of their nearest rivals, the Churchmen can look forward to receiving their beautiful trophies from the Ukrainian National Association at their "end-of-season" banquet which is to be held next month.

The remaining three games will decide, however, which of the two teams tied for second place (U.N.A. Branch 272 and Penn-Jersey Social Club) will drop back to third. The Penn-Jersey men have been putting

BOWLING RESULTS OF FRIDAY, MAY 14, 1954

Table with bowling scores for Newark Division and Penn-Jersey Social Club. Columns include team names, individual scores, and totals.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

Table showing team standings with columns for team name, won/lost games, high game, total pins, and average.

U.N.A. BOWLING LEAGUE Jersey City Division

INDIVIDUAL STANDINGS

Table with individual bowling standings for Jersey City Division, including player names, games played, total pins, and averages.

Did you ever hear of any- A diplomat is a man whose compartment in a car? ears get more exercise than mouth does.



Пластова Ватра

РІК І

Ч. 5.

Іван Скоцильск

РЕЛІГІЙНІСТЬ У ПЛАСТОВОМУ ВИХОВАННІ

Пласт — це виховна організація молоді для плесання шляхетних характерів. У першій частині головного обов'язку українського пластуна виразно сказано: „Пластуни є вірний Богоні...“ Цим афирмативним твердженням „є вірний Богоні“ Пласт ясно вимагає від пластуна релігійності, не вміщуючи при тому у вирозначенні справи. У висліді цього ціла пластова ідеологія, закон і головні обов'язки, коротко кажучи — ціла пластова виховна система побудована на засадах християнської етики й моралі. В цій статті хочемо розглянути проблему релігійності у виховній праці пластової організації. Буде це радше голошній хід думок, бо рямці статті не вміщують всього, що стосується виховного пластового напрямку.

На переломі сторіч

XIX сторіччя — це час доктринального матеріалізму. Людина віддала себе в полон матерії, яка, звільнена від примату духа, стала зародком загибелі людини. Поступово людина опанувала нищівні сили власної її природи. Для людини не існувала сфера духа. У загальному цей час характеризує такі ознаки: в) затрата зрозуміння для релігії б) наставлення на матеріальне, в) недоцінювання духовних вартостей, г) затрата відношення до вічного. У висліді цього настало XX сторіччя воєн і руїн.

Саме на переломі цих двох сторіч, як здоровий відрух, поєтає в Англії молодеча організація скаутинг, взорвана на шляхетних засадах середньовічного лицарства. Це поширилося і в інших державах. Виховники української молоді, задивившись у майбутнє, організували молодечу організацію Пласт на здорових засадах християнства, щоб припинити процес духовного занепаду поколінь, започаткований у XIX сторіччі.

Пластовий закон

Передумовою добра і порядку в світі є порядок у людських душах. Програма — це мертва буква, якщо не оживить її дворичний дух людини. Тому норми пластового закону вимагають, щоб пластуни були і словний і совісний і справедливий, себто, щоб було впорядковане та позначене шляхетними прикметами його духове Я. Це неможливо без глибокої віри в Бога. Правда, найбільші генії людства вважали, що людина є зі своєї природи добра. Однак досвід сторіч показав, у яку безодню морального упадку падає людина, яка епістається на саму себе, а забуває за Бога. Словність, а зокрема совісність і справедливість є спадковими перевагами людини, і часто тяжко їх перевірити. Лише християнська віра дає запоруку, що пластовий закон не буде мертвою буквою, а пластуни будуть живою людиною в повному значенні цього слова.

Зокрема у пластовому законі підкреслена любов до ближнього. Пластуни є чемний і лицарський, є братерський і приятельський. Він з любов'ю відноситься до людей, і навіть з приятельством та до рослин. Любов — цей найвищий і найшляхетніший поряток людської душі, є рушійною силою у творчому житті. Скільки раз людство, як людина не переживало трагедію людського пощуння — завжди в такому випадку був брак правдивої християнської любові. Підставою засадою християнства є любов, — любов до Бога, любов до ближнього. Тому й пластовий закон так сильно акцентує розвій любові у відношенні до Бога, до Батьківщини, до людей. У наших часах немов якась стихія і шал опановує нас. Чи ж не шалові належить приписати елементарні нетерпимість окремих груп нашого громадянства? Даремні всі зусилля і заклик до єдності, коли не буде любові і приятельськості у взаємовідношенні та лицарськості у поступках. Ці саме прикмети питомі духові християнства і є характеристичними у пластовому вихованні.

Пластуни зрівноважені, позитивний та карний — поставилися далі пластовий закон. Життя пластуна перетас бути грою пристрасей і гілених змислів, а стас могутнього синтезую природних і надприродних сил. Пластуни наснажую життя творенням добрих діл, не забуваючи про найвищу ціль життя. Це немов жива відбитка християнської засади, що віра без добрих діл — мертва. Екземпляр трахунт — каже стара римська приповідка. Подумаймо лише, що пластуни виконувалим щоденних добрих діл створюють немов золотий ландшафт у ширині добра, а це найкраще ширення щастя людства і Божого миру на землі. Наука Христа каже всім єднатися в поборованні соціальної нужди, у несенні допомоги потребувачим у різних формах — і цю засаду у своєму вихованні переводить Пласт.

Життя пластуна, упорядковане пластовим законом, втворює скарбину вартостей, ці засадою праці для людства, для народу, для родини і для себе. Зокрема карність пластуна розвиває сильну волю у людини та збуджує почуття авторитету. Часто бачимо, що коли людина ввелимивус зі свого життя Бога, то її воля перетворюється у сваволю, а законом стас брутальна сила, насильство. Воля і карність пластуна позначені почуттям, сповненням шляхетного обов'язку, а це так тісно в'язється із засадами християнства.

Пластова виховання як цілість порядку життя одиниці, приборкуючи стихійність, пристрасність і хаотичність. Воно об'єднує у провідній ідеї служби Богоні і Батьківщині. Пластуни не буде розгубленою істою, а бачитиме сенс у своїх ділах і житті. Пластова виховання звертас пильну увагу на глибоке християнське життя, що є найкращим наближенням до Бога, як джерела сили і добра.

Пластуни, складаючи юнацьку присягу, пририкає вірності Богоні і Батьківщині. Часто сповнення цього приречення вимагає жертви, аж до самовідання. Це знову ж таки без глибокої віри в Бога неможливо. Та бачимо, що українські пластуни, вірні своїм юнацьким присягам, жертвенно сповнили свій обов'язок, а це наглядне потвердження релігійності у пластовому вихованні.

Так на зміну людині XIX сторіччя Пласт виховус нову людину XX сторіччя з повним поворотом до Бога.

ПЛАСТОВА МОЛОДЬ ПРИГOTOВЛЯЄТЬСЯ ДО СВЯТА ВЕСНИ

Як щороку, так і цього, участь українського громадянства, яке на час трьох днів зможе користатися з усіх удодів Пластової Оселі (кімнати, харчування) — обиде великий моральний успіх.

Цьогорічне Пластова Свята Весни цікаве буде ще й тим, що це вперше для змагань в практичній пластуванні, спортивних конкурсах і театральних виставах устанавлено п'ять рехидні нагороди Свята Весни.

ПЛАСТ У НІМЕЧЧИНІ

МОЛОДЬ „ТВЕРДОГО ЯДРА“

В Німеччині залишилося ще 17-20 тисяч українців. З цього числа ще може емігрувати найбільше 3-4 тисячі. Решта це справжнє „тверде ядро“ — хворі, інваліди, старини, жінки з дітьми, які за ніяких умов не перейдуть звичайних еміграційних приписів.

Перепроведжена в 1953 р. ЗУАДК-ом статистика, на основі понад 8 тисяч індивідуальних запитань — анкет, виявиле в тій масі залишених майже 33% (отже: одна третина!) дітей у віці від 9-14 літ. В абсолютних числах це означає понад 5 тисяч української дітвори в Німеччині, при чому переважна більшість — це діти нижчі від 9-го року життя.

Українська молодь Німеччини — це вже повністю покоління, народжене поза кордонами України, в таборах УНРА, ІРО чи у німецьких „Регірунгелаярах“.

ПІД МІКРОСКОПОМ

Який духовний стан цієї дітвори, це ми — немов під мікроскопом — бачимо в пластових таборах: народжена на мушій землі, в атмосфері еміграційних, а передусім моральних злидин, в середовищі чужого оточення, — ця генерація виявиле виразні позначки загрозливого національного відчуження. Вплив німецької народної школи і, наслідки, іноді позної, ізоляції від українства маніфестують себе слабим, а деколи повним незнанням рідної мови, нахилом дітвори говорити між собою під час забави німецькою мовою і т. п. Не мієте тут спинитися ширше над тим, які впливи матиме таке дошкільне на даліший духовний розвиток тих дітей.

СЛОВО МАС ТАБОРОВИМ ЛІКАР

Не менше тривожить нас фізичний стан цієї молоді, про що у звіті Крайової Пластової Старшини з таборової акції в 1953 р. (другом 16 сторін) читаємо:

Дітвора дрябна, анемічна, недозвілена. Зміни після рахиту не уступають, курча плоска грудина каліка, та скривлення хребта, і то значного степеня, виступають до деякої часті. На всіх 61 учасників зустріч лише трьох нормальних відкритих та без виразних хворобливих змін дітей. І то з тих трьох був один хлопчинка, який виховувався в німецькому кіндергаузі.

(Д-р І. Мриць).

ЯКА НАША ПРОТІДІЯ?

Коли спитати когонебудь, яка найбільш пезуча, а риночасно „лічна“ проблема стоїть перед українською еміграцією, тоді напевно почуємо, що це — проблема збереження української молоді. В теоретичних міркуваннях, у святкових промовах... свитомість цієї найважливішої проблеми визнається без застережень: для неї декларують готовність найбільшої жертви й уваги; а вварі з тим — на практиці — справу збереження для українства молоді на еміграції розглядається по-мучушному і — в порівнянні з іншими — трактується в більшості випадків на другому, третьому, а то й останньому місці.

Ряд установ створюєся запобігти цьому фатальному процесові повної атрофії почуття відповідальності за долю майбутніх українських поколінь на еміграції. Це завдання, як основне, лежить теж на Пласті, що вже десятиками літ, без уваги — а іноді проти всіх ворожих обставин, реалізує свою

КОНЕЧНА ДОПОМОГА

В бжичому літньому сезоні допомога ЗДА і Канади для пластових таборів у Німеччині це більше актуальна. Потрібно приблизно 10 тисяч ДМ на найбільш пезучі потреби: треба закупити нові шабля, бо дотеперіші — після десяти років уживання — мало придатні; вивантажити під таборах наприклад на такі труднощі й кошти, що закуп планової площі стас колючиною справою.

Крайовий Пластовий Провід у Німеччині звернувся в тія справі за допомогою до пластових організацій ЗДА і Канади. Але ми думаємо, що з допомогою для дітей залишених у Німеччині придуть теж і інші громадяни й установи.

Атвас Фігал.

Крайова Пластова Старшина в ЗДА звертається із закликом до Станиці та Громади доброї волі, щоб переслали датий пластовим таборах у Німеччині на адресу діловода господарки Крайової Пластової Старшини:

I. Skoczylas,
2115 Mt. Vernon Street
Philadelphia 30, Pa.

ПЛАСТОВА ВАТРА

Редагус Колегія в складі ст. пласт. Леся Храплива, пласт. сен. Богдан Кравців і пласт. сен. Ольга Кузьмонич.

пл. сен. Т. Дурбак

ЧОМУ ТАБОРУВАТИ?

Про пластові таборах вже так багато говориться й пишеться, що важко вибрати тему, яку це не розглядали. Я не старатимусь навіть сказати щось оригінальне, що нове, а тільки хотів би обговорити коротко питання, що з ним зустрінувся недавно.

Кілька днів тому я ма нагоду говорити про таборах з одною юначкою, що запитала мене, чому тепер кладеться такий натиск на участь пластунів в таборах. Чому вже навіть, як вимогу допущення до першої пластової проби, встановлено відбуття таборах, а давніше цього не було. Давніше можна було навіть дійти до степеня скобачи вірлиці і не мати відбуття таборах. Це вже вона знала від своєї мами, що пластуна треба відвідати на Рідній Землі. В цьому часі були вже організовані області таборах на Соколі, але пластуни улаждали теж і довші прогулянки чи навіть мандрівні та-

бори, організовані поодинокими куренями або й гуртками. Може й тепер було б краще організувати такі мандрівні таборах замість постійних?

Питання дуже актуальне і акторусь воно дві різні проблеми. Перше: чи табір дійсно такий конечний, чи може обійшлось б без таборах? І друге — різні форми таборування.

Пластова виховання, що його даємо молоді протягом року, під час сходин в домиці, можна б назвати „медійним“. Воно нагадує мені сніночку, як то малою рачка вчили в недільній школі ходити вперед, а не назадгуз. І кожної неділі по лекції наш рачок вертасе додому йдувати вперед. Однак вже за кілька днів він повертасе до старої звички і в неділю рачком приходив до школи назадгуз. І все починалось від початку і кінчалось так само в наступну неділю. Подібно

Пластуна Остапа

УКРАЇНСЬКІЙ МАТЕРІ

Тобі, що без геройства і без слави
в покорі зустрічаєш кожен день,
Тобі, чий усміх, мов вітерець ласкавий,
одхмарює обличчя молоде,
Тобі, чий любови повне серце
пробили леда чотирьох шабель,
Тобі, що прикикаєш дотепер ще
заблуканої долі корабель,
Тобі, що вмієш без надії ждати,
Тобі, що вмієш, як ніхто, простити,
Тобі — невтомна українська мати —
в ясній поклони сонце і блакиті!

ВІСТІ З КРАЙОВОЇ ТАБОВОЇ КОМІСІЇ В ЗДА

Цьогорічний пластовий таборний сезон розпочається наприкінці червня цього року. Оружжя пластові таборах відбудуться в трьох таборних центрах:

- а) Пластова Оселя Іст Четгем Нью Йорк,
 - б) Пластова Оселя „Новий Соціал“ — Воффало.
 - в) Шикаго — Дітройт.
- Пластові таборах на Іст Четгем Нью Йорк відбудуться в таких реценціях:

- 1. Для дівчат (новачок і юначок) від 26 червня до 24 липня 1954.
 - 2. Для хлопців (новачок і юнаків) від 24 липня до 21 серпня 1954.
- Рестрація на всі таборах в Іст Четгем розпочається 10-го травня і триватиме до 6 червня цього року. Зголошення до таборах прийматиме Місцеві Пластові Осередки.

Пластова Станиця Нью Йорк приймає зголошення до таборах у пластовій домиці при 144 — 2-га Евіно кожної середи і п'ятниці від год. 7 до 9 вечора та в неділі від год. 10 до 12 перед пол.

До таборах можна зголошувати риноко молоді у віці від 7 до 15 років з тих місцевостей, де немає пластових осередків. Про їх прийняття до таборах рішення приймає Команда Таборах. Зголошення пересилати на адресу: Ярослав Войдуник 352 Іст 9-та вул., Нью Йорк 9, Н. Я.

Таборовий центр „Новий Соціал“ — Воффало — заплинував такі таборах:

- 1. Для дівчат (новачок і юначок) від 4 липня до 25 липня 1954. Допускається таборування рою новачків.
- 2. Для хлопців (новачок і юнаків) від 25 липня до 15 серпня 1954. Допускається таборування рою новачок.

Для старших юнаків, які не зможуть взяти участь в пластових таборах — буде організовано окремі таборування

З ПЛАСТОВОГО ЖИТТЯ

Традиційне пластова Свята Весни метрополітальної округи Нью Йорк відбудеться цього року в днях 29, 30 та 31 травня в пластовій оселі в Іст Четгем, Н. Я. В Святі беруть участь пластуни та пластуна всіх Уладин та в характері гостей — батьки, приятелі Пласту та українське громадянство.

Доїзд на Свята Весни організує пластова Станиця та Осередки.

Учасники — пластуни будуть поділені на підтабори за Уладин.

Харчування можна буде одержати на місці за оплатою.

В програмі цьогорічного Свята Весни передбачені змагання в терені та на спортивній площі (відбавка, легка атлетика, збірне пезенство, перехідних нагород Свята Весни.

Пенгвін Куринь Улада Пластуни Сеньйорін Ім. Степана Тишарування можна буде одержати на місці за оплатою.

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УВАГА! СТАРШЕ ПЛАСТУНСТВО КРАЙОВИЙ З'ІЗД УСП-ів в ЗДА

відбудеться в днях 12 і 13 червня 1954 р. в Пластовій Оселі Іст Четгем, Н. Я. Участь усіх ст. пластунів обов'язкова!

Кр. Референт УСП-ів



Із Свята Юрія у Філадельфії, дні 2 травня 1954 р. Перехід новачок до юнацтва.

КАЗКА ПРО СВЯТОГО ЮРІЯ

Розгорілась ватра —
Мерехтять ясна;
Розділа багата
Новакм весна.

Новакм лунас
Казка при вогні;
— Іде лицар гасм,
Іде на коні...

Іде лицар гасм —
А напроги — змії:
— Гей, куди блукаєш,
Лицарю ясний?

Правді кинь служити —
Послужи мені!
В мене самоцвіт
В морі аж на дні!

В мене с палати —
Сяють, як вогні!
Правди кинь шукати!
Послужи мені!

Вийня лицар стріли,
Меч двосічний взяв,
Змія в серце вціляв —
Лютій змії вказав!

Іде лицар гасм,
Де квітки дрібні...
Новакм лунас
Казка при вогні...

ПЛАСТОВЕ МИСТЕЦТВО

Український Пластовий Улад мав і має в своїх рідках як карний членів, так і осіб, привітних яких були й в широкій мережі українського мистецтва. Пластова Організація, Олімпіада цих привітних, які можуть гордитися Український Пласт, є привітне наше широке вітмово мистецтво — мистецтво Степана Луцика, пластуна-сеньйора, члена 3-го куреня сеньйорів „Лісові Чорти“, який нещодавно виступив у багатьох кольорах картини Львова та Києва і поробив із них відбитки у формі листівок-карнетів.

Степан Луцик народився у Львові в 1906 р. Вчився і працював у Львові до 1943 року. Мистецтво створював в Львівській Мистецькій Школі Олексі Новаківського, згодом в Парижі. Співпрацював у „Віснику“ як мистецький рецензент та редагував мистецькі журнали — альманахи: „Карби“ у Львові, „Українське Мистецтво“ на еміграції в Мюнхені. Свої праці виставляв у Львові, Мюнхені, Нюрнберзі, Берхтсгадені, а тепер у Ст. Паул, Мінн. де від 1950 р. проживає разом з родиною.

Малярство Степана Луцика оперте на імпресіоністичній засаді з доволі виразним нахилом до експресійного ре-

лізму. З його праць найбільше відомі гугульські портрети і краєвиди, за які він має якнайкращі критичні оцінки своїх і чужих мистецтвознавців. Нові його праці „Львів“ і „Київ“ — не його ланка Ватківщині. Ці листівки надаються на всього року нагоди: як форма листування, професійного свиточних і припадних побажань, як прикраси пластових домівок, приватних мешкаць, як пам'ятки наших рідних, святих місць у далекій і дорогій нашнім серцям Батьківщині. Вони нагадують нам усім повсякчасно, що Львів був, є і мусить бути українським та що над Золотоверхим Києвом млатимуть, дай Боже, вже в найближчому майбутньому українські пластові слави і свободи! Побажаєм було б, щоб усі пластові осередки в ЗДА, Канаді та поза їхніми кордонами — якнайактивніше спричинилися до масового розповсюдження цих листівок, так поміж пластовим братством, яке і поміж найширшими колами українського громадянства. Замовляти та в справі кольортражі звертатися на адресу: Mr. Stefan Lucyk, 439 West Central Ave, St. Paul 3, Minn.

—/юк/