

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

СВОБОДА
УКРАЇНСЬКИЙ ЩОДЕННИК



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The Ukrainian Weekly Section

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SECTION TWO

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SECTION TWO

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"THE UKRAINIANS AMONG US"

IN PHILADELPHIA THEY KEEP ALIVE THEIR NATIVE FOLK CULTURE AND COLORFUL COSTUMES

By SANDY PEARSE

(Courtesy, "The Philadelphia Inquirer Magazine," March 4, 1956)

Eighty years ago a small group of Ukrainians arrived in Philadelphia and settled on North Franklin street near Girard avenue. The greater part of the Ukraine then was under Czarist regime, the rest under Austria-Hungary. As subjects of the foreign misrule, the Ukrainians were reduced to serfs. The original few who came here soon were followed by others. Many came after the Ukrainian revolution in the wake of World War I, still more after World War II, until today there are almost 40,000 Ukrainians in Philadelphia, more than half a million in the United States.

Philadelphia is thought of as the seat of Ukrainian culture in the United States. Here the Ukrainians formed their first organizations in this country designed to keep their native folk arts, crafts and customs alive for succeeding generations.

Headquarters for the majority of these organizations, which are now national in character, are located in the ten-block area surrounding the Ukrainian Catholic Cathedral of the Byzantine Rite, 816 N. Franklin street. The cathedral, one of six Ukrainian Catholic parishes in Philadelphia, is mother church for 300,000 Ukrainian Catholics in the United States. The Philadelphia Ukrainians are a devout people and community life centers about these churches and the three Ukrainian Orthodox churches in the city.

Many children in the Cathedral Parish attend parochial grammar schools on North 8th street, where the Sisters, Servants of Mary Immaculate, are bilingual. Regular studies are supplemented by classes in Ukrainian history, language and literature. On Saturday morning, volunteer teachers conduct classes in these subjects for the older children.

As their numbers increased, the Ukrainian colony spread out to the north and west of the city. Since World War II, the United Ukrainian American Relief Committee alone has been instrumental in bringing 6,000 Ukrainian refugees to Philadelphia. "Seventy-five percent have bought homes," Dr. Walter G. Gallan, president of the committee, says. "One group got together and bought several blocks of houses in Logan." The UUA-ARC, national headquarters at 866 N. 7th street, performs a variety of services to the immediate community in addition to international refugee and relief work. Kindergarten classes for the neighborhood children, citizenship, art and sculpture classes are held here.

The Self-Reliance Association of American Ukrainians, a civic and social club, which organized a credit union, holds a monthly meeting which its president, Dr. Mykola Cenko, refers to as a "living newspaper," a lively discussion of local and world affairs. English, engineering and citizenship classes are sponsored. And the male members often gather in the evenings for chess.

Ukrainian women in Philadelphia have one of the senior national organizations, the 30-year-old Ukrainian National Women's League of America, 909 N. Franklin street, which

is affiliated with the General Federation of Women's Clubs, The National Council of Women in the United States and the World Federation of Ukrainian Women's Organizations. Their illustrated monthly magazine, Our Life, is printed in Philadelphia by America, the Ukrainian-Catholic daily newspaper, and carries as regular features an English column, recipes for Ukrainian dishes and native cross-stitch designs. The UNWLA has acquired a collection of Ukrainian costumes, folk arts and handicrafts which will be placed on permanent exhibit in their home building.

The purpose of the Women's League is to promote education, philanthropy, civic interest and native folk art in the United States, as well as to send food, clothing and money to Ukrainians in Europe. Helen Lototsky, president of UNWLA, recently toured Europe as a delegate to the National Women's Congress at Helsinki. "One must see other countries to appreciate America," Mrs. Lototsky says.

During the Christmas season, the UNWLA invited the public to attend a traditional Ukrainian Christmas Eve dinner, consisting of 12 courses, one for each of the Apostles, each course specially prepared and served according to time-honored ritual. The principal dish on Christmas Eve is kutyra, a preparation of boiled wheat, poppyseed and honey, presented with a ceremony symbolic of uniting all living creatures.

The Ukrainian Christmas observance, which begins with the traditional dinner and carol singing when the first star appears on January 6, lasts for three days. It is the custom for all members of the family to assemble at the Christmas table. The head of the family brings in a didukh, a large sheaf tied up with a straw band, symbolizing the gathering together of the clan.

Every Saturday night there is a dance for the young people at Ukrainian Hall where American jazz is interspersed with music for the kolomyjka, kozak and hopak—Ukrainian folk dances. Several choral groups have been formed for young people, an 18-piece orchestra organized among the Girl Scouts. And the National Ukrainian Soccer Team of Philadelphia has attained an international reputation.

The Ukrainian Girl Scout and Boy Scout troops are making vigorous growth. A few months ago the Scouts bought the large four-story house at 827 N. Franklin street, and with neighborhood volunteers, are repairing and redecorating the interior. When completed it will provide meeting rooms, hobby shops and a recreation hall.

"TAX FACTS" RADIO PROGRAM

Joseph F. J. Mayer, Newark District Director of the Internal Revenue Service, has announced a new series of short radio programs known as "Tax Facts" now being offered as a public service through the cooperation of Station WNNJ of Newton, New Jersey. The broadcasts are scheduled for 3:05 P.M. each Sunday through April 15, 1956.

1956 Ukrainian American Veterans Convention To Be Held At the "Soyuzivka"

At the meeting of the Executive Committee of the Ukrainian American Veterans organization held in New York City, the Ukrainian National Association resort, "Soyuzivka," at Kerhonkson, N. Y., was selected as the site of the U.A.V. Convention for this year.

The dates of the Convention will be June 8, 9 and 10.

The Convention this year is under the leadership of Martin Horby of Post No. 4. George Wolynetz of Post 7 will head the Banquet and Dance Committee, Meron Karbivnyk of Post No. 4 will take charge of Ad. Book Committee and Jules Zaharchuk of Post No. 2 will be chairman of the Reservations and Reception Committee.

The expense this year will

be \$17.00 per person for two nights lodging and six meals (including banquet) or \$10.00 per person for one night lodging and three meals (including banquet). Children under 12 years of age will be charged half price.

Arrangements for a very successful convention are in progress, and will be announced in future issues of the Weekly. "The UA Veteran" monthly reports in its current issues that many complaints of the past are being corrected and several innovations and experiments will be attempted, all for the making of a bigger and more enjoyable convention.

Every veteran should start to plan now for this weekend. Further information will be obtainable through the press and the Posts.

REPORT SOVIET CONTINUES TO LURE FUGITIVES BACK HOME

The Soviet Union has tremendously stepped up efforts to lure escaped Soviet citizens back behind the Iron Curtain, using appeals to sentiment, pressure, intimidation, threats

"and in some cases even kidnapping," Angier Biddle Duke, president of the voluntary International Rescue Committee, asserted last Monday, as reported in the New York Daily News (March 13th).

Duke, William J. Donovan, ex-head of the Office of Strategic Services, who is special chairman of a special IRC commission investigating the situation and two other commission members returned

aboard the Queen Mary. The liner docked at Pier 90, North River and 50th St., with 1,090 passengers.

According to Duke, a Soviet organization has been set up in East Berlin under a former Red general, Michailov, to "make it easy for Soviet emigres and have poured millions of dollars into the effort." In fact, Duke said, they spend more on repatriation than the United States in its entire refugee program.

The campaign, both by the Soviet and satellite countries, has been accelerated in the past six months.

U.C.Y.L. to Stage "Dr. Faustus"

For the first time in the history of the Ukrainian Catholic Youth League, the Metropolitan N.Y.-N.J. Council is sponsoring a stage play in the English language. The play is "The Tragical History of Doctor Faustus" by Christopher Marlowe, and will be presented in near future.

The actors in the cast are from a New York off-Broadway company known as the "Trinity Players." William Shust will portray Faustus, and Stephen Joyce, Memphis.

The story concerns the well known legend of the learned man who sells his soul to the devil in return for knowledge and power. The production will be an arena presentation with the audience encircling the play-

ing area. It will be performed at Stuyvesant Casino (Ukrainian National Home) at 140 Second Avenue in New York City.

The benefits of this forward step by our youth are many. First—this play, as religious as it is powerfully dramatic, fills a need for youth's "date nights" during Lent.

Second—it is a great way of broadcasting the Ukrainian concerts.

Lastly, and most important, the money collected will go to financing a young man through his studies at the Ukrainian Catholic seminary.

The rewards for the audience are many, both socially and spiritually—well worth the price of admission.

"Only Her 12th Birthday, But What A Party"

The "Detroit Free Press," the "Detroit Times," and other local press of Detroit, Mich.

U.A.V. WELFARE FUND GROWING

Walter Bacad, chairman of the Welfare Fund of the Ukrainian American Veterans organization, has reported the collections to be approximately \$650.00 as of February 18, 1956.

This gesture is well ahead of last year's drive at this phase of the proceedings. The final letters will be mailed during this month of March.

The veterans are urged to give their full support and that of their friends and organizations, and thereby help

the needy veterans or their families. reported extensively and with illustrations the huge party given by appreciative Detroiters for the Councilwoman of their city, Miss Mary Beck, Ukrainian American.

The occasion was her 12th birthday. Miss Beck is a Leap Year baby.

The affair was held in the City-County Building. Flowers started to come in early in the morning. By noon, almost 500 immense floral pieces had been sent.

An estimated 2,500 cards and telegrams filled her offices and kept secretaries busy just opening them. Gifts were piled high.

At noon a surprise was given four

RED AGENCY CALLED MASK FOR ESPIONAGE

The president of the Anti-Communist Bloc of Nations in Winnipeg, on Friday, March 2, charged a proposed Russian purchasing mission in Winnipeg would be a "new nest of Communist espionage and political propaganda in western Canada, the "Winnipeg Free Press" (March 3rd number) reported in a leading article on page 1.

Rev. Semen Izyk, Ukrainian, said his organization would oppose such a mission in Winnipeg because "it is not necessary. It is possible to carry on trade without agencies."

Fr. Izyk was commenting on a Free Press report that a Russian mission would likely be placed here to handle the buying of wheat and other transactions under the new three-year trade pact between Canada and the U.S.S.R.

Not Opposed

He emphasized he was not opposed to trade with Russia or any other country. "We respect our farmers... and would like to see them sell their wheat."

But because Canada will not permit Soviet consulates in the larger cities, he said, the Communists are now trying a

new method. They want to create "so-called agencies" which, under that mask, would spread "Communist slogans" and be "Communist bastions" in Canada.

"There are many Communists in Winnipeg," he said. "A Soviet economic agency will serve to spread and strengthen the Fifth Column."

"We are accepting a dangerous tenant in our house. He may pay good rent, but later he may chase us out of the house."

Espionage Net

Fr. Izyk said the spiritual disadvantages of having a Soviet mission here would far outweigh the material advantages. "It is clear to the whole world that Soviet embassies or consulates or agencies form a net of espionage."

His organizations, and Ukrainians staged a demonstration at Stevenson field when a Russian farm delegation visited Winnipeg last summer.

"The U.S.S.R. is no longer satisfied with the so-called farm delegations," said Fr. Izyk. "They are just short visits. The U.S.S.R. now wants to have permanent agents here."

Roman Rudnytsky Concert Attracts Record Audience

A capacity crowd, largest in the five-year-long series presented by the Music and Concert Guild of Toms River, turned out at Hainer Hall, Washington Street, Saturday to cheer the performance of a 13-year-old "native son" pianist—Roman Rudnytsky. The well-known prodigy appeared as soloist in Bach's D Minor Concerto with the Philadelphia Symphonette under the direction of his father, Antin Rudnytsky.

Captures Audience

Roman's easy, natural rendition of the difficult concerto captured the audience, and reflected the rapid development of his musical growth under the direction of Allison Drake, instructor at the Philadelphia Conservatory.

Schoolmates Present

Attending the concert were many of the eight grade student's classmates. The entire program was well received. ("The March 3, Ocean County Sun", Toms River, N. J.)

Tulsans Learning Secrets of Ukrainian Egg-Art

"The Tulsa Tribune" daily of Tulsa, Oklahoma, reports that residents of the Tulsa Boys Home, and other Tulsans are now having an opportunity to learn the ancient Ukrainian art of egg-decorating under the supervision of an expert.

Mrs. Katherine Lubecki, Detroit, is conducting classes at the home of Mrs. J. R. Hall, 3856 S. Victor Ave.

The classes are for Boys Home Residence and women of the Tulsa Opti—Mrs. Club, of which Mrs. Hall is leader.

Mrs. Lubecki, native of Ukraine, has been especially engaged as instructor in the art of making the beautiful Ukrainian Easter eggs.

Mrs. Lubecki has been featured in many national magazines and newspapers for her adeptness in this unique art.

Her trips to Tulsa was the idea of Rev. Wallace Murphy,

her. City and County officials attended, as well as Mayor Cobo. Her birthday cake was

to whom she sent one of the beautiful eggs.

She is in possession of a reproduction of a decorated egg, 104 years old, which once was featured in the syndicated "Believe It Or Not!" column.

Tell of Priests in Red Mines

A United Press dispatch from Munich, Germany, dated March 13 last, reports that more than 100 Roman Catholic priests are working as slave laborers in Communist Czechoslovakian uranium mines, according to a Radio Free Europe broadcast.

The broadcast, quoting a former slave camp inmate, reported that most of the priests are held at the Czech Jachymov mines and 20 others are imprisoned at Katourzy, near Prague. The source was quoted as describing the treatment by Red authorities as "brutal."

Children's Camp, Cultural Courses At "Soyuzivka," Subjects of Executive Board Meeting

Last Sunday, March, 11th, the Supreme Executive Board of the Ukrainian National Association held a conference in New York City.

Various important organizational matters were discussed at length.

Among them was the resolution passed last year by the Supreme Assembly of the UNA, recommending the establishment of a Ukrainian children's camp at the UNA's "Soyuzivka."

Plans and measures to be

adopted for the further development and progress of the Ukrainian Cultural Courses at the "Soyuzivka" this summer were thoroughly examined by the conferees.

The conference was conducted by the Supreme President of the UNA Mr. Dmytro Halychyn. Others in attendance were Supreme Vice-President, Mr. Michael Piznak, Supreme Vice-Presidentess, Mrs. Genevieve Zepko-Zerebniak, Supreme Treasurer, Mr. Roman Slobodian, and Supreme Secretary, Mr. Gregory Herman.

UKRAINIAN LAD, WHO CAME TO U.S. ONLY 7 YEARS AGO, TOP SENIOR IN AMSTERDAM HIGH

Honor students of the Class of 1956 of the Wilbur H. Lynch High School of Amsterdam, N. Y. were announced to the student body by Principal Robert G. Turner at a school assembly on March 7 last, the "Evening Recorder" reports.

Standing first in a class of over 300 and valedictorian is John Krawczuk, son of Mr. Mrs. Anna Krawczuk, 3 Fourth Avenue.

Born in Ukraine, the top student came to this country with his parents seven years ago and is a member of the National Honor Society and the English Literature of the School. He joined the Boy Scouts while in Europe and has continued his interest in scouting since living in America. Science and mathematics are his favorite subjects, and he plans to enter college of engineering in the fall.

By demonstrating what can be done through hard work and application, John has set a fine example not only for his fellow students, but for all the rest of us. He is a credit to his School, his teachers, and his family.

What better proof that America is truly the land of opportunity?

"Our heartiest congratulations to John on his brilliant achievement. While our schools continue to turn out young citizens of his stature we can rest assured that our future will be in good hands."

The "Evening Recorder" Editorial on Krawczuk
Last Monday, March 12th, the "Evening Recorder" featured the following editorial about young Krawczuk; entitled "Scholastic Achievement."

Discovery Is "Genii" in "Alladin" Play

The revival of St. Paul's (St. Paul, Minn.) young people's theatre was officially launched Friday night, March 9th last with the first performance of "Alladin and His Lamp," at the Downtown YMCA, Ninth and Cedar streets, at 8:30 p.m., the St. Paul Dispatch reported, under the above headline.

Matinee performances were held Saturday and Sunday at the Downtown Y.

The leading role of Alladin was played by Kenneth Richards, who has been the featured member of casts presented by the Edyth Bush Theatre.

The "St. Paul Dispatch" writer notes that,

"Director Emmott believes he has a stage 'discovery' in the person of 13-year-old Evhen Sich, a Ukrainian born in Germany in 1945 during World War II. The Sibley grade school pupil is cast in the role of 'Genii' and a week ago last Friday was the occasion of his first theatrical appearance."

He was selected by the director for a try-out as a result of his interest in acting during one of the early rehearsals. He lives with his parents at 1055 Fremont street in St. Paul.

Hartford Ladies Auxiliary Installs New Officers

The Ladies Auxiliary of Ukrainian-American Veterans of Greater Hartford, Post No. 14, reports Mrs. Mary Plaskonos, recently installed the following officers for the ensuing year: President, Mrs. Theodore Turansky; V. President, Mrs. John Sedorak; Secretary, Mrs. Alex Pilczak; Treasurer, Mrs. Peter Orenchuk; Historian, Mrs. Wasil Plaskonos; Trustees, Mrs. Henry Jopeal, and Mrs. Michael Melnyk.

Next on their calendar of activity the Auxiliary is looking forward to a Health Talk

by Dr. Walter Kosar on Sunday, arch 18th, at the Citizens Club, 53 Whitmore St., Hartford. The topic to be discussed is—A Common Sense Approach to Cancer. A film will also be shown by the American Cancer Society. Starting time for the lecture will be 6:30 P.M. There is no admission fee, and refreshments will be served. Chairman, Mrs. William Boyko, is extending a cordial invitation to all women in Hartford and vicinity to attend this informative meeting.

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AMERICAN RUSSOPHILISM BEFORE WORLD WAR I

By CLARENCE A. MANNING

The chief reasons for the failure of the United States to appreciate the basic nature of Russia-USSR and especially the problem of the non-Russian peoples must be traced in large part to the legacy of American Russophilism before World War I. This is an extraordinarily complex phenomenon which cannot be dismissed with a few words of condemnation nor can it be accepted as a positive fulfillment of American ideals.

Russophilism During 19th Century Here

American Russophilism throughout the nineteenth century and up to the beginning of World War I was not in any sense a homogeneous movement. It was an inconsistent mixture of practical and often somewhat cynical self-interest, rank idealism and much unadulterated ignorance. Its attitude toward Russia in the Atlantic and in the Pacific was often contradictory and it had its reactionary and radical-liberal wings. Throughout the years the various elements were emphasized or hushed, dependent upon the immediate interests of the moment both in the United States or St. Petersburg. Furthermore it was not corrected in any marked way by any effective wave of emigration from the majority of the non-Russian peoples of the Empire.

Let us look at a few of these contradictory trends. The first real contacts of the United States and the Russian Empire came during the American Revolution, when the new country sent envoys to Russia to try to secure recognition. The attempts failed because of the reactionary policy of Catherine II. At the same period Russia was beginning to extend its power through the Russian-American Company over what was then known as Russian America and ultimately reached Fort Ross in California not far from San Francisco.

A little later when John Quincy Adams, who had already been in Russia, returned in 1809 as American Minister and became personally friendly with Alexander during the War of 1812. Later he was Secretary of State at the time of the Monroe Doctrine. Thus Adams himself by a chain of accidents was able to appreciate the various aspects of the American relations with Russia.

Russian Fleet Visit Here in 1863

From the time of the Declaration of Independence, American policy was dominated by a fear or rather a dislike of England and a questioning of the sincerity of the friendship of France, during

and after the French Revolution. Since most of the time the ambitions of England and Russia clashed, there was a latent undercurrent of sympathy with the Tsars and the hope that this might be reciprocated to the American profit. This mode of thinking reached its height with the visit of a Russian fleet to New York in 1863. England and France had recognized the belligerency of the Confederate States and gossip elevated this Russian visit to a practical intervention of Russia on the side of the North and it was still further intensified when the future Alexander III visited the United States in 1870. Out of this came the friendship of many Americans for the tsarist regime and its high officers and this again played a role in determining the policy of the American diplomats in Russia in 1917.

On the other hand Russia had few seaports, and in the age of the American clipper ships few touched at the European Russian ports. There was a lively trade by sea with the Russian settlements at Sitka, Alaska. In a sense this strengthened the Russian-American friendship but as the West became populated, the Russians were more or less forced peacefully to retire to the north and the fear that they would interfere in the Spanish republics of South America throughout the Holy Alliance neutralized this vague friendship. The sale of Alaska represented for the Americans a combination of the two trends. For the Russians it meant a new chance to embroil and intensify the differences between the United States and the British possessions in North America, but this failed and only brought the United States and Canada closer together. Still, for many years, there were informal close relations unregulated by treaty on the Pacific shores of Siberia. There were also Russian gestures of friendship in the European crises that commenced after the beginning of the present century.

Kennan's Articles in Century Magazine

The articles in the Century Magazine by George Kennan late in the century on the Siberian prison camps turned the sympathy of part of the American public against tsarism. This was accentuated by American sympathy for Japan in the Russo-Japanese War and the dislike aroused by the Jewish pogroms in Kishinev and elsewhere. The growing liberal movements, fostered by the earlier Russian emigres, blinded many Americans to the real nature of the Russian revolutionary movement and led them to believe

that there was good hope in case of the fall of the Tsar that Russia would become a democratic republic in the western sense.

Since the highly nationalistic Poles stressed their separateness from Russia, the Jewish immigrants largely emphasized the shortcomings of the Tsar and the Armenians were primarily concerned with the situation of their compatriots in Turkey, there was no chance for the American masses of even the educated, entranced by the writing of Turgenyev, Tolstoy and Dostoyevsky, to learn of the achievements of the non-Russian peoples. The reports of travellers on the native Siberian and Asiatic population were interpreted in terms of the American knowledge of the Indians and no attention was paid to their problems of Russian Asia or the treatment by the Russian government.

Situation Before World War I

Thus, with the approach of World War I there were two American Russophile movements. One was markedly social and diplomatic and supported the unity of the Empire under the Tsars or at most under a limited monarchy. The other was interested in liberalizing Russia with the exception of the Poles who stressed their importance because of Pulaski and Kosciuszko and the Finns who had the support of the Scandinavians in America. This group was not interested in national problems within Russia and looked forward to a free republic without Poland or Finland.

There was practically no interest in educational circles in Russian culture and history. The only serious professors were Russian or had been students in St. Petersburg and had absorbed the imperial point of view. Thus radical or conservative, such American official and private circles as existed, all accepted the unity of Russia as a conception. Both were equally unprepared to face and evaluate the significance of the Russian Revolution and of the movements among the non-Russian peoples in 1917. Both nourished those unreal ideas that still prevail in many circles. They furnished the basis for the dominant American point of view and the official attitude which has not yet been overcome in a consideration of the present struggle between the United States and the USSR. The old Russophilism has changed its shape but its evil consequences still remain and it is the task of the present to overturn this already tottering structure in the light of the world of 1956 with its emphasis on nationalism and freedom for all peoples.

THIS WEEK IN AMERICAN HISTORY

On March 16, 1621, less than a year after the Pilgrim had settled at Plymouth, in the present state of Massachusetts, an Indian chief appeared at the settlement, shouting, "Welcome, Englishmen!"—to the great astonishment of the inhabitants. Until then, all Indians had carefully avoided the Plymouth colony. Samoset—this was the Indian chief's name—explained in broken English that he learned the language from English fishermen. Some days later he returned accompanied by Massasoit, another Indian chief, and an Indian named Squanto. Massasoit concluded a treaty with the Pilgrims which was faithfully observed by both sides for many years; Squanto taught the Pilgrims how to plant corn and he also acted as their guide. There are many examples of such Indian friendliness to the early colonists in America. Unfortunately, the white man's territorial expansion and the introduction of such detrimental influences as rum and firearms tended to disrupt the Indians' ancient way of life and led frequently to hostility and conflict on the part of Indians.

On March 18, 1816—just 140 years ago today—Pittsburgh, capital of the iron, steel and aluminum industry, was incorporated as a city. The Ohio Valley, in which it is situated, was originally claimed for France by La Salle who explored the region in 1669, and the French built Fort Duquesne on the site of the present city. The British also claimed the territory and in 1753 Governor Dinwiddie of Virginia sent George Washington to warn the French. After a series of armed clashes with the French and their Indian allies, General Forbes planted the British flag upon the smoldering ruins of Fort Duquesne in 1758. At Washington's suggestion, Forbes called the place Pittsburgh, in honor of William Pitt, Earl of Chatham, who championed the rights of American colonies. Since 1816, the population of Pittsburgh has grown to nearly 680,000. A reconstruction program is transforming downtown Pittsburgh into a beautiful, clean, smoke-free and modern civic center. The Carnegie Institute and Museum in Pittsburgh have one of the largest collections of art and scientific exhibits in the world.

LETTERS FROM AMERICA

Your letters from America... letters to friends and relatives abroad... can make friends for America. Make them count.

THE U.N.A. CULTURAL COURSES

The Executive Committee of the Ukrainian National Association, at its meeting held last Sunday, March 11, decided to hold again, during the coming summer season, Ukrainian Cultural Courses at the beautiful and picturesque resort, the "Soyuzivka," near Kerhonkson, N. Y.

Not only a fine vacation but an education can be found at the "Soyuzivka." Only those of our young people who took the Ukrainian Cultural Courses there during the summers past can truly wax eloquent over the popularity of these courses. They, together with their parents, friends and acquaintances with whom they talked or corresponded have praised them to high heaven. With proper tutelage by competent professors and instructors, they became well acquainted with their Ukrainian background, the Ukrainian language, history, culture, literature, music, fine and folk arts, which are part of their Ukrainian heritage, and which have a rightful place in helping to enrich their American culture. They returned home from these courses, physically strong from the vacation, and morally and spiritually uplifted and inspired by what they have learned. And so it will be this summer.

For this year's courses starting August 1st through August 29th, the Executive Committee of the Ukrainian National Association is planning to elaborate on last year's courses for advanced students. The beginners will receive all the fundamentals

necessary for learning of Ukrainian history, literature, writing and conversation.

This is a golden opportunity, which many of us of the older chapter of the younger American born generation were denied.

Hence this recommendation. The fact remains that many of this older chapter of our younger generation "murder" the Ukrainian language. Of course, most of them have some rudimentary knowledge of what the courses offer. But they certainly can stand a lot of learning in the advanced classes.

The newly acquired knowledge will stand them in good stead, round them out culturally and be of aid in their daily contacts, social or professional, with their fellow Ukrainian Americans. If they do not fall within the age-groups prescribed for the courses, perhaps their age group classes can be established, if enough of them volunteer to take these courses, and, at the same time, their vacation, as well, at the Soyuzivka.

Pertinent to these courses this is an opportunity also for UNA Branches, Youth Leagues, professional and businessmen to offer stipends for students (16 to 21 years of age) to attend the courses. The registration fee is same as last year. Dead line for enrollment is May 15th.

Detailed information regarding the courses can be obtained from the Home Office of the UNA.
 Josephine Gibajlo Gibbons

THE PARABLE

The parable is an extended metaphor. It is designed to answer a single question and offers a definite moral. It is usually used in reference to the allegorical stories told by Christ.

As Christ used it, the parable is a stormy of human life. 31 parables are recorded in the gospels as having been spoken by our Lord; it is notable that the expounding of them was done privately to the apostles and not publicly to the crowd.

It is also notable, too, that the parables used by Christ are mostly found in the writings of Hillel, Shammai and other great rabbis, as, for example, found in the writings of Hillel, Shammai and other great rabbis, as, for example, the parables found in 13th chapter of Matthew, verses 45-6; in the 20th chapter of the same gospel, verses 1-16; in the 15th chapter of Luke, verses 8-9; and finally in the 25th chapter of Matthew, verses 1-12. It will be observed that there are no parables in St. John's Gospel.

Christ did not commence his

ministry with parables. He spoke at first very plainly. This was one of the traits that the people noticed in their criticism of Christ and the rabbis. Not only was His testimony not received but His plain-dealing only provoked opposition. Finally, Christ found out that He must either speak in parables to the world or He must be silent; either He must present a wry and deceptive form of truth or He must cast pearls before swine.

A parable is perfect in proportion as it is on all sides rich in applications. Christ's parables are perfect because, besides those directed to the imagination there are to be intellect in the way of argument, to the heart in the way of tender expression and action and to the eye in the way of pure and virtuous appearance.

Fulton Oursler quarrels with the Oxford dictionary's definition of a parable as a "fictitious narrative used to typify moral or spiritual relations" on the ground that a parable does not always have to be fictitious and I agree with him, Mike Trusevich

Our Youth Leagues and the Ukrainian Cause

We have noted for quite some time that our Ukrainian leagues, that is the Ukrainian Youth's League of North America, the Ukrainian Catholic Youth League, and the Ukrainian Orthodox League, have been leading, what one may call, a ghetto-like existence. Their pursuits and activities have been confined within their particular orbits of activity, with no direct contact or liaison with one another, and without any official contact with such fraternal benefit organizations as the Ukrainian National Association, whose Svboda and The Ukrainian Weekly have publicized them to more than quite an extent, at no cost to them and at their great benefit in their growth; or such a nationally representative organization as the Ukrainian Congress Committee of America, devoted to the perpetuation of the American way of life, and, with it all, its full support of the Ukrainian liberation movement; and, finally, the United Ukrainian American Relief Committee of America, founded by the UCCA, which had to lead a long up-hill fight to gain proper recognition in Washington, and did it very successfully, and which, moreover, has been responsible for the avalanche, if one may call it such, of former Ukrainian displaced persons to descend on these shores, and here to become tried, true and valuable citizens of this great country of ours.

We write these lines in the hope that our Ukrainian youth league leaders and members reflect upon them. Ghetto-like existence is no good. It causes gaps and crevasses in our Ukrainian American organized life. It is not a planned life of coordination and cooperation, and, in the wake of weaknesses, cited above, there can be little progress.

It is very well, indeed, that the Ukrainian Youth's League of North America holds its annual conventions, that it is doing fine Ukrainian cultural work, such as its "Ukrainian Arts" or its "Trend" and "Trendette" periodicals. It is fine, too, that the Ukrainian Catholic Youth League and the Ukrainian (Youth) Orthodox leagues devote themselves to religious matters, and stressing—very properly so—the importance of faith and belief in God. All of that is definitely very much to the good.

Much More Is Required

Yet much is required of the leagues. And all of this is not much more than that which is set forth in the preambles to their Constitutions and in the articles of the latter. In essence, they provide for united Ukrainian American action, to help our enslaved Ukrainian kinsmen under foreign (at present Russian) misrule and oppression.

It is time that some high-minded and inspired youth leagues' members, be they of the upper echelons, or of the rank and file, take upon themselves to see to it that their respective youth leagues implement the fine phrases in their Constitutions with action.

We would suggest that either by their representatives or by mail, they establish contact with one another, and set up a common front of Ukrainian youth leagues, which can be called, provisionally, the Ukrainian American Youth Leagues Council. A conference for this purpose would have to be held.

It should be attended by representatives who have demonstrated their abilities, who have practical experience in such matters, who have proven themselves to be tenacious in their efforts down through the years to aid the Ukrainian cause, and who, above all, are idealistic, non-materialistic, and who earnestly believe that with the proper planning and devotion to the duties imposed upon them and others of their kind, they will eventually see the day when their hope of seeing the land of their origin or descent, Ukraine, become free, independent, and sovereign state will become realized.

Someone will have to take the lead here. Who such a person shall be, possessing all the faculties and idealism required, remains to be seen. This, it should be borne in mind, will not be a job for some self-glorifier or publicity seeker, who works only toward that corner, starts something, and, after a lot of motions, long-winded speeches, finally delegates his duties to his subordinates, and then imperceptibly drifts off the scene, leaving his successors in a quandary; eventually he appears as a "leader" on some other scene, with the same inconclusive results.

Before the fruition of all this, it is well worth while to remember that at the Detroit convention of the Ukrainian Youth's League of North America, attended by representatives of Ukrainian youth organizations, whose members are former displaced persons, it was unanimously decided upon to form a Conference of not only Ukrainian American youth league organizations but Ukrainian Canadian youth organizations as well. There were certain gestures made in that direction. A lot of publicity, and the like. The conference was summoned, and held at Niagara Falls a couple of years ago. Officers were elected, nicely worded resolutions were passed unanimously, decisions were arrived at as to what the newly created body was to do, in coordination and cooperation among the various youth groups, the furtherance of aid for the Ukrainian cause, and finally—finis.

Various explanations have been advanced for this finis. We do not propose to go into this controversial matter. It is water under the bridge. No doubt, but that that matter rests, at times, heavily upon the conscience of those who had been engaged on this ill-fated enterprise. And we are sure that they are determined to make amends in this matter, by action, spurred by their idealism, directed toward the goal of helping the Ukrainian cause.

And we are sure, too, that our Ukrainian youth leagues will make a greater effort to bring about closer relationship with the Ukrainian Congress Committee of America and the United Ukrainian American Relief Committee. We know, of course, that their representatives are officers in both these two nationally representative organizations. Still, we know, too, that they can do much better than just by attending the meetings of these two bodies, and of the UNA, in bringing about greater coordination and cooperation. Let's see.

I HAVE RETURNED TO MY CITY

By BOHDAN NYZHANKIVSKY

Translated from the Ukrainian by Adam Hoid

myself through, I collide with
 But I see no tumbler, and I see no little cloud, nor the jibeon fancier, nor the Old Market. On the side—a dusty dioid (they surely have "candids"—four for a tenner), and at the corner an organ grinder. He is turning the handle, and, dropping his head, he sways slowly and rhythmically. On the organ—a parrot and a little box. In it, evenly folded little cards with scores of fortunes. The organ grinder ceases to turn the handle and picks up the box.
 "Do you want a coupon?"
 I smile.
 "No."
 "You don't want one? You will find out what will happen to you, what is in store for you, whether you'll be fortunate or not. Well? It's all in this box."
 I shrug my shoulders.
 "What do you mean 'what use'? Try them."
 "I don't believe in it."
 "Ah, how naive you are! Do I tell you to believe in them?"

(4)
 Many people believe in what they think up themselves. Curly little clouds that appear and vanish. What do they have in common with reality? Reality, my esteemed sir, is in this box. You can have it black or white, if you wish. No gyp—all is sweet and simple. Are you taking a coupon?"
 "I don't know."
 "You don't know, because you think. Look at my Clara. She bends over the box, and in a second she holds in her beak the riddle's solution. She is more successful than you are. No speculation. She takes what she sees. Well, may I give you a coupon?"
 "All right. Let's have it!"
 The organ grinder picks up the box, and the parrot extracts an evenly folded card. I want to pick it up with my fingers, but it is a butterfly. It flutters over the organ, and I cannot catch it anyhow. The parrot, stepping from foot to foot, pecks at the rosy dust.
 "Sucker! Sucker! Sucker!"
 The butterfly flies, circles around, once descending, then

rising higher, and when it seems that I already have it in my hand, it is again ahead of me, over the Cracow Plaza, over the stalls, over the counters, above the heads of the crowd, which surges in all directions; it returns and flutters suspended over one spot—and draws me on, and draws on. I elbow my way, I push someone's shoulders, arms, I step on someone's toes, seeing no one but the butterfly ahead of me. It draws a semicircle, glimmers before the show—windows of the little stores (who needs so many buttons and shoelaces?), by the iron pump, with a bent, rusty can chained to it (how cold the water is in this pump!); it crosses the street, hanging low over the sidewalk, swaying almost imperceptibly (how easily it could be covered with a hat!); and suddenly, as though swept up by a gust of wind, it surges up and vanishes over the facade of the Grand Theatre. People enter the foyer, crowd, turning around the ticket offices, looking at the show poster, and go in again. What is playing today? "The Defence of Xantippe," "Frau-lein Doktor," "The Man Who

Became Thursday," or "Our Town"? I come close to the poster, concentrate my gaze up on it, but when it seems that presently I may be able to read the name of the play through the rosy dust, the letters change their shape, become scrambled, and I cannot form them into anyhow. Taxicabs pull up in the little circle, drivers open and close doors (but where are the passengers?); a one-horse cab appears, swaying left and right, the driver looks back at the rear seat, swings his whip, and drives on. From underfoot, amid the prickly shells and paw-shaped leaves, along the Hetman's Boulevards, shiny chestnuts roll out. Under the trees—empty benches. Above them the yellow beacons of lights, which have frozen in their aureoles, flat and without sheen. The large pale plots of the windows float in the rosy dust; they halt and float away in various directions. The streetcars! Café Vienna! But I no longer wish to travel. It is so near the Café Vienna, God, how near! I shall walk. Let the streetcars halt; let them wait; let them wait; let them leave! Bon voyage!
 On a chair a little off the

sidewalk sits—is it really Minnie? As always, ever at the same spot; a comforter around her shoulders, dark spectacles on her nose, a ball of wool in her lap, knitting needles in her hands. It is she, Minnie from under the Vienna Café! I am overcome with joyous excitement.
 "How are you, Minnie!"
 She raises her head and turns toward me.
 "How are you."
 I step nearer.
 "What are you making?"
 "What's the matter? You drunk? Take a look."
 "A sweater?"
 "No."
 "Socks?"
 "No."
 "What, then?"
 "Nothing."
 "How come? You have a ball of wool in your lap."
 "It's an apple."
 "You are resting, then?"
 "No."
 "Then, what are you making?"
 "A sweater."
 "What sweater? You have no wool!"
 "What do you mean? What do you see in my lap?"
 "A ball of wool."
 "And do you see a cat?"

"What cat?"
 "The grey one."
 "I do."
 "And the canary?"
 "I see."
 "And the apple?"
 "What apple? It's the wool!"
 "Take a closer look."
 "I see."
 "What else do you see?"
 "The cat and the canary!"
 "A cat and a canary? Where?"
 "In your lap."
 "There is no cat and no canary in my lap. Well, tell me, is there?"
 "No, there aren't. There is an apple."
 "An apple? It's a ball of wool."
 "What ball of wool? I can see, you know."
 "Perhaps you'll say that you see me?"
 "I do."
 "Well, take a closer look."
 "I don't."
 "You hopeless square! You don't know yourself what you see."
 I look around for Minnie, going and retracing my steps. I shout into the rosy dust:
 "Keep a stiff upper lip, Minnie!"
 (To be continued)

A LETTER TO THE EDITOR

SONS OF THE SOIL

Dear Mr. Editor:

Since at one time or another you have made certain references to my translation of "Sons of the Soil" I am taking the liberty of adding a few comments that may be of interest to you, insofar as they throw more light on this really great book by Mr. Kiriak. The Ukrainian people in Canada have proved their right to be regarded as desirable citizens from the economic standpoint of view on the basis of how they helped to build up Canada. They still have to prove themselves from the cultural angle, and they have done this to a remarkable degree as will be proven by the translated version of "Sons of the Soil" in English.

Apropos of "Sons of the Soil" by Ilya Kiriak and translated by myself this book is in three volumes, and one volume when it will appear in the English version; it is a family Chronicle dealing with five immigrant families who emigrated to Alberta sixty years ago and settled on the virgin prairies of the West.

The Epic Age

In the words of Prof. C. H. Andrusyshen, University of Saskatchewan, "it is generally believed that the Epic age of Literature has long since passed, never perhaps to return. While that may be true to some extent, still it cannot be categorically maintained that the present world of men is totally incapable of epic flight. It is possible even in our day and age, even in Canada, as will be seen in the Book.

"One generally considers an epic work of art as a literary canvas upon which is to be seen vividly depicted a mighty clash of armaments, a bloody spectacle in which men assume the statures of superhuman heroes and Olympian gods and are locked in a deadly strife so intense that one almost hears the roar of battle issue from it. To such a category belong the well-known classical poems of Homer and Virgil, the later ones, such as the 'French, Roland' and the 'Spanish Cid', the 'English Beowulf', the 'Italian Jerusalem Liberated', the 'Germar Nibelungen Cycle, the Slavic Ihor's Armament'.

"All these deal mainly with war or are heavily saturated with warlike atmosphere. But as Milton, himself an epic poet, says:

"Peace has her victories No less renowned than war."

"And Epic drama, in other words, may take place in peaceful surroundings, not necessarily in the confusion, and burlyburly of a bloody action. It may be well borne in mind that anything that smacks of the primeval elementary force is epic in character and nature, regardless of the circumstances." In European modern Literature, I am aware of two such works:

"Knut Hamsun's 'Growth of the Soil' and Wagler's 'Brot'. In Canadian Literature perhaps Heman's 'Marie Chapdelaine' approaches the epic work. But it is doubtful if there is in Canadian literature any extensive work of a genuine epic stamp, except perhaps the recently published work written in Ukrainian (but now about to be published in English) by Ilya Kiriak under the title of 'Sons of the Soil.'

"It is a huge work in three volumes, comprising in all over one thousand pages in the original Ukrainian, and approximately nine hundred pages in the translation, and deals very meticulously and painstakingly with the settlement and physical development of the first Ukrainian immigrants in Canada. Three generations of them are presented; the earliest settlers who had dared the former wilderness of this prairie region, who broke and cleared the ground; then their children of this settlement, who, together with the older folk, continued the task of transforming the "crusty, sun-baked expanse into fertile plains; and finally, their chil-

dren, and their grandchildren who, while still working hard themselves, are now reaping the profit from the great pioneering work of their fathers. The space between their first appearance in these parts and the present day is some sixty years. During that period they have been sending their roots deeper and deeper into the new soil, so that now they are almost ineradicable.

"But if," as Prof. Andrusyshen put it, "as has often been emphasized, simplicity is the chief attribute of genuine art, then this is indeed an artistic product. In any case, the simple, ordinary deeds of the people, that move and have life in it assume the magnitude of heroic exploits. Of that there is no doubt. They are indeed simple folks that enliven the pages of this book. But to employ a stanza from Gray's Elegy:

'Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor Grandeur hear with a disdainful smile
The short and simple annals
Of the poor.'

"And so simplicity is its main characteristic and, to be sure, its chief asset, indeed a factor that elevates it to epic heights."

A literary critic in Canada once said: "Most great literature is produced in period when people are profoundly moved. It is due to some strange national sentiment that is aroused by concentration on a national cause." The remarkable thing about Sons of the Soil is that it is great literature without being overemotional about any particular case or sentiment. Perhaps it is the very objectivity of Mr. Kiriak's book that makes it so convincing because the reader feels he is not being imposed on with over-doses of propaganda but is allowed to form his own conclusions which usually are of the best. The author forces no ideas down anybody's throat and yet he outs them over in convincing style, kindly and tolerantly.

"Sons of the Soil," says Prof. Andrusyshen, is a rare psychological study of a people who battle against terrible odds and finally emerge victorious. In this story the Ukrainian element may be said to be representative of all the immigrant groups that came to Canada at about the same time. Sons of the Soil is a genuinely Canadian epic because what it contains is part of Canadian history, that history which is not written with letters of blood on the fields of battle where man struggles with man but that history which recorded by means of an honest, healthy toil on the grain fields of the earth where man struggles for the sustenance of God's creatures and where the only thing tamed and laid low is the rigidity of nature and its law. There too are heroes; but they are the unsung ones, the unproclaimed ones, whose only monument is the memory of them and their superhuman labor that remains in the minds of grateful and respectful generations that follow."

Running through the entire nine hundred pages of "Sons of the Soil" the reader will find the heart touch of a man who knows his theme because of his great powers of observation, and because of his close association with the locality and the people about whom he writes so charmingly. The reader will not find much theorizing in this book but he will be surprised over how much thinking he will do after he has read the book. For Mr. Kiriak gropes so unobtrusively into the reader's consciousness that he will form his own conclusions without the writer telling him what they should be. For that is art. There isn't much theory in the Sons of the Soil; but there sure is what one writer called "a heap of living."

Michael Luekhovich.

JOIN THE U.N.A.!

There are quite a few people who are not members of the Ukrainian National Association because they do not wish to submit themselves to examinations by physicians. We know of some such doctor-shy persons who purchased insurance in commercial companies which did not require examinations.

Since there may be some misunderstanding, we wish to emphasize that the U.N.A. does not require all applicants for membership to be examined. Any non-member may apply for \$1000 insurance without examination up to age 35; any member may apply for an additional \$500 insurance up to age 40. Any person who is already a member and has \$500, may apply for an additional \$500 without examination up to age 40. This makes it possible for many of our younger people to become U.N.A. members without being examined. It would be nice to see more of them take advantage of this. The no-exam required setup for certain age groups was adopted to encourage the young people to become members in larger numbers, but the results have not met expectations. And that is why we're discussing this subject. Now that you know you can become a U.N.A. member without examination (up to age 40) we hope you'll take early advantage of the opportunity.

But suppose you're past 40? Or suppose you're already a member and cannot apply for additional insurance without examination? Must the U.N.A. lose your business because you're doctor-shy? There is nothing degrading or nerve-racking about an examination. Most doctors go out

of their way to be as pleasant and cooperative as possible; they know all about nervousness and do all they can to make the examinee feel at ease. Who pays the doctor? If the examinee pays and obtains a receipt the U.N.A. will reimburse him up to a reasonable amount. The examinee may request that the doctor send his bill to the U.N.A. instead of paying cash.

All right, then... you get your examination free of charge. Is that bad? Don't we all have to be examined from time to time? No one should go through life without seeing the doctor for general health checkups; those who do usually regret it, for one's health can break down slowly and reach a point where no doctor can help. And suppose, as you feared all along, the doctor found something wrong with you? That doesn't mean the end of the world. As a matter of fact, you can thank your lucky stars your ailment was discovered, for early discovery usually leads to complete recovery.

So if you are not a U.N.A. member because you're doctor-shy, forget it. Its not as bad as you think... as a matter of fact, its good for you. Once you get over being nervous in the presence of doctors, you'll develop the habit of getting regular checkups.

The Ukrainian National Association needs new members. Join the U.N.A! Write to Box 76, Jersey City 3, N. J., state your birthday and amount of insurance desired. You'll receive the proper application and complete information by return mail. Write right now!

Theodore Lutwiniak

THE SINGING TOWER

The bells came from England; Florida furnished the coquina rock, the iron work was done in Philadelphia; and the marble came from Georgia.

The tower itself is very big and tall. In it are 71 bells, weighing 123,000 pounds. The forest around the tower has become a beautiful garden, with flower beds, pools, and walks in it. Over 300 varieties of plants, vines, shrubs, and trees grow here, and more than 100 species of birds have been identified in the gardens.

All plant and animal life are protected in the Mountain Lake Sanctuary, as Bok called the garden. Here also people can find peace and quiet.

The Singing Tower is wonderful place to visit, and shouldn't be missed if you are traveling through Florida.

Karen Lachowitch

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UKRAINIAN YOUTH NEWS

By ALEXANDER F. DANKO

UYL-NA CORNER

Last Saturday the very active New Jersey UYL sponsored an afternoon Basketball Rally in which 6 teams participated (John Laszek-chairman) and an evening "Pre-Festival Dance" (Ann Fedirko's brother Mike—chairman) in the thriving metropolis of Carteret, N. J.

To write that these affairs were highly successful in attaining their purpose would be putting it mildly. We can only hope and pray and try to strive for positive results so that these Ukrainian Youth League endeavors will continue to move in a progressively forward direction.

Again we were proud to see the representatives of the enterprising Wilmington group that will sponsor the UOL Convention at the Hotel Du Pont in Wilmington, Del. next May 25-27, 1956, a number of members of the N.J.-N.Y. UCYL District Council and a host of out of town guests from Millville, NYC—LL, Spring Valley, Allentown and naturally good friend and UYL-NA good will ambassador (why not with portfolio?) Joe Yaworsky and buddy Joe Gramys, from Phoenixville, Pa.

A fine combo of Ukrainians such as these mixing socially and athletically so successfully (the Eastern UYL-NA Executive Board also met there to plan for the National UYL-NA Sports Rally in N.Y.C.

L.I.C. next May 18-20, 1956) should prove to skeptics that all Ukrainians can work together for a common cause or purpose.

The success of this sports-social affair will enable the progressive-minded NJ-UYL to further increase the scope of their activities.

I know that NJ prexy Walter Bodnar, NJ sport director John Laszek and many others including the various managers will strive to set up a basketball league for next season. With 6 games played at Carteret over the past weekend, we believe that basketball interest is far from dead.

However the work on this activity must and will commence immediately. We have the potential (bid)—9 to 12; junior—12 to 14; intermediate—14 to 17; senior—17 and over) the working personnel, the facilities and, more important, the desire to band our largely unorganized Ukrainian youth into organized Ukrainian activities.

We cannot see why any local Ukrainian church parish and Ukrainian national home can't organize their respective youth for these activities, which would in turn help these same churches and other organizations.

Look for more information on these pages. If there are any questions, comments or suggestions, please send same to yours truly: 317 Avenue C, Bayonne, N. J.

THE EDUCATIONAL SYSTEM IN THE SOVIET UKRAINE

By M. SEMCHYSHYN
(Courtesy, the Ukrainian Review, Munich, Germany)

3. The third group represents the public school (10 years duration) for children from 7 to 16 years of age. This school has a 10 years program whose lower grades course has a four years teaching program (7 years duration).

General educational schools also include the following:

a) "Working Youth" schools. These were created during World War II for pupils engaged on enterprises and having to continue their studies at the same time. This school contains either 5 or 7 grades of from 8 to 19 grades as only those pupils who finished at least a primary school are admitted. Mostly youth between 14—25 years of age attends this kind of school (coeducational), which provides three courses per day. The program differs rather from that in the public school and provides 9 months of instruction at the rate of 16 hours weekly.

b) Evening courses for rural youth. These usually employ the primary or public school program. They are attended mainly by rural youth, who for many reasons could not complete its basic education. Youth between 14—25 years of age attends these courses while engaged in agriculture. The program is shortened and provides 24 instructional weeks. After finishing 7 grades, the pupils are allowed to attend technical schools.

The special group of schools established during World War II consists of:

1. Suvorov and Nakhimov military schools for boys who apart from receiving a basic education similar to that in public schools also obtain military training which qualifies them for army commissions.

2. General educational adult schools for illiterates or semi-illiterates.

3. Special schools for blind, deaf or mentally retarded children with programs similar to those in general educational schools with stress on practical work.

All the above described schools, with the exception of the Suvorov and Nakhimov military schools, are under the control of the Ukrainian Ministry of Education.

The professional (trade) schools consist of:

a) Lower professional and b) Middle professional.

The first category includes industrial, railroad and factory schools. Pupils who have completed their primary education may be admitted to these establishments. Industrial and railroad schools, have a teaching program lasting from 2—3 years and factory school instructional program lasts from 6 to 12 months. The main task of these schools is to train skilled workers for industry. They remain under jurisdiction of the Soviet Labor Reserves Ministry.

Middle professional schools consist mainly of industrial, agricultural, pedagogical, medical and musical establishments. Admission to this type of school is only for those who have completed at least public school (7 years duration). Its course extends over 2 or 3 years. Concerning programs and teaching methods, these schools are under the jurisdiction of the Ministry of Higher Education. Up to the end of 1954 they were under a Central All-Union Committee for Higher Education and later on under the Ministry of Higher Education established by the Soviet Council of People's Commissars. At the beginning of 1955 the Government of the Ukrainian SSR inaugurated a Ministry of Higher Education which is to be the highest authority for such schools.

The general administration of these schools belongs to various Ministries depending on the school, (medical schools, for instance, come under the administration of the Ministry of Health, agricultural schools under the Ministry of Agriculture, and so on. Musical and pedagogical schools are controlled by the Ministry of Education.)

C

Admission to universities and colleges is only possible after finishing at a public school (10 years duration) and passing a satisfactory entrance examination. All higher educational establishments in the Ukrainian Soviet Republic are under the jurisdiction of the respective Ministries. As regards financial, administrative and organizational control they come under the Ministry of Higher Education.

Thus the educational system in the Ukraine is subordinate to three ministries: The Ministries of Education, Higher Education and Labor Reserves. A special committee established by the Ministry of Education deals with art, physical culture and sport.

The local educational authorities are represented by provincial, district and urban branches whose officials are appointed directly by the Ministry of Education.

(To be continued)

U.N.A. BOWLING LEAGUE NEWS

THREE TEAMS IN TIE FOR NEWARK DIVISION LEAD

By STEPHEN KURLAK

A one-game loss by the Ukrainian Sitch quintet and three-game sweeps by the teams representing the Penn-Jersey Social Club and the Ukrainian American Veterans Post of Newark, in the matches held by the Newark division of the League on Friday, March 9th, created a three-way tie for the first place spot.

Only a few more Friday night tourneys remain to be played before the end of the bowling schedule and the outcome in this division is something no one can foretell. If one were to judge the strength of the three contending teams by their averages, then the Sitchmen would be the strongest, and this they proved, in a way, by registering the night's highest series with a pinfall of 2,645, which also included the high game totalling 936 pins. But the final outcome is determined by the greatest number of games won, and it now looks like the division championship will be anybody's.

Sitchman Ed Komon became the outstanding bowler of the evening by blasting the timber for a high game of 224 pins, and a series of 593. Close behind him in the series came S. Kowtko with a pinfall of 591.

A two-game win by the second-place Jersey City Ukes in the Jersey City division matches held the same night, brought them one game closer to the top-notch "A" team of the Sts. Peter and Paul Holy Name Society, which lost two games out of three to the plucky Ukrainian Blacksheep quintet. The latter scored the night's highest series with a pinfall of 2,345, followed by the "Ukes" whose series of 2,303 pins was second best.

The best team single game, however, was rolled by the Ukes, who registered a total of 803 pins. Their Milton Ry-chalsky scored the highest three game series of the evening with a pinfall of 564, while "Jaysee" George Tizio surprised everybody by winning the single-game jackpot with a total of 209 pins.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

Jersey City Division
March 9, 1956

Won	Lost	High 3 Gme	Total	Avg.
1. Sts. Peter & Paul HNS A	50 28	958	2533	61808 792
2. Jersey City Ukes	43 35	886	2476	60537 776
3. Ukrainian Blacksheep, J.C.	41 37	865	2464	59911 768
4. U.N.A. Branch 435, N.Y.C.	40 38	962	2699	60909 781
5. Sts. Peter & Paul HNS B	32 46	867	2374	56985 731
6. Jersey City S. & A. Club	28 50	863	2336	54616 700

Newark Division

1. Ukr. Sitch A. A., Newark	50 28	978	2677	66041 846
2. Penn-Jersey S. C., Newark	50 28	923	2567	63898 819
3. Ukr. Amer. Vets, Newark	50 28	917	2569	63493 814
4. Ukr. Orth. Church, Newark	45 33	930	2643	62708 803
5. Tridens, Newark	43 35	911	2533	59539 763
6. 1st Ukr. P.M.O., Newark	41 37	836	2436	58719 752
7. Ukr. Y.W.C., Newark	38 39 1/2	934	2634	61885 793
8. St. John's C.W.V., Srs.	35 43	947	2532	59897 767
9. U.N.A. Br. 272, Maplewood	34 44	881	2457	57314 734
10. St. John's C.W.V., Jrs.	4 74	792	2188	51699 662

Poet's Corner

SCRAP IRON

Lifted by huge electric cranes and dumped into the dusty trucks, this heap of rusty iron is pressed into metallic bales and thrust into the furnace. The last remains of engines and buildings, the twisted rails, the buckled girders, the sewer pipes, the gaping hulk of automobile the useless scrap all intertwined pours out reborn in glowing steel, white-hot and purified.

I strike open the furnace of my mind: the rusty thoughts, the scrap-iron doubts are molten. From the crucible, my thoughts of you pour out like new-born steel, white-hot and beautiful.

Milton Kaplan

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ШЛЯХ МОЛОДІ

П'ЯТИЙ ЗДВИГ СУМА

У 10-ЛІТТЯ СУМ-У НА ЕМІГРАЦІЇ

У цьому році сповняється 10 років з часу відновлення зліквідованої Московією в Україні Спілки Української Молоді. Десять років тому, а саме у 1946 році, в українському таборі повосиних утікачів в Ангсбургу, у Німеччині, засновано перший Осередок СУМ-у.

Багатотисячній масі української націоналістичної молоді з усіх закутків української землі, які вибрали волю, вирішили об'єднатися з метою не лише боротьби за мостовськими народодовивцями, але і фінансової самозбереження, бо як тоді саме по Німеччині сновивали московські ренегатичні «комісії», поділюючи за кожним українцем, який не хотів вертатися добровільно на московську шибеницю.

Перший Осередок СУМ-у став поштовхом у масовому поширенні сумівського руху. Він був тактичній швидкий та бурхливий, що вже у березні 1947 року на Першому Конгресі СУМ-у в Ангсбурзі взяли участь делегати від 46 Осередків з усієї території Німеччини, яка знаходилася під окупацією ЗДА, Англії та Франції.

Трохи згодом на окупованих західних союзниками територіях Австрії СУМ також розвивав свою роботу по таборах українських утікачів.

На чолі Осередків стояли Крайові Комітети Німеччини й Австрії, які у свою чергу підлягали Центральному Комітетові СУМ-у, що мистілася в Мюнхені.

Вже тоді відбувалися Здвиги Спілки Української Молоді, які були подумані, як перелад організованості сумівських лав та демонстрації сили української молоді на чужині.

Перший такий Здвиг відбувся у 1947 році в Мюнхені, в таборі Фрайман, у якому взяло участь дві тисячі уніформованих сумівців і сумівок з американської зони Німеччини.

З відомом українців до інших країн на поселення, сумівська молодь організується на нових теренах. Так постійно організації СУМ-у в 14-ох державах вільного світу. Гасло «Бог і Україна», що є виписане на прапорах СУМ-у, стало всіх сумівців у усюму світі в одну велику родину безкомпромисових борців за Українську Самостійну Соборну Державу.

У 1956 році Спілка Української Молоді Америки готується до П'ятого Всеамериканського Маніфестаційного Здвигу, і як кожного року, в своїй політичній програмі займає становище до політичних подій, в зв'язку з українською визвольною справою. Здвиг проходить під знаком 10-ліття СУМ-у на еміграції.

Новим у цьогорічній Здвизі буде те, що його заплановано провести на двох теренах ЗДА, а саме для Осередків східних степів — на Оселі СУМА, а для Осередків північно-східних степів — у Шингаго, фактично це будуть два окремі Здвиги, але передані за однією програмою та керівні Головного Управління СУМА.

Відбудуться вони в різні терміни, але доповнюватимуть один одного, бо де вперше Осередки північно-східних степів матимуть можливість взяти масову участь у Здвизі, а не висилати делегації до східних степів, як це було на попередніх чотирьох Здвигах.

На цьогорічній Здвизі Головна Управа планує також запросити делегації молоді від новонаведених Московією народів, що перетворять їх у демонстрації спільного фронту молоді проти московського імперіалізму.

Сподіваємось, що у цих двох Здвигах візьме участь 3,500 сумівців і сумівок в односторонь і вперше масово буде представлений Юний СУМА.

КУРСИ КЕРІВНИКІВ ЗОВНІШНЬОЇ РОБОТИ

Спілка Української Молоді Америки вже має за собою добрі наслідки своєї роботи на західноукраїнському відтинку. Практика показала, що до голосу молоді приєднується американський політичний світ і в багатьох випадках з ним поважно рухується. Якщо, що таких наслідків можна очікувати лише тоді, коли ця робота проводиться добре підготованою до цього люди, обізнано з українськими внутрішніми проблемами і зорієнтовано в сучасних міжнародних подіях, а головне в московській політиці.

З метою поглиблення цих знань та усталення планів зовнішньої роботи в СУМА на 1956 рік Відділ Зовнішніх Зв'язків Головної Управи планує курс у місяці березні кількохденний курс для керівників зовнішньополітичної роботи при Осередках СУМА. Лекції на курсах читатимуть відомі українські політичні діячі та педагогічних записів для цього Головна Управа. З політичних проблем курсанти мають прослухати цілий ряд лекцій на теми української національної політики, внутрішньої політики, ідеології та практичного ведення зовнішньої роботи.

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Сумівські колони на Першому Здвизі СУМ-у в Німеччині у 1947 році.

СИСТЕМАТИЧНО ПЕРЕВІРЯТИ

Спілка Української Молоді Америки від перших днів свого заснування звернула увагу на відсутність українських відділів у багатьох американських бібліотеках. Осередки на місцях заходилися комплектувати книжки в українській та англійській мовах і передали їх дирекціям місцевих бібліотек, часто з відповідними урочистостями, які влаштовували самі американці. Але ніхто не передавав та й не допускав можливості, щоб хтось міг викрадати ці прості книжки — це якимсь чином варту пропаганда, і тоді ж саме той американець дає згоду їх викрасти.

Або це простіше. Книжки в бібліотеках зазначено розміщені за номерами, досить прості, і ви вже ніхто не знайде. Але для винуватців є одна небезпека. Якщо хтось час від часу цікавиться якоюсь книжкою чи журналом, вони мусять бути на полиці. І тому всі ті Осередки СУМА, які здавали книжки до будь-якої бібліотеки, повинні перевіряти, чи вони звідтіля не зникли. В разі їх зникнення, треба інтерв'ювати в тій справі у директорів бібліотек.

Московська червона і біла мафія, насмерть перелякана українською політичною активністю, а головне науковими публікаціями в англійській мові про українські справи, напевно має відповідні плани і щодо винищення цих книжок, а тому про цей важливий відтинку української справи Осередки СУМА мусять завжди пам'ятати!

ЧИСТКА РЕДАКТОРІВ „РАДІСЬКОЇ УКРАЇНИ“

Впродовж лише кількох останніх місяців в офіційному органі Центрального Комітету Комуністичної партії України, Верховної Ради Міністрів Української ССР, змінилося двоє відповідальних редакторів: Прикордонного і Педанюка. Перед 20-им Здвигом КП ССР, що закінчився недавно в Москві, призначено третього відповідального редактора — якогось О. Сидоренка. Новий „хазяїн“ Нікіта Хрущов, на відміну від Сталина, переводить свої чистки безшумно: незгоді йому люди знаючі, як бульки на воді, без голосних судових процесів.

СЕСІЯ АКАДЕМІ НАУК УССР, ПРИСВЯЧЕНА АТОМОВИМ ЕНЕРГІЇ

6-го березня в Києві почалася сесія Академії Наук Української ССР, присвячена питанням використання атомової енергії в мирних цілях. Вступним словом сесію відкрив президент Академії Наук Української ССР академік О. Палладін. В роботі сесії беруть участь співробітники Інститутів Академії і галузевих науково-дослідних установ, представники міністерств, промислових підприємств України, науковці Москви, Ленінграду, а також науковці Польщі, Чехословаччини та Румунії.

123-РІЧЧЯ З ДНЯ НАРОДЖЕННЯ МІКОЛИ ГЕ

27-го лютого минуло 123 років від дня народження Миколи Ге — славного українського маляра (1831-1894) французького роду. Микола Ге вміє на Поділлі, учився в Київському університеті і був одним із засновників товариства малярів, що відіграло велику роль в роз-

3 ЖИТТЯ СПІЛКИ УКРАЇНСЬКОЇ МОЛОДІ

ХРОНІКА ОСЕРЕДКУ В НЮАРКУ

Дня 20-го грудня м. р. відбулися річні загальні Збори Осередку, які відбулися абсолютну уступачою Управі та виборили нову в такому складі: А. Рогодський — голова, В. Цюрюпа — заступник, І. Дзидиш — секретар, М. Красножон — фінансовий, П. Бабіра — організаційний, С. Брадучак — культурний, Л. Гайдучок — зовнішні зв'язки, І. Назар — сусп. опіка, Стася Грив — жін. реф., М. Даврін — реф. юнацтва, О. Твардовський — пресопа інформация, В. Кульчицький — член Контрольної Комісії; проф. Т. Кельміс — голова, Ф. Лудвішин — член, І. Тимчишин — заступник, Тов. Судішнік, М. Семанішин — голова, Л. Мигаль, Н. Васиня — члени, М. Малюк — заст. Під час засідання Осер. СУМА м. р. С. Козловський в Нюарку на численні 160 членів, у тому 90 юних сумівців у Відділі „Чигрини“.

ХРОНІКА ЮСУМА

Головна Рада Юнацтва при Головній Управі СУМА приступила до розробки планів на відпочинковий літній сезон у таборах ЮСУМА. Як і минулого року, вони мають відбуватися на Оселі СУМА в Клівленді, в Шингаго, Дітроїті та в Вовфалло. На Оселі СУМА цього року табір для хлопців буде окремих від табору дівчат. Прадоподібно, що вони відбудуться в різних термінах.

Передбачається, що в таборах ЮСУМА побував у 1956 році до 1,000 юнаків і юначок.

В найкоротшому часі учасники в Нюарку, одержать повсякденні про його відбуду та матеріал, що були подані на курсах. Ці матеріали будуть також роздані всім керівникам Відділу ЮСУМА при Осередку. Над їх оформленням працюють п. Марія Третак і В. Кульчицький.

19-го лютого ц. р. в м. Сомервіл, Нью Джерзі, з ініціативи п. В. Матієва відбулися збори батьків, на яких, після короткого слова керівника ЮСУМА Головної Управи І. Кобаси, вибрано керівника Відділу ЮСУМА у Сомервілі П. Кешу та Батьківський Комітет. Відділ на численні 20 членів дострою ЮСУМА.

26-го лютого ц. р. у Філадельфії відбулися Загальні Збори Відділу ЮСУМА при місцевому Осередку. Після закінчення юнацької управи вибрано нову в такому складі: В. Чиліньський — голова, Л. Пирік — заст. голови, Лариса Четирко — організаційний, Оксана Цікало — секретар, Іванна Прозимирська — фінансовий, Таня Кузьменко — бібліотека.

Для допомоги в організації Відділу Юнацтва при Осередку СУМА у Вілліамсбургі Головна Рада ЮСУМА уповноважила п. М. Зячківську з Гартфорду. Осередок вже поробив у тому напрямку відповідні заходи.

6-го березня ц. р. керівник ЮСУМА Г. Управі з керівником Відділу у Джерзі Сеті О. Лисцем передали роботу у місцевому Відділі Юнацтва, яка в останньому часі за відсутності виховників підла. Пороблено заходи в підшукаванні на місці двох виховників.

Подібно ситуація створилася і у Відділі ЮСУМА в Картереті після смерті проф. М. Величюка. Член Головної Ради ЮСУМА В. Вудзак вийшов для налагодження роботи в цьому Відділі.

ОСЕРЕДОК У КЛІВЛЕНДІ

Як кожного року, до Відділу ЮСУМА у Клівленді завітав Святій Миколай. Цим разом Миколайський вечір відбувся вже в залі недавно придбаного сумівського Дому. В неділю 18 грудня м. р. відомі українські юнацтва його відвідали сумівські Т. Циневич, привітали гостей, які вивинили просторку залю.

Силани юнацтва і юначок було поставлено гумористичну сценку з життя Відділу та сценку „Святій Миколай“, у якій взяла також участь духовна оркестра Осередку під керівництвом проф. Р. Лесика. Після мистецької частини Святій Миколай роздав чимим діточкам подарунки, а для нечужих чортин: приніс різдвяні.

Описно з найцікавіших історій про Іх кожного року влітку Осередку є традиційна Являнка. Цьогорічній Являнці була влаштована 21 січня в залі Українського Народного Дому. Програма складалася з двох частин. Перша частина — це

дарунки, не минаючи і старших сумівців.

Цей перший самостійний виступ Відділу ЮСУМА Осередку в Рачестері — головню заслуга керівника Відділу Я. Кузеля, який посвячує для нього весь свій вільний від фізичної праці час. Цю його жертвенну працю відмітив голова Осередку др. Рудий у своєму короткому слові до присутніх. Він також подякував батькам за їх зрозуміння та допомогу в праці Відділу ЮСУМА.

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В найкоротшому часі учасники в Нюарку, одержать повсякденні про його відбуду та матеріал, що були подані на курсах. Ці матеріали будуть також роздані всім керівникам Відділу ЮСУМА при Осередку. Над їх оформленням працюють п. Марія Третак і В. Кульчицький.

19-го лютого ц. р. в м. Сомервіл, Нью Джерзі, з ініціативи п. В. Матієва відбулися збори батьків, на яких, після короткого слова керівника ЮСУМА Головної Управи І. Кобаси, вибрано керівника Відділу ЮСУМА у Сомервілі П. Кешу та Батьківський Комітет. Відділ на численні 20 членів дострою ЮСУМА.

26-го лютого ц. р. у Філадельфії відбулися Загальні Збори Відділу ЮСУМА при місцевому Осередку. Після закінчення юнацької управи вибрано нову в такому складі: В. Чиліньський — голова, Л. Пирік — заст. голови, Лариса Четирко — організаційний, Оксана Цікало — секретар, Іванна Прозимирська — фінансовий, Таня Кузьменко — бібліотека.

Для допомоги в організації Відділу Юнацтва при Осередку СУМА у Вілліамсбургі Головна Рада ЮСУМА уповноважила п. М. Зячківську з Гартфорду. Осередок вже поробив у тому напрямку відповідні заходи.

6-го березня ц. р. керівник ЮСУМА Г. Управі з керівником Відділу у Джерзі Сеті О. Лисцем передали роботу у місцевому Відділі Юнацтва, яка в останньому часі за відсутності виховників підла. Пороблено заходи в підшукаванні на місці двох виховників.

Подібно ситуація створилася і у Відділі ЮСУМА в Картереті після смерті проф. М. Величюка. Член Головної Ради ЮСУМА В. Вудзак вийшов для налагодження роботи в цьому Відділі.

ОСЕРЕДОК В РАЧЕСТЕРІ

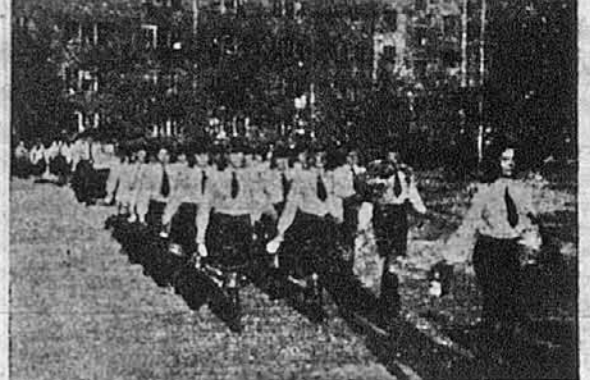
Дня 13 грудня м. р. року відбулися в Рачестері академії для відзначення свята Покрови та 13-ліття УІА. У мистецькій частині привітали як і в минулому році в Вільямсбургі Осередку СУМА. Сумівський мистецький хор під кер. проф. В. Вовкіна відіграв чотири пісні „Марш Молоді“, Третяк, „Ой зацвіли саді білі“ — Бесоловського та дію повстанських пісень „Вибусь“ і „Машерується вже повстанці“.

Юні сумівці деклямували вірш М. Боссева „Вперед“, а юні сумівці вірш О. Олеся „І в мене був свій рідний край“. Академію закінчено живим образом у виконанні членів СУМА.

17-го грудня заплановано до Відділу ЮСУМА „Полтава“ святій Миколай. Перед раздачею подарунків чимим юнакам і юначкам, все юнацтво показало родичам та численю зібраним гостям свої осяги, свою працю та надбання за останній осінній сезон. Програма була багата й різноманітна. Заповнена виступала юначка Р. Стрижаченко, деклямувала С. Кориню, Л. Хмелер і В. Рудий. Національний гурток, який на численю 24 юнаків і юначок, виконав „Козачок“ для пар, „Подільський козачок“, „Катерину“ та „Аркан“.

Хмелер виконав на фортепіані вільні українські пісні і шотландський марш, а І. Олесені станцював два плясочні танки „Танок павця“ і „Вальс“.

Гурток малих акордіоністів, який вчить юначка Алла Голубко, заграв народну пісню „І шумить і гуде“, а ланка наймисльших деклямувала „Хто ми“. Юнацтва з ланок „Веселка“ та „Ластівка“ виконали з пісню „Прачка“ ритмічну вправу.



Юний СУМА при Осередку в Трентоні в дні Т. Г. Шевченка.

СУМІВСЬКІ КОЛОМІЙКИ

Ой та й дунай, дунай...
Ой хоч і ще малий хлопчик і вуєв не маю,
До сумівської долини кісе дорогу знаю.

А я гаю не рубаво, созири не маю,
Але нашу колонію, як легін, співаю.

Ой хоч ми не народились в нашій Україні,
То з нас в СУМ-і виростають козаки й легін.

Ой с в мене тата хата, а друга доміна,
Во мій тато с сумівець, а мама сумівка.

Ой та й дунай, дунай...
Котилася торба з горба, впала до долину,
А мій тато казав мені: „Йди до СУМ-у, сину“.

А я в СУМ-і розбикався, аж тряслася хата —
Насварила виховниця і набрав від тата.

Хоч від тата нахапав, я не ображася,
Во мій тато с сумівець, а я в нього вдася.

Ой удався я у тата, не вдався у маму,
Бо ми з татом зваювали миску з пирогами.

Ой та й дунай, дунай...
Ой червоню сонце сходить, червоню заходить,
Ой чому ж то Гриць надутий до СУМ-у не ходить?

Ой не ходить Грив до СУМ-у, бо ходить до кіна,
Обідається без такого Грива України.

була спільна Профсора, а друга — мистецький попис. В довший залі засіли за столами гості, члени Осередку та юнацтва. Голова Осередку Р. Почтар привітав присутніх, а о. Берик поблагословив присутніх. Слово про українську Являнку виступив проф. В. Галікевич, якразю зобразивши традиції її мистецтва в Україні та вказавши на шкідливість зберігання цих традицій українською молоддю.

Мистецька частина пройшла дуже добре. Насамперед треба відзначити виступ духовної оркестри, який свідчить про щораз більше піднесення й мистецького рівня. Гарно пройшла сценка „Являнка“ у виконанні юнаків і юначок під керівництвом подруччя С. Бури. Для танцювально-гуртків присутні не жалували оплесків. Особливе захоплення викликав виступ найменших танцюристів. Увесь період вечора накручено на фільм.

„СУМ-ФІЛЬМ“ І 10-ЛІТТЯ СУМ-У

„СУМ-Фільм“ вже приступив до укомплектування великого фільму, який відобразить 10 років СУМ-у на еміграції. До нього увійдуть фільми з життя СУМ-у в Німеччині, Вельгії, Англії і Америці. Якщо ЦК СУМ переїде фільм про Здвиг СУМ-у у Франції, він також буде включений до запланованого фільму.

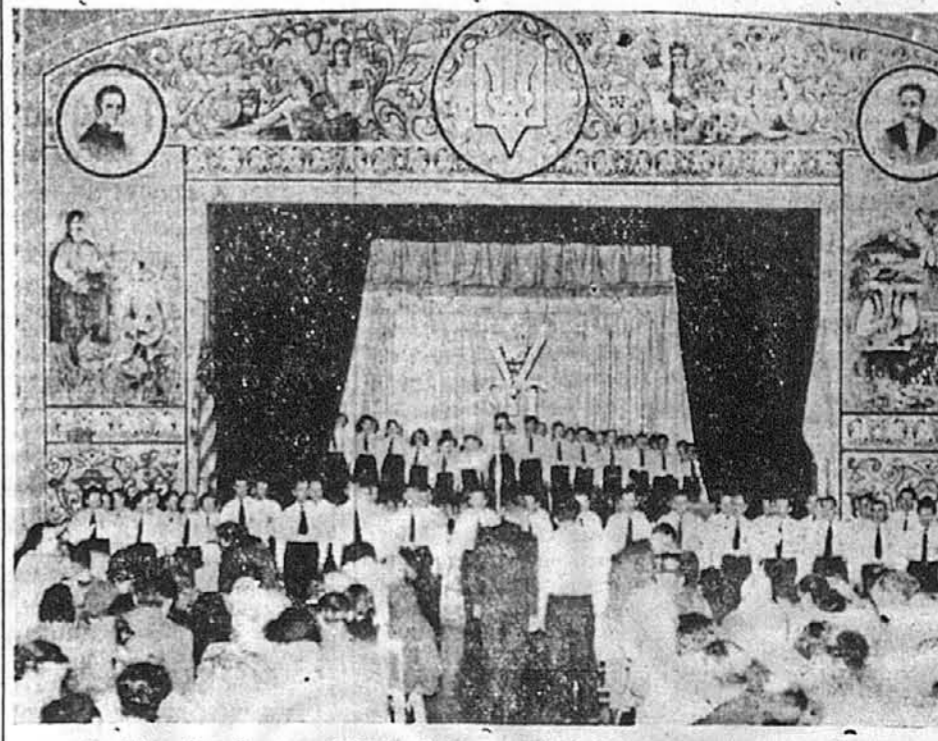
Цей фільм буде побудований на тлі фрагментів з другої світової війни та життя українців у таборах утікачів в Німеччині. Він буде виставлений під час П'ятого Здвигу на Оселі СУМА та в Шингаго.

„СУМ-Фільм“ підготується до зафільмування обох цьогорічних Здвигів, які на основі здобутого вже досвіду будуть фільмовані двома звуковими кінокамерами. Найбільша увага буде приділена фільмуванню мистецьких виступів сумівських самодіяльних гуртів. Це буде останній фільм зі Здвигів СУМА, який, після обробки, стане основою великого звукового фільму „Літосні Спілки Української Молоді Америки“.

За розписом мені хати через десять хвилин, — безцеремонно заявляє він. — Почекайте, не замерзнете... Починається безладне курсування автобусів і тролейбусів. То одна за одною рушають одряду кілька машин, то знову їх нема подовгу. Не краще працює в столиці Білорусі і трамвай. Вагони ходять з великими перебоями. Часто, щойно починається на лінії, вони спиняються на довгий час внаслідок усякого роду неполадок... („Ізвєстія“, 7. 3. 1956)



Відділ Юного СУМА-Трентон бере участь у святі Шевченка



П'ятиліття Осередку СУМА в Вовфалло сумівці відзначили у власному Домі