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RUSSIAN PROPAGANDA IN AN AMERICAN PUBLISHED RUSSIAN READER

By S. KALYNYK

(Translated from Ukrainian)

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Our daily "Svoboda," published by the Ukrainian National Association, has featured quite a number of articles and commentaries concerning elementary Russian language readers published here in the USA, which fairly breathe with Russian imperialistic and communistic propaganda and which exude the hatred the Moscow rulers and their lackeys bear for our American, democratic way of life, coupled with a determination not to allow the hordes of Russian communists to pierce the ramparts of the Free World. (see "Svoboda," numbers, October 29, 1953, May 6, 1953, November 17, 1953, April 17, 1954). To them, we wish to add a comment of our own.

Before us lies the "Elementary Russian Reader," by George Z. Patrick, Ph.D., Associate Professor of the Russian University of California; Pitman Publishing Corporation (2 West 45th street, New York City), New York, Toronto, London, 1953.

In the preface to this Reader, we note the following: "The selections have been made with the purpose of giving in the form of a simple narrative some information about Russian life, customs, and history."

Russian Reality Painted in Golden Colors

After having perused the contents of this reader, we came to the inescapable conclusion that this "information of Russian life, customs, and history," is not only false and untruthful from beginning to end, but that, in addition, it is saturated with a definitely marked tendency to paint in golden colors the Russian, and, especially, Soviet Communist, reality.

The purpose behind this idylic portrait of this imaginary Russian reality is quite clear: to raise Americans in a pro-Communist and pro-Soviet atmosphere, to disarm them idealistically in the fight against the greatest enemy of the USA, and, even more so, to evoke among Americans a feeling of friendship for that enemy.

Here are a couple examples of what we have in mind in reference to our last statement.

In the "Outline of Russia," the Reader claims that "Russia is one of the largest countries in the world; its length stretching from north to its southern border 13,000 versts. The Russians predominate in population. Besides them in 'Russia' there live Lithuanians, Fins, Tartars, Germans, Jews, and various Mongol tribes."

There is also a small article in the Reader about the USSR, which says it is "a great country, rich in bread, wool, coal and oil."

In these articles there is revealed a colonial approach to the definition of "Russia." Here Russia is held up to be the Union of Socialist Soviet Republics. There is no mention here, in the least, of its component parts, the so-called republics, of the USSR. Here, too, Finland is pictured as being part of the USSR; this despite the fact that every average American knows well that Finland is not even within the orbit of the satellite Soviet ruled nations. Finland is in the camp of the truly free nations.

Consider, too, the anecdotical article in the Reader entitled "Little Russia the—Ukrainia." In it we find the following passage.

"The Little Russians are one of the most fortunate minorities of European Russia... the Little Russians are brothers of the Great Russians, and they have their own national characteristics. They are sluggish in their movements. They are dark-haired and dark-faced. The Little Russians do not care to engage in trade and commerce, which are in the hands of the Great Russians and the Jews. They prefer to be peddlers, by going from one village to another with their wares" (sic!)

False Fables About Ukraine

By spreading such false and fantastic "information," the writer here merely repeats the centuries-old false fables about the Ukraine. The fact that Ukraine is a separate republic, enslaved now by the Communist Russians, that Ukraine is a member of the United Nations, that the Ukrainians constitute an independent nationality with their own national rich culture, some thousand years old, with their own and independent Ukrainian language and literature, which, as any unbiased scholar recognizes, is entirely different from that of the Russians — all of this is ignored in the Reader. Its author demonstrates no knowledge at all about Ukrainian commerce, or the roving traders of olden times, the Chumaks, about the development of trade and commerce during the periods when Ukraine was independent, and about the broad cooperative movements in Ukraine. And it is an absolute false statement to make, namely, that there are peddlers who sell their wares throughout the Ukrainian countryside. These peddlers in Ukraine went out of business seventy years ago.

Starting from the notorious "one-and-undivided Russia" conception, the Reader author writes that, "Kiev is the oldest of the Russian cities. Kiev is called the mother of Russian cities. At present it is one of the chief trading centers of the multiple-national cities of Russia." The fact that Kiev is the capital of Ukraine, that Kiev is the cultural center of Ukraine, is ignored by the author completely.

No Mention of Slave-Like Existence of Ukrainians

In his description of the villages and the villagers, peasants and townsmen, the Reader author does not allude in the slightest to the slave-like existence of Ukrainian peasantry, about the unprecedented state exploitation of the peasants, through the media of the collective and state farms system.

On the contrary, the life of the Ukrainian peasant is pictured by the author in very glowing terms "The crop," he writes, "which the peasant has gathered and stored, and the pasture for his cattle, enable him to live well (p. 10). ... Alongside each house there are stables for horses and cattle. The peasant's dwellings are very clean and the yards around them are kept in good condition. It is evident that the villagers live in no misery."

Reading such lines, an American gets a completely distorted picture of the conditions under which a peasant under Soviet misrule has to live. It would appear to him, from the description offered him in the Reader, that the villager owns his own property and that he is well to do. There is not the slightest allusion to the prevalent and notorious "kolhosps" — collective farms.

A large number of the articles in the Reader are especially devoted to Russian history. Here there is much more falsification of historical facts. Here there is a tendency, too, to idealize the Russians and their rulers, both the old as well as the new.

The example of this tendentiousness is as follows:

"Ivan the Terrible was very intelligent and had intellectual curiosity... He built many churches. During his reign Siberia was conquered." (p. 46-47).

Concerning the cruel Katherine, we read the following fulsome praise of her:

"Catherine II... was remarkably industrious and knew how to value the merits of one. Catherine was a patroness of scholars and students." (sic!)

(To be concluded)

UKRAINE AND FREEDOM

Under the above headline, Philadelphia Inquirer daily of Philadelphia, Pa. featured last Tuesday, April 3, a letter to the editor by Dr. Walter Gallan, president of the United Ukrainian American Relief Committee.

Its text runs as follows:

The board of directors of the United Ukrainian American Relief Committee, at their regular meeting held in Philadelphia, Pa., March 17, 1956, unanimously passed a resolution commending the Editor of The Philadelphia Inquirer for publishing in The Philadelphia Inquirer Magazine Section of March 4, 1956, a timely and very well compiled article "The Ukrainians Among Us," by Sandy Pearse.

The author is to be congratulated on assembling the most important facts of Ukrainian community life in such a way as to be of interest to all readers. From letters we receive from all parts of our State we realize how widely the Philadelphia Inquirer is read and how much the American public is interested in the culture of other nations.

For your information may I add that Ukraine was the first state to declare war on Communist Russia, back in 1918, and is continuing that war up to the present time.

In commemoration of that day, January 22, 1918, as you have probably read, was proclaimed as "Ukrainian Independence Day" by our Governor, George M. Leader, and Mayor of Philadelphia, Richardson Dilworth, as well as by other Governors and Mayors of all larger cities and States in the United States.

Knowledge of the Ukrainian history and culture as you have stated will bring a better and unbiased understanding of Eastern European affairs and the political importance of a Ukrainian independent state in that region.

New York Ukrainian Businessmen Ass'n Holds Annual Meeting

The annual meeting of the Ukrainian Businessmen's Association of New York City was held on Sunday, March 25th, last, at the Ukrainian National Home on 2nd avenue.

A very interesting discussion was held. Its theme was "Sviy do svoyeho," that is that the Ukrainian businesses should be patronized especially by those who are members of the association.

Mr. Yaroslav Pastushenko ("Arka") was re-elected as president of the association. Other officers elected for 1956 were R. Skorobohatyj (food products), R. Krupka (printing), W. Chupa (insurance), H Bozhyk (church vestments); Auditors, I. Kehor (Olympia Liquors), Z. Korchynskyj (publicity), Y. Manackyj (food products; Tribunal, I. Hoshowska ("Eko"), S. Bodnarchuk (women's apparel).

Receives Degree

Roman Lytwyn, son of Lydia Lytwyn nee Welyczkowska and the late Rev. Bohdan Lytwyn, who was a member of Ukrainian Legion "Sitchovi Striltsi," received a Bachelor degree in Civil Engineering with cum laude in the City College of New York in January of this year. He is continuing his studies in this selfsame college, working for a Master's degree.

He came to this country in 1949 and is presently residing in New York City. It was in this city that he finished his High School studies and received a diploma with honor.

Roman Lytwyn

Roman Lytwyn is a member of St. George's Ukrainian Catholic Church of New York City. He is a member of the Professional organization of American Society of Civil Engineering. He also belongs to the Society of Ukrainian Engineers. He is a member of the "Obnova," the Ukrainian Catholic Student Society and a member of the Ukrainian National Association. He belongs to the National Engineering Honor Fraternities. He is also a member of the Plast organization to which he belonged from his very youth.

He is now presently engaged as a consulting engineer in structural design.

Alien Ethnic Groups in Russia Found Neglected in Symposium

Under the above heading, the New York World-Telegram featured last Tuesday, April 3rd, a letter to the editor written by Mr. L. Biberovich, Ukrainian publicist of New York City and Ottawa, Canada.

Its contents read as follows:

I have perused with great interest the report of the Research Institute of America, Inc., on "Our Toughest Challenge." Although slightly alarming, this report contains valuable information, not only for the big businessman, but for the man on the street.

Unfortunately, the authors of this brilliant symposium have entirely omitted any reference to the problem of the various non-Russian nationalities in the Soviet Union. These ethnic groups, which constitute the majority of the population, in the early days of the Russian revolution (1917 and 1918) promptly established independent republics in their respective territories and the Moscow govenment had to reconquer them.

These racial groups — Ukrainians, Byelorussians, Lithuanians, Letts, Esthonians, Armenians, Georgians, etc. — expect from the free world a little more than the current sterilized broadcasts of the Voice of America. They should be assured that, after collapse of the Soviet regime, their rights would be fully respected.

2,622,462 ALIENS REGISTERED IN UNITED STATES

A record of 2,622,462 aliens registered their addresses with the Immigration Service in January, Commissioner Joseph Swing announced in Washington last Saturday, March 31st.

This was an increase of 100,000 over 1954, the next highest year, and included a big jump in registration of Mexican aliens. Address reports were received from 424,325 Mexicans, compared with 327,730 in 1954, the last time cumulative statistics were compiled.

New York, which registered 514,202, or 21.5. per cent of the alien population in 1954, dropped to 19.6 in 1956. Registration by nationalities were as follows: Great Britain and Canada, 505, 729; Mexico, 424, 325; Italy, 223,566; Germany, 215,144; Poland, 187,888; Russia, 76,0889; Greece, 42,742; China, 34,316; all others, 905,-663.

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Editor's Note—A great number of the refugees from Poland and Russia are Ukrainians. The alien registration forms, however, do not ask for the registrant's nationality, merely the name of the state as it was known then at the time of their birth.

Concert of Ukrainian Dancing

On Sunday, Aprit 15, 1956, at 5 P.M., at the Junior High School 71, located on Avenue B between Forth and Sixth streets, the Ukrainian Dancing Society of New York City, under the direction of John Flis, and the Junior Ukraine Dancers under the direction of Nina Bacad, will present a colorful program of Ukrainian dancing.

These dancing societies are well known for their pantomine skits which recall to some the "Old Ukraine" and to others it introduces the culture and beauty and gaiety of Ukraine, reports **Anne Torchen.**

The committee in charge invites all Ukrainians to purchase tickets to this concert. Not only will the ticket purchasers enjoy the program, but they will be contributing towards the building of the new school of St. George Ukrainian Catholic Church, New York City, for all the proceeds will be donated to this very worthy cause.

Top Honors Achieved by Hartford High School Senior

Top honors in scholastic standing have been achieved by a Ukrainian student, John Bosack, senior at the Hartford Public High School, Hartford, Conn. Born in Wilkes-Barre, Pa., John is the son of Mr. and Mrs. John Bosack of Hartford, members of St. Michaed's Ukrainian Catholic Church, reports "M.M."

John has been selected to deliver the valedictory address during commencement exercises on June 22nd.

From the very beginning on entering high school John has shown his outstanding ability by being awarded the Edward H. Smiley First Scholarship Prize, the R. Eston Phyfe Ancient History Prize, the Walter F. Kendrick English Prize and the Emma L. Warner Latin Prize.

In his sophomore year, 1954, John continued his scholastic leadership by winning the George Owen Knapp First Scholarship, the Class of 1926 B Prize, the 1903 First Scholarship, the Nellie G. Nelson English Prize, the William C. Pease Latin Prize and the First Prize in the Connecticut State Latin Contest. He was a member of the Latin Club, vice-president of the Boys' Biology Club, and vice-president and treasurer of the HPHS Debating Club.

In his junior year John had the distinction not only of being elected to membership in the Smiley Chapter of the National Honor Society, but of being elected vice-president of the organization. In the same year John won further scholastic distinction when he was awarded the Edward H. Pease First Scholarship Prize, the Mrs. Lewis Rose English Prize, the Minnie Day Booth Latin Prize, the Harvard Book Prize and the second prize for New England in the Baird Memorial Latin Examination held in New York. In the same year he was chosen to be a junior usher at the Senior Reception and a grand marshall for the 1955 graduation.

In this his senior year, John holds a variety of offices. He is president of both the HPHS Debating Club and the Latin Club, and is co-editor of the classbook. He is a member of the National Honor Society, the Student Council, the Senior Boys' Club to mention only a few, and he has this year received the 1874 First Scholarship Prize.

John lives with his parents and younger brother at 18 Hamilton Street, Hartford. Upon graduation he plans on furthering his studies at some college or university not yet decided on.

"WE CANNOT REST UNTIL ALL PEOPLE ARE FREE," SAYS STEVENSON

Forty editors representing 21 foreign language groups in the U.S., including Ukrainian American, heard Mrs. Roosevelt discuss Stevenson's candidacy in relation to equal opportunities for all, the problem of the Iron Curtain countries, and the immigration policy.

Mrs. Roosevelt spoke at a luncheon give by the National Stevenson for President Committee at the St. Moritz Hotel, in New York City, March 26.

Governor Stevenson's personal message to the foreign language press was delivered by Publisher Barry Bingham, of the Louisville Courier-Journal, co-chaiman of the Stevenson Committee.

Referring to the vital need of keeping Communist expansion and aggression in check, Mr. Stevenson declared that:

"We cannot rest until all people everywhere are free. Boastful and blustering talk of 'liberation,' however, will not free them."

In the course of discussion which ensued after Mrs. Roosevelt's talk, Mr. Stephen Shumeyko, representing the "Sxoboda" and The Ukrainian Weekly, asked Mrs. Roosevelt what attitude would Governor Stevenson take—in the event of his election to Presidency—in relation to the captive nations in the Soviet Union, particularly Ukraine, and their struggle to regain their national freedoms.

Mrs. Roosevelt, in her reply, drew a distinction between the Soviet captive nations, such as Ukraine, and the satellite nations. She then said that Gov. Stevenson's approach to the plight of these nations will "definitely be direct and positive for their benefit."

CHICAGO UKRAINIANS OBSERVE SHEVCHENKO MEMORIAM

In memory of Taras Shevchenko, the great Ukrainian bard, patriot and martyr, two commemorative exercises were held in his honor in Chicago, Ill.

The first took place on Sunday, March 11th. It was held in the auditorium of St. Vladimir's Church. More than five hundred persons attended the affair, reports Mr. **Stephen Kuropas**, member of the Board of Auditors of the Ukrainian National Association. It was held under the auspices of the Chicago branch of the Ukrainian Congress Committee of America.

The second Shevchenko commemorative exercises were held on the following Sunday, March 18th, at the St. Nicholas Auditorium, under the auspices of the League of Americans of Ukrainian descent, reports Miss **Lena Mikula.**

The first affair was opened with the singing of Shevchenko's "Zapovit" (Testament) by the St. Vladimir's choir, directed by Mr. Pozniak.

Opening talk was by Dr. Simenovich, head of the UCCA branch in Chicago. Principal speech was delivered by Prof. Michallivsky, who had spent twenty years under Soviet Russian misrule. He gave a graphic story of how the Soviets utilized Shevchenko and his "Kobzar," according to the party line; one time Shevchenko was pictured as an exponent of bourgeoisie democrats, and, at another time, when the party line veered, Shevchenko was presented as the champion of the ravolutionary proletariat.

Chicago's own William Melnychyn, tenor, sang several selection the St. Vladimir choir sang "Sadok Vyshnevy," and the program was concluded by a living picture drawn from Shevchenko's life, under the direction of Mr. Levitsky.

The second concert was opened with St. Nicholas' Mixed Chorus, directed by D. Evankoe, singing the Star Spangled Banner, after which the Canadian national anthem was played in honor of the distinguished guests from Canada. The chorus then sang Stetsenko's "Zapovit" and Rosdolsky's "Setting Sun."

John Duzansky, President of the League of Americans of Ukrainian Descent, then introduced the Hon. Senator William H. Wall of Winnipeg, Manitoba (who is a Canadian of Ukrainian descent), a member of the Canadian Senate.

Senator Wall's talk on Shevchenko truly honored the great Ukrainian poet, and reminded all present of Ukrainians obligations to this great man and their responsibility of Ukrainians everywhere, to be good citizens of the land in which they live, good parents in bringing up their children, to love America... and Ukraine... and to continue to do their part to protect the freedom of their adopted land and to win freedom for Ukraine. The speech was given in both English and Ukrainian, with many quotations from Shevchenko's "Kobzar."

Another Canadian, Miss Olga Fedchuk of Toronto, followed the speech with a recitation of Shevchenko's "Haidamaki."

Miss Stefa Fedchuk, popular dramatic soprano from Toronto, added more to the luster of the program with her magnificent singing of Shevchenko's "Teche Voda v Sini Mori" with music by Fomenko, "Nashcho Meni Chorni Brovi" with music by Lapishinsky, and "Nema Meni Poradonki," aria of Odarka from the opera Kupalo.

William Melnychuk, tenor, sank Shevchenko's "Oy Lulu Lulu" with music by Lysenko, and "Minuli Lita Molodi" with music by Nizhankivsky.

Chicago's Shevchenko Holiday program was brought to beautiful balance from the musical standpoints with the brilliant playing of Mozart's "Sonata in D Minor" and Chopin's "Barkarolia" by the popular pianist, Miss Elva Barabosh.

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Press Coverage of the Ukrainian Situation

It seems to us that our American press, and the press of the other free world countries, as well, should do some soul-searching, as the saying goes, and revamp their policies in reporting on what is going on in Ukraine.

Border disputes in the Near East, involving comparatively few persons, with someone shot here and there, are headlined day by day in some of our most staid dailies.

That is news. But what about the news concerning the Ukrainian situation, of the Ukrainian national resistance movement?

Our American periodicals, monthly magazines, did, in their time a good job. At one time, as we recall it, we spent many weeks of daily perusals in the Newark (N.J.) Public Library archives, scanning and being quite thorough at that, about the American press comments in the various journals on what was happening in Ukraine from 1915 to 1933. This "Digest," as we called it, appeared serially for quite some time in our daily, the "Svoboda."

It was most informative reading, as reported by Americans, about the emergence into the life of the Ukrainian National Republic, of its fall before the onslaughts of its historic enemies, the Russians, Red and White, the overly-ambitious Poles, who have always hankered to rule the territories between the Baltic and the Black seas. It was also about what the Ukrainian people had to suffer following their subjugation such as the denial of their national, cultural and, especially the rights granted to them as individuals by their Creator.

These reports in our American press covered in a very sparing fashion the terrible 1930s when the Soviet Russian instigated famine plagued Ukraine, with the dead bodies of the starvation victims, young and old, lying in the gutters of Ukrainian cities and the dirt roads of Ukrainian villages and hamlets. The Black, or bubonic, Plague which swept throughout Western Europe in the Middle Ages, was not diabolically and deliberately made by human beings. The famine in Ukraine was.

Yet there were but meager reports about it here, outside our Svoboda and other Ukrainian press. And the huge demonstrations, mournful processions conducted by Ukrainian Americans, as in New York City and Chicago, in the course of which there were pitched battles between the demonstrators and the hordes of Communists who tried to break them up, but failed (with quite a number of broken heads among the Red attackers), these demonstrations, too, had not the proper coverage in the press.

To be sure, the famine in Ukraine could not be covered by American, English newspapermen. For only a few of them were permitted to leave Moscow and go through Ukraine. One of them, Walter Duranty of the Times, reported upon his return to Moscow from Ukraine that there was no famine there, "just some cases of malnutrition." The eminent William Henry Chamberlin, then Moscow correspondent of the "Christian Science Monitor," was about the first American foreign correspondent to report the famine, in a dispatch entitled "Famine Proves Potent Weapon in Soviet Policy." Eventually other correspondents, such as Eugene Lyons, wrote in their memoirs how they were prevented from reporting their findings in famine-stricken Ukraine.

Still some eye-witness reports about the famine did penetrate the Iron Curtain of that time. The late Cardinal Innitzer of Austria issued a protest against it. There was plenty of evidence of it, but there was very little mention about it in the press about this "story," which, in journalistic jargon, was actually "dynamite."

The Hearst papers ran some stories about it, but they spoiled them by illustrating them with pictures of famine victims in Ukraine in—1921.

On the positive side, it is worth noting that the Warsaw trials of Ukrainian nationalists charged with the assassination of Polish Minister Pieracki, 1934, was widely publicized in the Times. The late Mrs. Anne O'Hare McCormick, of the editorial staff of the Times, who publicly and privately displayed her sympathy for the Ukrainian people, wrote some fine columns about the late Metropolitan Andrew Sheptitsky; she is especially remembered for her on-the-scene report of the rise of Carpatho Ukraine Republic. Ansel Talbert, military and aviation editor of the New York Herald Tribune, has written some fine articles about the fight of the Ukrainians for their national freedom; his Sunday editorial feature about the Ukrainian Insurgent Army (UPA) evoked considerable comment, even in Washington.

This is on the positive side, including news here and there about Ukrainian American activities, Ukrainian American action in support of the Ukrainian cause, and lately about the pronouncements of Governors and Mayors in commemoration of the Ukrainian Independence Day of January 22, 1919.

Still all of this is not all in proportion with other news, local, national and international.

Consider, for instance, the big newspaper "scoop" which was not scooped up. A most tragic true story, one, which we believe, in the history of human suffering and misery has no precedent. It is one of heroism—sublime. And it is not men, but women who were involved in it. It is the story of about five hundred Ukrainian women, who in a Soviet slave labor camp rebelled and were crushed by MVD tanks. The camp is called Kinghir, Karaganda Province, Siberia.

Naught of this terrible incident was reported or commented upon the pages of non-Ukrainian press. Nor have we seen any reports of the various Ukrainian American manifestitions held in various cities, and still to be held, throughout the country, in memory of these heroines.

We think that some body, such as the Ukrainian Congress Committee of America, should establish an energetic publicity committee, the purpose of which would be to personally contact press persons, give them all the necessary information which appears in the Ukrainian American press and publications, and persuade them to run it.

This has been done from time to time by individuals, and with considerable success.

THE ATTACK ON THE MEMORY OF STALIN

By CLARENCE A. MANNING

It will be a long while before the world outside of the Iron Curtain is able to obtain the entire picture of the causes that led up to the attack on the memory of Stalin by the Russian Khrushchev and the Armenian Mikoyan at the XX Congress of the Communist Party in Moscow. It will take time to evaluate the results. It will take perhaps a still longer period before the supporters of a single, indivisible Russia and the representatives of the non-Russian enslaved peoples are able to answer the questions that will give a decisive and accurate conclussion, and agree on the reason for the development.

Stalin—Demigod During His Life

At the present moment there can be little doubt, if we are to believe the published reports that the prime attacks that were made by Khrushchev concerned the so-called atrocities and injustice of the man who was formerly revered as almost a demigod. We are given leaks as to the terror that Stalin exercised over his closest associates in the Politbureau, the fear that his associates had of him, and the various other acts of injustice that could be safely attributed to him. We are given hints as to the desire of the army officers to secure rehabilitation for the Marshals, especially Tukhachevsky, who suffered during the purges in 1937-38. In other words, it is the policy apparently of the present leaders of the Kremlin to lay all the blame upon Stalin personally and to excuse themselves for their participation in the outrageous acts that went on during the thirties. So far so good, and their actions will undoubtedly prove a perfectly satisfactory explanation to all those people outside the Iron Curtain who are interested in maintaining the unity of Russia-USSR.

They have a perfectly good argument in the case of Tukhachevsky, for there is every reason to believe that there were no close and friendly relations between Stalin and Tukhachevsky after the Soviet defeat in the war against Poland in 1920. The role of Stalin in the failure of the southern Soviet armies to support Tukhachevsky after the Soviet troops were passing beyond the Prypyat marshes has never ever been satisfactorily explained. The literary polemics that followed between Tukhachevsky and Pilsudski have only added to the mystery with perhaps reflections upon the overall strategy of either Tukhachevsky or Trotsky. The same remarks may be made about others of the accusations brought by Khrushchev.

The Georgian Reaction to Attacks Upon Stalin

Yet the reaction that the attacks on Stalin have produced in the Georgian Soviet Republic strongly suggests that there are some other factors involved. We know that Georgia like the other nations of the Caucasus cherished high hopes for independence with the downfall of tsarism. Stalin himself was a Georgian and at times he went out of his way to honor his birthplace. When he first began to bid for power he had with him a certain number of Georgian revolutionists who in the early years reached high positions.

Where are those men now? Let us take but a few illustrations. In 1937, one of Stalin's closest collaborators, Ordjonikidze, one of the important commissars, died suddenly and despite the honors that were shown him and the city named in his honor, he was one of the last of these Georgian revolutionists to disappear mysteriously.

A little later Nikolay Marr, the Georgian philologist, after his death, was pilloried by Stalin himself in the linguistic controversy. After more than a decade, in which he was held up as the standard of Soviet philological science, Marr, who was fortunately dead at the time, was condemned as almost an ignoramus who misunderstood the basic principles of Marx-Leninist science.

Arter Stalin's death, Beria, also a Georgian and for many years the dreaded head of the NKVD-MVD, apparently made a bid for power. It was during this period that the plot against the Jewish doctors was unmasked and that they were pardoned. We still have not had an adequate idea of the changes proposed by Beria in connection with the non-Russian republics. Nothing in his career would show that he was sympathetic to their aspirations or that he was really desirous of giving full force to those clauses of the Soviet Stalinist Constitution that might seem to vindicate their rights to exist as independent states or even as fully qualified Soviet republics. It was not long before his Russian associates in the Politbureau found a way to arrest and execute Beria as an agent of capatilistic and warmongering policies of the world outside the Iron Curtain.

It is small wonder then that it was in the Soviet Republic of Georgia that the successors of Stalin and Beria by their attacks aroused the most ill will. Once again, as in Ukraine in the twenties, the nationalistically minded Communists and the "bourgeois nationalists" were able to make common causes against an aggressive pro-Russian policy. The weight of these two elements in the unrest and the disagreements can only be judged approximately at the present time but it seems very obvious that the language of the Dawn of the East implies no diminution of the pressure to be exerted against the bourgeois nationalism of Georgia.

Changes in High Positions Among Non-Russians

There has been in addition in preparation for this denunciation a considerable number of changes in the highest personnel of other non-Russian republics and the moving in to the leading posts of either Russian or Ukrainian officials who are in the entourage of Khrushchev and have been tested by him and regarded by him as sound and reliable men and loyal to him.

It is to be noted that the kind words said for the Ukrainians were uttered by the Armenian Bolshevik Mikoyan. We also remember that it has been only a question of weeks since the reliable Armenian Catholicos of Etchmiarzin made for the first time in centuries a visit to interfere with the election of a new Armenian Catholicos of Cilicia who for those Armenians outside the Soviet sphere of influence. He incurred the opposition of the foremost Armenian nationalist party, the Dashnags and he failed in his efforts to secure the election of the Soviet candidate or to further apparently Soviet policy. Yet he was able to estimate the strength of the Armenian opposition to Soviet domination abroad and also perhaps in the Armenian Soviet Republic.

From this point of view, we can draw some interesting conclusions as to the general situation presented by the deaths of both Stalin and Beria. For some years before, during and after World War II, Stalin deliberately or under pressure had been gradually reducing the influence of outstanding Georgians in the higher grades of Soviet service. His death left Beria almost the last survivor. Beria failed to cement his position and his death, so we may infer, passed relatively unnoticed by the patriots of the Caucasian countries. The new attack on Stalin personally was taken by many sections of the Caucasian population as a sign that none of them could aspire to Stalin's position or that of his Georgian associates. Hence the recent flareup, the seriousness or extent of which is not yet determined abroad.

Moscow's Attempts to Split Ukrainian Opposition

On the other hand, the policy of Khrushchev and his associates definitely seems to imply that the new authorities are again seriously trying to split the Ukrainian opposition from the opposition of the non-Slavic peoples. This well deserves more comment, but we can only say here that the new attitude of the Soviet Russian authorities toward the Ukrainians is perhaps as hypocritical as is their attitude toward Georgian and other non-Russian nationalism. It certainly deserves consideration from this angle and then we may be in a position to see what is the real meaning for this startling attack on Stalin made in the Muscovite centre and the explanation for the uneasiness felt by Kyrychenko and Company at the criticism uttered by the Ukrainians abroad on the entire treatment of Ukraine by the Muscovite centre. It all adds to a renewed emphasis on the falsity and folly of those who place Russian unity first and ignore the rights of Ukrainians and the other non-Russian peoples to liberty and independence.

UKRAINIAN THOUGHTS ON THE JEWISH PASSOVER 1956

By ROMAN SMAL-STOCKI
Marquette University

It is the beginning of April, our Easter is again approaching, the holiday of resurrection of Christ, the background of the eternal rhythm of Spring, proving the everlasting permanence of the Divine Intelligence in nature.

And the thoughts of an old man are wandering back into his youth, into the Bukovinian Ukraine, its Kiev-like capital Chernivtsi, situated on a hill over the Pruth River, and its life before World War I during Austrian rule. In cooperation with the Jewish democracy under the leadership of Attorney Benno Straucher, the Ukrainian democrats under the leadership of Stephen de Smal-Stocki and Baron Nikolay Wassilko, achieved full self-government. Since my early youth, I remember a continuous Ukrainian-Jewish friendship in my parental home and homeland; the youngsters of both peoples usually knew Ukrainian and Yiddish besides German, and many Jewish-Ukrainian friendships between scholars, journalists, politicians and professional men deepened this for both peoples fruitful collaboration. The Ukrainians appointed Dr. Garfunkel to organize their insurance company,—"Carpathia;" their paper in official German was edited by Morit Steckel, brother of the famous Viennese psychologist; they decided the election of Attorney at Law Reiss as mayor of the capital, whose son later was counsellor in the Ukrainian Legation in Berne. Baron Wassilko was even married to the famous Jewish diva, Gerda Walde.

We invited our Jewish friends to our holidays; we were invited by them to Passover, and I remember even of having been a guest during the Seder Service in the home of my best friends, the Rosenstocks.

Hence, I remember since my earliest youth, the meaning of the Jewish Passover, and, I confess, my deeply Catholic and these Jewish Passover ideas formed the world outlook of my early youth as a solid basis for the whole life.

As the overwhelming part of the Ukraine was in the slavery of Tsarist Russia, I was profoundly moved to learn from my Jewish friends that Passover commemorates the liberation of Jews from Egyptian slavery by God, the Liberator. Passover was the birth of a free nation and a free personality, the birth of the nationality idea, the most far-reaching event in the history of humanity and in the whole Western civilization. Passover has entrusted the Jews with a great message to the world. First, I remember, is the total emancipation of all enslaved peoples; secondly, full liberty for all nations under the Moral Law, and finally, the condemnation of states and empires built upon enslavement, oppression and exploitation of smaller neighbors. Such states are condemned by God, the Liberator, to crash, I learned from my Jewish friends, and backed this conviction with my Christian faith and Ukrainian patriotism. Russa is the Egyptian slavery for Ukraine and all the non-Russian peoples. She will perish and the Lord, the Liberator, will guide us in the path of freedom.

The ideas of this Jewish-Christian heritage compelled me and my friends to enter the "Union for the Liberation of Ukraine" and later to organize the Promethean League of the non-Russian nationalities oppressed by Soviet Moscow, our new Egyptian pharao. During the period of Ukrainian independence many Jews collaborated with us; the Government of free Ukraine included a Minister for the Jews, and it is not an accident that on Ukrainian bank notes were also Jewish inscriptions. Among all these Jews, the greatest personality was the honorable Arnold Margolin, our ambassador to Great Britain and the League of Nations in Geneva.

My friends and I remained faithful between the world wars to the mentioned principles in spite of the whole propaganda of the Western democratic powers which believed in a peaceful co-existence with Stalin's and Hitler's Satanism, and we retreated finally with "heads bloody but unbowed" after World War II to the United States, to this country which is based on the great ideas of the Jewish-Christian heritage in its Declaration of Independence, proclaimed by Taras Shevchenko as the ideal of Ukraine.

Eight years of continuous struggle in the American public opinion against the Soviet Russian Egyptian bondage of the non-Russian nations is behind us in the United States. Who opposes our freedom in the future? Who are the most malicious enemies of our God given rights of the unconditional self-determination and and freedom of the non-Russian nations above all of the Ukrainian nation? I am deeply sorry to say that some distinguished personalities of Jewish origin exchanged their Jewish spiritual heritage for the Russian imperialistic idea of the "unity and indivisibility of Russian." The British, Dutch and French empires dissolved and granted their colinies full liberty, the Austrian and Turkish empires are nearly forgotten,—but some prominent Jews vociferously are upholding the Egyptian slavery for all non-Russian nations and are proud to crucify our freedom in free America which gave to them full freedom. Thus we are compelled to fight here in the U.S.A. certain species of this type, whose names are well known. Some of these persons, whose ancestors were freed by God, the Liberator, from Egyptian bondage, propagate Egyptian-Russian bondage for the victims of Russian Communist Imperialism in a future "indivisible Russia" in one front.

Let us pray on our Easter holiday that our Jewish friends in the United States of America may continue to be our friends, as once before and during World War I, and that they may remember the words of Haggadah:

"May He who broke Pharaoh's yoke forever shatter all fetters of oppression, and hasten the day when swords shall, at last, be broken, and wars ended. Soon may He cause the glad tidings of redemption to be heard in all lands, so that mankind—freed from violence and from wrong, and united in an eternal covenant of brotherhood — may celebrate the Universal Passover in the name of the Universal God of Freedom."

Poet's Corner

THE SKATER

The ice is vast and firm, the sky is dark,
And hands in pockets all alone he cuts
A willful pattern in the frozen park —
The master-graver on his silver skates.
The world is free for a moment to his blade,
His day is dedicated and his glance
On the spruces and the houses and the road
Is less in recognition than in trance
He is released from any need to know
What the future holds; he can afford to wait
In a paradise of house and tree.
Beyond the fact of winter lies the slow
Coming of summer, and the boat and bait
And hook and line and sinker and the sea.

Ethan Ayer.

I HAVE RETURNED TO MY CITY

By BOHDAN NYZHANKIVSKY
Translated from the Ukrainian by Adam Hnidj

(7)

Oh, I remember him, I have never forgotten him! He is here: he stands over the silver mirror of the water which, having reached the brim of the receptacle, thickly falls in wide sheets on the dented steps. And the lions? Where are the lions? How could I not notice them? Resting their forelegs on the heraldic shields, they look out on the dilapidated walls of the buildings, on the narrow dark gates, on the open drapeless windows in front of them. How poor you are, my lions! How faithful you are to your city, more faithful than I! To the right, in another corner of the Plaza, should be Diana. She stands there slender and proud—how beautiful!—and at her feet—the hounds. My salute to you, my first love! The water flowing down the steps floods around me, but I do not walk away. Poseidon looks at me, severe of brow and menacing and I expect that at any moment he will raise his trident over me, even though I know that this will not happen, that he will not move, as he never did when I used to stop beside him, and waited just like now and had the same feeling. Poseidon, raise your trident! The water flows down the steps: it darkens and loses its glitter, rises higher and higher treacherously and imperceptibly, and I feel that an invisible mysterious, and ill-ominous depth is forming under me concealed under the surface of the calm water. Did Poseidon hear my challenge? Poseidon, I have returned! Close the water under me! I have returned to my city! I raise my head — but where is Poseidon? I look down at my feet — where is the dark and ill-ominous water, where is the depth? Over the pavement, bouncing on the uneven cobblestones, a horse-cab passes unhurriedly. The driver lazily lashes the reins against the hind quarters of the horses. Through the show windows of the confectionery shop, I can see the marble tables and the show cases filled with French cream and pastry. Two figures are going past the confectionery shop, past me, and halt. "Oh Ivan without family, oh Ivan without fortune..." Who is it? Where did this fragment resound from? The one in the hard, round hat, leaning on a cane, points a finger at me.

"He pretends not to recognize us."

Who is he? Why is he pointing at me? Who is the other one? Why is he hiding behind the back of the man with the cane, as though playing games with me? His eyes concentrate on me, a joyous smile shines in them, the wrinkles in the corners of his eyes come together, his eyebrows rise and fall. He is laughing! He is deliberately hiding his face! The first man comes up to me.

"Well? What do you say? Have you come out for a walk after dinner?"

Now I recognize him. Schoolboy-like, putting my heels together, I bow excitedly, as I was always wont to in the days when I ran around with a rag ball and played with buttons on the steps in front of the door of his house. I smile (how big and shiny are the brass buttons on the black overcoat of his) and bow once again.

"I didn't recognize you. Indeed I didn't. But I heard how you recited poem 'Ivan without family . . .' "

He leans on his cane and nods his head sympathetically

"I recited? No. You are mistaken. I didn't say anything at all."

"But I heard it!"

"You heard it? No, you didn't. You remembered the word, asked yourself 'who,' and fitted the ready answer to it. Nothing strange in it, and no surprise. Questions and answers float all around you. By the way, tell me, what happens when a question comes up and you find no answer to it, or an answer comes up, and you don't know the question? What image is formed then? And what happens when you know neither the answer nor the question? What is the image like then, and whence does it come? And what is the image like prior to the appearance of a phrase? It's difficult for you, isn't it? But you are mistaken. Of all the wisdom the easiest one to wield is the question mark."

I look at his overcoat and see not a single brass button. How could brass buttons be on a black overcoat? Through the rosy dust I see that the distance between us is increasing. Hurriedly, I move forward a few steps.

"Are you leaving already?"

"I am not leaving. You are leaving."

"But I can see it."

"You are mistaken again. Don't you know what you are thinking about? Don't hurry. You'll never be fast enough to catch up with what has passed on."

I look at his overcoat again and point a finger at it.

"There isn't a single button on your coat."

"Are they necessary? This coat endows the shape of your image with sufficient clearness. Do you have anything else on your mind?"

"I want to ask you a question. Are you displeased at meeting me?"

"I am as pleased as you are."

"It seems to me that you have always been contented."

"How naive you are! What can you know about me?"

"Fame is your destiny."

He waves his hand impatiently.

"Fame? What is fame? A breeze over the grave."

He leaves. I stop him.

"Tell me, who is with you?"

"Who?"

"The one you walked with."

"I did not walk with anyone."

"No. If you saw that he walked with me—he did. But I didn't see him. Therefore I say walked alone."

(To be continued)

ETHNIC GROUPS IN THE UNITED STATES AND INTERCULTURAL UNDERSTANDING

AN ACTION PROGRAM FOR FOREIGN LANGUAGE TEACHERS

A digest of the 1955 report of the working committee of the Northeast Conference on the Teaching of Foreign Languages has recently been released to the press for publication by the Common Council For American Unity, of New York. It is an interesting document, and a condensed version will be run on these pages.

In an accompanying letter by Mr. Yaroslav J. Chyz, the associate executive director of the Common Council, who is also a well known Ukrainian American publicist, there is an explanation of the nature and purposes of the Northeast Conference and of its reasons for publishing of the report.

Mr. Czyz writes as follows

The Northeast Conference, sponsored by schools, colleges, universities, and languague associations in the northeast, brings together teachers on all levels from elementary schools through the universities in order to devise ways of improving the teaching of languages and cultures.

As the enclosed report indicates, this committee is concerned with investogating the ways in which the existing foreign language resources of our country can become a more active influence in the teaching of foreign languages which are so essential to the American national interest.

The action program, which the Committee is now initiating, has the following aims in view:

1. More active inclusion of foreign-language speaking groups as a valuable resource for the professional foreign language teacher.

2. The encouragement and active cultivation of foreign languages among groups of foreign ancestry as a real and present contribution to American culture.

3. The improvement of intercultural understanding through increased knowledge of the point of view of other ethnic groups.

As will be seen from the Action Program section of the Committee hopes that the foreign language press will not only become interested in the Committee's objectives, but will express them to its readers and invite their comment.

INTRODUCTION TO REPORT

Although language teachers have long appreciated the important relationships that exist between the knowledge of languages and the understanding of other cultures, the approach to these relationships has in the past generally been verbal and sentimental rather than studied or reasoned. We have seldom considered to what uses languages should be put and how they should be taught in order to gain this desirable end. We have generally neglected to turn our energies inward in an effort to improve understanding between the large groups in America whose ancestral origin means that they speak another language in addition to English. It would seem that we have thus overlooked an important instrument for reducing prejudice and for increasing knowledge and appreciation between large groups within our own culture.

This report is directed to the task of proposing for the foreign-language teacher a program aimed at reducing tensions and increasing understanding between ethnic groups in America, by making use of the rich foreign-language resources in our country. We hope, thus, to include actively in our program the some twenty million Americans who speak another languages in addition to English. We should like to see as a normal attitude on the part of all our citizens a respect for other cultures as they are represented by those Americans within our borders who, fortunately for the enrichment of our country's culture, still speak the language of their ancestral origins.

To assist in broadening cultural perspectives and in increasing appreciation of the values of the values of each culture group in our society, the following criteria are proposed as guiding principles:

1. That our project is a mutual and reciprocal venture in which all groups are cooperating to achieve the common goal of increased intercultural understanding.

2. That, in achieving this goal, the ethnic groups are all allies, each having something of worth to contribute to the others.

3. That, the common task is to define this contribution and to seek its more effective utilization in the development of understanding among the many interesting cultures which comprise our society.

4. That factors which may cause concern in intercultural relationships should be sought not in any one ethnic group as such, but in whatever misconceptions, false stereotypes, and prejudices may be found in our society at large.

(To be continued)

THE TEACHING PROFESSION

Affecting the educational system and the teaching profession on one point something close to unanimity seems to exist—a great teacher shortage, from elementary schools to the graduate colleges.

There seems to be the impression that teaching is undesirable as a career, in comparison to fields of trade and commerce because of "starvation wages". However, this is not quite true, because teaching is not only a great profession, but it offers material as well as spiritual rewards.

An educator of long experience, Samuel Gould, President of Antioch College, finds small merit in the common statement that the teacher's work is sheer drudgery — grading, correcting, preparation for classes, etc. All professions whatever they may be require a great amount of plodding labor. Then he disputes the equally common opinion that teaching has comparatively little recognition and status. Teachers as leaders, in civic and cultural affairs, have won admiration and respect and will continue to have all the opportunities which others have for service and prestige.

The teacher of tomorrow as Dr. Gould says: "will be the powerful force by which the nation will achieve the maturity of mind and the serenity of spirit that are the hallmarks of true greatness. The teacher will have a new awareness of destiny and a new sense of calling . . . most of all, he will be recognizer and honored among men as one to whom God has given a priceless opportunity to serve."

In this field of teaching, much can be said in praise of the Ukrainian teachers. In many instances, where the parents were busy at work, their children did not have the opportunity to read and write it, but through the facilities of the Ukrainian classes sponsored in previous times by the Ukrainian parishes, these children were able to attend evening classes and obtain that knowledge of their Ukrainian heritage.

Nowadays, they have the Ukrainian parochial daily schools, as, for example, the the St. John's Ukrainian Catholic School of Newark, N. J., which is located in Irvington, N. J.

Then there is the famed Ukrainian parochial school in Chicago, Ill., conducted by the St. Nicholas Ukrainian Catholic Church. I have not had the opportunity of seeing it, but, according to my informants who have visited it, it is one of the most beautiful, best constructed and best teachered—by nuns, of course—in our country, and the envy of the regular public and high schools in the vicinity.

Then there are the other fine Ukrainian parochial schools, such as the one in New York City.

To be a "school marm" is not an easy task. But it pays off in dividends. The surly, naughty pupil, under proper tutelage, may not turn out to be a valeedictorian, his grades may not be "so hot," but still patient teaching will instill into him or her the necessary fundamentals of knowledge.

Perhaps, too, the teacher's progress in educating the pupil may inspire in him, in whatever field he may be interested, an urgent desire to not only to learn etc., but to also make practical use of what he has learned, not only for his personal gain and progress, but, in addition, to make himself a possessor of his inhereted worth, dedicated to all the fine things with which the Good Lord has endowed him.

These thoughts should, at least, be mulled over, by those who, graduating this June, will be thinking about their future life career.

Josephine Gibaljo Gibbons

Continue Your UNA Membership

Every month some of the insurance certificates issued by the Ukrainian National Association 16 and 20 years ago are maturing. The holders of juvenile 16 Year Endowment and adult 20 Year Endowment certificates are receiving checks for the full face value of their insurance. Holders of 20 Payment Life certificates are having paid-up for life endorsements attached to their insurance. These members do not pay any more dues. The members who held endowment certificates and who received their money are no longer insured.

The majority of these members are American-born and young enough to apply for new UNA insurance. Letters urging them to continue their UNA membership by taking out new insurance are sent to them via their branch secretaries, and we are happy to report that some of them lose no time in getting back into the UNA family.

But the response is far from 100%. For one reason or another some of our people are not re-joining the organization. The excuse heard most frequently is that they are heavily insured elsewhere. The UNA feels this loss in membership, especially at this time when new members are being admitted in small numbers.

We urge any of our readers who are former UNA members to seriously reconsider becoming active members once again. Those who are already heavily insured elsewhere should consider taking out a small amount of insurance with the UNA, if for no other reason than to continue their membership. The UNA needs all the support it can get.

Theodore Lutwiniak

FINANCIAL STATEMENT

of the UKRAINIAN NATIONAL ASS'N for February 1956

ADULT DEPARTMENT

ASSETS:

Cash in Banks ....$	486,688.94
Mortgage Loans ..	855,213.69
Bonds	13,429,526.85
Loans to Members .	294,266.84
Real Estate	227,828.06
Printing Plant	10,543.79
Total	$15,304,068.17

LIABILITIES:

Mortuary Fund (New System) ..	$14,515,078.88
Administration Fund	220,597.00
Convention Fund ..	43,885.55
Indigent Fund	246,796.04
National Fund	17,886.56
Mortuary Fund (Old System) ...	65,445.79
Reserve Fund	19,353.77
Orphans' Fund	109,964.25
Contingent Fund ..	56,552.70
Old Age Home Fund	6,098.38
Accrued taxes on sold property	2,409.25
Total	$15,304,068.17

JUVENILE DEPARTMENT

ASSETS

Cash in Banks ....$	66,753.68
Mortgage Loans	65,372.16
Bonds	2,633,400.00
Loans to Members ..	10,652.04
Total	$2,776,177.88

LIABILITIES:

Mortuary Fund	$2,697,525.48
Administration Fund	78,652.40
Total	$2,776,177.88

RECONCILIATION

Total Assets Adult Department	$15,304,068.17
Total Assets Juvenile Dept. ...	2,776,177.88
Total	$18,080,246.05

MEMBERSHIP STATEMENT
of the
UKRAINIAN NATIONAL ASS'N

Adult Department	49,580
Juvenile Department	21,585
Total	71,165

This Week in American History

On April 3, 1783, Washington Irving, perhaps best known as the author of "Rip Van Winkle," was born in New York City. At the age of 23 he published his Knickerboker's History of New York and in 1819 The Sketch Book. Besides "Rip Van Winkle," Irving's "The Legend of Sleepy Hollow" attracted attention both in America and abroad. While Secretary to the United States Legation in England, he became interested in Spain and wrote The Alhambra and romantic studies of the conquest of Granada. His Life of Columbus was for many years a standard biography of the discoverer of America. His last book, The Life of Washington, was published in 1859, shortly before his death. Irving, one of the first of America's writers to produce works of lasting value, is still read by school children and others interested in early American history and the life of Dutch settlers in the Hudson River Valley.

On April 4, 1949, a mutual assistance pact was signed in Washington by the Foreign Ministers of Belgium, Canada, Denmark, France, Great Britain, Iceland, Italy, Luxembourg, the Netherlands, Norway, Portugal and the United States. Subsequently, the 12 original NATO countries were joined by Greece, Turkey and the Federal Republic of Germany. The North Atlantic Treaty, as the pact was called, provided that a military attack against any of the signatory nations would be considered an attack upon all. 'A North Atlantic Treaty Organization (NATO) was set up as a result of this pact, to integrate the Atlantic nations' defenses. Designed to safeguard the freedom and the independence of its member nations against possible attack and subversion by the Soviet Union, the North Atlantic Pact is a defensive alliance. It provides for the collective use of military force only when the peace has been broken by an armed attack against any member of the alliance. In promoting the Treaty, the United States contended that a show of common strength was the surest road to peace.

A HAPPY ENDING

The sun was shining brightly when I woke up this morning. A warm breeze gently rustled through the curtains of my room and I looked out the window at a clear blue sky. It was a perfect day, I thought to myself. Then I suddenly remembred what day it was, and a chill went through me as I shivered with dread.

Slowly I got out of bed, washed myself, and got dressed. The day was still lovely but it didn't cheer me up anymore. The thoughts of what lay ahead filled me with anguish as I gloomily combed by my hair. I stalled around the house as long as I could, until finally I knew I could postpone it no longer. The dreaded day was here, and I had to face the music . . .

I walked drearily to the bus stop, thinking of the happier moments when I walked to this same bus stop without a care in the world, going to the beach or downtown shopping. How different everything seemed now! Even the houses along the way looked sad and depressed.

All too soon the bus came. Any other time I would have had to wait a half hour, but today it came within five minutes. Every lurch and jerk of the bus brought me nearer and nearer to the moment I'd been dreading.

At last I reached my destination. As I walked through the crowd I studied each face envying them because they looked so cheerful and care free. How I wished I could be one of them! But then I came to the place where I was to go. My heart sank as I saw the old, ominous building in front of me. Its very walls seemed to suggest terror and gloom. I nearly lost my courage as I stood there at the door. I wanted to run as far as I could away from this foreboding place!

But I knew there was no turning back now. Slowly I opened the door and stood at the foot of a staircase. I took a deep breath and started up, my heart beating faster and faster with each step. I felt faint, but I kept going until I reached the top. I walked down a long, mysterious hall until I came to a door. With trembling fingers I opened it and went inside.

The man dressed in white was there, waiting for me as I had known he would be. My heart was in the pit of my stomach as he motioned me to sit down. I sat down, gripping the arms of the chair, and closed my eyes in agony . . . The next thing I remember was a voice saying, "Your teeth are in perfect condition. You have no cavities."

My eyes opened wide in surprize. I couldn't believe my ears. But the dentist assured me that he wasn't joking; I was free to go.

Happily I ran out of the office and out of the building. What a beautiful day it was! I felt like singing as I got on the bus. I smiled at the bus driver and he said hello to me. How wonderful it was to be alive, I thought. Yessir — it was really a grand day.

Karen Lachowitch

THE WEATHER

The weather is always the main topic of conversation but this year it is more so. In California 74 died last December in floods that caused damage amounting to 173 million dollars. The ironically-named Feather River was the most destructive. Answering the prayers of many the Oroville Dam, the biggest in the world, will soon control this river at a cost of $400 million. The worst Oregonian weather in 78 years saw 12 die. Reno's damage amounted to $5 million caused by the Truchee River that separated the center of separation in 2 parts.

Also last December saw severe cold and much snow hit Eastern Canada. January changed the weather, bringing sleet to Prince Edward Island and New Brunswick and 8 days rain on Nova Scotia where coal mines were flooded, and at least 3 lumber mills were uprooted from the bank of the Lahave River. About $10 million were lost together with a driver who lost his life on a crumbling shoulder of a road.

In Europe about 900 died of the cold that cost $2 billion. The worst weather of the century sort of frightened the Reds who boasted, as usual, a colder temperature in Moscow than at the North pole. The French kept on with their fun despite the fact that ½ of their winter wheat crop was frozen in the fields. Italians skied on the slopes of Vesuvious for the first time in 10 years while citrus olive grovers said that about 4/5 of their trees were ruined. The Spanish lost $50 million in citrus exports, that included 2/5 of a milion tons oranges and that would take about 5 years to bring their frozen groves back to normal production; in Valencia last February the temperature dropped to a record 16° causing $75 million loss in olive oil production. North Africa will export more almonds this year because Spain's crop was ruined. Britain characteristically looked after its pets. In Belgium 130 taxis forgot their anti-feeze. Dutch milk could not be sold because the bottles broke. In Vienna mass had to be celebrated in the crypt of St. Stephen's church. In Helgoland a big bonfire warmed the islanders.

Finally, our American friends along the northern seaboard had more than plenty within the last couple of weeks from the heavy snowstorms.

All in all it was a bitter chill" winter.

Miss Jennifer Jones, who plays the wife of the "MAN IN THE GREY FLANNEL SUIT" the new 20th Century Fox Cinemascope film which opens at the Roxy on April 12th.

SELF-CONCEIT

For whoever thinks that he alone has wisdom or power of speech or judgement such as no other has, such men, when they are known, are found to be empty-brained. But it is no disgrace for even the wise to learn and not obstinately to resist conviction. Thou seest how the trees that bend by the torrents preserve their boughs, while those that resist the blast fall uprooted. And so too the pilot who swells his sails without relaxing upsets his bark and floats with benches turned upside down.

— Sophocles Antigony

Immigration and Naturalization

Question: I am 65 years old and would like to apply for a social security pension. However, I have no proof of my age because I was born in another country where the official record of my birth was destroyed during the last war. Is there any way I can prove my age?

Answer: There are several possible methods by which you may be able to establish your age for purposes of obtaining social security benefits. 1) If you still have the passport with which you entered the United States as an immigrant, it may contain your age. Such evidence is usualyy accepted by officials of the Social Security Administration. 2) If you have any children born in the United States, your age given on their birth certificates will ordinarily be accepted as proof of your age. 3) In the event that you cannot furnish any of the above documents, you will probably be able to obtain a certification as to your age at the time you first entered the United States. Such a certification can be obtained by filing application form N-585 which can be obtained at the nearest office of the Immigration and Naturalization Service. A three dollar fee must accompany such application. The Immigration and Naturalization Service has such information for immigrants who entered the United States after June 29, 1906.

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Ярослав Климовський

ДРАМАТУРГИ ФЛЯНДРІЇ

Ім'я Фляндрії голосно прозвучало в світі вже в XV ст. в зв'язку з т. зв. фляманд'ською школою в малярстві, що її засновниками були брати Ван-Дейк (з цієї школи походили: Мемлінг, Вайден, Матіс, Мабузе, Моро і пізніші Рубенс, Ван-Дейк, Снайдерс, Йорденс, Гаснер де Грес, Тенірс).

У наступному сторіччі в історії культури фляманд'ців, нащадки тевтонів — цього маленького, але багатого на геніїв народу, до голосу приходить також фляманд'ський театр.

В тодішньому репертуарі містерії перепліталися з комедіями (берден), фарсами (клюхтен), не менший успіх мали також моралізаторські п'єси, літературні „сотернії" і п'єси про подвиги лицарства — „абелс-спелен".

Історія фляманд'ського театру із золотих літер все ж таки починається щойно з XIX ст.

Хоч повстання Бельгії проти Голляндії 1830 р. сприяє зростанню французьких впливів у Фляндрії, хоч, після відділення її від Голляндії, Бельгія намагається поступово впроваджувати французьку мову, яку починають чим раз більше вживати вищі кляси в Гент, фляманд'ський театр, як патріотичний авангард, лишається по боці народу і є непохитним національним бастіоном. (Щойно 18-го липня 1932 р. привернено в правах фляманд'ську, власне, голляндську мову).

Процес розвитку фляманд'ського театру цього періоду проходив паралельно з розвитком нашого театру. І так, як наш театр, не зважаючи на умовини, в яких він розвивався, не відставав від мистецького рівня західньо - европейського театру, так і фляманд'ський театр у подібних умовинах навіть добився таких мистецьких осягів, що зайняв одно з передових місць у світовому театрі. Заслуга в цьому головним чином непересічних фляманд'ських драматургів.

Не без того, що згодом по лінії легкого опору йдуть деякі фляманд'ські драматурги (так, як наш Гоголь) і пишуть „урядовою" мовою, щоб попасти в світову літературу, що і їм почасти вдається (Георг Роденбах, Еміль Фергерен, Чарл ван Лерберге, Морис Метерлінк та ін).

Плеяду фляманд'ських драматургів того часу, які пишуть своєю рідною мовою, починає Альбрехт Роденбах (1856-1880), ровесник нашого М. Садовського. Його вірш

Оскар де Ґруйтер
основник театру „Фолькетонель"

новану драму „Гудрун", в якій фляманд'ський націоналізм дійшов до кульмінаційної точки, виставлено 1882 року, тобто через два роки після його смерти (помер на 24-му році життя). Роденбаха ціхує стиль пізнього романтизму, в його творах ліричні сцени спеціяльно акцентовані, наче б рекомендовані автором виконувати їх з патосом (до речі, тоді дуже модним).

Сиріель Буйсе (1859-1932),

„Тиль" Ант. ван де Вельде

ровесник нашого Саксаганського, писав діялектом. Діялог проваджений голляндсько-французькою мовою. Взорувався на Золя, що помітно на його п'єсі „Вечір трьох королів". В його творах є багато іронії, цинізму та сатири на матеріялізм. З його комедій „Сусусусусут" тішилася великим успіхом не тільки у Фляндрії, але також в Голляндії, а в першу чергу в Парижі в театрах Лювр і Люньє-Пое. Його творчість ціхує реалізм.

Раф Фергульст (1866-1941), м. ін., написав віршем пасійну драму „Ісус Назаретський". Твір цей був нагороджений.

Сиріель Вершеве (1874-1950) — священик і поет. Кращі його твори „Юда" і містична драма „Марія Магдалина". На останній помітний вплив Кльоделя (символізм).

Рен де Клерк (1877-1939) писав трагедії Старого Заповіту („Каїн", „Савл і Давид", „Авесалом"). В цих творах ліричні елементи мають перевагу над драматичними, і це є одною з причин, що вони ще не бачили світла рампи.

Герман Тесрлінк (1879), м. ін., написав „Ік Діен", „Беатріс", „Ева" (останню для театру на вільному повітрі). Його п'єса „Видержаний фільм" — це, так би мовити, тріюмф експресіонізму фляманд'ського театру.

Гастон Мартенс (1883). Найкращий його твір — „Парадісфогель". Ця п'єса не тільки принесла йому славу, але завдяки їй Париж і матеріяльно „поставив його на ноги" (тантьєми за дозвіл перекласти на французьку мову). „Парадісфогель" ішов також на сценах ЗДА.

Альфред Гегеншайд (1886) написав, м. ін., віршовану драму (на взір „Гамлета"), „Старкад", що йшла у фляманд'скому театрі „Фолькетонель", під дир. Оскара де Ґруйтера і в „Недерляндше Шоубурґ" в Антверпені.

Антон ван де Вельде (1895), він же ж і знаменитий режисер. Його творчі успіхи дійшли вершка в тому самому часі, що й нашого Л. Курбаса. Кращі драматичні твори: „Особливий гість", „Тиль", „Молодий Фавст" і „Ганс Ворст". Його твори за схемою є різні, почавши з клясичних, а скінчивши на конструктивізмі. Як поставник, вмів орудувати технічними засобами як ніхто з його сучасників.

Бароковість п'єси „Тиль" позначається в гармонії характерів і т. зв. ритмі акції. Його твори знаменні своєю свіжістю почуттям гумору і естетичним смаком.

Павль де Монт (1895). З кращих його речей — „Нюансі" і „Райнерт де Воз" (останній тішився успіхом в Бельгії і Голляндії).

Мікель де Шельдероде (1898) пише по-французьки і по-голляндськи.

Тут слід згадати таких авторів, як Шмідт, Тіммерманс, Вальшап, Путман, Шутеден, Брулєз, Вансіна, Монет, Бруплянс, Янсенс, Шельтенс, Саббе, Госте, Релянд, Дельбеке.

Для літературного театру пишуть Йоган Дайсне і Гервіґ Генсен.

Крім цього, треба згадати ще один театр. Фляманд'ці, що служили в бельгійському війську під час першої світової війни, на чолі з д-ром Оскаром де Ґруйтер закладають 1918 р. фляманд'ський фронтовий театр. („Влам з фронттонель"). В 1920 р. перейменовано цей театр на народній театр („Влам з Фолькетонель"), і з цього часу він стає повним фляманд'ським національним театром. У проводі його стали: Оскар де Ґруйтерш, Йоган де Местер і Ян Бон. До репертуару, м. ін., ввійшли п'єси: Кльоделя, О' Непля, Шніцлера, Стріндберґа, Рамуза і др.

1921 р. виступи цього театру в Парижі в театрі Люньє-Пое і Комедії на Елісейських полях проходять з небувалим успіхом. Публіка сприймає цей театр з ентузіязмом.

1929 р. театр виступає в Палаці над Озером перед бельгійським королем Альбертом і королевою Єлисаветою.

До 1930 р. театр мав характер експресіоністичного театру, який знайшов своє завершення у знаменитій п'єсі Германа Тесрлінка „Видержаний фільм" (вист. 8-го березня 1922 р.). Згодом театр захопився також конструктивізмом (Вахтанґов, Мєєрхольд, Піскатор).

Окрему сторінку історії фляманд'ського театру творить суто релігійний чи пасійний театр. До нього повернемо іншим разом.

Вол. Дорошенко

ГЕЙ, ВИДНО СЕЛО...

(Митро Пасічник, З вишневих садів. Збірка новель і оповідань. Вінніпеґ 1955, 8°, ст. 99 + 1 неп.)

Це вже друга збірка п. Пасічника. Про одну — „Наша слава" — я вже мав нагоду згадувати в „Свободі". Як бачимо, тридцятирічне перебування за межами рідного краю не витиснуло з пам'яти нашого автора всього того, і доброго і лихого, — що доселося йому бачити, чути й пережити на далекій батьківщині.

Те, що читаємо в збірці п. Пасічника, є оповіданнями в буквальному значенні цього слова, а не ерупцією творчости опанованого непереможною силою надхнення поета чи прозаїка.

От сидить перед вами чоловік і згадує, може й за чаркою, про минуле, без претенсій, як каже про себе наш автор у своїм зверненні до читачів, „осягнути письменницький рівень".

В нашого автора згадка пливе за згадкою, одна за одну зазублюється, одна одну перебігаючи. Зачне наш автор оповідати про одне, — дивись, — по кількох рядках говорить уже про щось інше, а потім, часом мало не при кінці, вертається до того, з чого почав. Ніяк не впорається з повінню спогадів, що раптом набігають, як ті хвилі. Тож не дивниця, що за заголовком ніби одне оповідання складається властиво з кількох. І це цілком природна річ, бо ж оповідання М. Пасічника це вислід не так творчої наснаги, як пам'яти. Він нічого не створює, а розповідає лише про те, що зберегла його пам'ять, розповідає просто, „без хитрої мови", як сказав би Шевченко, та хоч його мова й не голосна, проте правдива.

Одним словом, збірка „З вишневих садів" — це образки і сцени, зафіксовані авторовою пам'яттю, наче фотографічною камерою. І він, сказати б „виявив" ці неґативи й переніс їх на папір. Тож ніяк не можна згодитися з д-ром Яр. Рудницьким, який у передмові до збірки твердить, наперекір наведеним вище словам самого автора, що п. Пасічник пише нібито „за зразками кращих письменників, а головно Франка й Стефаника".

Беручи під увагу форму його оповідань, можна б його рівняти до декого з наших письменників народницького напрямку, хоч останніми керували цілком інші мотиви. Народники своїми творами хотіли показати, що „простий чоловік", селянин, — „мужик" чи „хлоп", — має таку саму душу, такі самі почування, що й пан, і, малюючи гірку долю селянина, мали на думці збудити в читачах жалощі до простолюду й бажання допомогти йому в його недолі — „сплатити, мовляв, свій борг перед народом", спокутовуючи провину свого кращого життя.

Наш автор такої тенденції не має. Він, наче той літописець, нотує ті події, які зафіксувала його пам'ять, які він бачив, або про які чув від інших, — гарні й погані, позитивні й неґативні. Але що він людина життя, а не якийсь байдужий до світу затворник, то за зовнішньою об'єктивністю його оповідань, чуємо в них душу громадянина-патріота, який любить добро, а гидує злом. Та все ж він не закриває перед нами темних сторін сільського життя. Навпаки, хоч як не відразливі вони йому, він часто-густо ставляє їх перед наші очі. Вони були, тому й годі йому їх поминути. Як зафільмувала їх його пам'ять, так він їх і висвітлює. І в цьому вартість збірки п. Пасічника. Вартість документу. Це ж бо правдивий, не прикрашений опис галицького села з-перед першої світової війни аж до виїзду автора до Америки, з вийнятком хіба закінчення оповідання „Єфіяльт", де син упіст засуджує свого злочинного батька за зраду.

Читаємо збірку з цікавістю, не зважаючи на деякі недоліки, до речі, цілком природні у „початківця", бо ж це перші кроки його белетристичної кар'єри.

По цих загальних заввагах перейдімо до детальнішого огляду поміщених у збірці оповідань. Є їх 14. В десятьох із них розповідається про життя селян — буденне й святкове. Про їх працю, звичаї (Громовиця, Спомин з воскресіння, Колядники), про гри й забави дітвори, здебільшого пастушків (Громовиця, Рідна хата, Макар, Золота юність, Колядники), про співи й танки дівчат (Спомин з воскресіння), та дуже часто про бійки, хуліґанство й злодійство (Єфіяльт, Луцик, Макар, Шануй свою матір). Тільки в одному оповіданні говориться про культурно-освітню працю, зосереджену в „Просвіті" (Луцик). Оповідає автор і про професійних жебраків та їх злочини (Божі люди), є в нього й картини з московської навали на Галицьку Землю за першої світової війни — грабунки й насильства солдатески, арештування (Макар, Золота юність, Громовиця). Та й про австрійсько-польські й мадярські знущання (Золота юність) і про війну з поляками по розпаді Австро-Угорщини (Рідна хата, Золота юність). Як бачимо, зміст досить різнородний, а головне — живцем схоплений із життя.

Герої Пасічникових оповідань це все люди, що майже всіх їх він знав особисто, а не витвір його фантазії. І той о. Андрій М., про якого автор згадує в оповіданні „Луцик", це наш спільний знайомий, о. Андрій Мельник, що його і я знав, як він був іще молодим хлопцем. Це від нього довідався автор і про історію пана Зиґмунта, як про це сам згадує на ст. 19.

З цілої збірки тільки чотири оповідання не мають селянської тематики: „Борух" — оповідання про бідну жидівську родину Штольперів; „Пан Зиґмунт" — про панка, що по останнім розборі Польщі осів у Галичині й прийшов там до мастку грабунками, та про його людяного сина. „Як повстала назва Галич" — це вже не оповідання, а народний переказ, що до теперішньої збірки ніяк не пасує — він був би на місці в першій — „Наша слава"; нарешті — „На чужині" — спогад автора про його пригоди в дорозі з Галичини до Америки.

А тепер розглянемо недоліки збірки. Найважливіші з-поміж них — це перескоки від однієї теми до другої в тому самому оповіданні. Це розбиває суцільність заповідженого в заголовку змісту.

Вже в першому оповіданні — „Громовиця" — перемішана докупи розповідь про старого Матвія й його сина Івася. Та й заголовок не віддає змісту оповідання, а відповідає лише його закінченню.

В оповіданні про жебраків — „Божі люди" — автор, зачавши з того, як колишній жандарм Грабовський став жебраком раптом на півсторінці уриває, заявивши: „Та до нього вернемося, а тепер про жебраків з інших сіл" (ст. 20), і аж наприкінці вертається до свого героя, кажучи: „Ага, про Грабовського, діда з нашого села" і т. д. (ст. 23). Коли такі перескоки можна вибачити звичайному оповідачеві, то письменникові, який подає не етноґрафічний запис, а вдається в белетристику, робити цього невільно.

„Спомин з воскресіння", де мова йде про те, як на селі провадять великодні свята, розгортається вкінці в окреме оповідання про нещасливе кохання Марусі з Дмитром з правдивим „геппі-енд-ом". Марусю силою віддають за нелюба, в летарґу ховають її, вона будиться в гробі, видирається з нього і втікає до свого милого.

Так само переплітаються різні епізоди і в оповіданнях — „Рідна хата" та „Золота юність".

А знову таку важливу тему, як російська інвазія порушує автор, як я вже згадав, у трьох оповіданнях, не приділяючи їй окремого нарису.

Кінчаючи, мушу застерегтися, що цими своїми завв[illegible]ами я зовсім не думаю знецін[illegible] збірку. Це лише пригадка авторові на майбутнє.

Не зважаючи на згадані недоліки, — не такі вже вони й значні, — збірка „З вишневих садів" цікава й варта нашої уваги. Читається вона з приємністю, особливо ті місця, де автор оповідає про дітей-пастушків або про дівчат та їх співи й танки. Видно, ці речі були близькі авторовому серцю. Але й інші сцени й епізоди, про які оповідає п. Пасічник, свідчать про нього, як доброго нарратора. Не можна ще поминути один нещасливий ляпсус, що трапився в оповіданні „Шануй свою матір", де автор каже: „воно завсіди (?) так буває" (що жінка, забувши стид і сором, зраджує свого чоловіка, як Зося цього оповідання). Звідки такий закид нашому жіноцтву, особливо сільському?!

Мова збірки гарна. Я зауважив тільки один нелітературний вислів: свойої замість своєї (ст. 74 і 96). Також мотто до оповідання „Єфіяльт" (чому не просто — зрадник?) теж невільне від галицизмів: „на тім і на тамтім світі" зам — на цім і тім світі.

Автор назвав свою книжку — „збірка новель і оповідань". Тут не місце вияснювати, що таке новеля і чим вона різниться від оповідання. Про це п. Пасічник може довідатися з рецензії ред. В. Романенчука на видану НТШ збірку новель в останньому випуску його „Києва". З неї він переконається, що ніяких новель у його збірці нема.

Оцінку збірки я вже подав вище. Повторюю, що поява вартісна. Можна сподіватися, що пильно працюючи над собою та вистерігаючися згаданих недоліків, автор дасть нам значно кращі згадки своєї творчости, бо літературний хист у нього безперечно є. Для цього єдиний шлях — вивчати корифеїв нашої й чужої белетристики. Не наподоблювати їх сліпо, а вчитися від них уміння вбирати в одежу слова свої думки й душевні видива.

U.N.A. BOWLING LEAGUE NEWS

HOT FINISH FOR CHAMPIONSHIP SEEN IN NEWARK DIVISION

By STEPHEN KURLAK

A three-game victory by the Ukrainian Sitch quintet over the senior St. John's C.W.V. Post in the matches held by the Newark Division on Friday, March 30th, last, restored the three-way tie for the top spot which has existed for the past several weeks. The loss of one game by the Penn-Jersey Social Club to the Ukrainian Y.W. Club aggregation, and one game to the junior St. John's C.W.V. Post by the Ukrainian-American Veteran keglers recreated the tie for first place, and between now and the close of the season, it will be anybody's guess as to which of the close contenders will emerge as the championship team .

The Ukrainian Orthodox Church five, which won two of its games that night from the First Ukrainian P.M.O. teams, bears close watching, for it is only four games away from the top, and with three nights of matches left, it could be a "dark horse" to come through a winner.

The best team performance given that Good Friday night was a 2,672-pin series scored by the Penn-Jersey group, five pins less than the season record-holding Sitchmen made earlier in the season. In the process, the "Peejays" also registered the highest single game with a pinfall of 945. Mostly responsible for their outstanding performance was their Byron Magalas, who, at long last, came through with the evening's highest individual series totalling 559 pins, which also included the highest single game total of 234. His teammate Peter Molinsky's single game of 216 pins was second-best, while W. Rewiski's series of 553 was second best in that category.

Owing to the fact that the teams comprising the Jersey City Division of the League decided in advance not to bowl on the Roman Catholic Good Friday, no results appear in this issue for them.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

Newark Division

March 30, 1956

	Won	Lost	High 3 Gme Game	High Total Pins	Avr.
1. Ukr. Sitch A.A., Newark	54	30	978	2677	71068	846
2. Penn Jersey S. C., Newark	54	30	945	2672	69086	822
3. Ukr. Amer. Vets, Newark	54	30	917	2569	68436	814
4. Ukr.Orth. Church, Newark	48	36	930	2643	67569	804
5. Tridens, Newark	47	37	911	2533	64186	764
6. 1st Ukr. P.M.O., Newark	45½	38½	836	2436	63312	753
7. Ukr. Y.W.C., Newark	41½	42½	934	2634	66593	792
8. St. John's C.W.V., Srs.	37	47	947	2532	64346	766
9. U.N.A. Br. 272, Maplewood	34	50	881	2457	61924	737
10. St. John's C.W.V., Jrs.	6	78	792	2190	56043	667

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