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The Ukrainian Weekly Section

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WEEKLY COMMENTATOR

MOSCOVITES TRAIL FAR BEHIND NEW YORKERS IN PURCHASING POWER

It take s a Soviet worker in Moscow sixteen times as long to earn the money to buy a new winter suit as it does for an American worker living in New York City.

To earn the 1,100 rubles necesary to buy a single-breasted wool suit in the Soviet capital it takes the average Russian worker 47 days. An American worker in New York can buy the same suit of clothes after working only three days.

If the Russian worker also wants to buy his wife a new wool suit, it takes him 8 times more hours of labor than his American counterpart. In Moscow 22 eight-hour days of work are needed to earn the money for a ladies wool suit while a New Yorker can get his wife a new suit by working only 21 hours.

The U. S. Labor Department found by checking official Soviet publications that most men's and women's wear and other commodities sold in Moscow require considerably more labor to obtain than they do in New York. The Moscovite works 22 times longer for a shirt, 10 times for socks, 12 times for shoes, 9 times for cotton dresses, and 14 times longer for an overcoat than does a New Yorker.

If a worker's family in Moscow wants a table radio it it takes the bread-winner 32 days to earn the money. In New York the worker has his radio in one-twentieth the time, or 13 hours.

For a cake of toilet soap the Russian works three times longer than the American, and for a cigarette the Russian must work more than twice as long.

The American worker, ironically, need only work a third as long to buy the same amount of Vodka as the Russian.

Workers in the Soviet Union must also work longer to buy basic food items than the workers in the United States. Rye bread requires twice as much work in Moscow as in New York, while the hours of work for potatoes are 6 times higher. Ordinary beef cuts call for 5 times more work in Moscow and a pound of sugar there requires 2600 percent more.

Butter in New York requires only a tenth of the working time to purchase as it does in Moscow. And it takes five times longer to earn a bottle of milk in Moscow and eight times longer for eggs than in New York.

All in all, an average worker in the Soviet Union today is not only worse off than the average worker in New York but also has to actually work about 43 percent longer than he did in 1928 to keep his family suplied with essential foods. This does not hold true, however, for all Soviet workers. Recent reports from Russia, received by the Labor Department, point to a great gap between the so-called privileged class and the rank and file worker in field and factory. The privileged consumers have not only more money but also priority for the purchase of luxury goods and services not available to the ordinary citizen.

Jack Palance Attends Ukrainian Christmas Mass

Jack Palance, younger generation American of Ukrainian descent, who has gained national fame as a movie star, and spent his Ukrainian Christmas with his parents at Lattimer, Pa. attended Ukrainian Christmas midnight Mass at St. Michael's Ukrainian Catholic Church, Hazleton, Pa., accompanied by his parents, the Hazleton press reports.

Our correspondent, Michael Oleynick, writes that, "what impressed me most was that Palance came with his parents before Mass started, stayed till Mass was over and then went for the annointing with chrism, not like some of the people who rush out before the Mass is over or come to church late.

The celebrant at the Mass was Rev. Stephen Symansky.

IN NEW LOCATION

Dr. John Yatchew, Q.C., prominent Ukrainian Canadian barrister, of Windsor, Ontario, after 20 years of law practice in the Canada Trust, began the New Year at his new location at 336 Victoria Avenue, at London Street, the Windsor Daily Star reports in a featured article.

Born in Winnipeg, Manitoba, Mr. Yatchew was educated at Ladywood Public School, in the Brokenhead Valley, where his parents pioneered on a homestead, and at Teulon High School. He obtained his B.A. degree at the University of Saskatchewan, M.A., at University of Alberta, LL.B. and admission to the Bar in Manitoba, and a Post-graduate S. J.D., Doctor of Judicial Science degree on a Fellowship at the University of Michigan. He also studied Anatomy, Psychiatry and other subjects for medico-legal purposes. A public and high school teacher during his undergraduate years, he later completed Pedagogy at the University of Chicago, and ended his teaching career as lecturer in Diplomacy and Political Philosophy at Ypsilanti College in Michigan. He was admitted to the Ontario Bar in 1933, and appointed King's Counsel in 1948.

Married, John and Nadia Yatchew have two children, Oenone Lesia 4, and Adonis Johnny Jr., 2.

Wins in Silver Skate Races

Ihor Malanchuk, 19, of New York City, an emigree from Ukraine, came first among the qualifiers in the Men's senior Novice, in the 31st annual Silver Skate races last Monday held at the Madison Square Garden, New York. His time for half mile was 1.43.3

The New York Daily News reported his victory and noted that he is a Ukrainian emigre who has been in this country only five and half years. His major sport is soccer and he played with the New Jersey All-Stars who beat a German-American team on New Year's Day. He plays also for the Ukrainian Sports Club Sich of Elizabeth, N. J.

SECOND UYL-NA TESTIMONIAL DINNER-DANCE

The second annual UYL-NA Testimonial Dinner Dance is set for the beautiful Penn-top room of the Hotel Statler (7th Avenue and 33rd Street —across from Penn Station) in New York City, on Saturday evening February 26, 1954 at 6 P.M. Besides being one of the best located rooms in the city, its facilities are tops likewise from the point of comfort, beauty and prestige, reports Al Danko.

The testimonial dinner Committee, fresh from its tremendous success last January 23rd has been hard at work for the past month in preparing to make this year's program equal or better than last year's great affair. **John Hodiak** has signified his intention to attend again if his play smash "Caine Mutiny Court-martial" is still in town. The committee has likewise invited movie-stars **Jack Palance** and **Mike Mazurki** to honor two fine Ukrainian athletes who made a name for themselves while never hesitating to say they're of Ukrainian ancestry.

As for the honored guests, well the committe last year had two tremendous standouts in **Chet Hanuliak** of Maryland University and Cadet **Bob Mischak** of West Point and it was an easy matter to select these two fine Ukrainian All-Americans as the "outstanding Athletes of Ukrainian Ancestry in 1953". This year, a great crop of outstanding Uke stars has come to the fore.

Among the "amateur" athletes who are eligible for the UYL-NA awards are: **Dick Bielski**, co-captain and All-American mention and All South fullback from Maryland; **George Palahunik**, a team-mate of Dick's at Maryland, a 3-year vet who was All South the past two seasons and is one of the best two-way-guards in the country; **Peter Kohut**, great field general quarterback at Brown who's great passing and running earned him All American mention, All Ivy League and All New England; **Vince Jazwinski**, Brown's power winner who was a top ground-gainer in the Ivy League and All East teams; **Jerry Bilyk**, captain and honor-student at at Florida University whose great defensive playing earned him All South mention; and **Phil Tarasovic**, baby brother to George "the Monster" (who was an All American at LSU and an All Pro with the Pitt Steelers) who was recently selected by team-mates to captain the 1955 Yale team, and made All Ivy League and All East and is a sure All-American candidate for next year, according to his coach.

Among the leading candidates in the "pro" classification are: **Danny Lewiscki** of NY Rangers, the 3rd highest goal-getter in the league; the great goalie **Terry Sawchuk** of Detroit, rated by many hockey experts as Frank Boucher as the greatest goalie of all time; and big **Bob Zawaluk**, the greatest scorer in the history of metropolitan NYC Collegiate circles (which has a mighty high rating) and the 9th leading collegiate scorer of all time, whose fine all-round play making and scoring makes the Philly Warriors a threat against anyone.

The above are the leading lights but these are several fine dark-horses around too. The committee expects to pick the top Ukrainian "pro" and "amateur" athlete this weekend with the results to be made known through these pages next week. Don't miss them.

Memorial Concert in Rochester to Benefit Scholarship Fund

The Rochester Ukrainian National Ass'n Youth Club will honor the late Tony Stockow at a Concert on Saturday, January 22, 1955 at 8 p.m., to be held at the Ukrainian American Club, 292 Hudson Avenue, Rochester, N. Y.

The entire proceeds will be given to the Rochester Ukrainian Scholarship Fund Committee, reports William B. Hussar, chairman of the committee in charge and a member of the Board of Advisors of the Ukrainian National Association.

The affair marks the start of the Scholarship Fund in Rochester. The committee wishes the full support support of all the Rochester Ukrainians. The affair will also send some worthy young Ukrainian Americans to the Ukrainian Cultural Courses to be held at the UNA "Soyuzivka" resort next summer.

The guest speaker will be Michael Piznak, Esq., of New York, Vice-President of the Ukrainian National Association, and General Counsel of the Ukrainian Congress Committee of America.

The program will feature soloes by Miss Mary Klimcow, Mrs. Anna Paruta and Jaroslava Zelez; a guest solo by John Bokla of Toronto, Canada, who sang with the Don Cossacks in Europe; an accordion solo by Miss Dianne Myschuk; recitation by Miss Martha Blahij; and solo dance by John Kozak. Dancing will follow the concert.

Members of the Committee in charge consists of the following: Walter Pelkey, Esq., master of ceremonies; William B. Hussar, chairman; William Popowych, concert chairman; hall arrangements, Frank Kubarich; admission, Walter Pryjmak; refreshments, Karlo Mankiwskyj and John Derkacz; food, Mary Heiden, Mary Locus and Anna Chymlak.

NEW YORK COMMUNISTS REVISE TECHNIQUE

(2)

Opposition to Ives Cited

The Communist statement confessed that the party leadership would have been prepared to withdraw ALP candidates from the field but hesitated to do so because "such a decision under the circumstances would have been eagerly seized upon by the Republicans as proof of 'left' or 'Communist-inspired' support

(Continued on page 3)

UKRAINIAN FLAG, GIFT TO JERSEY CITY TO FLY ON UKRAINIAN INDEPENDENCE DAY

The 1000-year-old Ukrainian blue and gold banner symbolizing Ukrainian National freedom aspirations and struggle for national independence will applauded warmly."

Speakers at the affair were the Very Rev. Wladimir Lotowych, long-time pastor of the SS. Peter and Paul Church; Mr. Dmytro Halychyn, President of the Ukrainian National Association and Executive Vice-President of the Ukrainian Congress Committee of America; and Mr. Stephen Shumeyko, Editor of The Ukrainian Weekly. Among those presented was Mr. Anthony Dragan, Editor of Svoboda.

GIFT TO JERSEY CITY: Shown above is Mayor Berry thanking Mr. Anthony Sharan, president of the Jersey City Branch of the Ukrainian Congress Committee of America for the gift of the Ukrainian flag to the city. Left to right are: Assistant Commissioner Dennis Murray, Commissioner Joseph A. Soriero, and Commissioner Donald Spense. The girls who together with Mr. Sharan made the presentation—which also included a Ukrainian inlaid style jewelry box for the Mayor and a Ukrainian embroidered pillow for Mrs. Berry—are Christine Bodnar and Oksana Luciw.

City's municipal building on January 22, the Ukrainian Independence Day, a week from today.

The flag was presented to Jersey City Mayor Bernard J. Berry on Ukrainian Christmas Day, January 7th last, as Jersey City officials joined in official celebration of Christmas according to the Julian calendar.

The Jersey Journal, reporting the event, noted that "the City Hall assembly chamber, scene of countless discordant political wrangles, yesterday throbbed with the devout, spirited strains of centuries-old Ukrainian Christmas carols."

The singing of the five carols was by the choir of SS. Peter and Paul's Ukrainian Catholic Church of Jersey City, under the direction of Joseph Stecura, well known Ukrainian baritone soloist, who while directing the moving carol "Cry Not, Rachael," sang its solo part in a magnificent fashion.

The ceremony was admirably presided over by Marcel E. Wagner, Esq., Hudson County Tax Commissioner, who assured the Mayor that his wish to see the Ukrainian flag over the City is a "gesture (which) has deep significance not only for us in Jersey City, but for Ukrainians everywhere."

Mayor Berry and Commissioners Donald Spense and Joseph A. Soriero, and, earlier, Commissioners Lawrence A. Whipple and Joshua Ringle inked their signatures to a city commission resolution proclaiming January 22, anniversary of Jan. 22, 1918 when the Ukrainian National Republic came into being, to be destroyed later by the Reds and other national enemies of the Ukrainian people.

The Jersey Journal reported in relation to the carol singing that, "No other sound stirred as hymns which rang across the plains of Ukraine centuries ago reverbrated through City Hall. City workers who ordinarily bolt out of the building at the crack of 4 p.m. paused to listen, and politics-hardened city officials joy "peace on earth" with good will toward men."

Mr. Halychyn's Talk

Addressing the Mayor and the other officials, Mr. Halychyn declared that:

"I consider it a privilege to extend to you, in the name of the nationally representative Ukrainian National Association and the Ukrainian Congres Committee of America, whose membership is drawn from well over one and a half million Americans of Ukrainian descent, a sincere thank-you on this truly great occasion, one which, I am sure, will go down in the annals of the history of Jersey City.

"It is highly fitting, Your Honor, that it is on this day that you have affixed your signature to the Proclamation naming the day of January 22 of this year of 1955 as the Day to honor the Ukrainian Independence Day by having the Ukrainian blue and golden banner unfurled alongside our American Star Spangled Banner over our City Hall.

"It is on this day, Your Honor, that we Americans of Ukrainian descent observe our Christmas, for we still adhere in religious matters to the old Julian calendar. And therefore this gesture of good will on your part today will bring joy not only to Ukrainians in the United States who already know of the sympathy and understanding of the Jersey City Administration for the Ukrainian Cause, as they have learned through our press, but this good will surely penetrate the Iron Curtain, as we know it has done before, and it will do much to bolster the courage of Ukrainians in their homeland. There, as you have learned, our kinsmen still fight for the chance to fly their blue and golden flag over their free Ukraine, when they too, can en-

What the Ukrainian Flag Represents

In the course of his also brief talk, Mr. Shumeyko said that:

"In this blue and golden flag are embodied the same ideals of freedom and democracy as are in the Stars and Stripes of our beloved United States. Like the Stars and Stripes this flag too is the symbol for the struggle for liberty and independence.

"In this flag, in which Ukrainians like to see the blue of their skies and the gold of their wheat, is the whole centuries-old history of Ukraine, her age-old traditions and her national dream.

"On the aniversary of Ukraine's Independence Day, January 22nd, let it fly with the Stars and Stripes, worthy companions, for they both represent the same ideals."

Penniless DPs Discover Chicago and a "Village of Freedom" Is Born

30 UKRAINIAN FAMILIES BUILD OWN SUBDIVISION

An industrious band of Ukrainians who fled from Communist rule after World War II are building a "Freedom Village" in suburban Westchester, Ill., the Chicago Daily News reported, December 18th last, in a featured and illustrated article by Albert Jedlicka Jr., headlined as above.

Virtually penniless when they arrived here from displaced persons camps in Germany less than five years ago, they are now building modern American homes on an 8-acre tract at 24th str. and Bellview.

"These sturdy pioneers of a modern age," the Chicago News writer reports, "are natives of the fertile Ukraine, which was divided between Poland and Russia after World War I. Many were deported to Germany for forced labor during the last war. Others were herded westward by the Nazis as Hitler's armies retreated before the last great Soviet offensive."

According to the account, the creation of "Freedom Village" is a story of rugged determination in the face of obstacles and fierce desire to build a better life, said Roman Smook, Chicago attorney for the 30 Ukrainian families.

Group First Met About Three Years Ago

The group, headed by Nicholas Nahnik, a DP from Lviw, Western Ukraine, first met about three years ago at St. Nicholas Church, Rice and Oakley Blvd., to improve their living conditions. It was inevitable that Smook, who has offices at 2054, would be drawn into the picture.

He had served in Munich after the war as director of the United Ukrainian American Relief Committee and helped in the resettlement of Ukrainian displaced persons.

Eight acres of farmland were purchased within Westchester's corporate limits and subdivided into 33 lots at $400 each, with a few families buying more than one piece of land.

Additional cash, amounting to $1,500, was required for streets, water and sewers.

"They had to overcome their own notions about building and minimum improvements to conform with code requirements," Smook recalled.

"They also had to change their thinking about setting out extensive gardens."

Finally Nahnik, the "mayor" of the new subdivision, started the first home for his family early this year.

Nahnik, now 44, said he and his wife Stephanie worked here "night and day" to accumulate $4,000 for the initial payment on their five-room house.

A textile engineer in Lviw, Nahnik worked here as foreman in an upholstery shop.

His wife went to work as a designer of decorative engravings for mirrors.

It was an occupation she had learned in Germany, after having lived a comfortable life, with servants, in Lviw.

Nahnik sublet the masonry, plumbing and wiring for the new home, but did the carpentry, flooring and roofing himself.

A quiet, slim man looking older than his years, Nahnik now supervises construction in the subdivision for the other Ukrainians.

They select their homes from a book of 1,000 stick plans. Variations often are made in individual plans to fit the needs of the different families.

Home Completed by Owners and Their Friends

Virtually all of the homes are completed by the owners with the aid of friends and relatives.

The new trades they have learned since they were uprooted from the Ukraine have aided their work.

A former lawyer is now a carpenter, a college professor a plasterer, and a farmer a bricklayer.

Builders and village officials agree they are doing excellent work.

The homes range from $15,000 to $18,000 in valuation. Lots costing $1,900 with improvements are now priced at $3,500.

America has fulfilled all their hopes.

Julian Malecky, 35, who was taken by the Nazis from Peremyshl, Poland, to Germany, to slave labor, said this is an entirely new world.

"Wages are more than double," said Malecky, a machine operator at Roto Processing Inc.

"There is more freedom in everything. There is none of the formality here that characterizes the rigid class system in Europe."

Nahnik said it would have been impossible to build a comparable home in his native land.

"Bulding over there was tied up in an unending tangle of red tape," he said. "If you could build, four rooms on a 26-food lot was about the limit."

UKRAINIAN DAY CONCERT IN JERSEY CITY

On Sunday, January 23rd, 2 p. m. there will be a concert commemorating Ukrainian Independence Day, in Dickinson High School, Jersey City, N. J. Speakers will be N.J. Governor Meyner, Jersey City Mayor Berry, UNA head Mr. Dmytro Halychyn and Commissioner Marcel Wagner. Trembita Male Chorus and soloists will be stellar music attractions.

PEACE ON EARTH

(Editorial, The Arizona Republic, Phoenix, Arizona, December 24, 1954, by Julian De Vries, Editorial Writer)

In a little while it will be Christmas Eve. Tomorrow, the age-old custom of exchanging gifts will bring happiness to many. All will take for granted the most precious gift of all—the gift of freedom. That hard won gift is 178 years old, but it is just as new, just as shining, just as full of hope and promise today as it was then. Ask anyone who has lived through the idiot-inspired nightmares of fascism, naziism, or communism. Their stories have been told often enough, but they need to be told again and again so that we may remain vigilant, and alert to the ever-present and growing peril creeping closer and closer to our very doorstep.

Communist propaganda is not only clever. It represents the highest development of scientific mass psychology the world has ever seen. There are many examples, but since this Christmas, here's how Reds, who hold Christmas in contempt, are using it.

"Peace on earth, good will toward men," is the eternal hope expressed by all each Christmas. And so, as the Christmas season drew near, the Russians dusted off their coexistence pitch, knowing that to us, that spirit of the holiday is real. To them it means nothing except as a means to an end. Thus, by indirectly appearing to enter into the spirit of Christmas, they hope to gain that end by luring us a little closer to their trap. They sprung that trap 26 years ago on some of their own people.

Not all Russians are Communists, least of all the Ukrainians who occupy the broad, fertile lands north from the Black Sea to the River Don on the east and the Polish border on the west.

The Ukraine has been fought over by Russians, Poles, Swedes and Turks for centuries. About 300 years ago, the Ukrainians decided to do a little fighting for themselves. They regarded themselves as a separate people, and wanted the world to recognize them as such. That of course, meant more fighting, this time among themselves as well as with others while one political structure after another died a-borning. But then, some time after World War I, things began to jell a little. It looked as if they were going to make it. The Bolshevics, who by then had embarked on their mad campaign of world revolution, and who thus far had been repulsed by the Ukrainians, began singing their siren song of coexistence and signed various peace and trade treaties with the Ukraine. But the ink was hardly dry on the documents before the Red army swooped down, and the honeymoon was over.

Ukrainians didn't give up. They resisted, but the Communists soon fixed that. They stripped the fertile fields bare, they drove off all the cattle, and Ukrainians by the millions died of starvation and exposure. That gave the Reds another oportunity for "educating the masses." Freezing and starving, the living stripped the clothing from the dead. They tried to grow a little food. For such "deviationism" those so unfortunate as to be caught were sent to slave labor camps. Many whose only crime was living were also sent away, stuffed into freight cars like sardines in a can. Few lived to see their destination. Coexistence triumphed.

But the desire to be free still burns fiercely in the Ukraine, where lip service only is given to the Communist Party, and where Reds atrocities are the rule rather than a exception. There are few in Ukraine who would hesitate to lay down their lives for a taste of this freedom we accept so matter-of-factly. That's why, on this Christmas, it behooves us—all of us—to strengthen our resolve to guard even more closely this wonderful gift of freedom so that, as Abraham Lincoln put it:"... government of the people, by the people, for the people, shall not perish from the earth."

Merry Christmas

The Importance of Understanding The Ukrainian Question

By M. H. HAYDAK

(3)

Change of "Muscovy" into "Russia"

Bohdan Khmelnitsky tried to break away from Muscovy by concluding treaties of alliance with Sweden, Transylvania and others but his untimely death put the end to his efforts. The attempts of the Ukrainian hetmans Vyhovsky, Doroshenko, Mazepa to free Ukraine from the Muscovite occupation were not successful. After the defeat of the Ukrainian forces and their Swedish allies at Poltava, Peter the Great decided to hasten the absorption of the Ukrainian lands by Muscovy. In order to facilitate absorption and a supposedly legal claim to the Ukrainian territory, which in its early Kievean history was officially known by the political name "Ruś," Peter the Great, realizing the dynastic claims of his predecessors who were descendants of the early Ruś princes, officially changed the name of the Muscovian kingdom. He ordered in 1713 to his ambassadors in the foreign countries: "Everywhere they print our state as Muscovite and not Russian. From now on only the Russian should be used."

Since that time, the name Russia instead of Muscovy appears more often in the European writings, and, due to the efforts of the Muscovite propaganda, the name Ukraine gradually goes into oblivion. An impression was created that Russia, that is Muscovy, has always been in the possession of the Ukrainian lands and any attempt of the Ukrainians to regain their independence was pictured as separatism, instigated by the enemies of Russia. The official Muscovite historians "scientifically" supported this imperialistic view. So in this case deceit was again used as it has been used through the history of the Muscovian nation.

Same Procedure This Century

The same principles that have been used by the Muscovites throughout centuries are, in a more refined way, were being used in the 20th century. In 1917, when Ukraine struggled for independence and the Musvite bolshevists could not openly use force against the Ukrainians, they applied their infiltration technic, inciting peasants and workers to take everything from the owners without waiting for the reforms instituted by the Ukrainian government. By these tactics large sections of the population became confused and disorganized. In spite of this, the democratically elected delegates to the All-Ukrainian Council of Peasants, Workers and Soldiers did not follow the line the Muscovite bolshevists hoped for. It became apparent that the stooges of Muscovy were unable to control the assembly. Therefore they, some 150 out of over two thousands, moved to Kharkiv, proclaimed a Ukrainian Soviet Republic, and applied to the Soviet Russia for help. In the name of this puppet government the armies of the latter started invasion of Ukraine,—a very familiar pattern which was applied over and over again in the life of some European nationals after the World War II and recently in Korea indirectly through the satellite China.

When later the Muscovites saw that they could not use force succesfully in subjugating Ukraine, they started "peace negotiantions." Simultaneously they continued their infiltration and disorganization technic, working from within, placing their stooges in strategic positions and struck again with the military force when a more appropriate moment arrived.

The Reds' Familiar "Peace Offensive"

When Ukraine was completely occupied and the bolshevists realized that they could not subdue the population with brute force, they started anew their familiar "peace offensive.' The independence of the Ukrainian Soviet Republic was reaffirmed. In order to placate the national feelings of the Ukrainians, the Muscovites proclaimed "Ukrainization," promising free development of the Ukrainian culture, science etc. At the same time they continued their tactics of disorientation, desorganization, confusion, annihilation of the Ukrainians playing leading roles in various branches of the Ukrainian culture, and liquidation of the po-

(Concluded on p. 3)

SOME RECENT UKRAINIAN NOVELS OF INTEREST

By W. BESOUSHKO, Ph.D.

(2)

We turn to the thid work, "A Paradise" by Vasil Barka. The author, a poet of distinction devised an original frame for his novel, his first work in prose, a romance as he called it, In separate chapter he describes life under the Soviets. The central personage of the work is a university professor, a linguist. The hero's father was a professor of theology, hence his great interest in the Book of Saints of the Kievan Monastery, Lavra. The professor is very popular with the students as their beloved teacher. Once he compared the status of Ukraine at the present time to that of the British colonies in America before the Declaration of Independence. He is accused and is in danger of the deportation to a concentration camp. A cultural work of a Ukrainian intellectual in his country in impossible under the Soviets. Many prominent Ukrainians have been destroyed by the Soviets in the past thirty years: they were shot, or they starved in concentration camps. The Soviets destroy any sign linked to the freedom of the country. A three hundred year old oak must be removed, because it might remind the people of their glorious past. The work of Barka in like a rainbow attracting us to Ukrainian scenery, also to a symbol of freedom represented by a sculptured figure of a young girl. The author looks after the permanent elements of the Ukrainian culture in the past and expresses his love of the Ukrainian village for freedom. In the work we find a very good presentation of how chance operates in life. Barka creates some interesting characters as that of the above mentioned professor, a Russian inquisitional professor, an imperious widow causing a duel between her two suitors, some attractive girl students, etc. The author combined two stories in his initial chapters and by doing this demaged the structure of the work. The work is very instructive as far as the life under the Soviets is concerned. Mention is made about the hunger in Ukraine to which millions of inhabitants fell victims. Trust among the people has been greatly undermined and will not easily by restored when normal conditions return.

The frame of the work is as original as that for instance of "The Executive Suite" by Cameron Hawle though of another kind.—The poet Barka gave us a poetical style, sometimes reminiscent of that of Gogol, of a baroque style. At least some parts of his work "A Paradise" should be tranlated.

Our novelists state that the present-day Ukraine like other countries occupied by the Bolshevist is split in her population: the ones are serving the regime, the others oppose it. The majority is against the Bolshevist regime, however, in the extremely centralized, dictatorial state helpless to free themselves from slavery. Bahryany shook us giving a picture of the life of the imprisoned one, gaining a title of the chronicler of our time. Osmachka impressed us by presenting a tragic reality. His description of an unusual artistic inspiration deserves a special attention. Barka gave us a colorful picture of life in Ukraine denying by his presentation a by Stalin assumed paradise under the Soviets; he referred to the terrible hunger in Ukraine with the evident cases of canibalism. The paradise under the Soviets is deceitful.

Insure Your Child

At times I have noted that there is a certain type of young parents who refuse to take out UNA insurance on the lives of their children. Usually they say, "No, I don't want any insurance on my child, because all the money in the world could not repay me for his loss."

In a sense such reply is understandable. Yet there are some things that cannot be measured in money. This is not suggesting that a parent buy life insurance on his boy from the standpoint of needing or wanting to collect anything at the time of his death.

After all, before the father realizes it, his son will be grown-up, married, and have children of his own. Then he will want life insurance for exactly the same reason that his father himself has. At that age, however, the premiums will be much higher than when he was a child, and he may not feel that he can afford them; what's even more important is that he might not be able to get life insurance at any price because of his inability to pass a medical examination.

The father should think for a moment about putting aside a few dollars each month on a 20-pay UNA life plan for his son. When he gets his first job, he could turn it over to him with the hope that he will understand its value sufficiently to keep it up. Aside from protecting his son's insurability, he gives him an incentive to carry on to completion something that he started for him. Certainly he must agree that learning the value of a dollar and getting into the habit of saving money while the son is a boy can be tremendously helpful to him when he becomes a young man.

While he is too young now to understand or appreciate what his father is doing him now, I feel sure that in the years to come he will say, "Gee, I had a swell dad! One who really planned wisely for my future."

Josephine Gibajlo Gibbons

THE AMERICAN WAY

Nylon's Fifteenth Birthday

By GEORGE PECK

On December 12th, 1954, nylon celebrated its fifteenth anniversary. This great boon to the ladies and in only a slightly lesser degree to us men was given to the world by the DuPont Company.

In 1928, under the leadership of Dr. Wallace H. Carothers, DuPont initiated a program of basic organic chemical research. From this study there came just 15 years ago, commercial production of the first truly synthetic fiber the world had seen—DuPont nylon.

The development of this fiber required 11 years of intense and painstaking research. It did not leap full-blown from the test tube, ready to set new standards in hosiery, hawsers, fish lines and flak vests.

But from the day it was first put on the market the strength, elasticity and sheerness of the new yarn revolutionized the hosiery industry. Before long, "nylon" became practically synonymous with "stocking."

In 1942, nylon went to war. Millions of pairs of potential stockings went into battle in the form of nylon thread for parachutes when the Japanese silk supply was cut off. Fighting men in every climate, from Arctic cold to jungle heat, relied on nylon for protection from the elements and from insect foes as deadly as the Axis troops they faced.

During the War

DuPont nylon provided the answer to many other grave war problems. To mention but a few: light-weight tents, sleeping bags and climbing ropes for mountain troops, mold-proof jungle boots and shoelaces, giant air-filled pontoons for bridgeheads and tiny life rafts for fighter pilots downed at sea.

Airborne troops lived by the nylon in parachutes for men and cargoes ranging up to field pieces and jeeps, in tow ropes and in protective bags for the wounded. The success of our airforce depended to a considerable extent on the rugged nylon tire cord which made possible operations of heavy bombers and speedy pursuit planes from makeshift runways, selfsealing liners for fuel tanks, and durable flak curtains and vests which guarded our fliers.

Yes, indeed, the men and women of our armed forces can be mighty thankful that nylon had arrived before the outbreak of World War II.

After V-J Day, a large percentage of the nylon yarn went to replenish the war-sapped wardrobes of our women folks. You do not doubt remember how the ladies formed long queues before the hosiery outlets. During this immediate post-war period. DuPont was busy expanding its manufacturing facilities, which enabled it to produce nylon fiber for spinning into yarns for a wide variation of textures.

It's No Idle Debutante Today

As nylon goes into its 16th year, it is no idle debutante. To be sure, many of its uses are on the side of gaiety—sheer hosiery, frontlight lingerie dainty blouses and rich ballroom gowns. However, we men are not left out in the cold. Nylon goes ito shirts, suitings, punishment-loving football pads, tennis rackets, hunting clothes and fish lines.

Nylon has become many things to many people. To the trucker it is long-wearing tire card, giving safe, dependable service and virtual freedom from blow-outs on sun-baked desert and frozen Arctic tundra, or lightweight, easy-to-handle tarpaulins. To the seaman, it is hawsers, sturdy enough to pull heavy barges through the foulest weather, yet light in weight and resistant to rotting by water. To the commercial fisherman, it is long-lasting nets, easy to handle and for reasons not thoroughly understood giving larger catches. It is sacks for airmail, drive belts for machines, ropes for oil rigs and conveyor belts for quarries and mines.

The foregoing, sketchily, are the achievements of nylon to date. What of the future? A DuPont official gave the answer when he said: "What the next 15 years may bring can only be guessed, but there is no doubt that modern industry will continue to push forward with the modern fiber that genius brought from the bottle had christened "NYLON."

THE GERM WORLD

This is a little story of the germ world.

Most of us don't realize that there is an invisible as well as visible world. The invisible world, however, is not made up of people but of little germs that can't be seen with the eyes. The little germs, like people, must breathe and eat. The germs, however, are not a bit particular when it comes to food. They eat almost anything. You have, no doubt, often seen a soft green cover on the bread. It merely means that the germs got to the bread ahead of you. The green color is produced by the millions of germs feeding on the bread. When the germs eat meat they spoil it so that it has to be thrown away.

Now just like little boys and girls, some little germs are very good while others are very naughty. The good little germs are always busy helping mother in the kitchen. When mother wants sour milk she sets the dish aside in a warm place. At once armies and armies of germs march into the milk and in a very short time they make it sour.

In Ukraine, mother didn't usually make bread rise with yeast. She merely set the dough aside and let the germs raise it for her. The germs would blow large quantities of gas and make the dough rise.

Germs also help mother make dill pickles. They work persistently for about four days without stopping to rest until the cucumbers are dilled.

There are other ways in which the germs are very useful. Did you know that when plants and animals die the little germs are responsible for transforming their bodies back to soil and air? Now it's a very good thing that they do this, for if all the millions of plants and animals that die weren't returned to the soil there would be so many dead bodies around that there would not be any place on the ground to step on.

Now the naughty germs cause a great deal of damage. They make boys and girls sick. They are always present on dirty hands and when food is taken ito the mouth with such hands, the germs may get into the throat and there produce poison which makes the throat sore.

If the face isn't clean the germs will burrow into the skin and make boils and pimples.

The reason why we have toothaches is because we don't keep our teeth clean. When the teeth aren't clean, the germs at once proceed to drill holes in them. They don't use hammers or drills to make holes, but the materials that they use are far more efficient.

As I said before, the germs can't be seen with the eye alone. If we use a big device that is called a microscope, we can actually see them! How big and fierce they look under the microscope! And how they skip, run, and roll about. They don't have feet like ours with which to move around. Some have long, spider-like legs. Others twist around like snakes and still others look like rods that don't seem to have any feet at all, and yet they dart about most actively. Some do not move at all but stay wherever they are placed.

I am sure if all could see them we would be more careful about washing our hands and face and brushing our teeth. Just because we can't see them, we should not forget that there is a world of good and bad little germs.

M. Pelechovich

Poet's Corner

I DID NOT KNOW

I did not know the sky revealed
Such colors wonderous fair;
One day I gave an upward glance
And saw a rainbow there.

I did not know that man could be
So gentle and so kind;
I spent a peaceful afternoon
In company of the blind.

I did not know what flowers hid
Within their cloistered cell;
A friend brought heliotrope to me
And helped to make me well.

I did not know that common things
Were much approved of God;
I watched a man with saintly face
A-wirking in the sod.

I did not know a beggar man
Did anything worth while;
I gave to one a silver coin,
He gave me back a smile.

I did not know that any book
Could mean so much to me;
I read: "And ye shall know the truth,
And truth shall make you free."

Grenville Kleiser

UKRAINIAN ANECDOTES

Prince N. Kanyowsky once saw many beggars on a pilgrimage and ordered them to be called into his presence. He saw that among them were old and young, sick, crippled and healthy, and he thought to himself: "Just wait and I shall test you."

He told his servants to dig in the meadow a ditch six feet deep and six feet wide and then he said to the beggars:

"Listen beggars! You must all, one after another, jump across this ditch. And remember: Who ever jumps across it receives a ducat (gold coin, worth $2.25) and whoever falls in the ditch receives twenty-five strokes."

Of course every beggar tried his hardest. Well, naturally, those who were weak and crippled fell into the ditch and those who were able - bodied idlers jumped across. Then Kanyowsky gave to teach one of those who fell in, a ducat:

"You," said he, "evidently are weak and unable to work."

But to those who succesfully pumped across, he said:

"But you, rascals, parasites, are able to jump but not to work. Boys, give them each twenty-five blows, and afterwards take them to the harvest field and make them work."

LETTERS FROM AMERICA

Letters from America—your letters to friends nad relatives abroad—they're one of the best ways to fight Communism abroad. Letters that tell the true facts about America "show up" Communist lies. Make your letters abroad weapons in the cold war.

THIS WEEK IN AMERICAN HISTORY

On January 12, 1856, John Singer Sargent, one of the most prominent American painters of the nineteenth century, was born in Florence, Italy. Of American parents, Sargent was educated in Italy, France and Germany. He lived abroad most of his life, never spending more than a year at a time in the United States. His chief works were in the field of portraits. He did pictures of Theodore Roosevelt, Joseph Jefferson, Homer St. Gaudens and General Leonard Wood, among others. His portraits are considered to reflect clearly the characteristics of the sitter, so much so that it has been said of one of his great works, "It is more like Chase and Chase himself." Sargent also executed one of the finest wall-paintings of his period for the Boston Library. Known as the "Dogma of Redemption," its richness of color and splendor of arrangement have brought it almost universal critical acclaim.

On January 15, 1927, one of the most famous court cases in modern American history ended in Tennessee. The case was that of John Scopes, a school teacher indicted under a Tennessee statute forbidding the teaching of biological evolution in the schools of the state. The trial attracted world-wide attention. Two prominent Americans of the time—Clarence Darrow, famed liberal attorney and agnostic, and William Jennings Bryan, three-times candidate for the Presidency—were involved in the trial. Darrow, an attorney for the defense, defended the theory of evolution, while Bryan, who assisted the prosecution, upheld the strict interpretation of the Bible in regard to the origin of man. The main issue was whether the teaching of scientific theories which were generally accepted could be forbidden. The actual trial ended in the conviction of Scopes, but on January 15, 1927, the Tennessee Supreme Court voided the fine imposed on Scopes even though it maintained the constitutionality of the anti-evolution law. The voiding of the fine, however, was considered a moral victory for Scopes, the school teacher who volunteered to become a "test case," and the scientists who defended him.

Immigration and Naturalization

Question: In 1946 I came to to the United States as visitor on a visa good for three months. I stayed in the country for 15 months and then left. Later, in January 1951, I came to the United States on a temporary visa as a contract laborer, but I quit my contract after about three months. Instead of leaving the country, I came to New York. I registered for the draft and served in the Army from June 1951 to March 1952, and was honorably discharged. I have been told that because of my army service, I can apply for citizenship immediately, in spite of the fact that I did not leave the country when I should have. Is that correct?

Answer: Yes. Public Law 86, which Congress passed in June 1953, permits an alien who entered the United States lawfully and who has served honorably for at least 90 days in the armed forces of the United States between June 24, 1950 and July 1, 1955 to become a entered as a nonimmigrant, you must also prove that you were physically present in the United States for at least a year before you entered the armed forces. This year of residence need not have been the twelve months immediately before you entered the service, but can have been any time after any lawful admission, even if you did not maintain your nonimmigrant status during the whole of that year.

Except for length of residence, admision for permanent residence and age, you must comply with all other naturalization requirements. In order to be entitled to the benefits of dence. If, as in your case, you citizen, even though he was not admission for permanent resi- Public Law 86, you must file your petition for naturalization before December 31, 1955.

Grass Root Opinion

BISHOPVILLE, S. C., MESSENGER: "A news release coming out of Washington tells us that 'an early Senate hearing was promised today on advertising mail delivered to homes without carrying any specific address.' Such mail has been called 'junk mail' by many people disgusted with receiving this type of mail."

The Soviet Attitude Toward the Russian and Ukrainian Nationalism, 1949-54

By JOHN HVOSDA

(1)

The topic with which we have to deal here, clearly recognizes the noun 'Soviet' as an independent entity which may take a certain attitude toward the Russian and Ukrainian nationalisms. Before the question of the Russian and/or Ukrainian nationalism will be discussed, we would like to make an excursion into the realm of the concise history and practical meaning of the organizm which is caled 'Soviet', and its capabilities in taking an attitude toward the nationalism as it implies in the title of this discussion.

Historically, soviet, in the Russian state, has the double meaning of "consel" and "council." "The State Soviet" is a term to have a special meaning, associated with the Petersburg Soviet of Workers' Deputies of 1905, which was recreated during the March of 1917 under the name of "the Soviet of Workers', Peasants' and Soldiers' Deputies," and its power lay in the last named wards. The post-revolutional system of Soviets is a pyramid, the crown of which is a national Soviet. This last chose an executive committee. This committee elected as comissaries (or ministers) persons nominated by the central organ of the Communist Party.

Practically, the Soviet Government is the right hand of the Russian Communist Party (the left one is the Comminternand the Cominform which controls the Communist parties in other countries) by which all other non/Rusian Republics are controlled. The Soviet government is only an arm because in practical life of execution of its constitutional functions, the Communist Party is playing an absolute role. The membership of the Soviet consists of/or consented to by the party. It is Russian as evidenced by the fact that out of 54 ministers for the whole S. S. S. R., only 9 natio-men (7 Ukrainians) have been appointed to the posts. Tus, the Soviet government is just the other mantel of the Russian Comunist Party in performing governmental and state functions.

Russian Nationalism

The lackeys of imperialism require "academic" excursions into the realm of the history of culture in order to shoulder the Russian people and to depict it as a people presumably incapable of playing a leading role in the system of the worlds progressive forces.... It is necesary to bear firmly in mind the indisputable proposition that Russian culture has always played a tremendous role, and now plays a leading role, in the development of word culture...

Russia is the cradle of the communism and the base with its headquarter where the conspiracy and overthrow of the burgoisie governments has been planned and coordinated (at the fifth Congress of the Comintern in July, the Russian Communist Party asumed the right of controling and disciplining all communist parties in other countries). Therefore, quite naturally, the national interest of the Russians must be emphasied by the Soviet government, first.

Before one may become a leader, he should fre himself from the sense of inferiority. This brings about a vital need of Rusians to vindicate their selfrespect and destroy residue of an old sense of Rusian inferiority. It also increases the Rusians' confidence in their capacity to catch up with and outstrip the rest of the world. Hence, the Rusians are trying desparately to do this in that they are rescuing from oblivion litle-known everything Russian.

"The names of Lomonosov, Lobachevsky, Sechenov, Mendeleyev, Butlerov, the Kovalewsky brothers, Stoletov, Lebedev, Mechnikov, Timiryazev, Povlov, Michurin and Williams are recorded in golden letters in the history of sciense. The discoveries and inventions of Yablochkov, Popov, Tsiolkovsky, Zhukovsky, Choplygin nad Krylov brought fame to Russian technology.. Gogol, Pushkin, Turgenev, Tolstoy, Gorky, Chekhov, in literature, Repin, Suikov, Levitan, Perov, Serov in painting. Glinka, Chaikovsky, Rimsky-Korsakov and the whole 'mighty five" in music; Barhenov and Kozakov in architecture;. Belinsky, Herzen, Chernyvsky, Dobrolynbov, Plekhanov in philosophy and the esay - these colossal figures from the history of Rusian and world culture."

Inasmuch as the center of the international revolution with the beginning of the 20th century was shifted to Russia, the leading role in the struggle of the toilers not only of the nationalities of the S. S. S. R. but of the whole world has been shifted and taken over by the Russians. *(To be continued)*

The Importance of Understanding

(Concluded from page 2)

litical leaders. When they felt that the population was sufficiently confused and disorganiz?ed, the terror was started again. This procedure was repeated several times, the last time being during the World War II, when the Ukrainians were promised everything including "complete independence, free development of culture" etc. The results were the same. Interested readers remember the purges of the Ukrainian intellectuals and leaders after the World War II for the "nationalistic deviations" from the party line. The same technic of infiltration, disorganization, confusion, decet, terror, annihilation of leading intellectuals, massacre and deportation of the large segments of population was applied in other republics which came in contact with the Soviet machine.

This deceit is being used on the international scale now. After the World War II "The Dictatorship of the Proletariat," the slogan of the Soviets, because an unpopular item for export. So the rulers of the Kremlin proclaimed that their state is the "true people's democracy." This was done to facilitate their familiar attack on the free institutions abroad, which overnight became the "nests of dirty fascists." The aim was obvious: everything should be done to gain supporters in other nations, to pull the wool over the eyes of pink innoncents and thus weaken the efforts of the Western democracies in their fight against the sovietizaton of the whole world. Inspite of these facts, the world is deaf toward the plight of Ukraine and other oppressed nationalities in the Soviet Union.

Difficult to Change American Attitude

It is not surprising that it is so difficult to change the attitude of the American public in general and the officials in particular, toward the Ukrainian question. For many centuries the Muscovite propaganda tried to eliminate even the name Ukraine from the minds of the nations of the world. Speaking of the distorted picture which the Western scientists have about the Ukraininan affairs, academician Rudnitsky explains this by the fact that those scientists derive their knowledge from the Russian sources. However, the ranks of Russian scholars have always worked in the interests of the Russian political idea, and lately, caught by the wave of the Russian nationalism, they are doing their best to represent as actual facts whatever the Russian governmental politics would desire. Russian geography, ethnography, statistical history have always worked in accordance with the approved "unifying design." Hence Western learning sees all that exists and is coming into existence in Russia through the cpectacles put on it by the Official Russia.

NEW YORK COMMUNISTS

(Concluded from page 1)

for Mr. Harriman and would have tended to become a major issue in the campaign, throwing completely out of focus all other issues."

In other words, while perturbed that the ALP candidates won 46,000 votes which might have 'gone, for purely politically expedient reasons, to the Harriman ticket, the Communists still felt that to withdraw ALP candidates and thus "tag" Mr. Harriman might have cost him many more votes.

What is particularly significant about this Communist confession is that the bitterly anti-Communist nature of the Harriman campaign from beginning to end, both in speeches and public letters of the candidate and his supporters, had no effect whatsoever on the Communist decision that Senator Ives must be defeated.

In the 1956 campaign, with the country so divided, fairly evenly, between the democratic and Republican Parties, a disciplined body of voters may have a "balance of power" influence on elections far and above its numbers, particularly if the Communist line dictates surrender of all its supposed credos except one—the ultimate success of Soviet foreign policy.

("Christian Science Monitor," Boston, Mass., by Arnold Beichman)

JOIN UKRAINIAN NATIONAL ASSOCIATION!

ONTARIO HAS 4,048 U.N.A. MEMBERS

There are 26 branches of the Ukrainian National Association in the Phovince of Ontario which have a combined total of 4,048 members. The largest group is Branch 432 of Toronto with 1,447 members. In second place is Branch 341 of Windsor with 313 members. Branch 441 of Fort William rates third with 172 members.

In the list which follows the branches are arranged according to membership figures, with adult and juvenile members combined. The adult figures are as of November 30 and the juvenile figures are as of December 31, 1954.

Br.	City	Adult	Juvenile	Total
432	Toronto	856	591	1,447
341	Windsor	175	138	313
441	Fort William	169	103	272
427	St. Catherines	129	115	244
439	Sudbury	94	107	201
458	Hamilton	108	72	180
404	Oshawa	90	90	180
469	Toronto	88	79	167
436	Kitchener	68	66	134
461	Crowland	58	61	119
49	Toronto	57	40	97
466	Brantford	48	36	84
456	Timmins	38	38	76
468	Niagara on the Lake	33	40	73
460	London	41	29	71
451	Grimsby	33	25	58
478	East Toronto	27	29	56
446	Kirkland Lake	32	21	53
449	Waterford	18	27	45
418	Toronto	33	9	42
428	Kenora	17	21	38
492	Ottawa	13	19	32
453	Toronto	17	3	20
452	Thorold	10	9	19
480	Toronto	17	2	19
440	Espanola	6	2	8
	Totals	2,276	1,772	4,048

Illinois still leads with an average of 242 members per branch.

The averages of the States we have already tabulated are as follows:

State	Branches	Total Members	Members Per Branches
Illinois	30	7,282	242
Manitoba	1	226	226
Ohio	28	6,012	214
Ontario	26	4,048	155
New Hampshire	1	151	151
Connectitut	21	3,009	143
New Jersey	59	8,052	136
Kansas	1	97	97
Florida	1	51	51
British Columbia	1	51	51
District of Columbia	1	41	41
Colorado	1	32	32
North Dakota	1	27	27
Texas	1	18	18
Montana	1	11	11
Arizona	1	9	9
Wyoming	1	6	6

Theodore Lutwiniak

Weekly Banter

Nervous Wife: "Now, doctor, I want you to tell me the worst."

Tired Doctor: "Your husband will be himself again by tomorrow."

Prof.: "Are you smoking in the rear of the room?"

Student: "No, sir. That's just the fog my brain is in."

Boss: "I always pay my income tax at once."

Secretary: "But you're allowed to pay it quarterly."

Boss: "I know, by my heart can't stand it four times a year."

Farmer Jones (proudly): "My son is going to be a farmer, when he leaves college."

Farmer Brown: "What makes you think so?"

Farmer Jones: "He's been taking fencing lessons in school all year."

Man at phone: "Hello! Reserve me a box for four."

Voice Back: "Very sorry, sir, but we have no boxes for four."

Man at Phone: "Say, isn't this the Theatre?"

Voice Back: "No, this is the Funeral Parlors."

Joan: "Give me a good example for a coincidence."

Tommy: "My father and mother were married on the same day."

A man man who hangs himself dies of his own will and a cord

It was the little girls' first day at school and the teacher was making out her registration card.

What's your father's name?"

"Daddy."

"Yes, I know, but what does your mother call him?"

"She doesn't call him anything. She likes him."

As the man was twisting his radio dial, he felt a sudden sharp pain in his back.

"Oh," he cried, "I think I'm getting lumbago!"

"Why bother to listen?" asked the wife. "You won't be able to understand a word of it."

It had rained hard. The windshield was sprayed muddy and the car had narrowly escaped a collision several times.

The anxious passanger asked, "Wouldn't it be a good idea to wipe off the windshield?"

"Wouldn't do a bit og godd," said the cheerful driver, "I left my glasses at home."

Ukrainian Youth News

By ALEXANDER F. DANKO

The new author of this "UYN" column would like to state that our entire bereaved Danko family expresses its sincere thanks again, to the very many friends and acquaintances who paid their respects to our late beloved **Walter Wm. Danko**, the previous author of this column, who passed away last September 17, 1954.

Walter Danko, only 26 years of age, had rounded out a decade (10 years) of writing for Ukrainian-American-Canadian publications, dedicated to the cause of a free and independent Ukraine. I personally, as an older brother, have many wonderful memories and momentoes of our life together, our boyhood expreriences, our schooling, our extra-curricular activities, our battles (of course), our hopes for the future and for Walter's handsome, husky son aged 3 (an exact replica of Dad at a similar age 3), and most important, we shared our wonderful mother and, the 2 greatest people on this earth who indoctrinated us with a sense of fair play, love of god, country and freedom, and things "Ukrainian".

One of the most penetrating memories I have of Walter is the one where, after a hard day's work or, while attending college after a daily 4-hours commutation trip to and from N.Y.U.'s Engineering School in the Bronx, N. Y. and cracking the books for several hours of a tough scientific course, he would type laboriously (hunt and peck style) past midnight unto the wee hours of the morn, knocking out copy for Ukrainian publications or working on one of his many Ukrainian projects, never using the all too common, it seems, complaint of "I'm too no one ever had a better right there. This incident occurred so many times, with Walt plunging ahead for the Ukrainian people just as our great Bronko Nagurski used to on the gridiron, being hit time and again, but still trying for that extra yard, that extra foot, that extra inch—for Ukrainian unity and freedom—so that this sadly confused world would be a better place in which to live.

That is why I'm going to humbly try to write this "U. Y.N." Column, dedicated to the same principles that Walter Wm. Danko adhered to: Our Ukrainian Youth and the freedom of the Ukrainian people and to the freedom of the peoples of the entire world. I, as Walter, never had any journalistic training (as it is soon apparent), but in this very first article, I'm emphasizing what is obvious to us all, **Ukraine is not free and independent, but is suffering under the heels of the worst oppressor of all time, Russian imperialism guised as (Russian) Communism.** I fervently hope and pray before I retire from this journalistic venture that I can proudly say, too), that **Ukraine is a free and independent nation.**

Suggested Future Program:

Walter Danko, a man of accomplishments and an idea man many years ahead of his time in Ukrainian circles, had many thoughts and ideas on how to aid the long oppressed Ukrainian people receive their long overdue recognition as a distinct and seperate ethnic group. Since the UYL-NA Executive Board is to meet at Pittsburgh, Pa. (next Labor Day UYL-NA Conventionsite, too) over the January 14-16, 1955 weekend in conjunction with the 7th annual Malanka celebration on the 15th at the Fort Pitts Hotel there, I'd like to express some of Walt's many ideas for UYL-NA consideration and possible enactment. Space, at present, does not permit a complete discussion of these ideas (which I'll go into with greater detail in future columns) but I'll put them into outline form, as follows:

1. Complete unification of political purpose of all North and South American Ukrainian groups (i.e. Religious, Political, Youth, Professional, Cultural, Educational, Sports, etc.) in cooperation with and complementing, the Ukrainian Congress Committee of America (U.C.C.A.). Each group, with its own circles and areas where it operates, can help focus public attention upon the plight of the Ukrainian people.

2. A UYL-NA Brotherhood Award, named in honor of that great Ukrainian patriot and Churchman, **the late Metropolitan Sheptitsky, primate of the Ukrainian Catholic Church** in Western Ukraine, to be awarded annually (possibly at the UYL-NA Testimonial Dinner in February or at the UYL-NA Conventions) to some Ukrainian (or non-Uke, too—as a learned college professor, newspaperman, artist, congressman, etc.) who helped further the Ukrainian cause.

3. Establishing a "Ukrainian Youth" period of time (week, month, etc.) in which our lagging (at this writing) Ukrainian Youth would be prevailed upon, by areas or district councils or state leagues, clubs and individuals, to donate some of their time and money to the UCCA. Some objections might be raised in certain quarters against this idea, but if the Youth do not come through (again), by focusing some attention in these areas with a quota chart, greater positive action will probably result. This will have to be repated periodically in order to build up interest.

4. A Ukrainian Youth Radio and possibly TV program dedicated to and for our Ukrainian youth, either nationally, or more realistically, sectionally.

5) Establish a **National Ukrainian Center Board** to oversee planning and building a modern Ukrainian Community Center network in most Ukrainian populated areas. In my area, Carteret, Jersey City and Bayonne, with possibly Newark and Elizabeth in the not too distant future, are in the midst of various stages of building new modern centers. Much overlapping of thought, effort and expenses would be eliminated with a Central Board working with the local groups, along with local and federal tax assesements, ala the national Jewish Walfare Board.

6. Establish a **Ukrainian College** (Liberal Arts and/or Scientific)—to teach Ukrainian courses plus a good college education. This is for the future, but with the Summer Ukrainian courses adding to its stature from year to year, who knows? Professors and student material are plentiful with finances the one great obstacle, which can be overcome with great application.

The above are just a few of the ideas's of Walter Danko, which may seem a trifle (or more) bold at first reading. But we Ukrainians have thought in a negative fashin, or like a pessimistic "last-place ball club" for so long, it is time for abit of reexamining our past records and for some drastic planning and action in the future. Remember — **Ukraine is not free** (or will it ever be, if we continue to plod along for a free and independent Ukraine—send contribution to: Ukrainian Congress Committee of America (U.C.C.A.) P.O. Box 721, Church Street Station, New York 7, N. Y.

Ukrainian All American Team

On Sunday, good friend of the Ukrainians, Jimmy "Old Reliable" Powers, sports columnist and editor of the N. Y. News (circulation 6 million—largest in U.S.A.) printed a preview of the **20th annual Ukrainian All American College Football Team,** which will be carried on these pages soon. It was a good notice for the Ukrainians (should be duplicated everywhere) — so said **John Hodiak,** when he was interviewed by **Mrs. Helen Danko** and **Joe Smindak.**

The names of any known "Ukes" in college or pro ball would be appreciated by yours truly, for inclusion into the 20th annual All Ukrainian grid team. My address: 347 Avenue C, Bayonne, N. J.

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8:00 P.M. till??? Donation: $1.00
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SATURDAY, JANUARY 22, 1955
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W. OSEREDCHUK'S ORCHESTRA. — SOLOIST R. LEVITZKY.
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РІК II. Ч. 1.

Ст. пл. Леся Храплива

РІЗДВЯНА СВІЧЕЧКА

... А коли затихнуть галасливі базари „Крісмесу", наблизиться повагом, нечутним кроком, по білому снігу — українське Різдво. Зійде супокій у серця людські, зійде віра у здійснення мрій, віддавна плеканих, крізь хуртовину, понад океани перенесених...

Небуденний це час — Різдво Христове, що його зумів заселити український нарід духами давно померлих предків, що вкрасив його символікою, мереженою переживаннями соток поколінь; що дозволив у той час лагіднити навіть жорстоким звірям та говорити їм людською мовою; що призначив його часом, коли минуле в'яжеться з майбутнім і коли це майбутнє можна собі на добро приворожити...

Містерія тихої вдумливости, оте наше Різдво. Коли Бог поміж маржиною на сіні у колибі народився, коли Мати Його біле плаття у Йордані прала, коли рільника благословила, у чужину від Ірода тікаючи...

І зринало наше Різдво у зоряне небо, гармонією слави Богові, що приніс Правду під засніжені стріхи та прив'язання до землі, яка від віків крила у собі таємні, незбагненні сили.

Скупчення молитовне, найглибше відчуття любови до Бога, сердечности супроти ближнього та пошани до землі — оце наше Різдво.

І коли у світлі обрядової свічки тисячами барв розблискували на вікнах химерні морозні квіти — празнувала українська духовість своє найвище піднесення при спільному родинному столі...

∴

Святкування Різдва стало дуже скоро традицією і в Українському Пластовому Уладі. Залишилось воно великим пластовим Святом і досьогодні. Тим більше, що не почути нашим сьогоднішнім пластунятам, як засніженим селом лунає від кінця до кінця коляда, як голубий простір протинає голос дзвіночків, при залубнях, що їдуть у дерев'яну церковцю.

Та відсутність всього, що так тісно зв'язане з землею, збуджує тільки ще більшу тугу за тим, що можна було зі собою взяти і перевезти хоч би й на кінець світу: за переживанням різдвяних традицій.

Головна Булавна Пластунок пл. сен. Цьопа Паліїв, даючи напрямні річного пляну праці у Пласті, приділила в ньому особливе місце Різдву. Та не лише теорія це!

Пластові домівки у передріздвяний час починають кипіти новим життям. Лунають щораз частіше колядки та гутірки про різдвяні звичаї. Хтось вивчає ролі для „вертепу", хтось „бігає" за потрібними одягами для колядників чи аматорів-артистів. Меткі руки пластунок перетворюють шматочки барвного паперу на „невидані чуда" на ялинку, чи то й на цілі „вертепики". Усміхаються опісля ці „чуда" до гостей на традиційних пластових ярмарках. А поміж ними увихаються усміхнені їхні творці:

— Прошу пані, оця ялинка враз із прикрасами — тільки два доляри! Прошу щось купити зі столика нашого гуртка! Пані в нас нічого не купили!

Пані зворушується і дає заробити ще й цьому гурткові... Двадцять п'ять, тридцять, сорок... перераховує ущасливлена пластунка гроші у коробочці... Є! Їх гурток вже має за що вислати пакунок до Европи!

Рух у пластових домівках дедалі збільшується. Пильні збірщики з трудом опановують цілі гори теплого одягу та консервованих харчів, що їх приносять пластуни. Одна за одною наповнюються цим добром картонові пачки. Аж поки на пошті здають їх пластунята з пригадкою:

— А служіть добре нашим братам-сестрам в Европі! Зогрійте їх, нагодуйте і дайте відчути їм наші думки, що у вас запаковані!

А на столах у домівці — карток, карток! Один за одним пишуть різдвяні привіти малі рученята (обов'язково за допомогою висуненого кінчика язичка!). Пластовим Проводам, колишнім друзям із новацьких таборів, новачатам у Німеччині, Австрії, Австралії, Арґентині... Пишуть їх і старші кучеряві голівки (тільки цих листів нікому не показується!), друзям у Кореї, в Японії, на Алясці... Такий великий цей світ, і всюди ждуть пластуни від пластунів дружнього, теплого слова на Різдво...

... Нечутним кроком, подібним до подиху вітру, наближається наше Різдво. І в ту хвилину, коли в країні заблисне перша зірка, застигають у мовчанці стрункі лави у пластових домівках. Від свічки найстаршого розбігається полум'я на всі свічки кожної пластунки, кожного пластуна.

І ось кожний із дорогоцінним світлом у руках. Сотні огнів віддзеркалюються у сотнях очей. Зникають підхмарні гори, неозорі океани. Бо у мерехтливому промінні свічок з'єднуються духом усі пластуни: живі і мертві, вільні і закувані в червоні кайдани, ті, що на Рідній Землі зброєю, і ті, що на чужині наполегливим щоденним трудом будня — творять живу Україну...

Різдвяну свічку заховується опісля за образами в хаті, як дорогий скарб...

Христя Навроцька

Спомин про незабутнього владику

Переді мною уривок із споминів проф. Білостоцького („Пластова Ватра", ч. 12), якого так добре тямлю, як члена Булави Новацького Табору в Підлютому 1922 року. Так живо стали перед очима і мої спомини з цього останнього табору перед розв'язанням Пласту польською владою.

Була я тоді одною із старших новачок. Збереглося з цього у мене тільки дві світлини, якими дуже горджуся, бо ж на них бачу улюблену постать нашого Великого Митрополита Андрея. Ще до сьогодні, немов чую Його слова, коли стояла я на стійці перед кедровою палатою. Запитав Він мене, як я називаюся, а я, стоячи в поставі струнко, відповіла, що не вільно мені говорити, коли я на стійці. Тоді Владика сказав мені зайти до палати, коли не буду вже мати цієї важної функції.

Після повороту зі стійки до табору розказала я про це нашій улюбленій сестричці „Наполеон" (так ми її звали) Дицьо, що піддала мені думку назбирати в лісі для Митрополита суниць. І весь наш гурток вибрався по суниці. Опісля три „делеґатки" з нашого гуртка, Тася Левицька, Ірка Марків та я, понесли їх нашому Добродієві, за що дістали сердечну подяку та цукорки „Фортуни Нової".

Дивувалась я тоді, як це можливо, щоб Митрополит пам'ятав такі, здавалося б, маловажні речі, як прізвище якогось священика. Одначе, коли я сказала своє прізвище, так зараз пригадав Він мого дідуся, о. Домбчевського і бабусю, що в них бував на візитації у Викторові біля Галича. А було це так давно...

Отак табір 1929 року врився мені у пам'ять тим більше, що був це ювілейний рік Митрополита Андрея.

Ще так живо своїть перед очима моєї уяви незабутня постать, повна маєстату та шляхетности. Наше „Вітай Владико" на малому містку, що вів до табору, прибраному зеленню, видавалося заскромним для звеличання цієї хвилини. Одначе ні, бо прибирали цей місток щирі руки пластунів, у великій любові та вдячності.

Не зможу теж забути ніколи Служби Божої, що її служив тоді сам Митрополит у маленькій бойківській церковці на таборовій площі.

Сильно билися дитячі серця зі зворушення, слухаючи святого Євангелія, читаного Владикою.

Того ж дня завітав наш Добродій і до їдальні. Ми мали під час обіду мовчанку. Тоді спитав Владика:

— Чи я серед молоді, чи ні? Дайте ж їм покричати!

І ми закричали, ще й як закричали! Причувається мені цей веселий крик і гамір ще й сьогодні. Митрополит радів із нами.

Після полудня відбувся наш скромний, як на таку хвилину, концерт. Але наш Великий Опікун вичував, що це наші дитячі серця звеличують Його ювілей і дякують за всі добродійства. Бо у серці кожного новака чи пластуна велике місце було зайняте нашим улюбленим Добродієм.

З гордістю розказую донечці - новачці про мої переживання у таборі, а думки мої кружляють десь ген далеко над Лімницею чи понад Високу...

Пластунка Остапа

БІЛА НІЧ

Ніч тиха прийшла і свята,
мов молитва, така врочиста.
Воістину, Боже Дитя
народилося в цьому місті.

Прийшла зачарована ніч,
мов в дитинстві почута казка,
і світиться людям із віч
братолюбія дивна ласка.

Блищить на ялинці горіх
і такий же на небі місяць —
та найкращі сьогодні — сніг,
білий сніг і різдвяна пісня.

ЩАСЛИВОГО НОВОГО РОКУ

Верховному Пластунові, Пластовим Проводам, Всій Пластовій Братії та Усім Читачам

бажає

Редакція „Пластової Ватри"

ПЛАСТОВА ВАТРА

Редагує Колеґія в складі: ст. пласт. Леся Храплива, пласт. сен. Богдан Кравців і пласт. сен. Ольга Кузьмович.

„Різдвяна свічечка" у Пластовій Станиці в Ню Йорку

З ПЛАСТОВОГО ЖИТТЯ

Заходами 1-го Куреня Пластових Сеньйорів ім. Степана Тисовського видано збірку віршиків для дітей Ніни Мудрик „Намистечко". Книжечка містить 21 віршик із численними рисунками самої авторки. Як вірші, так і чепурні рисунки замітні глибоким зрозумінням душі дитини та відчуттям краси природи.

Ця книжечка — це перша збірка віршів авторки, добре відомої малим читачам із сторінок „Готуйсь" та дитячого додатку до журналу „Наше життя". Сподіваємося, що батьки схочуть придбати цю книжечку для своїх малят.

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У продажу є календарець для молоді на рік 1955-ий. Видання Пласту, зредаґував пл. сен. Гена Приблуда. Календарець гарно оформлений і багатий змістом, на 128 сторінок друку. Це немов підручна книжечка для пластунів, хоч є у ній і багато непластового матеріялу.

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23-й Курінь Уладу Старших Пластунів „Загін Червона Калина" у Ню Йорку видав шосте число своїх „Вістей Генеральної Курінної Канцелярії". Видання циклостилеве, на 15 сторінок, прикрашене ориґінальними світлинами з життя куреня. Містить вістки з курінного життя.

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З хроніки Пластової Станиці у Клівленді, Огайо:

30 жовтня.

В навечер'я дня смерти бл. п. Митрополита А. Шептицького старанням Станиці відбулася панахида, що на неї запрошено місцеве громадянство. Ціла Станиця в одностроях віддала пошану Добродієві Пласту.

24 жовтня.

Клівленд відвідав д-р А. Фіґоль, кол. Голова Пластової Старшини. Перед нарадою із громадянством мав він зустріч із сеньйорами та старшим пластунством Станиці, під час якої поділився своїми враженнями з поїздок по Канаді та ЗДА.

24 жовтня.

Відбувся вечір мистецького танку Оленки Гердан. Станиця взяла активну участь в організації виступу нашої сеньйорки, розпродуючи білети та допомагаючи в улаштуванні сцени. Вечір мав великий успіх.

12 грудня.

Відбулась урочиста академія на честь Добродія Пласту, світлої пам'яті Митрополита Андрея Шептицького. В програму входили такі точки: наказ, складення вінка перед портретом Митрополита, промова, деклямації, інсценізація, скрипкове сольо. Все це силами пластової молоді й сеньйорів. Крім цього, хор Української Католицької Церкви, під проводом Е. Садовського, відспівав дві пісні. Загальне враження з Академії було дуже добре.

19 грудня.

Відбулася „зустріч із Миколаєм Чудотворцем". Письменниця Іванка Савицька написала для Станиці нову п'єсу „Гість з неба", що пройшла із великим успіхом.

Обидві згадані імпрези підготовив пл. сен. М. Кавка, за що йому належиться повне признання.

24 грудня.

Відбулися Загальні Збори Гуртка Приятелів Пласту, на яких вибрано новий Провід.

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З хроніки Пластової Станиці в Рочестері, Н. Й.

Станиця в Рочестері начислює 81 члена усіх Уладів. Працює під проводом пл. сен. В. Приймака.

Станиця вшанувала окремою ватрою 40-ліття вимаршу УСС-ів.

Пластова молодь живо цікавиться всякого роду спортом і навіть створено окремий юнацький гурток морського пластування „Вікінґ". Більше як половина членів Станиці брали участь у цьогорічних літніх таборах.

Останнім часом постав при Станиці Гурток Пласт-Прияту під проводом мґр. Василя Шота.

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Пластова Станиця Ню Йорк відбула свої перші передріздвяні реколекції для пластунів обох віроісповідань, у днях 23, 24, 25 грудня м. р.

В неділю, 26 грудня пластуни брали організовану участь у Богослужбах із спільним св. Причастям.

Для пластунів греко-католиків провадив реколекції о. Патрик Пащак, ЧСВВ, для православних о. прот. Іван Ткачук.

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У грудні обидва курені юначок Нюйоркської Станиці (2-ий Курінь ім. Лесі Українки та 18-ий Курінь ім. Олени Пчілки) перевели розпродаж різдвяних китичок під гаслом: „Різдвяний дар залишенцям".

У висліді зібрано 266.94 дол.

∴

11 та 12 грудня м. р. святкувала Станиця в Ню Йорку подвійного традиційного „Андрійка". Спершу Курінь УСП-ок „Перші Стежі" улаштував товариську андріївську вечірку для старшого пластунства та сеньйорів, а опісля 18-ий Курінь Юначок ім. О. Пчілки улаштував „ворожения" для юнацтва, де молодь мала нагоду сама пережити всі містерії українських зимових обрядів.

РІЗДВЯНА СВІЧЕЧКА

На столі чекає біла свічка...
Вже пора? Ще лиш маленька мить,
Зараз блимне іскра невеличка
І яскравий огник розпалить.

Друзі-новаки, Христос родився!
Чи палає свічечка у вас?
Чи у всіх нас огник загорівся
У той сам, святочний, гарний час?

Українські Новачата в світі,
Не забудьмо рідних полонин,
Зіркою пошлімо їм привіти,
Радісне: „Родився Божий Син!"

України всі ми щирі діти,
Свічечку Різдвяну разпалім,
Буде дружба радістю горіти
В свят-вечірніх іскрах нам усім.

(З новацького журналика „Готуйсь")
Рисунок та вірш **Ніни Мудрик**

ПЛЕКАЙМО ТРАДИЦІЮ!

Посилений рух, біганина в останніх тижнях та частіші, як звичайно, сходини членів Пластової Групи в Гемпстеді, змушували догадуватися, що Група до чогось готується.

Аж нарешті афіші та роздача летючок-запрошень під українськими церквами відкрили тайну: Пластова Група разом із Пласт-Приятом запрошували українське громадянство на традиційний Андріївський Вечір, що мав відбутися в неділю, 12 грудня 1954 року, у навечер'я св. Андрія.

І хоч отці-парохи заповіли й заохотили парохіян до участи в цьому вечорі, правду кажучи, його організатори, з досвіду інших імпрез, не сподівалися аж надто великого числа гостей. Але довелося їм приємно розчаруватися. Публіка зробила милу несподіванку, заповнивши, і то точно, як заповіджено, о 5 годині всі місця за приготованими столами. Бо, що більше. Треба було нашвидку приготовляти додатково ще кілька столів, тоді, коли юначки ще поралися при вході з прихожими гістьми, припинаючи їм відзнаки вступу: обличчя відьми із порядковим числом.

Коли вже всі засіли до столів, а пані із Пласт-Прияту та пластунки порозносили чай, Голова Пластової Групи, пл. сен. А. Копистянський відкрив вечір, вітаючи гостей. А було кого вітати! На цю імпрезу прибули представниці американського жіночого скавтинґу із провідницею того терену, українкою з походження, Любою Сабіно. Були між ними: одна новачка, одна юначка та декілька сеньйорок із групи міжнародних зв'язків. З українського пластового світу були: Крайова Командантка Пластунок, пл. сен. О. Кузьмович із сусіднього Бабилону, Крайова Референтка Новачок, пл. сен. Дарія Хухра, кошова Нюйоркської Станиці, пл. сен. Н. Макаревич. Всіх їх очолював Головний Булавний Юнаків пл. сен. А. Хухра.

Не бракувало поміж гістьми і новацтва, юнацтва та старшого пластунства. Були також і приятелі Пласту.

Цілий вечір складався з двох частин. Перша — „андріївська". Її програму виповнили майже всі пластуни Групи, від новацтва до сеньйорів включно — піснями, скечами, пластовим радіом, грою на фортепіяні, місцевими новинками.

Слово Кр. Командантки Пластунок про велике завдання плекання традиції на еміґрації, що його поставив собі Пласт разом із іншими завданнями, а опісля ще показ андріївських звичаїв, введений під проводом ст. пл. Д. Оріховської — закінчили першу частину вечора.

Другою частиною була пластова ватра, що її відбули таки на залі, при штучному огнику. При цій нагоді відбулося заприсяження юнака Ю. Кузева та іменування пластуном скобом — ст. пл. Богдана Стеця. Також надано юначці Христі Сваричевській 4-те пластове відзначення за дбайливе виконування пластових обов'язків. Ватру закінчено пластовим „Надобраніч".

Увесь вечір, що його вшанував своєю присутністю теж і парох Укр. Католицької Парохії, пройшов у дружних розмовах поміж пластунами та громадянством, яке бузсумнівно виказало, своєю численною приявністю, що воно належно оцінює виховну працю Пласту в українському житті.

Пл. сен. **М. Курчак**

ЩИРИЙ НОВОРІЧНИЙ ПРИВІТ

Усім своїм Співробітницям та Усім Пластункам у ЗДА

складає

Крайова Командантка Пластунок
пл. сен. О. Кузьмович

ПРОБЛЕМА ПЛАСТУ

Відомий пластовий діяч, кол. Голова Пласту, д-р Атанас Фіґоль відбував в останніх восьми місяцях поїздки по ЗДА та Канаді, переводячи зустрічі із старшим пластунством та сеньйоратом багатьох пластових осередків. Цікаво було Осередкові Праці Пластунів Сеньйорів у Ню Йорку вислухати на своїх сходинах, дня 26 грудня м. р. доповідь д-ра Фіґоля, що підсумовувала його враження з поїздок і заторкувала багато дуже актуальних пластових проблем. З уваги на те, що доповідь ця заторкувала багато справ, цікавих ширшим кругам громадянства, хочемо тут переповісти головні її думки.

Д-р Фіґоль об'їхав всі пластові осередки у ЗДА та Канаді, а також гостював у всіх пластових таборах на цьому терені.

Перше, що він зауважив, це почуття пластунів, що їх дуже мало. Воно позначається, звичайно, не в великих осередках, як ось Ню Йорк, а в малих і віддалених від українських центрів, як ось Едмонтон у Канаді.

Та це почуття у пластунів не має реальної підстави, бож Пласт у найкращі свої часи, на рідному ґрунті, при 7 мільйонах українського населення Галичини — начислював лише 6-7 тис. членства, тоді, як сьогодні на 1½ мільйона української еміґрації у світі кількість членства така сама. Зате в числі учасників пластових таборів усіх типів ми перейшли найбільшу цифру таборовиків одного літа дома, що виносила не більше як 1,000.

Але д-р Фіґоль вважає куди важливішою проблему не кількости членства, а зрозуміння суті Пласту. На вступі він завважив, що може сміливо узагальнювати всі явища, з якими зустрівся в ЗДА та Канаді, на цілий Пласт, бо знає, що в Німеччині, де він стало проживає, вони аналогічні.

Щождо суті Пласту, то часто в сумніви вводить пластових виховників громадянство. Воно ставиться в загальному до Пласту дуже позитивно, просто домагається, щоб Пласт існував, але рівночасно ставить багато вимог, що не дозволяють Пластові вповні виконувати своїх суттєвих завдань.

До таких побажань громадянства належать:

— Маєте зберегти молодь для українства!

— Маєте виховати нам дітей!

— Вимагаємо громадянської постави від Пласту! (під цим розуміється участь Пласту в громадських імпрезах, збіркових акціях і т. д.).

— Пласт звертає замало уваги на фізичне виховання!

— Пласт повинен посилити релігійне виховання!

Беручи до уваги всі ці, великою мірою оправдані, домагання громадянства, треба, одначе, подумати, чи зможе Пласт фізично виконати всі ці завдання.

Прелегент старався вияснити ці справи більше з теоретичного боку, аналізуючи суть Пласту на основі думок людей, що над цією суттю застановлялися: проф. Олександра Тисовського, д-ра Юрія Старосольського, проф. О. Кульчицького.

Особливу увагу звернув д-р Фіґоль на дві основні статті, що появилися в органі пластової думки „Пластовому Шляху", в найновішому його числі. Обидві статті якраз і заторкують питання суті Пласту, тільки з різних аспектів. Одна — пера основника Пласту проф. Тисовського, описує початки Українського Пласту та насвітлює міркування, з яких його основано — вже сьогодні з перспективи 40-річного його існування.

Друга — проф. О. Кульчицького, висвітлює завдання Пласту з точки погляду модерної психології.

Модерна психологія визнає т. зв. вертикальний та горизонтальний поділ людської психіки. До вертикального поділу психічних функцій належать: пізнавання, почування, хотіння. Горизонтальний поділ в свою чергу поділяється на нижчу, ендотимну підвалину, підсвідому сферу гонів та вищу — персональну надбудову, сферу свідомого „я".

На визнанні цього поділу опирається вся сьогоднішня педагогіка. Відомо, що гони нижчого шару творять шкідливі комплекси, коли їх в дитини придушувати заборонами. Коли ж давати їм безконтрольно буяти — вони доводять до ненормальностей із злочинністю включно — приклади на це приносять нам щоденні газети. Завданням педагогіки є ушляхетнити ці ендотимні гони і сублімувати їх — перевести у персональну надбудову, або, кажучи простіше, зробити з них цінні прикмети характеру дитини.

Пласт, як діюча виховна організація, мусить базуватися на здобутках модерної психології. І справді, все виховання у Пласті спрямоване на те, щоб, розбудивши у молодій людині свідомість її „я", свідомість її самобутности та окремішности від решти оточення, давати нагоду цьому „я" самому далі формуватися. Недарма ж у клясичній дефініції стоїть, що „Пласт — це організація молоді для всестороннього патріотичного самовиховання".

Так і твердить проф. Кульчицький, що характерологічний тип пластуна — це тип, спрямований на постійне самовиховання.

Отже основна проблема Пласту полягає в тому, щоб пластуни дійсно відповідали цьому типові. Раз ця передумова здійснена — власне „я" пластуна найкраще охоронить його від небезпек, що чигають з усіх сторін. Воно має куди більші можливості, як лише зовнішні накази чи „приневолювання" поступати так чи інакше.

Тому й методику Пласту звернено головно на те, щоб розбудити у пластуна оце свідоме „я". Для цього Пласт створив ряд метод, послуговуючися радо символікою: ватри, гор, пластових обрядів.

Прелегент навів цікавий приклад одної пластунки-сеньйорки, дочки еміґранта першої світової війни, що замолоду жила в корінній Польщі, у Пйотркові, і тільки трикратний побут у новацькому таборі на Остодорі зробив її на ціле життя українкою та пластункою. Першим разом вона лише бавилася з рівними віком дітьми. На другий рік вже сама дуже хотіла поїхати до табору — він манив її. На третій рік, сподіваючись, що знов поїде до табору, просила батька, щоб купив їй книжок про Україну, щоб і вона знала те, що знають її подруги-таборовички.

Це клясичний приклад, як Пласт із підсвідомого дитячого гону до гри творить свідомі, цілеспрямовані бажання.

У цьому й відповідь усім тим, що хотіли б бачити Пласт більше зближеним до шкіл українознавства, чи то спортових товариств, чи то включеним якнайактивніше у громадське життя. Все згадане — безумовно виховні чинники, і Пласт ними радо послуговується — але ж суть його не в виконанні тої чи іншої акції, а в збудженні у молодої людини свідомости свого „я", що надалі уможливить їй чи то набування знання, чи то розвиток фізичних сил та вміння, чи то працездатність у громадському житті.

Коли у грах дитина переживає збудження свого „я", старші повинні, розуміючи, яка важлива дія проходить у ній, теж „бавитися" із дитиною, вдаючи, що „стоять збоку", коли дитина хоче справдити життєздатність цього свойого „я", у важкій мандрівці чи то в самостійному таборовому житті. Цим вони справді допоможуть дитині в її критичну хвилю, і дадуть доказ куди більшої любови до неї, як батьки, що своїм постійним втручанням псують дитині забаву та зневірюють її у власних силах.

Окрема, і то незвичайної ваги проблема — це релігійне виховання у Пласті. Поодинокі курені старшого пластунства, а то й сеньйорату вводять у свої курені святкування — релігійну практику. Це позитивне явище. Однак не є слушним домагатися, щоб пластові з'єднання як цілість включалися в релігійні товариства і уважали це за пластову діяльність. Здавна традицією Пласту було давати дітям переживання Всемогутнього у красі та величі природи. Можливо, що теж особливо на терені Америки велика небезпека середовища вимагає посилення релігійности у Пласті, як охоронного засобу. Та знов же, виходячи із заложення про суть Пласту — найважливішим його завданням є звернути свідомість дитини на справи релігії, а не пряме катехизування, що залишається за Церквою чи відповідними товариствами, з якими, одначе, повинна бути тісна співпраця.

Підсумовуючи все сказане, д-р Фіґоль ствердив, що Пласт має всі підстави до того, щоб вдержатися на терені Америки, бо ж психіка людини всюди однакова, і всюди можна на неї впливати.

Пласт, одначе, найкраще виконає своє завдання, коли, не змінюючи своїх дотеперішніх засад, залишиться якраз Пластом із своєю специфічною виховною функцією.