

Russia's Old Powder Keg

By SqdrLdr JOHN GELLNER, RCAF

(Courtesy, Marine Corps Gazette, Journal of the Marine Corps Association, Quantico, Virginia, August, 1951)

(1)

Ukraine became part of Russia in 1709. For two centuries before that date, there had existed in the Ukraine a strange warrior democracy, the Kozak empire, which had managed to preserve its factuality, if not always its formal independence from its more powerful neighbors, Russia and Poland. The head of the Kozak state, the "hetman," was elected, and while he was strictly obeyed in times of war, he was in peace as often as not summarily dismissed by the assembly of the Kozaks. In the Northern War, the then hetman, Ivan Mazepa, sided with King Charles XII of Sweden and shared in the latter's defeat at Poltava. The victorious Tsar, Peter the Great, crushed the hetmanite state. The Ukraine was forcibly Russified. Two centuries of Tsarist absolutism were, however, not enough to break the spirit of independence of the Ukrainians. Their chance came in the spring of 1917. In the general turmoil which surrounded the establishment of the liberal Provisional Government in St. Petersburg and the abdication of the Tsar, Ukrainian patriots led by the historian Michael Hrushevsky and by the writer Vinnichenko, established the Ukrainian Central Council, the "Rada." It was composed mainly of non-Communist leftish and left-of-center elements, and at first had as its goal national autonomy for the Ukraine, but not secession. Even the November revolution of 1917 brought the Bolsheviks to power in Russia, the government of the newly established Ukrainian National Republic proposed to the Soviet of People's Commissars a federation of national states within the old frontiers of Russia. Lenin brusquely refused, the Red Guards invaded the Ukraine. Only then did the Rada proclaim Ukrainian independence (on 22 January 1918).

The advance of the Reds, who took Kiev early in February 1918, made the Ukrainians seek German aid. The German Army thereupon marched into the Ukraine and helped drive out the Bolsheviks. The Rada, too radical for the taste of the victors, was dispersed and a German puppet government was established under General Skoropadsky who took the historic title of Hetman. This government, reactionary though it was and precariously balanced on the tips of German bayonets, was meekly recognized by Moscow in pursuance of Lenin's policy of "saving the revolution" at all costs. The fall of the Central Powers spelled finis for the Skoropadsky regime. At first, the old Rada came to power again, governing through an

executive Directorate of five. As soon as a liberal and democratic regime was again established in Kiev, Moscow sent the Red Guards into the Ukraine in a second invasion. Almost at the same time two other foes of Ukrainian independence entered the country: the Poles from the West, the White Guards of General Denikin from the East. A period of desultory fighting followed. On the Ukrainian side, a member of the Directorate and former Socialist, Simon Petlura, set himself up as dictator; various partisan leaders, or "atamans," fought against Communist and anti-Communist Russians, and against the Poles. The best known among them were the Don Cossack ataman, Kaledin, and the jolly, eminently successful peasant leader Makhno. From a contemporary proclamation to the peasants by one of the minor atamans, Hrihoriev, comes one of the clearest descriptions of Communist intentions and practices:

"Instead of giving you land and liberty they violently impose on you the Commune, the Cheka, and the Moscow commissars. You work day and night; you have a torch for light; you go about in bark shoes and sacking trousers. Instead of tea you drink hot water without sugar. But those who promise you a bright future exploit you, fight against you, take away your grain with arms in their hands, requisition your cattle, and impudently tell you that this is for the good of the people."

As was to be expected, the Ukrainians—isolated, outnumbered, divided among themselves—lost in their fight on three fronts: Petlura fled when the Poles, to whom he had reluctantly turned for help against the Reds, made their peace with the Soviets (in the Treaty of Riga, 1921); some of the atamans fought on with bravery born of desperation, Makhno until 1923. When the

fighting was over, the Eastern Ukrainians were under the Soviet, the western Ukrainians under the lighter, but not less hated Polish yoke.

The Ukrainian leaders had also tried to gain independence for their country at the conference table. Ukrainian delegates went to the Paris peace conference, but found no sympathy for their national aspirations. The French were interested in a strong Poland as an Eastern watchdog over Germany, and viewed with favor the territorial expansion of their Polish ally. The Americans, ill-informed, and uninterested in Eastern Europe, refused to do anything which could "prejudice the future claims of a Russia that might emerge after the liquidation of modification of the Soviet regime," a pious hope, indeed. The British, largely under the influence of Winston Churchill, had cast their lot with the White counter-revolution in Russia, with those Tsarist generals who in their political blindness and unrealistic desire to re-establish the Russia of the Tsars as it had been before the Revolution, frittered away their forces fighting both the Reds and the Ukrainian Nationalists. Had the Ukrainians been given the diplomatic and material support which was wasted on Denikins, Kolchaks and Wrangels, the history of newly born Soviet Russia might have been different.

Lack of interest in the fate of the Ukrainians was the main reason why, between the two World Wars, the emigré Ukrainian political leaders failed in their endeavor to put the case of their unfortunate homeland before the world. A secondary reason may have been that there were too many leaders, each asserting that he was speaking for the Ukrainian nation, and that in consequence

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Soviet Medical Personnel Held "Extravagantly" Used

NORWEGIAN AIDE, BACK FROM TOUR, REPORTS MANY DOCTORS IN NONPROFESSIONAL WORK

(Concluded)

Research Also Centralized
Medical research, which is centralized in the Ministry of Health and the Academy of Medical Sciences, is characterized, he said, by an extraordinarily great emphasis on the physiological approach. He reported one study of vaccination for influenza with a live virus type on a million persons with asserted good results.

Vaccination had been by inhalation rather than injection because "you contract influenza by inhaling and you can cure it the same way by inhaling."

In contrast to the great emphasis laid on the use of drugs in Western medicine, the Russians, he said, attempted all sorts of therapy with external stimuli, such as heat, cold, water and electrical stimulation. A weak electric current, for example, rather than barbiturates, is widely used for its sedative effect.

Dr. Evang reported that as a whole he had been permitted wide freedom while in Russia and had seen the types of medical activities and institutions in which he expressed interest. The major exception, he said, was a "blackout" on vital statistics, which were always given in relative terms. The reason, he said, "was the fear that such figures would be used by enemies of the country in case of war to find out population statistics."

Knowledge of West's Methods
Although the average physician has little knowledge of medical developments and methods in the West, Dr. Evang declared, the top scientists and clinicians were well informed on non-Russian medical methods, especially those of Western Europe. A sharp distinction, he said, was made between medicine in Western Europe and in the United States, with the general feeling being that nothing "very good," even in health could come from the United States.

One of the most significant impressions reported by Dr. Evang was that not only the health professions but also most Russians appeared to favor increased contact with the West and cited his own trip as an example of this.

Dr. Evang said he had heard prior to his trip that a great many toasts would be offered at official dinners to Soviet leaders. But, as it turned out, none was raised to an individual.

Instead, toasts were continually proposed to increased exchange of scientific information and knowledge between countries and particularly to "peace." If the word "peace" was mentioned in any speech, regardless of its context, there was always spontaneous applause, Dr. Evang said.

It is to be hoped that these demonstrations were sincere, but only the future will tell. If they were, it will be another instance in which health has been a stepping stone in international understanding.

RUSSIAN... RUTHENIAN... UKRAINIAN...

(1)

My attention has been called to the fact that some of our young people in the more remote communities of Pennsylvania do not like to be called "Ukrainian." They say they are "Russian" or "Ruthenian." Others prefer to be called "Rusin" or "Rusnak."

The fault with them is that they do not realize to what race they belong, neither do they understand what actually all these terms mean. From their elders they heard that they are "Russins" or "Rusnaks." Missed by the similarity of words they mistook it for "Russian." They gathered this and that, just a few distorted bits, about Russia and Ukraine on occasional talks with similarly ignorant persons. They read equally confusing remarks of some misinformed American in an American book or paper. And in their naive ignorance they pass judgements about a matter which long ago was solved by science and by life itself.

Our advice to such persons would be to study the matter, which means to read some serious books about it. Natural—that is a tedious procedure, the more that it is not at all easy to obtain the needed literature. It was written in Ukrainian, Russian and German four decades ago or more. There are no English books on this subject. A far easier and shorter way would be to listen to people who know these things better and to accept their opinion. But this is a question of confidence.

I have been told about a girl-teacher in a backyard Pennsylvania town, some 20 years ago, who hardly spoke the idiom of her "Rusnak" parents and still less read anything serious on this subject. Yet she heatedly argued with an elderly and highly educated Ukrainian priest that she and he were "Russians." She had more confidence in some obscure local informants than in this cultured clergyman. That's a question of... taste. You can not prevent a certain kind of people from persevering in ignorance...

But let us come to the matter itself.

What do these terms mean: Russian, Ruthenian, Rusin, Rusnak, Carpatho-Rusian, Little-Russian, etc.?

Let us start with the remark that all these terms are derived from a common root: Rus

(Pyc)—similarly as from the same root—Roma—originated the words: Roman, Romagna (province in Italy), Romagnol (Provençal), Rumania, Rumeilia (a province in Balkans), Rumili (Turkish name for Greeks), Romaic (meaning: the modern vernacular of Greece), Romany (Gypsy), Arumini (a tribe in Balkans), Romansh (a Latin dialect in Switzerland), romance, romantic, romanesque, etc. The spell of the Roman name was so strong that even the German Empire of Ottos, Hohenstauffens and Hapsburgs up to 1804 A.D. was officially called "The Holy Roman Empire of the German Nation," although there was very little, if anything, Roman about it.

As, however, the Romanies (Gypsies) or the Romagnols (Provençals), the Rumeilians (who speak chiefly Bulgarian), the Rumanians or the Germans of the "Holy Roman Empire" are not at all Romans, so analogically Russians are not Ruthenians and the so-called Carpatho-Russians or Little-Russians—actually Ukrainians—are not Russians at all...

There is a plentitude of similar analogies in Europe. Take only such a known case as Britain and Brittany (a province of France), as well as Brittons of British and Bretonians or Bretons, who speak a Celtic (Gaelic) language. All these words come from the same root: Bretania (in Latin). In a similar way we have: Normans (in Scandinavia) and Normandy (in France); Dutch (in Holland) and Deutsch (German); Longobards, Vandals, Burgundians, Franks (German tribes) and Lombardy, Lombardians (in Italy), Andalusia (in Spain), Burgundy (in France) besides Frankony (province in Germany) and Frangi (Oriental form for all West-Europeans).

From the root "Galli" (Gauls) originated the names Gallia (now: France), Gallicia (province in Spain), Gallego (native of this province), Galicia (a portion of Ukraine, now under Soviet Russia), Halich (a town in this province), Gallatia (a province in Asia Minor, mentioned in St. Paul's Epistles), Gallata (a borough of Constantinople), Galatz (a town on Danube delta), Gaelic (designation of Celtic tongues), etc. In spite of their common root, however, all these terms designate quite different countries, races, languages, towns, etc.

Exactly the same is the case with the root "Rus" (Pyc) and its derivatives! As the old Rus-Empire of Volodimir the Great and his dynasty (9-14 centuries A. D.) played a great part in the history of Eastern Europe and its races, the name (Rus) was accepted in many languages for designation of quite different territories and nationalities which in this or other ways were connected with the old "Rus" (Pyc). The etymology (origin) of the word "Rus" (Pyc) is not clear. Our oldest Chronicle (Nestor's Chronicle from the 11th century) relates that "Rus" was the name of a Scandinavian clan from which the Norman conquerors of Kiev and the organizers of the old Rus-State hailed.

But—
What actually do the terms "Russia" and "Russian" in English mean?

According to all English lexicons and encyclopedias these terms have two meanings: historical, scientific one, and a political meaning of present day.

In English historiographic terminology "Russia" means a State in Eastern Europe which existed since about 850 A. D. up to the invasion of Tartars and the occupation of this "Russia" by Lithuania and later by Poland in the 14th century. Geographically this "Russia" of old comprised the lands in the basins of rivers Dnieper, Dniester and of Vistula's tributaries Bug and San—just what today is called "Ukraina." In our old Chronicles however, written in Kiev and Halich about 1100-1200 A. D. this state was called "Rus" (Pyc)—not Russia or Rossia. The inhabitant of this state was called "Rusyn" (Pycan)—not Russian nor Rossian.

On the other hand, in political usage of the present day the English term "Russia" and "Russian" term "Rusian" and "Rusian" means a state and a nationality in the upper and middle basin at Moscow. In a broader meaning also, other lands in Europe and Asia included in that state are called "Russia." Russians themselves call their state "Rossia" and for their nationality they seldom use the term "Ruski," only "Rossianin" or "Velikorossian" Slavonic neighbors of Russians call them "Moskale" (Moscovites) and their land "Moskovschyna" (Moscovy).

The "Soyuzoviy Festyn"

As already reported on these pages last week, the summer season of the "Soyuzivka"—the UNA resort near Kerhonkson, N.Y.—will come to a grand climax this Sunday, September 12th, in form of a gigantic "Soyuzoviy Festyn." This will be a Grand Picnic on a very grand scale.

All of us from time to time during the summer go to various picnics in our localities. Usually they are sponsored by our parishes, societies and organizations of various sorts, individual business persons, Ukrainian radio programs, and, of course, by branches of the Ukrainian National Association. Usually these picnics are held on some well known picnic grounds. Most of the latter are of the same variety, out in the fields or in some large clearing in the woods.

But the "Soyuzoviy Festyn" will be held in neither such place, but in the "Soyuzivka" itself. That means that this Grand Picnic will be held in a setting which no ordinary picnic grounds have, rolling grass and tree covered slopes, against the background of beautiful and mountainous scenery. There will be no dust, but bracing mountain air. There will be no overcrowding, for

the Soyuzivka grounds are well high limitless and yet compact. As for sports, there is plenty of room for them and plenty of the necessary facilities to enjoy them.

What is particularly important, is that this "Soyuzoviy Festyn" will be held on our UNA property. I'm not certain, but I'm inclined, to think that this is the first time in UNA History.

I understand that hosts of picnickers will travel by car and by special buses from communities in about seven or eight states.

It is anticipated that besides the old immigrants and the new immigrants, there will be very many of our young people. As many of them as possible should endeavor to make this trip. Particularly the delegates to the last UNA convention, as well as the officers of the UNA branches.

Being mainly social in character, and with plenty of light entertainment, the Festyn will offer them a splendid opportunity of renewing old acquaintanceships and strengthening old friendships—all in the spirit of Ukrainian National Association fraternalism.

JOSEPHINE GIBAJLO GIBBONS

MRS. TETIANA KOSHETZ COLLECTS UKRAINIAN FOLKLORE

The value of Ukrainian folk songs and ornamental art, not only to the Ukrainian people, but to Canadians as a whole, is being stressed in a series of talks and exhibits by Madam Tetiana Koshetz, who is touring Western Canada and spending a few days in Saskatoon. Monday afternoon she was guest of honor at a pleasantly planned tea at Clinton Lodge when representatives of various local women's organizations had the opportunity of meeting this entertaining little lady, of hearing her talk informally on Ukrainian culture and of seeing some beautiful Ukrainian embroideries.

Carrying on Her Late Husband's Work

Madam Koshetz is carrying on work that was begun years ago by her husband, the late Dr. Alexander Koshetz, a famous composer and choir leader. When he and his choir appeared in all the capitals of Europe, South America and in Mexico, United States and Canada, he collected folk songs as he had before in his native land Ukraine. Madam Koshetz is continuing this search for old folk songs among the Ukrainian people and is discovering that many may be found among the folk who had come to Canada from the old land many years ago.

These songs, she claimed, were valuable to Canadians as well as to her people, for the melodies served as material for Canadian composers. It was the same with Ukrainian ornamental art—the needlework designs and the unique patterns on Ukrainian Easter eggs—for they acted as inspiration motifs for Canadian artists. These melodies and designs were centuries old; they had been perfected by many and had stood the ravages of time. It was feared they might be lost if they were not recorded and kept in Canada so for this purpose a Ukrainian Cultural and Educational Centre had been established in Winnipeg with Madam Koshetz in charge of the library. Here were gathered heirloom pieces of Ukrainian handicraft as well as anything pertaining to music.

But the little country of the Ukraine has seen tragic times. Its museums and its libraries have been robbed, burned and destroyed and much of its folklore have been lost. Young folk in Canada were growing up without the chance to know their cultural heritage and it was Madam Koshetz's hope that she might be instrumental in reviving an interest in the ancient songs and artistic designs. She conducts summer courses at the Ukrainian National Youth Federation in Winnipeg and conducts massed choirs for special occasions.

Afterwards she displayed some of the lovely pieces of embroideries and explained several of the native costumes, she had recently collected.

Here, too, was Dr. Koshetz's huge collection of folk songs for the use of the general public.

Dr. Koshetz had collected more than 2,000 Ukrainian folk songs which included many unknown to composers. They dated back to pagan times. Some were carols, songs of ritual, history and festivals. Some were just manuscripts, but some appeared in book form.

Tells of Her Experiences With Koshetz Chorus

Madam Koshetz, who is a graduate of the university of Kiev and the Lyenko Academy of Music in Kiev, told of having been a member of the doctor's choir when she was a girl and of touring Europe when the Ukrainian government asked that it acquaint the western world with Ukrainian music. "You must remember," she said, "that the word 'Ukraine' had been erased from the map and folk in other lands knew little, if anything of my country."

It had been a wonderful trip on the continent and then in 1922 the choir came to America. They gave concerts in Carnegie Hall and in Town Hall, New York, and made two appearances in Canada—Winnipeg and Toronto. Madam Koshetz remembered the exciting time in Mexico City where they gave 15 concerts in theatres and three in the famous arena where the bullfights were held. More than 38,000 people turned out to hear the choir. She never forgot the enthusiasm and the gay costumes of those in the audience. It had been a thrilling experience.

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(Courtesy Saskatoon Star Phoenix)

THE UKRAINIAN WEEK

It is interesting to consider the names of the Ukrainian week.

A moment's consideration will suffice to make us realize that the days of the week cannot be expected to be so individualized as are the months of the year. This is for the simple reason that the days of the week are too short, typically from one another as the months of the year do.

The only essential difference between them, perhaps, is that while some of them are intended by the man for leisure and rest, others are intended by him for work. What is called nowadays working-day, or work-day, or week-day, or works-day, and what used to be called worky-day, is called by the Ukrainian робочий день.

As opposed to this, the Holiday, is called свято, or празник.

The regular weekly holiday was called, in English, Sunday, in the honor of the god of sun. The Ukrainian kept in his mind the opposition between the working-day and the holiday and called the Sunday неділя, which is evidently there is no work (не, not, діло, work).

Monday, in English, is a parallel to Sunday, being a day

named in honor of the Moon. The Ukrainian calls the day понеділок, which simply means the day following a Sunday. In old days, this, too, was a kind of a weekly holiday.

Понеділкування was a custom of married women to refrain from certain types of hard work. In some sections of the country this "after-sundaying" was accompanied by slight feasting, and the right to such Monday feasting used to be entered in the marriage-contracts as one of the rights of the wife. To celebrate such feasts on Monday was called понеділкувати.

Tuesday, in English, is the day of the Teutonic deity Tiu. In Ukrainian the day is called вівторок which comes from вѣторъ, second. The name simply denotes the second day of the week.

Wednesday is the day of the Teutonic deity Woden. In Ukrainian the day is середа, which means the middle (of the week, of course).

Thursday, in English is again the day of the thunder-god, Thor, and Friday the day of the goddess Freya. The Ukrainian continues to call these days by simple numerals: четвер (четвертый), the fourth day of the week; п'ятниця—the fifth day of the week—just as the old Romans, and

after them the English, used to call some of their months by numerals—a linguistic scheme which shows certain lack of imagination, but is more excusable in the case of the days of the week than in the case of the months. In this connection it is of some interest to note that the Friends (Quakers) have renamed all the days of the week with numerals (First-Day, Second Day, etc.) in order to avoid giving a tribute to heathen deities.

The last of the weekdays is called in English Saturday, for one of the Roman gods, Saturn. The Ukrainians call it субота. This reminds you, of course, of the English word of Hebrew origin, Sabbath.

Out of the regular names of the days of the week, in Ukrainian, are formed many derivatives, especially many diminutives, e.g.: неділенька, неділичка, неділонька; п'ятниця, п'ятниченька; суботка, суботочка, суботонька.

These nouns serve to express certain emotions of the speaker towards those days, many of whom are often personified, or imagined as personages under whose control the particular days remain. In this way we come again to touch the old custom of the Romans and the English to

Poet's Corner

TABLEAU: SUMMER EVENING

In blue-green dusk catalpa leaves are still,
Behind clematis vines, talk fades and dies;
Dew frosts the iced-tea glasses on the porch
Beyond the sparkle of first fireflies.
This tide of twilight floods old houses now
That guard their fifty years of secrets well:
The scrollwork on the eaves, the iron stag
Say nothing that would break the cryptic spell.
Only a radio's faint fretful whine
Intrudes the present on the placid past,
But this means nothing to the silent roofs:
Events and persons fall, and houses last.

FREDERICK EBRIGHT

For The Common Good

By MYKHAILO KOTSYUBINSKY
Translated by PERCIVAL CUNDY

(4)

The law! The law! They had heard the word before. When it was a case of any taxation, any exploitation of the common folk, immediately: the law. Was it the law which had planted their vineyards? What gave the law the right to destroy them? Had the law labored with blood and sweat on those vineyards? The law, he says! Could there be any such law in the world as to take away the bread from their children, to reduce them to beggary? ... Oh, let them have their law: they would talk to it with a gun, to anyone who should dare to lay even a finger on their vines ... Then let them do their judging.

his feline features, the clerk turned his back on the crowd and, with a final glance at his new trousers, entered the office. Zamphir abandoned the surging, excited crowd without having achieved any clear idea as to the impending calamity. Anger welled up within him, strangling his throat, and the curses which he hurled at all the laws which would not permit poor folk to live in peace and quietness did nothing to lift the heavy weight from his heart, did not assuage his rage. But when his anguished wife met him with an agitated, questioning look, he hissed through his teeth: "Don't be afraid, nothing's going to happen to us. I'll know how to defend myself from attack"—and he glanced from beneath his brows at the old Turkish gun which hung on the wall beside the kitchen dresser.

II Various Views

One bright day, about ten o'clock in the forenoon, two Moldavian wagons were rumbling along the upper road which runs beside the Prut. From the rear wagon where several men were seated, dangling their legs over the tail-board. The sound of loud laughter, jokes, and songs was heard. By their coarse linen smocks and their horny hands blackened by hard labor, by the iron spades and all sorts of worked tools with which the wagon bristled, it was plain to see that they were common laborers.

On the foremost wagon, painted green, amidst a pile of travelling bags, sat three young men; two at the back and the other opposite them with his back to the Moldavian driver. The latter was wrapped in sweet slumber, his large round head, big as a watermelon, sunk on his breast. On his plump round face with black turned-up moustaches there played a happy smile of cheering dreams and his wellrounded stomach which gave fair promise of a future paunch, swayed only beneath the folds of his students' coat. Beside the rather short, sleek figure of the student, the second of the travellers seemed meager and frail by comparison. Tall and spare, with a hooked nose like that of a kestrel on his long face bordered by a sparse, black beard, dressed in a blue French smock through which all his ribs might be counted, he bore some resemblance to Don Quixote. With his lengthy figure bent and with both lean and bony hands resting on a hunting rifle, Don Quixote (as his companions teased him by calling him) followed avidly with his eyes a flock of wild geese which were flying across the marshes bordering the Prut. It manifestly vexed him greatly that the game should be flying with impunity over his head, protected by the height and by the prohibition against hunting until St. Peter's day.

The third traveller, wrapped in a tarpaulin cloak and wearing a tufted white peaked cap, and with a fair beard clipped in Vandyeke style which made his sunburnt face seem all the darker, was gazing with thoughtful eyes over the broad landscape. From the high meadow alongside which they were travelling, the green plain stretched far and wide. The silvery ribbon of the Prut with sinuous windings cut through green banks. A great billowy sea of reeds and rushes hid from view its glittering pools and narrows, while a bluish haze of distance enveloped far villages, hills and vineyards. On the flat land the wheat bent and swayed before the wind, and in the yellow gullies which ran from the mountain range down to the Prut, the profuse and coiling vines clambered upwards and upwards. In the pure, mild skies, only here there were a few groups of scattered cloudlets.

Don Quixote was the first to be bored by the silence. He gently nudged the slumbering student. "Comrade Savchenko, you've done enough whistling through your nose! ... You'd better wake and take a look at that flock of wild geese—it's maddening not to be able to get at 'em."

"Hey, what! Was I asleep?" said the student, waking up. "Anyway, there's nothing else to do on the road; there are neither wine nor girls there."

"We'll soon be in the village; there will be both the one and the other there."

"Ugh ... and if we find phylloxera there, then those vines will scratch the eyes out of our heads. And you, comrade Rudyk, are still feasting your eyes like a cat on those birds. Spit upon the whole business ..."

Rudyk gave a nervous jerk. "Better spit on those girls of yours," he replied sharply, offended.

"Ha, ha! We're quits now! But what is this," sighed Savchenko, "our chief with drooping head? I'll lay you anything you like that he is engaged in meditating a plan of campaign against phylloxera! Come, confess now, comrade Tykhovych, if I haven't guessed your thoughts aright?"

Tykhovych looked up at Savchenko. "This time you didn't guess right," he replied. "I wasn't thinking about anything; I was merely admiring the landscape. And if you want to know, I will frankly confess that I am disturbed by the thought that we might find phylloxera in Loyeshti."

WE HAD A GOOD TIME

Ever since we returned from our vacation at the Soyuzivka, the Ukrainian National Association near Kerhonkson, Catskill Mountains, New York, we keep hearing the same question several times a day. "Did you have a good time?" Our friends, neighbors, fellow employees, and relatives have asked this question, so now we're going to go on the record, black and white, that we had the time of our lives. Also, there is every reason to believe that all the people who were vacationing at the Estate during the week we were there enjoyed themselves very much, too. We do not hesitate to recommend the Soyuzivka to all persons who have not as yet enjoyed a vacation there. Just make up your mind to go; you won't regret it. A mere overnight visit isn't enough; spend at least a week so that you can take full advantage of all facilities. Climb up to waterfalls, Makiwka, and Lysonya, and bring your camera with you. You'll enjoy the climb, the view, and the experience.

The Sunday afternoon we arrived at the Estate we were just in time to see the scouts give their magnificent performance in athletics in front of the club house. This event was covered in last week's Weekly. Later during the week we saw the Bobeczko brothers of Cleveland do their dances, in Ukrainian costume, at the main house. That's what makes the Soyuzivka interesting—there's usually something going on. The week after we left the student group had graduation exercises; we understand that it was really something worth seeing and we were sorry that we missed it. But we did see the students dance to juke box

music at the club house, and we enjoyed that; the juke box contains some Ukrainian records and the students did Ukrainian dances when these records were played.

Toward the end of our week swimming in the pool abruptly ceased. This mystified us until we found a group of people clustered around a girl working on a peg puzzle called "Yogo." It seems the puzzles were being sold in Ellenville, miles away. In no time at all almost everybody had the "Yogo" craze. We even got one for ourselves! Swimming eventually resumed, but we continued to find people all over the Estate playing "Yogo."

Our five-year-old daughter was with us when we climbed up to the waterfalls and Makiwka; she came along when we climbed up to Lysonya; we enjoyed her company on our four-mile road hike. Her only complaint was "My feet hurt!" She was in the pool every day and can now do a little swimming without her tube. Our nine-year-old boy did everything we did, and more; but he gave up swimming for the better part of a day to puzzle out his "Yogo."

Mr. Elias Huzar of New York City, was a one-man entertainment committee. He always seemed to have a group of people around him, listening to his jokes and stories.

Yes, we had a good time. Combine this column and last week's column and you'll have a complete story of our vacation at the Soyuzivka. We had such a good time, in fact, that we have already decided to spend two weeks at the Estate next year.

THEODORE LUTWINIAK

UKRAINIAN YOUTH NEWS

By WALTER W. DANKO

(Concluded)

The Institute for the Study of the History and Culture of the USSR recently announced that 100 applications were received from Ukrainians for scholarships. 38 Ukrainian candidates have so far received scholarships, and 76 are under consideration. 20 Russians, 5 Byelorussians, 2 Turko-Tartars, 3 Caucasians, 2 Poles, and 1 Frenchman have received college scholarships.

Gene Ward of the New York Daily News spent his summer vacation at International Falls, Minnesota and he devoted his column of August 20th to the greatest Ukrainian ever to don football togs, namely Bronko Nagurski. Gene Ward writes ... "Last night one of the leading citizens of the border lake district, follow by the name of Nagurski, dropped off for an hour's chat. In case you didn't catch the introduction it's Nagurski—The Bronko—one of the all-time greats of football whose exploits with the Minnesota Gophers and Chicago Bears are living legend. A massive man and still possessed of tremendous physical resources, we couldn't help but feel as he sat there in his red lumber shirt, the freight playing across his features, that here was a reincarnation of Paul Bunyan himself. George Esslinger, Bronko's friend from over on Kabetogama told us about the time a truck skied off the road one winter. It went part way down in a small gully beside the road, but a half-a-dozen of us could not budge it. Then the Bronko comes along, lifts up the rear end, and we're back in busi-

ness. Bronko comes from this Rainy River country, but from the Canadian side. His family moved from across the border when he was four. He owns his own home, just outside of town, and now is in the process of completing a remodeling job on the interior. He and his oldest sons—the Nagurski have three boys and two girls—did almost all the work themselves, even on the delicate finishing work in knotty pine. They also have a small cattle farm. Bronko told us about his oldest son Bronko Jr., 16 years old and 205 pounds. Last year, when only a sophomore, he and his teammate on the opposite side of the line were rated the best tackle combination in the state. But it's still a tossup at which sport Bronko Jr. will make

THE AMERICAN WAY

Right of Petition Violated

By GEORGE PECK

(EDITOR'S NOTE: George Peck is Chairman of the Board of the National Labor-Management Foundation and Executive Editor of its official publication, PARTNERS.)

The First Amendment to the Constitution of the United States of America reads in part as follows: "Congress shall make no law ... abridging the freedom of speech ... or the right of the people ... to petition the Government for redress of grievances."

Just as long as Congress lives up to the letter and spirit of this amendment, Americans will continue to be free; when Congress disregards it, then, Americans cease to be free individuals—they are downgraded to the status of comrades.

And unfortunately, upon occasion, Congress has been guilty of disregarding this freedom-preserving amendment, as W. T. Harrison can well testify. He is the victim of one of these lapses of the Congress and his story is indeed a sorry one.

In its June 24, 1954, issue, the Covington (Ky.) "Times-Star" carried an editorial which tells how W. T. Harrison has been victimized and refused redress by the Kentucky Court of Appeals. The editorial follows:

WHICH CONSTITUTION IS SUPREME?

The Kentucky Court of Appeals has upheld, in a five-to-two decision, the right of the Brotherhood of Railway Clerks to expel a member for writing to congressmen in opposition to union policy and in violation of the union's constitution.

The five concurring judges have thus found that the constitution prevails over the Constitution of the United States of America, which guarantees the right of free speech and the right to petition the government.

W. T. Harrison of Louisville, a clerk employed by the Louisville & Nashville Railroad and a district chairman of the union, wrote to 8 congressmen appealing to them to "vote and extend your influence against" proposed legislation that would "amend the Railway Labor Act to permit negotiations for a union shop on the railroads." His action was contrary to

union policy and he was expelled, which means that he was effectively deprived of his customary means of livelihood.

The majority opinion of the court said that Harrison wrote "in an official capacity and not as an individual," conclusion based on the fact that he identified himself in the letters as a district chairman of the union, which he was.

Obviously any sensible man petitioning a congressman identifies himself and establishes the competency of his opinion as best he can, so that the congressman can evaluate the petition. That is what Mr. Harrison did, and for that the highest court in the commonwealth sees fit to abridge his rights as an American citizen.

We are happy to note that Judge Parker W. Duncan dissented, with the concurrence of Chief Justice Porter Sims, and we hope that the Supreme Court of the United States ultimately finds them to be right.

When I interviewed Harrison, I learned from him that he was a member of the Brotherhood of Railway Clerks for upwards of 25 years. For 7 years he was District Chairman of his Louisville Local and during that period its membership was increased from 67 to 257 members on a purely voluntary basis.

Three years ago when the legislation for amending the Railway Labor Act was introduced in Congress, the membership of Harrison's local was quick to oppose it with letters and petitions to Congress. A ballot was taken resulting in a vote of 208 to 1 against the Union Shop proposed in the amendment to the Railway Labor Act.

When one of the labor magazines reported that all of the protest were being registered by non-union employees, Harrison wrote letters to congressmen stating that such was not the case; that, on the contrary, the principal opposition was coming from union members. In so doing he naturally identified himself as a union mem-

Our Second Trip to the "Soyuzivka"

On August 1st last, forty members of the Ukrainian National Association from Ansonia and Derby, Connecticut, belonging to UNA Branches 23, 67 and 262 made a bus trip to the UNA resort, the famed "Soyuzivka."

Although not quite a young woman any longer, Mrs. Olena Prydun, secretary of Branch 262, and a former UNA Adviser, started action in her home town Ansonia to get this bus ride to the "Soyuzivka" a 'rollin'.

The task was not easy, particularly to get the 40 persons to make the trip. On my part I did the best I could.

For those in our excursion group who had not visited the "Soyuzivka" before, this trip was very much of an eye-opener. They were truly taken in by the beauty and surroundings. And, what is important, too, they spoke out about their pride in being members of such a fine organization as the Ukrainian National Association.

Breathing the fresh, clean air, we could not help but acquire a good appetite. The "Soyuzivka" restaurant took care of that in a most satisfactory manner. The cooks and the service were very good.

All in all, we had a fine time. They said that they would like to go again some time.

I informed them that on September 12th the "Soyuzivka" would have its grand "Festyn." It's going to be a picnic for visitors from all over. A number of them promised they they would go to the "Festyn."

And so, we hope to see old and new friends visiting the "Soyuzivka", especially on the "Festyn" weekend. Especially are we looking forward to seeing present on this gala occasion as many as possible of the delegates to the recent 23rd UNA Convention.

If only half of these delegates come down to this "Gala Time," we will indeed all have a wonderful time.

And here's hoping to see a great, great many of our young people at the "Soyuzivka Festyn"—September 12th.

ANNA PRESCOVITCH

ber and officer, and for those reasons was expelled from the union.

We could expect such a thing to happen in Russia—but not here in America. Let me echo the hope of the "Times-Star" editor that the U. S. Supreme Court will right the grave injustice that has been done to W. T. Harrison.

In closing I pass on Harrison's parting words. They are strong medicine. "I do not know what further action I can afford to take so far as the courts are concerned. I do know, however, that I shall continue to oppose by all means possible any attempt of individuals or groups to force me or my fellow workers to join and support any organization, be it union, religious, political or fraternal. To this I am dedicated, whatever the cost."

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

RUSSIA'S OLD POWDER KEG

(Continued from page 2)

they were not taken seriously. The progressives of the old Rada worked mainly from Prague, where they founded the Ukrainian Free University (now in Munich). The nationalists of the political right, were led by Col. Konovalets and A. Melnyk ... Konovalets himself was murdered by a Communist agent in Rotterdam in true "cloak-and-dagger" fashion ... Petlura worked from France, still hoping in a common front of Poles and Ukrainians against the Soviets. He too was slain by a Communist assassin, one Schwartzbart, in Paris, in 1926. Among many other would-be leaders eager to direct the destinies of the Ukrainian nation by remote control was even a dreamy Hapsburg archduke. Only the OUN was to play once more a prominent part in the Ukrainian struggle for freedom.

In the meantime, the Soviet government had established a make-believe Ukrainian Soviet Socialist Republic in their part of the Ukraine. The Soviets were at first easy task-masters. Only when they had settled their own internal differences, when Trotsky and his followers had been eliminated, Stalin established as dictator, and the First Five Year Plan begun, did the heavy hand of Moscow fall upon the Ukrainians. The collectivization of the farms, provided for in the First Five Year Plan, was opposed much more vigorously in the Ukraine than in Russia proper. The reasons for that were largely historical: in the Ukraine there was a tradition of free landholding; in Russia the land was held either by big landowners or by village-communities, so called "mirs." Thus the "kolhoz" of the Communists was alien and abhorrent to his Ukrainian counterpart. How the Soviet government forced collectivization on the Ukrainian peasants makes a very sad story. It began with the infamous "liquidation of the kulaks," when police reinforced by goon-squads of young Communists from the cities descended on the villages, and killed or deported the more well-to-do (that is, the industrious) farmers with their families. The campaign continued with ruthless requisition-

ing of farm products, and culminated in the terrible famine of the Spring of 1933. It was a man-made famine, brought on with the intention of "teaching the peasants a lesson." True, the farmers had neglected the fields which they knew would be taken from them anyway, or had worked badly for those "kolkhozes" which were already established; true climatic conditions had been bad in the two preceding summers. Still, there was no reason for starvation in the Ukraine, all ways the bread-basket of Russia, had the Soviet government only relaxed its policy of requisitioning foodstuffs. What the government did, was to tighten the screw. The result was disastrous. No figures of deaths were released, of course, but they must have gone into the millions. To give an instance, of which an account was published in this country and thoroughly verified: in the Ukrainian village of Cherkassy 634 of the 2,072 inhabitants died in the famine year; there was a single marriage; six children were born of whom one survived. After the "liquidation of the kulaks" and the great famine, the peace of death descended on the Ukraine.

A sudden ray of hope pierced the darkness enveloping the Ukraine when, on June 22nd, 1941, the German armies crossed the borders of the USSR. The leaders of the OUN obviously at that time considered the Germans the much lesser evil compared with the Soviets, and they quickly took advantage of the advance of the Panzers into the Ukraine. Eight days after the hostilities had opened, on June 30th, 1941, they proclaimed the independence of the Ukraine in L'viv, the first major Ukrainian city occupied by the Germans. A provisional government was formed under Mr. Stetko, and a revolutionary parliament under the chairmanship of Dr. Levitsky. The impact of L'viv proclamation on the Ukrainians was magnetic: everywhere the old Ukrainian colors were broken out; tens of thousands of Ukrainians in the Red Army laid down their arms.

(To be continued)

HOLY CROSS UKRAINIAN CATHOLIC CHURCH
ASTORIA, L. I.
2nd ANNUAL PARISH PICNIC
SUNDAY, SEPTEMBER 19, 1954
AT: BOHEMIAN HALL AND PARK
29-19 - 24th Avenue, Astoria, L. I., N. Y.
Field Mass at 11:00 A.M.
Music by "Little Tony and His Boys"
Donation: \$1.25 - Proceeds to Church Building Fund

First Gala
UKRAINIAN NATIONAL ASSOCIATION, Inc.
FESTYN - PICNIC
at SOYUZIVKA, KERHONKSON, N. Y.
Sunday, September 12, 1954
sponsored by the
NEW YORK AND NEW JERSEY UNA BRANCHES
IT WILL BE THE LARGEST AND BEST EVER. YOU WILL HAVE GRANDEUR, SCENERY, SPORTS, SWIMMING, RECREATION AND INFORMAL ENTERTAINMENT.
MEET YOUR FRIENDS FROM STATES ALL OVER.
SO BE SURE TO BE THERE!



ШЛЯХ МОЛОДІ

3 ЖИТТЯ СПІЛКИ УКРАЇНСЬКОЇ МОЛОДІ

Табір у Бирдсборо

СВЯТО МОЛОДІ В КЛІВЛЕНДІ

РЕЗОЛЮЦІЇ

ТРЕТЬОГО ВСЕАМЕРИКАНСЬКОГО МАНІФЕСТАЦІЙНОГО ЗДВИГУ СУМА, ПРИПНЯТІ ДНЯ 15 СЕРПНЯ 1954 Р. В САВТ БАУНД БРУК, НЬО ДЖЕРЗІ 986 ЧЛЕНАМИ СУМА І 6,000 УЧАСНИКАМИ ЗДВИГУ (В скороченні)

Загальні ствердження

Сплітка Української Молоді Америки, що одним з найважливіших своїх завдань має допомогати національному українському народу з неволі російсько-комуністичних імперіалістів, на своєму III-му Здвизі устами його учасників заклало:

1. Український народ великими актами 1649 р., 1918-19 рр. і 1941 року засвідчив перед світом, що він був, є і буде державним народом та що свої самостійності й соборності ніколи не зречеться.

2. В часи, коли Українській державі загрожувала небезпека, її громадяни, а зокрема молодь, ставали на її захист: так було в 1659 р., коли гетьман І. Виговський, законний наступник Богдана Хмельницького, розбив московське військо під Конотопом; так було в 1709 р., коли гетьман Іван Мазепа борючись за незалежність України від Росії; так було в 1917-21 рр., коли українська армія перша стала до боротьби з червоною Москвою; так є і після 1921 р., до сьогоднішнього дня.

3. В період поневолення України імперіалістичними пачинами сусідом, український народ боровся усіма доступними способами з окупантом і своїм самободобним духом ніколи йому не згорівся. Доказом цього є заклик Бєлішого Шевченка на безкомпромісний бій за державність, слово і чин Миколи Міхновського, який у 1921 році закликав організувати боротьбу проти Москви, немиру, чини героїв Крут, Василія Липинського, Зрини, армії УНР, ЛУГА, бойовиків УВО, СУМ, СВУ, членів ОУН, воїнів УПА, творців Акту 30 червня 1941 р., УГВР, ініціаторів АБН і невмирних лідерів ген. Т. Чупринки та мільйонів католіків в тюрмах і концтаборах Сибіру, загинувших невинно і безборонно під час штурму урядових комуністичних паладів годів в 1921 р., 1931-33 рр., 1946 р. та планово й систематично інших в другій світовій війні.

4. Українська національна визвольна боротьба є вічною за ідеологічно-християнським світоглядом, принципами християнської моралі й національно-суспільним ладом, побудованим на засадах свободи народів і людей, проти марксистсько-атеїстичного марксистського вчення.

Резолюції

1. Впродовж 1954 року в СС-СР ведеться інтенсивна кампанія для відняття 300-літти Переславської Угоди, як символу злуки українського народу з російським в одній державі.

2. Ми гостро протестуємо проти фальшування російськими імперіалістами історичної правди і стверджуємо, що:

а) після підписання Переславської Угоди в 1654 році Україна була дано суверенно державою;

б) ніколи український народ добровільно не зрікався своєї державної самостійності і не заявляв про своє прилучення до російської держави;

в) учасники III Всеамериканського Маніфестаційного Здвигу СУМА у 25-ліття Організації Української Націоналістичної Вітальності націоналістичний антагоніст українського народу, що стоїть

у першій лінії боротьби за Українську Самостійну Соборну Державу, і засуджують будь-які налятанні штурми компромісів з російськими імперіалістами-комуністами та псевдодемократами й монархістами, які не визнають прав українського й інших народів на самостійне існування;

3. Бій за українську державність ведеться також на культурно-духовно-ідеологічному фронті. Українська культура й українська наука повинні відстоювати належні позиції в питаннях української державності та побороювати псевдонаукові твердження російських й інших імперіалістів, які приписують наше історичне минуле й виступають проти природних прав українського народу на незалежне життя у своїй власній державі;

4. Ми протестуємо проти масового й насильного вивозу з українських земель українського населення, а зокрема молоді на простори Сибіру та в Середню Азію, що його доконують російські окупанти. Це виселення має на меті знищити 45-мільйонний український народ;

5. Ми черговий раз звертаємося до різних американських сил, які матеріально і морально підтримують російських імперіалістичних імперіалістів, щоб вони такою допомогою припинили, бо під плащидком антикомуністичної боротьби всі роєвляни на еміграції допомагають червоній Москві нищити національні рухи поневолення Росією народів з метою збереження російської імперії. Російські імперіалісти знають, що найбільша загроза для Росії прийде тоді, коли ідеї національної самостійності й національно-визвольних рухів стануть в один фронт з великим західним світом на чолі зі ЗДА та проголосять християнський похід російському імперіалізму. До цього вони не хочуть допустити;

6. Ми закликаємо все українське громадянство приступити до масової акції в допомозі Конгресовій Комісії Керстена, яка досліджує російсько-комуністичну агресію, а зокрема видення українського народу московським окупаційним режимом. В цей спосіб ми зможемо показати дієву правду про те, як російсько-українську дружбу;

7. Ми схвалюємо непохитну позицію Президента Падрино Корей Сингана Р4, який в обличчя величезної переваги ворогів не нагадує борючись за соборність і самостійність свого народу від комунізму. Побіч українців, білорусинів, балтійських і канкавських народів, корейського і багатьох інших — все більше міцніє фронт проти російсько-комуністичної тираниї і поневолення.

8. Ми вітаємо політичні кола ЗДА, які заявляють, що співіснування вільного світу з комуністичним є неможливе;

9. Ми засуджуємо акти співкукування з комуністами, які наприклад, теперішній поїздка провідних англійських лейбористів по комуністичних країнах з наміром устаткування «дружби». Така політика послаблює дезорієнтує й розкладає протикомуністичний світ;

10. Ми підтримуємо постанову американського уряду й народу проти прийняття комуністичного Китаю до Об'єднаних Націй, бо це була б перемога комунізму, а Москві зокрема;

11. Ми закликаємо вільний світ, а зокрема уряд нашої країни, визнати національно-визвольні рухи поневолення Росією народів та спільно з ними створити у світі справедливий лад на засадах «Свобода народам і людям!»



Mr. Clifford Key, републиканський кандидат до Сенату із степу Нью Джерзі, під час промови на III-му Здвизі СУМА

VI ЗДВИГ СУМ-а В АНГЛІЇ

Українська молодь, організована у Спільну Українську Молодь, відіграла важливу роль у загальному житті української еміграції в Б. Британії. Діяльність СУМ-у багатогранна і багата змістом, беручи під увагу умовини, в яких доводиться жити й працювати.

Цьогорічний Здвиг СУМ-у відбувся 31 липня і 1 серпня у м. Ноттінгемі. Ключем, під яким переходили Здвиг, було «Україна в серцях — патріотизм в ділах». Здвиг відбувся для відзначення 300-літти боротьби України проти Московщини (1654-1954), ювілею, що його Москва обертала в свій спосіб, так гучно відзначає.

Здвиг відіграв у «Юніверситі парку» в М. Кривокутському Голова Крайового Комітету СУМ-у в Б. Британії й І. Деремба у святиній промови привітав присутніх і з'ясував мету Здвигу, пригадуючи, що відбувається він у 300-літти беззахисної визвольної боротьби українського народу проти Московщини.

З уваги на присутність на Здвизі великого числа чужинців, д. В. Микола виступив з промовою англійською мовою, щоб з'ясувати, що ми, українці, з'їхалися до цього гостинного міста, щоб відзначити нашу спільну пам'ять батьківщину і скріпити наш духовний зв'язок з нею і нашим народом, який далі терпить під комуністичним терором.

Після офіційного відкриття і реферату був улаштований на тому ж самому місці конкурс-змагання на найкраще виконання хором української пісні і танцювальних гуртків українського народного танцю. В цьому місці відбувалися змагання спортивних гуртків.

В змаганнях брали участь хори з таких осередків: Ноттінгем, Рочдейл, Ковентрі, Лестер і Олдам; їх виступи реплікались виступами танцювальних гуртків з Редінгу, Ноттінгему, Рочдейлу і Ковентрі. Першому хором жорнами вийшов хор «Луна» з Рочдейлу; другим був хор з Ковентрі. Танцювальний гурток з Редінгу був першим між іншими танц. гурт-

Молодь Юної СУМА з «Ціли» «Канів» — Нью Йорк, ще другий раз відбула свій щорічний табір, — перший табір «Лев» 1953 року в Іст-Спей, а другий табір «Січ» цього року в Бирдсборо. У Пенсильванії, біля підніжжя пенсильванських гір, в шпиль лісній місцевості відкрився загадний табір Юної СУМА. В неділю 11 липня ц. до табору з'їхалися юні учасники з Відділів Нью Йорк, Вилладелфія, Байон, Понкерс, Іоарк, Гартфорд та Картегіні. На першій вечірній збірці, яка відбулася на таборі, відбулося свято 28 юнаків та 38 юнаків СУМА, яких командир табору Ізидор Ридар привітав сумівським привітанням — «Честь України! Готов боронити!» — відповідно сумівська зміна. Командир промовляв про те, що цей табір перенесе думками нас в рідну Україну, рідні гори Карпати, бо тут і повітря, і місця та гори такі, як там, і нас, та що в цьому таборі юні сумівці й сумівки повинні вчитися та пізнавати свою Батьківщину й плекати любов до неї!

В понеділок табір проклався раніше від призначеного часу. З приміщень чути озвони та розповіді про перших півнів, що співали зрання, та про те, що холодно було спати. Рухачка зогріла таборників, а холодна вода відсвіжала. На таборному майдані з молодих грудей залунала молитва до Всевишнього — «Боже, вислухай Благання!». Пісар прочитав перший наказ. По сіданні та привеленні до порядку таборних приміщень, таборники проголошено дозволять з огляду на свято Петра і Пав-

ля. На вечірній збірці вибрали назву табору — «Січ». В наступних днях тижня прикрашували табір і майдан. Побудовано браму з налісом, біля щогол для прапорів вилочено з каменю емблему СУМ-у. Дівчата ховали в ліс збирати шишки та мох, а хлопці зносили каміння, яке треба було витягати з річки. Учасників поділено на ланки, які вибирали собі назви та ланковий провід. Дівочий ланок було три: «Червона Калина», «Волошки», «Незабудки» та три хлоп'ячих: «Гайдамаки», «Запорожці» і «Київ». Кожна ланка мала виконника або виконницю, які провадили заняття та вели підготовку до перших сумівських вогнів, вивчали декларації, ручні вправи та співа...

Сонце сідало за верхів'я гір. Таборники починали своє свято: запалювали ланкові вогні. Біля щогол піднесені таборного прапора та ланкових прапорців, командир табору п. Ридар запалив перший смолоскип, від якого були запалені інші. У своєму слові він пояснював значення запалювання смолоскипів, якими вони мають перенести вогонь до ватри. А вже вогонь ватри призначений нашій Батьківщині — Україні. Після запалення великого вогню вісімнадцятьма смолоскипами, д-р Петро Мірчук сказав коротке слово про старовину, про вогонь, що горів без перерви, та тих, що вважали на нього, щоб тепло і силу до змагу за свою рідну Україну. Потім відбулася самодіяльна програма, на якій юнаки та юначки дуже гарно погнучувалися. На «сумівські вогні» також запрошено гостей з міста Редінгу, які прибули дуже чисельно і звеличили сумівське свято. Гости з захопленням приймали виступи молодих таборників, що насправді по-містечеськи виконували ручні вправи, пісні та декларації. Пізно ввечері закінчилась програма виступів, гости з признанням та похвалами для учасників розходилися. Самі учасники були дуже задоволені, а «сумівські вогні» дали їм ще більше заохоти до праці.

В суботу та неділю батьки відвідували своїх дітей. В неділю 18 липня ц. р. о год. 3-ій по полудні на таборному майдані о. Роман Крупа з Редінгу відправив молебень до Пречистої Діви Марії, в якому взяла участь усі учасники та присутні гости. В другому тижні таборування посилено виховну працю по ланках, а також підготовку до іспитів першого й другого ступнів.

В наступну суботу знову відбулися «сумівські вогні» з багатого програмно, ручними вправами, піснями та віршами, зложеними в таборі. Були присутні члени Головної Управи СУМА — голова Василь Омельченко, організаційний керівник Іван Міронович, кер прес й інформації В. Коваль, секретар Івашків, керівні Жіночого Відділу Матильда Вулах, керівник Юнацтва при Головній Управі Іван Кобаса та виховно-вихильний керівник Ради Юної СУМА — Кульчицький. До таборників при вогні промовляли п. Омельченко і проф. Лотоцький. Містечеською програмою керувала пані В. Юрченко. Пізно ввечері гости прощались з табором, якому минав другий тиждень.

В неділю несподівано запало рішення членів Головної Управи СУМА, що табір розвізється з огляду на те, що на його терені виявлено багато отруйної рослини (поїченні явля), а це загрожувало учасникам табору. І хоч насправді дехто з таборників захворів, всі були задоволені і пригледі минулого таборування.

Команда табору «Січ» складалася з таких осіб: п. Ізидор Ридар — командир; д-р Теодор Боднар — булавний; пані Валентина Юрченко — бунчукка; д-р Мирон Барбаш — бунчукний; д. Мирон Корнага — писар; пані Олександра Ридар — медсестра. Бунчукниками були: подружка Марта Тимів та Михайло Лавро. Пані Юрченко та д. Боднар також виконували обов'язки виховників.

М. Корнага

Проїшло довгих п'ять місяців у підготовці та свят. Останній тиждень перед святом — найбільш поживалена та остання підготовка. Доц і холода протили останнього тижня засадували учасників. Але підготовка не припиняється. До участі в святі запрошено осередки західних степів: ім. Л. Українки Воффало, ім. Т. Шевченка в Джанстані, ім. Гетьмана І. Мазепи в Кенстоні, ім. М. Павлишкова в Шікаго, ім. Гетьмана Орлика в Дітроїті-Схід та осередок «Київ» з Дітроїт-Захід. Заповідатися гарне та велике свято. Одна лише журба місцевого осередку, це погода.

Субота 5-го червня — перший день свята. Гарна погода тішить сумівців місцевого осередку. Велика сумівська забава в суботу випереджує офіційну частину свята. В дружній атмосфері, при звуках оркестру місцевого осередку проходить час. Арайжер забави друг С. Вушак, вміло бавить гостей. Вибір королеви популярності завершує вечір. Королевою обрано подруку Євгенію Голуб, з місцевого осередку. Під гучні оплески присутніх голова місцевого осередку д. Голова, удекорувано королеву короною та букетом із живих роє. Оплесками сприйняли присутній вибір короля, який був д. В. Кушак, голова осередку СУМА з Шікаго. В сернях присутніх надолго заляглися премійний спад про гарно проведений час на великій сумівській забаві.

В неділю, дня 8-го червня, о год. 2-ій полудні, на площі греко-католицької церкви Апостола Петра і Павла, відбулася офіційна частина свята. Вже перед взходом на площу в очі аплає гарно прибраний у зелені брани, із сумівською емблемою посереддин. На площі трибуна, на якій вже ялядують видно наміс: «Свято сумівської молоді в п'яту річницю існування СУМ-у в Америці, 1934 р.» Свято започатковує збірка усіх осередків та апель, командир свята д. Вурій відбирає звити поодинокі осередків та звити членів ГУ СУМА, інж. Лещицькому.

Інж. Левчицький вітає лави сумівців сумівським привітанням і доручає командитові свята продовжувати програму. З місяця збірки колона з 300 сумівців, сумівців та юнаків, із духовного оркестру осередку Воффало на чолі, вирухає до пам'ятника, де має відправитися молебень. Молебень відправив парох місцевої греко-католицької церкви, отець монсеньор Греско. В своїй промові після Богослуження, о. Греско відкрив свята, що започаткує сумівської молоді є це більше підслювати в своїх сернях вогонь любови до Бога і Батьківщини, вогонь, який внесли й в наших сернях із любові нам поневолені Батьківщини.

Рівними рядами, під звуки сумівської оркестри, прийшли сумівці перед трибуно, де відбувається піднесення прапора. Командит свята кількома реченими відкриває свято та вітає усіх гостей і присутніх. Далі слідує слово інж. Левчицького, в якому він складає привітальне свято від ГУ СУМА.

Святочну доповідь виголосив великий прихильник української молоді, проф. В. Радичевич. В своїй доповіді він вказав на актуальність виконання молоді в національному дусі, головню тут в Америці. Промову в англійській мові виголосив сумівець.

НАГОРОДИ ВРУЧЕНІ ОСЕРЕДКАМ НА III-МУ ЗДВИЗІ СУМА

А. За загальну працю і участь у Здвизі (поведінка, дисципліна, художній виступ, донесення тощо), нагороджено Грамотами такі Осередки: 1-ше місце — Воффало; 2-ге місце — Нью Йорк; 3-тє місце — Філадельфія.

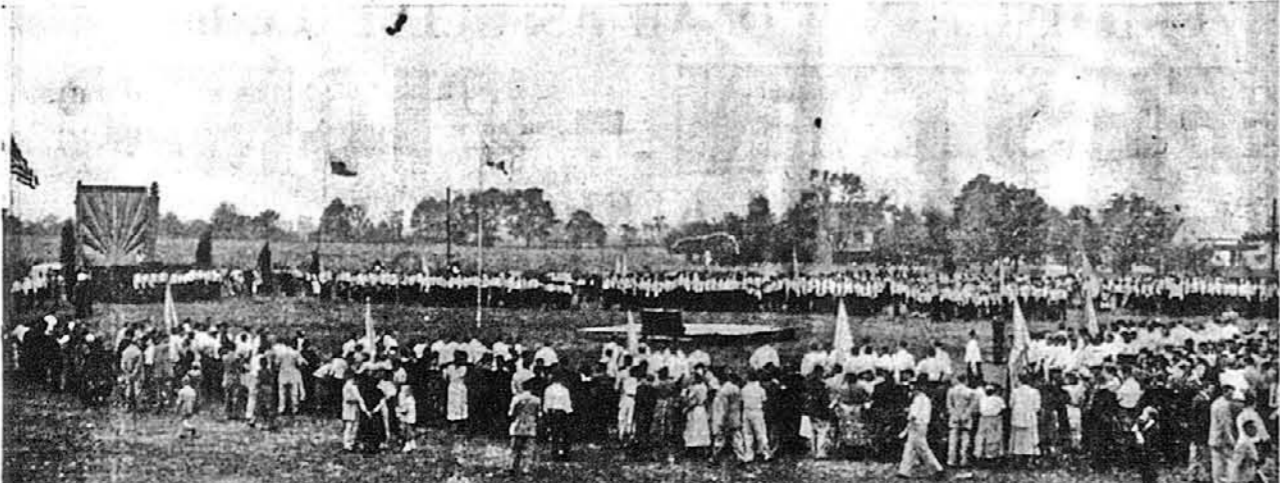
В. За зразкове ведення Здвигов, Командит М. Яремко представлення Головній Управі для спеціального відзначення: 1-ше місце — Ньюарк і Пасейк; 2-ге місце — Понкерс і Випані.

Г. За зразкове ведення Здвигу, Командит М. Яремко представлення Головній Управі для спеціального відзначення: 1-ше місце — Ньюарк; 2-ге місце — Ньюарк; 3-тє місце — Гартфорд.

Ініціатива, декларації, епітими: 1-ше місце — Пасейк — за ініціативу «Лісовий рай»; 2-ге місце — Ньюарк — за декларацію «Ми ростемо»; 3-тє місце — Бруклін — за повстанський жафтильний пісню.

СПОРТОВІ ВИСТУПИ Відзначеної турнір 8-ми команд Осередків СУМА: 1-ше місце в Переходову Чащу ГУ СУМА здобула — Філадельфія; 2-ге місце — Нью Йорк; 3-тє місце — Ньюарк.

Оціночна Комісія для III Здвигу СУМА Керівник художньої самодіяльності: З. Осичук; Представник Головної Управи СУМА: І. Міронович; Від Осередків СУМА: В. Шарван.



Загальний вигляд III-го Всеамериканського Маніфестаційного Здвигу СУМА