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The Ukrainian Weekly Section

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DENOUNCED LYSENKO'S BROTHER AND WIFE BECOME CITIZENS

"The Berkshire Eagle," Pittsfield, Massachusetts, reported on April 12 that Pavlo D. Lysenko, a leading Ukrainian industrial chemist and brother of Trofim D. Lysenko, former top Soviet biologist theorist, was admitted to American citizenship in the Superior Court on April 12th.

Mr. Lysenko's wife, Natalia, also a top Ukrainian scientist, was also admitted at the morning session.

For Lysenko the swearing ceremony as an American citizen came as a climax to a long, bitter struggle to successfully shed himself of the stigma of his life of forced labor under the Stalin regime in the USSR. It also opens the door, he hopes, for the full realization of his ability as a scientist in America.

Here 4½ Years

He has lived in Pittsfield for 4½ years. He is aware of his brother's rise to fame in the Soviet Union and his recent fall in the eyes of the Russian government, but has offered no comment either one way or another. (Friends who have worked closely with the Lysenkos to get them established in this country say that some form of retribution agaist his brother has led to his silence on this subject.)

Mr. Lysenko, in his interview with The Eagle, confessed that his lack of citizenship has hampered his efforts to employ his talents where he thinks they would be best suited in this country. Since arriving in Pittsfield, he has been forced to wander from one menial job to another to keep his wife and two children in food and clothing.

Mrs. Lysenko also has expressed her regret at not being able to use her valuable training as an industrial chemist in this country. She too, has struggled between odd jobs to aid the family.

Their home on Hungerford street is less than one would expect for a family of their education and background, but it is also neat and clean with a strong old country Ukrainian atmosphere. Neighbors have been more than happy to drop by and offer assistance at odd intervals, but the Lysenkos are proud and the offers are more often refused than accepted.

Garden Helps

The ground around the house is well fenced and the land, during the season, is always tilled and always sprouting with food that has meant difference between a bare table or a full stomach.

It is in this small plot that Mr. Lysenko has used his talents since coming to Pittsfield. He has experimented extensively in cultivating food stuffs to develop a pet theory he has concerning food for later use. (His theories have been widely circulated by friends, but no ready market has yet been found.)

Mr. Lysenko has been living in this country since 1949, and in obscurity, self-sought for obvious reasons, since he broke with the Soviet regime in 1942, just before his capture by the Germans. He was liberated in Munich by American troops and since that time has avoided calling attention to himself because he, like other Soviet "non-returners" in Germany, feared that he would be kidnaped and forcibly removed to the Soviet Union.

Before his break with the Russian regime, he was highly regarded by the Soviet technical authorities, particularly for his work in the conversion of low quantity coal into standard quality coking coals, used even today extensively in the Donbas region, chief Soviet coal center. Mr. Lysenko is a scientific worker. That, more than any other single factor, is attributed to his bitter break with the Soviet Russian Communist regime.

Mr. Lysenko holds the Order of the Red Banner, the citation of the Mendeleiev Chemical Society, a citation of All Union Administration of the Coke Industry and two other decorations. He was appointed chief of the Russian Coke Institute in charge of 40 assistants. One of his assistants was his wife-to-be.

Life in Jeopardy

The war brought pressures on Mr. Lysenko. It was only his ability as a chemist that kept him free of party politics, but, and this is Mr. Lysenko's explanation, "because of my consistent refusal to attend party meetings and party schools, my political opponents succeeded in placing my life in jeopardy."

It was the Soviet Russian dire need of his services during the critical stages of the war that saved him from Siberia. As it was, he was progressively demoted and suffered many cuts and then being transferred to Donbas near the German front. It was here he was captured.

The Germans, knowing his reputation, immediately put him to work for their cause. Fear for his wife kept him at work for the Germans until his liberation at Munich by American forces.

Why He Came to America

"I came to America because I think this country is earnest in its desire for world peace. My formula would go a long way toward solving the food shortages in China and other parts of the world. Eliminating the food shortage would erase suffering, and leave the Soviets without the fertile ground they now have on which to sow the seeds of communism," Mr. Lysenko explained.

He hopes that someday the United States government will recognize his food formula as a real "peace formula."

Negotiate TV and Radio Hotel Deals

Two wealthy Ukrainians from Kiev negotiated to start one of the largest hotel television and radio installation in the world, reports Mr. Alex Yaremko. A total of 1800 RCA-Victor television sets and 2200 seven-channel receivers will be installed by three Philadelphia hotels.

This announcement was made by Brig. Gen. David Sarnoff, chairman of RCA, and Albert Greenfield, chairman of the Bankers Securities Corp., which own these three hotels. Sarnoff and Greenfield were born in Ukraine of Jewish parents, and have made millions in America.

Ukrainians Protested Presence of Three Soviet Scientists at UR

The presence of three Russian scientists at the University of Rochester, Rochester, N. Y. was protested by 12 representatives of Ukrainian, Latvian, Polish, Lithuanian and Hungarian groups on Monday, April 16. An account of the protest appeared in the "Democratic and Chronicle," Rochester's daily.

The protest was made at a meeting held in the office of Mr. Cornelius W. deKiewit, President of the University. He had called the meeting to explain the presence of the three Russian scientists at its nuclear physics conference. The said groups had previously made a protest.

The Ukrainian group was represented by Mr. Konstantin Shevchuk, and Mr. William Andrushin, attorney and counsellor-at-law.

President deKiwiet said the the invitation to the Russian scientists was appropriate to the UR's function of extending knowledge through free discussion.

The bid to the Soviets was also endorsed by the State Department, he added. Thirdly, he said, the papers delivered at the conference would have been available to the Russians in scientific journals anyway.

Some 205 scientists, representing 18 nations, attended the conference.

In form of a resolution, the spokesmen for the nationality groups said: "After years of struggle by our organizations against the continuing Communist designs to indoctrinate our people in this country by typically totalitarian ways, we are appalled to see the University of Rochester to sponsor this fraternization on a high level with Soviet agents.

The UR president, who was born in the Netherlands, remarked at one point, "I am, in a sense, like yourseves, with foreign background and association, and I understand the deep concern you have for your associations and the principles involved. therefore, we have a basic interest and I have a great sympathy with the convictions which you express."

Later, the spokesman for the entire protesting group, attorney William Andrushin, said he and the others were pleased with the frankness and sincerity of deKiwiet.

"But," Andrushin added, "it has not changed anybody's personal outlook. We still think it was wrong to have the Russians here. I can see now that it was so much the University's fault as that of the government. I think the government made a foolish mistake. They smile at the Soviet system and two days later they want to get tough with them."

Rep. Chaharyn Admitted to Bar

State Rep. Orest D. Chaharyn (D-Woonsocket), Ukrainian American, of Providence, Rhode Island, is today among the list of candidates who were admitted to practice law in Rhode Island, the "Woonsockett Call" (Woonsocket, R. I.) reports.

Rep. Chaharyn together with his father and family are members of Branch 206 of the UNA.

The candidates were presented to the full bench of the state Supreme Court, headed by Chief Justice Edmund W. Flynn, by Laurence J. Hogan of the state Board of Examiners.

This week, Chaharyn tried his own case before the Supreme Court in which he is appealing part of a decision handed down from the Superior Court on his unemployment compensation case.

Chaharyn is a Woonsocket native who graduated from Woonsocket High School, received his bachelor of Science degree in engineering from the University of Rhode Island, studied at the Guggenheim School of Aeronautics at New York University, and received his law degree from Northeastern University in 1954. He completed his clerkship after passing his state bar examinations in Woonsocket.

A Major in Air Force

A major in the Air Force Reserve, Chaharyn saw military service from April, 1941, throughout World War II. He was a member of the City Council under Woonsocket's former city charter from 1950-52. He has been a member of the House of Representatives since 1953.

He is married to the former Emily Onulak of Brockton, Mass. They have three children, Joanne, 11, Mary Jane, 5, and Patricia, 2.

Easter Eggs Work of Art To Ukrainians

The Los Angeles Times, Los Angeles, Cal., ran an extensive and illustrated article on March 18th last, about the art of making Ukrainian Easter eggs.

"Easter eggs to most of us are hard-boiled things dyed a peculiar tint and sometimes splotchilly marked with a printed transformation," the Times staff writer notes.

"But to members of the Nativity of the Blessed Virgin Mary Ukrainian Church they are intricately decorated bits of jewel-like art, fine representatives of a folk skill that is centuries old, perhaps dating from the early Christian era. For legend has it that after Jesus had been condemned to death, Mary appeared before Pilate to plead for her Son's life. She carried in her apron a gift of eggs. The way Ukrainians tell it, when Pilate refused, Mary fell on her knees in anguish and the eggs spilled from the apron and rolled across the palace floor out to the remotest corners of the world. There they were heralds of the Resurrection."

The Times article goes on to describe the Ukrainian Easter eggs and how they are made.

It notes, too, that more than 200 families of Ukrainian extraction belong to Fr. Berdar's parish, the Ukrainian Catholic parish in Southern California.

The article is accompanied by a picture of Miss Sonya Berezowsky applying hot wax before putting colors on Easter eggs in traditional Ukrainian fashion.

YOUNGEST UMPIRE IN BASEBALL—NESTOR CHYLAK

BADLY WOUNDED IN WAR

Nestor Chylak, a pleasant round-faced Ukrainian American, who is the youngest umpire in the baseball business, 33 years in age, told of his rise to that position to Jerry Mitchell, Working Press sports columnist of the New York Post (April 19, 1956).

Praising the old umpires, like Al Arlick, the National League Umpire who has suffered a heart attock, Chylak told Mitchell that, "those old umpires, they're great to the young ones. I know they were great to me, Cal Hubbard, Bill Mcgowan, and the others. Many's the night when I was breaking in, Hub would have me up in his room, moving match-boxes around on a table on how I have to be in position for plays."

Chylak, son of Ukrainian immigrants, was just out of Scranton University when a friend suggested that he apply for a vacancy in the Pony League's umpiring staff in 1948.

Says He was Lucky

"I was lucky," he continued. "I came up fast. You see some fellows who've been umpiring even in the high minors from 10 to 15 years or more without coming up. I went to Vero Beach in the spring of 1948 and worked about 40 games between Brooklyn's farm clubs. I spent a half-year in the Canadian-American, a half in the New England, two in the Eastern, and two more in the International (leagues).

"It can be rough in those leagues. In the Pony we got $175 per month and seven cents a mile for the car. The driver got five cents and the other fellow two.

Gained Nine Inches in the Army

When Chylak graduated from high school at the age of 17, he stood only 5-3 and didn't carry enough weight for the more rugged sports. In almost three years in the Army he gained nine inches and 75 pounds.

"I was with the 424th Infantry and got pretty handy with a machine gun at Fort Benning and was made an instructor," recalls Chylak. "Outfits kept shipping out, but my name was never on the list. I got pretty weary of all the waiting and when they put a notice asking for volunteers for the Rangers, I signed up.

Training Tougher Than War

"The training was tougher than war. We were taught hit and run stuff, how to disrupt communications and harass the enemy.

"When we got to France it got a lot tougher. Casualties in our outfit were so high that we must have had a dozen turnovers in personnel. We went through France and Germany. I got mine with a lot of others at Malmedy in the Battle of the Bulge. Shrapnel first and then a big tree that fell and smashed my face and left shoulder."

They put young Chylak's shoulder in an airplane splint, with his left arm jutting straight out from his shoulder for 11 months. He made the rounds of hospitals in Germany, France and England. When he finally headed home for Olyphant, Pa., he was not only much taller and heavier but also had his face landscaped.

Father Did Not Recognize Him at First

"I walked into my dad's bar and grill," he recalls, "and there was a fellow I'd grown up with sitting in one of the booths. He didn't recognize me and said 'Take my seat, soldier. How about a beer on me'?"

"My father glanced at me and started to draw the beer. He didn't recognize his own son. Then he looked around. He kept looking and you could see it gradually coming over him. Finally, he yelled and ran around from behind the bar.

"My son!" he said.

Young Rudnitsky Scores In Piano Recital

Roman Rudnytsky is only thirteen years old, but both musically and technically way ahead of his age. In fact, he must be rated not just an unusually gifted youngster, but already a pianist in his own rights.

Evidence of this was given in his recital program played in Philadelphia's Citizen Hall on March 31; a program excellently arranged, mature and demanding for any experienced pianist.

Its first half consisted of the "Three B": Bach's Organ Prelude and Fugue in A Minor, in Liszt's transcription, Beethoven's Sonata in F, opus 10, No. 2, and Brahms Two Rhapsodies, op. 79.

In all these works Roman Rudnytsky showed sound training, solid musicianship and meticulous attention to detail. The Bach fugue was well balanced in tone power, with wisely and carefully emphasized contrapuntal patterns, and well proportioned climaxes. Beethoven's delightful Sonata was given a praiseworthy interpretation. The first movement was played lightly and tenderly, but never losing the big line of its formal structure; the Allegretto of the second movement, played in an excellent tempo, had just the right relationship of the mysterious "piano" and the dramatic accents of the "sforzando"; finally the Presto was given all necessary bravura and brilliancy. Both Brahm's Rhapsodies, very demanding in their dynamic climaxes, were also given highly satisfactory interpretation.

In the second half of the program Roman Rudnytsky played three Debussy Preludes, a Dohnanyi Rhapsody and Bartog's Rumanian Dances, Ravel's Pavane and Albeniz's Seguidillas. Everything was presented expertly, with vitality and technical fluency, and in works, especially close to the heart of the young artist, with a good amount of gusto.

The audience responded enthusiastically; the young virtuoso, who, by-the-way, has a perfect poise and stage presentation, obliged with many encores.

It is evident that Roman Rudnytsky is in his musical and pianiastic development under excellent guidance; his further progress is certainly worth while waching with great hope and interest.

William Verhan

Ukrainians in England March In Parade to Protest the Visit of Khrushchev and Bulganin

16,000 East European exiles marched through the streets of London, last Sunday, April 22, in protest against the visit of Khrushchev and Bulganin and to proclaim their defiance of Soviet domination of their homelands. The largest contingents taking part in this demonstration were those of the Ukrainians and Poles. Taking part in it, too, were Czechs, Hungarians, and Bulgarians. — Their destination was the famed Cenotaph, where the Ukrainians together with others laid wreaths for the unknown soldier. Then each of the groups sang the national anthem of their native lands.

Similar demonstrations were held in other cities of Great Britain. One such demonstration, the New York press reported, took place in Leicester, where 800 Ukrainians from that city and the Midlands marched under their national blue and gold banners in demonstration against the visit of the Soviet leaders.

The London demonstration was not witnessed by Khrushchev and Bulganin. They were then visiting the Queen of England.

Fullbright Grant Awarded to Prof. Britsky

A Fulbright grant to conduct creative work and research in Italy and France has been awarded to Nicholas

Prof. Nicholas Britsky

Britsky, younger generation Ukrainian American, an associate professor of art at the University of Illinois, for the coming year. Prof. Britsky and his family expect to leave for Europe in September.

The research which the Illinois artist will conduct will deal with the aesthetic, technical, and psychological relationship of art to architecture in outstanding contemporary and historical examples of mural decoration in Italy and France. His primary activity, however, will be painting.

In Rome, Prof. Britsky will be affiliated with the University of Rome. He has previously studied at the American Academy in Rome under a Yale fellowship which he won in 1938.

During the past year in addition to his teacing Prof. Britsky has been engaged in creating mosaic tile murals for three new schools designed by the Urban architectural firm of Atkins, Barrow and Associates. The schools are the new Galesburg junior high school, La Fayette School in Kankakee, and the Allen Park high school, also in Galesburg. Another recent activity has been that of serving as art director for Garrard Press, Champaign, publishers of Dolch Children's Books. He will be on the 1956 summer faculty in art.

A Fulbright grant has also been made to Prof. James Shipley of the University of Illinois art department. Prof. Shipley, however, will be unable to accept because of duties in connection with his recent appointment as head of the art department.

Professor Nicholas Britsky, American painter of Ukrainian extraction, has been awarded a Fulbright grant to paint and study in Italy and France next year. He will be on leave from the University of Illinois where he is a member of the art faculty.

Ukrainian Club at CCNY Sponsors Lecture

On Friday night, April 13th, the Ukrainian Club at CCNY's (City College of New York) business school at 23rd Street and Lexington Avenue, sponsored a lecture and a social evening, together with the Newman Club and Dante Club.

The speaker of the evening was Reverend Marion Horishny, of Basilian Fathers in New York, who spoke on the "Persecution of the Ukrainian Catholic Church by Communists."

Father Horishny gave a short history of the Ukrainian Catholic Church up to the present time, describing the persecution and murder of thousands of bishops, priests and faithful, even though the Soviet Constitution specifically recognizes "freedom of religion". He also spoke of the Orthodox secular priests and monks in Ukraine who have been arrested and deported to slave labor camps for refusing to acknowledge the Patriarch of the Russian Orthodox Church as their head, such church being now subservient to the Communists.

After the lecture, Reverend Horishny answered various questions from the audience. Many non-Ukrainian students were curious to learn more about the Greek Catholic Church, such as the difference between the Byzantine rite and the Latin rite, as well as the Orthodox Church; why Ukrainians celebrate Christmas and Easter later than the Roman Catholics, why Ukrainian priests were able to marry, and so on.

This was the first time the Ukrainian Club had given a social together with other clubs in the school and it certainly was a tremendous success. The Ukrainian Club feels that evenings such as this can do much to stimulate a greater awareness among students, not only with regard to the situation in Ukraine, but to the very real and imminent threat of Communism in the entire free world.

Stephanie Mishchyshyn

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Confusion Under the Name of Clarity

These opening months of 1956 have been filled with one sensation after another, particularly in the international field. Most of them are connected with the smear campaign against the late tyrant Stalin, being conducted by those, now in power, who while he lived were his lackeys, praised him to high heavens, and practically deified him, as a sort of a semi-god, and forced millions of Soviet peoples to regard him as such.

The denunciation of "Murderer Stalin" was sparked off at the last Communist congress by his former base sycophant, "Murderer Khrushchev." He was and is a fragrant plug-ugly with a dossier that would chill a hardened criminal. It was he who in 1938 was given the job of wiping out nationalism in Ukraine. He ordered at least some 3,000 party officials, suspected of being sympathizers of the Ukrainian nationalist movement, to be shot or sent to Siberia. He deported more than a million of Ukrainians and Poles into Soviet slave labor camps between 1939 and 1940. There is reason to believe that he was behind the Katyn and Vinnitsia massacres. Back in Ukraine, he won the title of "Ukraine Executioner" for the ruthlesss way he dealt with those of having been friendly with the Germans during the latter's occupation.

Now his job is that of purging Stalin from the memory of a people who before were told at gunpoint that he was practically a god.

Among those who spread the "Stalin myth," was Alexander Orlov, who, in the 1930s, was one of the Soviet Union highest ranking officers, and, with the late and notorious Alexander Vishinsky, prosecutor at the Soviet Supreme Court. He fled to America in 1938.

In its last April 23rd issue, "Life" magazine features a lengthly article by Orlov, in which he states that up to 1913 Stalin was an informer for the Tsarist secret police, "Okhrana." He documents his account with photostats of incriminatory documents which the Tolstoi Fund in New York City has in its archives. These documents, we are told by Orlov, were discovered by an NKVD agent. He passed them on to Yakir, commander of Soviet forces in Ukraine, and Kossior, member of the Politburo. Yakir flew to Moscow and informed Marshal Tukhachevsky of the find. The latter informed Defense Minister Hamarnik and several generals. They began to plot to call a convention of the Soviet military men, invite Stalin to attend, accuse him, and then execute him. Stalin learned of this plot, and ordered a purge, in which Tukhachevsky and 5,000 high ranking officers were executed, on the charge that they were "agents of foreign intelligence services."

Orlov claims that Khrushchev knows all about this, and that one of the reasons for the purging of the memory of Stalin is that he wants Stalin's successors to put their hands on the necessary evidence, proving that Stalin was an agent provocateur.

Mrs. A. Tolstoy, head of the Tolstoy Fund, said her organization was in possession of these incriminating documents for quite a time, but their publication was held back because of "political reasons."

The discovery of these documents is not sensational, and their contents about Stalin's role as a Tsarist informer are easy to believe. They are in line with his treacherous nature. What else can one think when he considers that during his life Stalin liquidated all his close party associates and friends, murdered his wife with his own hands, murdered by starvation and execution millions upon millions of innocent persons, and committed some of the most despicable deeds known to history.

Moreover, this "secret" that Orlov reveals was not such a great secret as he would have the reader believe. Rumors and conjectures concerning it were being circulated long before the war even in the Soviet Union ltself, and were the topic of emigre press comments. One Russian newspaper reported that the leader of the Georgian Mensheviks had categorically stated that Stalin informed the Tsarist police about the Menshevik activities which were not to his liking.

Orlov claims in his "Life" story that the current attacks upon the dead Stalin are prompted by the fact that he was a Tsarist agent. Yet why do these attacks, in press and by word, extoll Stalin as a fine man, a revolutionary, a builder of the USSR, and a great propagator of socialism—up to 1936; but that then after he deviated from the Lenin principle of collective leadership and became a one-man dictatorship.

Why?

In 1953, in a series of articles in "Life," later published in book form, "The Secret History of Stalin's Crimes," Orlov omitted to mention "Stalin's guiltiest secret of all." He now claims it would have been personally dangerous for him to have done so at that time. It is a dubious explanation.

Moreover, experts in such matters are sceptical as to the authenticity of the document on Stalin as Tsarist spy, received by Orlov from the Tolstoy Fund and reproduced in "Life." Some Russian newspapers themselves have expressed their doubts about it. The document has no seal on it or the name of the city or town from which it came, it does not give the agent's aliases, and there are inaccuracies in the document, cited by those who have their scepticism about it.

All in all, the whole matter can be summed up by an old Ukrainian proverb, which liberally translated reads: — The matter is clear that it is not clear.

WINS ASSISTANTSHIP AT MOUNT HOLYOKE

A graduate assistanship of $2,800 has been awarded to Miss Mary N. Hawrylyshyn, daughter of the Rev. and Mrs. Elias Hawrylyshyn, Pittsfield, Mass., by the famed girls' Mount Holyoke College there.

The assistantship will lead to a master of science degree from the college.

Miss Hawrylyshyn had been in this country only 3 years when she was awarded a full four-year scholarship to Trinity College, Washington, D. C., where she is now a senior. A graduate of St. Joseph's High School, she also has received an award for excellence in scholarship at the junior year level from the Chemical Society of Washington, D. C. She is a chemistry major.

How Previous Russian Visits Were Received by Britons

In connection with last week's arrival in Great Britain of Nikita S. Khrushchev, Soviet Communist leader, and Premier Nikolai A. Bulganin, which, according to latest reports, met with a cool and "correct" reception, The New York Times ran an interesting account, evidenly based upon some sound study, by its London correspondent, Mr. Drew Middleton, on how earlier Russian emissaries were received in England.

Back in 1909 a Russian delegation was to arrive in London. Arthur Ponsoby, Liberal politician, commented in the Parliament that the welcome of the Russian visitors will be "official, not national."

The invitation of Khrushchev and Bulganin was extended by Prime Minister Eden in the happy afterglow of the Geneva conference of the Big Four heads of government last summer. Since then British attitudes, official and unofficial, have grown progressively cooler toward the Soviet Union.

Soviet intransigence at the Conference of Foreign Ministers in Geneva and the attacks on Great Britain and her United States ally by the same two visitors in India and Burma will enable the British to restrain their enthusiasm.

Visitors representing Eastern tyrannies have never had an easy time in Britain, as Mr. Middleton correctly notes. For 300 years British-Russian relations have combined hostility with warm alliance. Visits of Russian and other notables have occasionally been grand state occasions. But they have been marred repeatedly by the natural tendency of the average Englishman to speak and act as his heart dictates.

Troubles of Envoy of Ivan the Terrible

Ivan the Terrible was the first Russian ruler to notice England. He sent an ambassador whose difficulties were enormous. To begin with, he was shipwrecked among the "rude and ravenous" Scots. Then he had to deal with not only his capricious Czar but also with Queen Elizabeth I, one of the wiliest and toughest of English monarchs.

Ivan, although he had sever wives, began to think of adding an Englishwoman to his imperial family. He suggested Lady Mary Hastings, a cousin of Elizabeth. The Queen, who liked to keep an eye on her relatives, told the Czar that Lady Mary had been disfigured by smallpox.

In those days British ambassadors found Russian conditions appalling. One of them wrote he would be glad to leave Russia "the sooner owte if thys country whear heads goe so faste to the potte."

It has been left for Randolph Churchill and other writers for the British press to point out that heads still go "faste to the potte" in Russia.

Sir Winston Churchill reproved his son and other critics several days ago by declaring that Mr. Khrushchev and Premier Bulganin had the right to courtesy and good will in Britain. Experience has shown that it is easier to extend this right than to guarantee it.

Trials and Tribulation of Austrian Envoy

The prime example was the treatment given to Field Marshall Julius Jacob von Haynau of the Austrian Empire, who came to London in 1850. Haynau had become known in Britain for the execution of opposing generals and the flogging of women during a rebellion in Hungary.

Haynau was nicknamed "General Hyena" by the British press. The Austrian Ambassador advised him to stay out of crowds. Unfortunately, Haynau paid a visit to a brewery, wearing his uniform and twirling his enormous pepper and salt mustaches.

Somebody dropped a truss of straw, knocking him flat. This was followed by a barrage of missiles. A brewery worker yanked Haynau's hat over his eyes and two coal heavers tore the tunic from his back.

Haynau was then knocked down and a women shrieking "Kill the butcher!" started to drag him over the cobbles. Finally the visitor struggled to his feet and ran to the nearest tavern. He was rescued by the police.

The affair made a terrific stir. The Prince Concort thought it was as "a slight forestate of what an unregulated mass of illiterate people is capable."

Lord Palmerto, the sprightly Foreign Secretary of the day, told the furious Austrian Ambassador that he was unable to find the ringleaders." From Palmerton's viewpoint Haynau got what was coming to him.

Russian Rulers Never Popular Visitors in England

Russian rulers have never been popular visitors in England. In 1844, Czar Nicholas I arrived to encourage British-Russian friendship. He found the country in a state about Russian tyranny in Poland.

Even in 1909, when the royal houses of Russia and Britain were connected by kinship, the visit of Czar Nicholas I produced hot protests from the Liberal party and the infant Labor Party in Parliament.

Posonby said he could not see how Britain could show its sympathy for a people by welcoming their oppressor, and Arthur Henderson, of the Labor Party, demanded that welcome be withheld until Nicholas altered his "repulsive" policy.

EASTER DANCES OF UKRAINE

By MARY ANN HERMAN
of Folk Dance House, New York City

(Courtesy, the **Dance Magazine** [the world's largest dance publication]; vol. XXX, No. 4, April, 1956)

One of the countries that still retains a great many pagan influences in its native folk dances is the Ukraine. This is especially true of the Easter dances and festivities (those of which may still exist there). Originally danced in honor of a fire, or sun or rain god, they are today a strange mixture of Christian and pre-Christian rituals.

Identified with Easter are the dances called **Hahilky** or **Hayivky** or **Yahivky** (depending on sectional derivation). These are quite similar to American play-party dances or Norwegian song-dances, in that all movement is done to the chanting of the dancers. There are hundreds of **hahilky** tunes recorded, in many volumes, with endless verses. Often the verses are improvised right on the spot.

The **Hahilka** is for the most part nothing but a chain of dancers weaving in many patterns around the church-yard and through village streets, using the same monotonous quick two-step, or plain walking, or light running step over and over again. Many of the dances are accompanied by pantomimic actions to fit the words.

Easter is springtime and the world over it is the time to think of courting and selection of mates. These Easter dances are largely patterned with this thought in mind.

One **hahilka** is quite similar to an old American folk song "I'll give to you a paper of pins, if you will marry me;" except that instead of the man making the approach to the girl, the situation is reversed. The girls dance and sing about their ruby red lips, pearly white teeth, long braids, culinary experience, etc. At the end of each verse, the boys answer mockingly. Most of the time the girls dance alone, the boys performing showoff acrobatic stunts on the outside of the dance.

There are some **hahilky** in which the boys and girls dance together. They start off in two separate lines or circles and break off to flirtatiously weave around each other, teasingly making occasional contact of the line or circle. Or, concentric circles are formed, going in opposite directions; then arches by first one or the other sex for the others to dance through. This goes on sometimes for as long as an hour. This is climaxed by everyone dropping to his knees and singing a Christian hymn. The dancers now go through pagan arm movements and chants dating back to when they honored pagan gods. They ask for rain, for sun, good crops, etc.

Columbia record 27255 has one of these **hahilky**, without words. There are also some recordings with words and singing in the old Columbia record catalog.

One very popular **Hahilka** is **Zhuchok**, which means "beetle." Only girls dance this one, singing all kinds of nice things about the beetle. For it is the belief that if at this time the beetle crawls over a girl's hand she will surely be married within the year. The girls weave in informal patterns, and at the end form into two lines. Each places her right hand on her own left wrist; and her left hand holds the wrist of the opposite girl, thus forming a floor of linked hands. Then the tiniest girl in the group is selected as the **Zhuchok** (beetle) and she walks over the hands as all sing:

Beetle, Beetle, come and sing,
So the wedding bells will ring,
One for me and one for Johnny
Sing, Oh beetle, sing you honey."

Sometimes two girls or boys are drafted to help the **zhuchok** walk over the hands.

A very unusual and interesting stage presentation can be made of Ukrainian Easter customs, beginning with the blessing of the food outside the church on Saturday; the breaking of the colorful Easter eggs and the kissing ceremonies after church on Sunday; the Easter dances following church. ing stage presentation can be done with garlands of flowers. Shooting of firecrackers (another pagan carry-over) accompany Easter festivities. The colorful costumes of the Ukrainian people add to the attractiveness of these dances.

Incidentally, one of the very oldest of Ukrainian dances, strictly for men, is also done at this time. This is the **Arkan**, which includes the men leaping over a huge bonfire.

All of these dances and customs continue to blossom in many Ukrainian communities in the United States. However, because they are so simple, they are regrettable giving way to syntheic, theatricalized versions which some folk dancers feel would appeal more to Americans.

If you read Ukrainian, or if you just want the music, an excellent collection of **Hahilky** are to be found in the book **Yahilky** by Dr. O. Baryliak, published in 1932 in Lviv.

WHY BE ON THE OUTSIDE? JOIN THE UKRAINIAN NATIONAL ASSOCIATION UKRAINIAN WEEKLY!

LEARNING UKRAINIAN

The other day as I looked through the back issues of the Ukrainian Weekly, I came across a very interesting article entitled **How I Learned to Read Ukrainian.**

The author of the article wrote that the Ukrainian letters looked so mysterious that any meaning out of them was beyond him.

However, a friend who knew how to read in Ukrainian persuaded the author of the article to tackle the venture of learning Ukrainian. He was told that the American letters A, E, K, M, O, T, Z, looked and were sounded the same in Ukrainian as in English! So, all that was necessary to be able to read, was to memorize some letters and their equivalent sounds in American:

Ukrainian:	American:
н	n
д	d
г	h
ґ	g
р	r
б	b
л	l
я	ya
є	ye
ї	yee
ю	yu
п	p
ж	zh
и	i
і	ee
х	kh
ф	f
с	s
й	eey
ш	sh
щ	shch
ц	ts
ч	ch
в	v

ь has no sound except to soften sound of preceding letter. As this beginner commenced to distinguish and memorize the letters and their English equivalent, he learned to read Ukrainian slowly to be sure, but he understood what he read!

In the past, when speaking in Ukrainian, he stumbled over many words because he didn't know how they were spelled. However, after several weeks of reading in Ukrainian, his vocabulary not only improved but he spoke better because he had a picture of the words that he used in his mind.

The ability to read Ukrainian permits one to enjoy the fine stories in Ukrainian literature and Ukrainian poetry.

Perhaps this hint in learning and memorizing the equivalent of the English language will help others to learn to read and enjoy the many fine stories as for instance "Tsarivna" by the well known authoress Olha Kobylanska, or Ukrainian poetry particularly poems of Taras Shevchenko the famous bard of Ukraine. Give it a try and see how you progress.

Josephine Gibajlo Gibbons

Poet's Corner

THE HOPE OF SPRING

Blow ever so gently, oh thou breeze
As spring draws nigh;
As little buds bursting through the trees
Proclaim 'tis time for winter to die.

The death is heralded by the singing of birds
And the daffodils which brighten the day:
Of the little lambs gamboling near the herd
Of cattle mellowing a song so gay...

The trickling streams flowing down the hills
Are born from the melting snow on top
As the merry swish of the churning mills
Chants a song-never wanting to stop.

We have awakened unto another spring
As the dreary and long winter is past:
But all that this new season may to us bring
Is the hope that it shall not be the last.

Oresta Woloshyn

UKRAINIAN STUDENTS FUND

Both displaced students of Ukrainian nationality and American students of Ukrainian descent are eligible to apply for stipends offered by the Ukrainian Students Fund headed by Professor Roman Smal-Stotski of Marquette University.

Applications may be obtained from the vice president of the fund and of SUSTA, Mr. Walter Petryshyn, and should be mailed to him at 1087 East 24th St., Paterson, New Jersey before the deadline of May 10th.

If the applicants are attending accredited colleges or universities and satisfy all the requirements of the application, they stand a good chance of receiving financial aid for their studies during the academic year of 1956-57.

In order to insure continuous aid to future students, recepients of stipends must promise to repay their loans after completion of their studies and commencement of their professional or vocational wark. SUSTA and the executive board of the Ukrainian Students' Fund urge Ukrainian students to take advantage of this opportunity to further their studies. They also hope that those Ukrainians who have jobs will contribute to an organization which will strengthen Ukrainian and American life by an educated Ukrainian youth.

Jeanette-Yaroslava Kovalik

Now that the farmer has prepared for planting, or planted, a bill to guide his program is ready.

I HAVE RETURNED TO MY CITY

By BOHDAN NYZHANKIVSKY
Translated from the Ukrainian by Adam Hnidj

(10)

I RETURNED TO MY CITY

On the run, without slowing down, I leap on the icy path (oh, I know well how to do it!), and I feel how the slippery smooth ice increases my velosity I feel ease and pliancy in every reflex of my muscles. Nearing the kiosks, I jab my heels into the ice and halt. Yes, gingerbread St. Nicks are sold here. They were always sold here at this time of the year. They lie on the counters, stand, leaning on the shelves: with white beards in mitres, with staffs in their hands, with robes on, imaginatively drawn in multicolored icing, large and small —dozens of ginger-bread copies in the aureole of the white carbide light. But where is the St. Nick as big as a gate? I always had to content myself with the smallest one, a grey one in poor simple robes. But not now; I must have the largest! I walk along the line of kiosks and notice him. He stands there. In the middle of the counter, dressed in heavily iced robes, strewn over with colored poppy seed, with a real beard made of cotton wool, in mitre emballished with candy and almonds, a staff covered with golden foil in his hand, dignified and tranquil:—my St. Nick. His eyes follow me—and I extend my hands to him with trepidation. How much does he cost? But, how does the price concern me? Carefully, I lift him off the counter, embrace him, press him to my breast. Let the vendor watch, let him see, let him catch me! I leap on the icy path and, crouching, speed fast and easily, barely touching it with my feet. Snow clouds from under my feet; I do not slow down; I do not wish to stop; I want to glide the longest and fastest! I see nothing before me and on either side—no street lamps, no buildings, no lights—only the rosy dust and the snow. Where am I speeding to? Is all ahead of me an emptiness? No, it cannot be! I know what lies ahead of me, I know very well! Steps are in front of me. The wide, worn stone steps which lead to the Great Battlements. But I shall not hurdle these steps. I climb them, foot by foot, I strain my whole being and lift myself up on each successive step, exhausted and impotent. How difficult these steps are! My last resources leave me after every step, after every motion. Am I to remain here? Yet I must go on, I must conquer them, I must overcome my impotence. One more step, the hardest one, one more — and I shall have left them behind me. I dust my knees. The chestnut trees! To the left and to the right, along the Great Battlements, the thick paw-shaped leaves! I am here! I have arrived! The tower of the Church of Dormition looms azure in the rosy dust, slender and light, above the block of the Stavropyhia; it shimmers higher and higher and dissolves in the misty canopy of the dome. Why am I waiting? I stand before Stavropyhia, my yard, three gates —from Pidvallya, Ruśka, and Blakharska streets lead to my home! If only I could enter simultaneously through the three gates! I feel an urge to leap over a bench (who's sitting on it?), but I run around it and then return. On the bench, pressing his knees together, sits blind Johnny, the accordionist. What am I to say to him? I'll tease him. Yes, I'll tease him as usual.

"Johnny an angel is giving you his hand!"

But Johnny does not extend his right hand upward nor raise his head. Having felt around the accordion with his nimble fingers, he turns towards me his cataract-covered eyes.

"You stupid maniac, the angel gave me a hand long ago."

I am surprised.

"Really? I didn't even know."

Johnny stretches his neck.

"Are you laughing?"

"I feel happy."

"Why do you feel happy? Don't you believe it?"

"I believe it. If you say that the angel gave you a hand, then he did give you a hand."

"He did! He did!"

"And what did he say?"

"Nothing."

"Did you play something for him?"

"There wasn't time."

"Well, then, play something for me."

"I don't play here any more."

"Not here? Where then?"

Johnny raises one arm over his head.

"There."

"Where—'there'?"

"High up."

"On the Castle Mound?"

Johnny shakes his head angrily and rubs his eyes.

"Higher, higher! There is no Castle Mound, nor any Battlements, but there is everything, everything! And there are no hooligans! Get yourself out of here! Why have you come? Get out, because I'll let you have it with a rock!"

From the edge of the bank I leap into the tall grass (how many dandelions are in it) and, sliding down on my back, I shout:

"Johnny, your accordion sounds like an old cupboard!"

From the shops, from their show windows, on the pavement, on the sidewalks, along Ruśka street, is a white brightness, dense and calm, shaded by the greyness of the walls; it glimmers silver-like on the streetcar rails and shines in matt blotches on the panes of the dark, shut windows. I will enter one of the stores. I will go in to the 'Soyuz Bazzar' and buy me a notebook, a sixty-page copy-book, a few pen points, a copying pencil, and—what else? A dozen coloring crayons. The figures of passers-by stroll along the sidewalk, stop in front of show windows, enter stores, emerge from doorways; dark, ill-defined, strewn with the rosy dust. I have to cross over to the opposite side of the street, but I must be careful. There, by the 'Soyuz Bazaar', where the streetcar rails cross, ought to be the lame Aloysius. But perhaps he is not there? I walk, look around, and freeze. He is! He stands before me, dark and moustached, smiling maliciously, bowlegged and dwarfish, leaning on the iron key used to switch the points.

YOUR MONEY'S WORTH

Because of the high cost of living the average person is inclined to spend money carefully in order to get his money's worth. Housewives study newspaper advertisements, comparing prices, watching for sales and bargains. If the price of butter is high the women will settle for oleomargarine. They influence their husbands towards economy by making up lunches for them to take to work and by supervising their shopping. In days gone by a man was accustomed to go into the nearest store and buy something for himself, and that's all there was to it. Today he hesitates to buy anything. "I better talk with the wife first," he tells himself. Its either that or a speech from the spouse: "You paid $3.98 for that shirt? Why, we could have gotten the same thing at Kraus' for $2.98! What a jerk you are!"

Some people have the idea that membership in the Ukrainian National Association is expensive. The fact is that UNA insurance rates compare favorably with the rates of commercial companies. We wish to explain here that the By-Laws of the UNA stipulate that rates in the insurance certificates of adult male members must include the charge for the official organ of the UNA, the Svoboda. Many males, particularly the American-born, do not receive the newspaper and therefore are not required to pay for it. The charge is included in their certificates simply to provide for payment in the event the member desires to receive the paper. The rates in the certificates of male members may seem high to the uninformed. It is hoped that this explanation helps in clearing up any misundestandings.

For adults the UNA has certificates, in amounts ranging from $500 to $5000, in the following types: Whole Life; 20 Payment Life; Life Paid Up At Age 65; 20 Year Endowment; Endowment At Age 65. The following is available for children: Term to Age 18 (25c. monthly); 20 Payment Life; Life Paid Up At Age 65; 18 Year Endowment; 20 Year Endowment; Endowment At 65. The insurance limit for children is $3000. Readers desiring rates and detailed information are invited to ask for the English language pamphlet, "Facts About the UNA", by writing to Box 76, Jersey City 3, N. J.

UNA membership represents your money's worth in insurance. When you're in the market for new insurance, keep the UNA in mind. Write for the UNA pamphlet and keep it on hand so that you can compare the rates with the rates of commercial companies. Shop for your insurance the way you do for food and clothing — by comparing the prices. And remember that, in addition to insurance, the UNA offers the benefits and privileges of the fraternal benefit system.

Theodore Lutwiniak

Letters From America Week, May 14-20, 1956

Letters from America Week will be observed this year May 14 to May 20. Sponsored by the Common Council for American Unity, it will open the seventh year of a campaign to enlist the millions of Americans with relatives and friends abroad to use their letters to tell the American story and correct misconceptions about the United States.

This year's **Letters from America Week** is stressing the following four suggestions for letter-writers:

1. Write to at least one overseas friend or relative a week.

2. Include in your letter some example of the American way of life from your own experience or events in your community.

3. Try to answer criticisms and hostile propaganda frequently spread against the United States, such as: America is plotting to make war, is exploited by big business, is grossly materialistic.

4. Express American goodwill by showing interest in your friend's country and in living conditions abroad. Don't brag about our material advantages. Avoid controversial subjects when writing to people behind the Iron Curtain.

In outlining plants for the Week, Read Lewis, Executive Director of the Common Council for American Unity, said: "If these four simple rules are followed by the millions of Americans with relatives or friends abroad, they can exert a tremendous influence in spreading the truth about America, creating good-will and overcoming hostile propaganda."

"At last summer's summit meeting at Geneva," Mr. Lewis said, "the Heads of Governments urged that 'concrete steps' be taken "to lower the barriers which impede the interchange of information and ideas between our people.' Letters are one of the simplest, least costly and most effective means for penetrating such barriers. Post Office figures for 1955 put the volume of overseas mail from the United States at some 400,000,000 letters. That huge volume of letters is a vital force with an enormous power for better understanding. The bulk of these letters are written by our 35,000,000 first and second generation Americans. That is why the Common Council for American Unity, in conducting the **Letters from America** campaign, makes a special effort to reach Americans of foreign birth and parentage."

Letters from America assists letter-writers through a series of articles suggesting how the American story can best be told to combat hostile propaganda and correct widespread misconceptions about the United States. Outstanding Americans have contributed feature articles discussing significant aspects of American life and emphasizing the importance of letter-writing in the struggle for a free world. These articles and columns are released to the foreign-language press and radio, to nationality organizations, as well as to the general public.

The Common Council for American Unity, the sponsor of **Letters from America**, is a nonprofit organization which for 35 years has been working with American nationality groups and for a wider understanding of the American way of life.

ETHNIC GROUPS IN THE U.S.A.

AN ACTION PROGRAM FOR FOREIGN LANGUAGE TEACHERS

(4)

Americans of other Ancestries

There are in America many relatively small ethnic groups ranging alphabatically from Albanian, Ukrainian, to Yiddish. If they are given less individual attention here, it is not because they are culturally less important but rather because their geographical distribution, restricted in many cases to a few urban areas and involving relatively small numbers, tends to lessen the degree of urgency of the problems as compared with those posed by the development of desirable interralationships among the larger ethnic groups.

The special problem to be noted here is the tendency toward gradual loss of these lesser known languages to American culture, as, for example, in the case of Albanian, Dutch; Welsh and Yiddish. The same forces contributing to loss of retention of all foreign language in American culture are operative to an even greater degree in the progressive disuse of these lesser known languages. The native language is heard so little, and the use of English is so frequently required by circumstances that the latter tongue becomes more and more the preferred means of communication. Thus the language of the home, which in some cases is on a relatively low level of literacy, tends to disappear completely or deteriorate rapidly under the impact of the English language. Finally, this process of linguistic atrophy is further hastened by the tendency, found in the second generation of all ethnic groups, to reject the parental culture and language.

The reversal of this attitude through the teaching of the ancestral languages is of paramount importance in the development of intercultural understanding; yet for many of these groups, instruction in the native language is inadequate. For the most part it is limited to evening and Sunday schools and rarely transcends the initial, often casual, language experience of the home. In some cases instruction in these languages does continue on the college level, especially in the Protestant (Lutheran), Scandinavian, and Baltic (Estonian and Latvian) groups which prepare students for the ministry. Similarly some Lithuanian, Polish, and Ukrainian seminaries teach the native languages on the higher level, but this type of instruction obviosly does not reach the mass of these ethnic groups.

Counsel for FL Teachers

In order to insure the retention of these languages in our composite society a more wide spread teaching is necessary. It is here that the FL teacher must realize his larger professional responsibility by seeking every opportunity to promote the study of languages from the more remote sections of the world. He must strive to broaden the base of instruction in these languages by utilization of the strong potential now existing on the college-level study of these cultures. Another resource still insufficiently exploited is in the small groups of educated immigrants from Georgia, Azerbaidzhan, Tartar-Bashkiria, Turkestan and the countries of Southeastrn Asia. FL teachers could aid in converting some of these people into language teachers by contributing their knowledge of the methodology of foreign-language instruction. Finally, even at the risk of seeming naive and impractical, your committee suggests that each FL teacher make a serious attempt to become himself familiar with a language outside the Romance-Germanic families.

The basic assumption here is that the teaching of foreign languages is a profession and that the teacher of French, or Spanish, or German has responsibilities on a far wider scale then that represented by his "special" field. This fact has not always been generally understood. It may well produce a negative reaction, but the question that is raised more acutely in the case of the minority, than of the majority ethnic groups is the ever present one; "Who, if not the language teacher, is to do the job?"

CORRECTION

In our last issue's news item entitled "Air Force Man Honored" — Michael Ticson, his father's name, Michael Tkaczyshyn, was erroneously reported as Turchyshyn. Mr. Tkaczyshyn is an officer of UNA Branch 218.

Grace Kelly and England's famed actor, Alec Guinness, making his Hollywood debut, play the romantic leads in "The Swan," laugh-studded story of a Prince in search of a suitable bride. Louis Jourdan also stars in the M-G-M CinemaScope production based on Ferenc Molnar's celebrated stage play.

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UKRAINIAN YOUTH NEWS

By ALEXANDER F. DANKO

U.C.C.A.

We were happy to read in several newspapers this past week that thousands of Ukrainians were again working for the Ukrainian National Cause, this time in England.

You see, due to a diplomatic blunder of an invitation, imperialistic Russia's two roving murdering rulers, Khrushchev and Bulganin visited England starting last April 18. At that time, the 40 thousand Ukrainian immigrants in England all took to wearing black armbands as a a measure of protest against K. & B., a fact that was reported by several press services.

Several days later thousands of Ukrainians, Lithuanians, Latvians, Magyars, Bulgars, Czechs, Poles, etc., carried banners and slogans of protest in London, while in Leicester 800 Ukrainians were reported in last Monday's N. Y. Times as marching... under their blue and yellow national flag in demonstrating against the visit of the Soviet leaders..."

This is just another area or manner in which Ukrainians can help themselves and eventually set up a free and independent Ukraine, and help knock down America's and free world's greatest enemy of all time, imperialist red Russia.

You can get in the fight too, not by personally exposing yourselfs to physical harm, but by sending your dollars ($1 to $100) to **U.C.C.A. Ukrainian National Fund — P. O. Box 721, Church St. Annex, New York 7, N. Y.**

The U.C.C.A. is our duly representative (of all political and religious groups) organization that has been so largely effective in bringing the true picture of Ukraine's fight for independence from Russian colonial tyrany before the eyes and ears of world public opinion. Let's all get behind the U.C.C.A. with our material and spiritual support and help the land of our forebearers, Ukraine, and the greatest land in the world, the U.S.A.

UYL-NA CORNER

New Jersey UYL

Last Saturday evening, 30 N.J.-UYLers enjoyed themselves at the Bayonne Central YMCA at the group's 3rd annual **"Y-Nite"** social, a Lenten affair. Swimming, bowling, billiards, ping-pong, games, a cake-baking contest with coffee were on the agenda.

Yet while 30 people at a social may sound like a lot, it represented less than half of the number that should have been present. It looks like N. J. is only "human" too and we certainly goofed!

Only two people came from the local area, Bayonne, only 3 from Jersey City (where two lads boasted to me last year that thousands marched in the past several Holy Name parades, the largest single contingent in Hudson County), only 3 from Newark, and only a handful more from our two bulwarks, Elizabeth and Carteret.

Space lack eliminates analysis, but I think N. J. must now "face up"—delegates and club members should not only attend monthly meetings, but above all, everyone, not only delegates, should "get in the act" as far as our social affairs are concerned.

New Jersey, which had been on a string of fine successes of recent years can prove that last Saturday was a fluke—an exception to the rule of successes. Last year, groping in the dark in a sense, the NJ-UYL conducted a tremendously successful 1st annual **"Festival-Nite Under the Stars"** affair in Elizabeth's Warinanco Park outdoor stadium.

This year's event is scheduled for **Wednesday eve, May 23, 1956** at the same place and it is entirely within the realm of reason to put out a journal and realize from $1,000 to $2,500. No "let George or Sam do it" attitudes, but let's all hustle ($500 average per city) and we can show that N. J. can bounce back after a slight setback.

That's the mark of a true champion. Now Jersey-ites, are we champs—or chumps?

UYL-NA Sports Rally

The annual **National UYL-NA Sports Rally** (bowling and basketball) will be held over the **May 18-20, 1956** weekend at **New York City-Long Island City, N. Y.** with headquarters at **N. Y.'s Hotel Henry Hudson.**

All questions or letters of application for the singles, doubles and 5 man team events (male and female) should be sent to Sport Coordinator Alex Pronchick, 425 Mt. Prospect Ave., Newark, N. J. or to Queens Bowling Center at 43-39—32nd Place, Long Island City, N. Y.

Again the "let George do it" attitude or having 1 area" carry the ball" so to speak on behalf of UYL-NA should be done away with. Every state league or district council from New England, N.Y. State Tri-States, East Pennsylvania, West Pennsylvania, Ohio, Michigan, Illinois, Canada, etc. will be expected to have 5 or 6 bowlers at least in order to put over a successful affair. Of course, the NY-NJ metropolitan area will weigh in quite heavily with bowling entries in all events.

This week-end of sports should be a great one for all visitors to the big city. Incidentally, besides our Ukrainian sports — social aspects, sight seeing should prove quite popular, with NY's newly completed Coliseum just 2 blocks away from the Hotel Henry Hudson.

Elizabeth, N. J.

The Elizabeth Oldtimers will comeback against the **Elizabeth Sr. Ukes** at the Ukrainian National Home tomorrow afternoon in Elizabeth. This is a benefit basketball game and we hope that a large crowd will be in attendance to see these lads put on a show for a worthy cause.

U.N.A. BOWLING LEAGUE NEWS

CLOSE CONTESTS FORSEEN IN BOTH DIVISIONS AS SEASON WANES

By STEPHEN KURLAK

The matches of Friday, April 20th, turned out to be a standoff for both the "A" team of the Sts. Peter and Paul Holy Name Society and their close rivals, the Jersey City Ukes, for both teams lost two games out of three. The small margin of two games between the two aspiring teams could easily be wiped out in the final two matches which remain to be played, and a new set of champions for the Jersey City division could become a reality.

The A's continued to prove their superiority; however, in last week's matches by scoring the highest three-game series with a pinfall of 2,494, which included the high game of 925 pins. Bill Cinurchin's 234-pin game was mainly responsible for such good results and was the best individual performance for the night. Ace bowler George Zidiak, however, however, blasted the timber for a high series of 565 pins.

A rare phenomenon occurred that night which needs some mention in this column. Just about three matches away from the end of the league schedule, the season-long cellar-dwelling Jersey City Social and Athletic Club made a strong attempt to get up into the light of day by making a clean sweep of three games over the New York U.N.A. Branch 435 quintet. The latter was actually a quartet for lack of a player, and two of the games were lost via the "handicap route." The Jaysees, however, have a room-mate in their dungeon abode in the form of the Holy Name "B" team, and the remaining matches will decide whether their rise will be long or short-lived.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

Friday, April 20, 1956

Jersey City Division

	Won	Lost	High 3 Gme Game	High Total Pins	Avr.
1. Sts. Peter & Paul HNS A	55	38	958	2533 73940	795
2. Jersey City Ukes	53	40	886	2476 72243	777
3. Ukrainian Blacksheep, J.C.	50	43	865	2464 71351	767
4. U.N.A. Branch 435, N.Y.C.	43	50	962	2699 72100	775
5. Sts. Peter & Paul HNS B	39	54	867	2374 67969	731
6. Jersey City S. & A. Club	39	54	863	2356 65464	704

Weekly Banter

Beyond Repair

Daniel Webster was calling on ex-President John Adams, who was failing rapidly in health. A friend came in and asked the aged man how he was feeling. Adams smiled, and replied:

"As a matter of fact, I inhabit a weak, frail, decayed tenement; battered by the storms, and from all I can learn, the landlord does not intend to make repairs."

★

Indian Giver

Rastus Jackson and his wife had separated, and a neighbor was interested when she saw Rastus slip into the yard and disappear into the house. Deciding to investigate, the neighbor hurried to the back door and met Rastus emerging with a washtub tightly clasped in his arms and trailing a washboard and wringer after him.

"Whut yo' gwine do wid dem?" she demanded.

"Pawn 'em," came the emphatic reply. "Dat woman ain't gwine to vamp no other man wid mah weddin' presents!"

★

Dispatched With Dispatch

To the construction headquarters of a British railroad project in the Sudan came a telegram from a section-gang announcing the death of their English foreman. It had been dispatched by the native assistant-foreman who asked for instructions.

Headquarters wired back: "Bury him. But first make quite sure he is dead."

The next day they received this report: "Buried boss. Made very sure he was dead. Hit him on head with large shovel."

JOIN THE UKRAINIAN NATIONAL ASSOCIATION TODAY!

AMERICA DISCOVERS ZUBROWKA

Zubrowka, one of the most popular drinks in Europe has been recently discovered by the American public and in a short time became a fashionable drink.

Zubrowka vodka is made simply by putting a blade or two of Zubrowka herb grass into a bottle of clear vodka and allowed to stand for a few days. The aromatic and stimulating properties of this grass are dissolved by the vodka giving it an aromatic bouquet and light pale amber color. The aroma remainds a person of a peaceful and freshly mown European meadow at the first cutting of the grass.

This herb grass grows in Bielowieza.

Zubrowka vodka is the joy of the Easter Holidays, as well as other during the year.

Its popularity in America was made by a company that after great effort imported some of this rare Zubrowka grass and advertised it in the foreign papers for one dollar a package. Soon orders started coming in, not only from the foreign readers but their English friends as well. Soon the original importation was exhausted and it took months again to get a shipment in. However, even this shipment may not last long because of the demand.

Vodka drinking in America today is the most popular because it is best suited for various mixes, but for sheer delight nothing can beat a blade or two of Zubrowa trawa from Bielowieza when it is put into good grain vodka. (Adv.)

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7—11 P.M.: Bowling (Queens Bowling Center, N.Y.C.)
10— 2 A.M.: Welcome Dance (Ukrainian Home, N.Y.C.)

Saturday (May 19, 1956)

10 A.M.: Bowling (Queens Bowling Center, L.I.C.)
11 A.M.: Basketball Semi Finals (Commerce H. School, NYC)
7 P.M.: Basketball Finals (Commerce High School, N.Y.C.)
9 P.M.: Semi-Formal Dance (Hotel Henry Hudson, N.Y.C.)

Sunday (May 20, 1956)

A.M.: Church Services (St. Vladimir & St. George Ukrainian Churches, N.Y.C.)
2 P.M.: Presentation Banquet (Hotel Henry Hudson, N.Y.C.)

UYL-NA Rally Headquarters: Hotel Henry Hudson (57th St., & 9th Ave., New York City)

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ШЛЯХ МОЛОДІ

ХРИСТОС ВОСКРЕС!

З Великим Святом Христового Воскресення вітаємо Ієрархів Української Православної і Греко-Католицької Церков, український народ та його революційне підпілля в Україні, українські суспільно-громадські, політичні й наукові установи й організації на еміграції. Вітаємо все гленство і юнацтво СУМА та всіх сумівців і Крайові Комітети СУМ-у у вільних країнах світу!

ВОІСТИНУ ВОСКРЕС!

Головна Управа СУМА
Редакція „Шлях Молоді"

РЕАЛІЗАЦІЯ ПОСТАНОВ

Дня 30-го березня ц. р. відбулося чергове засідання Головної Управи СУМА, на якому розглянуто Постанови Першого Розширеного Пленуму і прийнято ряд важливих рішень для їх реалізації.

Зокрема, обговорено справи, що відносяться до переведення П'ятого Всеамериканського Маніфестаційного Здвигу СУМА, який відбуватиметься під знаком 10-ліття відновлення Спілки Української Молоді на еміграції і буде переведений у різних реченцях в Шикаґо та на Оселі СУМА. На обох цих Здвигах будуть присутні члени Головної Управи на чолі з головою. Як і з нагоди попередніх Здвигів, будуть вислані листи про цілі П'ятого Здвигу до конґресменів і сенаторів, а зокрема до президента Д. Айзенгавера.

Відділові Зовнішніх Зв'язків доручено запросити на Здвиг організації молоді поневолених Москвою народів з проханням взяти участь у його політичній і мистецькій частинах. Президія Головної Управи має вислати запрошення прибути на Здвиг до представників Крайового Комітету СУМ-у в Канаді.

В справі духовного опікуна для СУМА від Української Православної Церкви представник Головної Управи відвідав у Филаделфії Митрополита Іоана Теодоровича.

Митрополит прихильно поставився до цієї справи і пообіцяв сприяти призначенню відповідного духовника.

Великим гальмом в окремих ділянках роботи СУМА є відсутність деяких правильників, які визначали б права й обов'язки керівників та чітко окреслювали рямці засягу їхньої діяльности. Щоб заповнити цю прогалину, Пленум доручив Головній Управі опрацювати й затвердити ряд таких правильників.

Головна Управа на згаданому засіданні в свою чергу зобов'язала Організаційний Відділ та Відділ Юнацтва опрацювати проєкт правильника для старшого ченства СУМА. Запропонований засіданню проєкт правильника для Юнацтва СУМА і Батьківських Комітетів, з огляду на великий об'єм матеріялу, вирішено розмножити на циклостилі і вручити по одному комплектові всім членам Головної Управи для детального ознайомлення. Їхнє прийняття перенесено на чергове засідання. Керівник Відділу Юнацтва також поінформував присутніх, що проєкт єдиного правильника для відпочинково-вишкільних таборів ЮСУМА вже в процесі розробки і буде запропонований для прийняття на найближчому засіданні.

Проєкт правильника для переходового прапора Головної Управи, який опрацював керівник Організаційного Відділу, прийнято з внеском, що до нього буде ще даданий впоряд, який нормуватиме правила нагород та пов'язані з тим почесті.

Впоряд підготує Керівник Відділу фізичного виховання. В ході дискусії про нагородження прапором кращого з Осередків виявилось, що для відзначення роботи Відділів ЮСУМА треба мати окремий прапор, спеціяльно за роботу з юнацтвом. Це — велика і відповідальна ділянка роботи і може бути таке, що якийсь Осередок не заслуговує на переходовий прапор Головної Управи, але добре поставив роботу з юнацтвом. Крім цього є такі місцевості, де немає Осередків СУМА, а Відділи ЮСУМА діють самостійно. Проєкт переходового прапора для ЮСУМА доручено виготовити Відділові Юнацтва Головної Управи.

Правильник для Виховної Ради має підготувати Керівник Культурно-освітнього Відділу.

В розрізі постанов Пленуму про Оселю СУМА, на пропозицію Дирекції Оселі ухвалено плян підготови до літнього відпочинкового сезону 1956 року.

Відкриття Оселі відбудеться 2 і 3 червня з великими урочистостями. Його буде присвячено відзначенню жертводавців. З цієї нагоди на Оселі буде відкрито бронзову пропам'ятну дошку з їх іменами. Про Оселю СУМА запроєктовано видати окрему брошуру.

Були також ухвалені пляни щодо дальшого впорядкування Оселі, спорудження спортового майдану, очищення озера й ін. Все це має бути виконане силами самих сумівців з ближчих Осередків.

Керівник Відділу преси й інформації поінформував про перебіг висвітлення Третього Випуску Кінохроніки „СУМ-Фільму". На день засідання відвідано з фільмами дванадцять місць у ЗДА та Торонті в Канаді. Моральний успіх „СУМ-Фільму" великий. Громадянство позитивно оцінює ініціятиву Головної Управи і відмічує добрий технічний та мистецький рівень зафільмованого матеріялу.

За винятком Ню Йорку і Боффало, де Управи Осередків злегковажили допомогу „СУМ-Фільмові" з висвітленням, його успіх по інших громадах можна вважати за задовільний. Говорячи про пляни й перспективи „СУМ-Фільму", його керівник заявив, що перша фаза, а саме „набуття громадянства" для цієї ділянки праці СУМА, вже минула і визнана корисною та побажаною. Ніхто не розраховував на те, що кінохронікою можна буде придбати кошти на розбудову „СУМ-Фільму". Наша ціль була спопуляризувати його серед широких кіл українського громадянства, що й осягнуто.

Тепер приходить друга фаза роботи „СУМ-Фільму", а саме — рівнобіжно з продукуванням кінохроніки, випродукування першого художнього фільму. Але для цього в першу чергу треба придбати власну кіноапаратуру та інші необхідні речі.

Дискутуючи над поставленими справами, присутні на засіданні ухвалили перевести по всіх Осередках СУМА у місяці травні ц. р. спеціяльну збіркову акцію на цілі „СУМ-Фільму". З цією ж метою видрукувати для масового поширення також поштові значки з девізом „На розбудову СУМ-Фільму".

Окремі постанови ухвалено в справах зміцнення фінансової бази журналу „Авангард", яка має бути побудована на передплаті його сумівцями та збірках на пресовий фонд.

Керівник Фінан.-господарського Відділу поінформував про незадовільний стан грошових надходжень з Осередків згідно з термінами, ухваленими Пленумом. Для укладення скореґованого Бюджету Головної Управи на 1956 рік, він зажадав від Керівників усіх Відділів, плянів фінансових видатків у діловому році. У справах фінансів ухвалено вислати до всіх Осередків становище Головної Управи щодо „фінансової дисципліни в СУМА".

На внесок голови Головної Управи, вирішено справу видання спільно з ГУ ООЧСУ „Актів Української Державности".

Над цими надзвичайної історичної ваги матеріялами, особливо цінними під сучасну пору визвольної боротьби українського народу, працює проф. д-р О. Оглоблин. Президії ГУ доручено укласти окрему умову з ГУ ООЧСУ про зобов'язання сторін у виданні цих документів в українській і англійській мовах.

РІК III. Ч. 3 (26)

„ШЛЯХ МОЛОДІ"
Сторінка Спілки Української Молоді Америки
Редаґує В. Коваль.

"THE YOUTH'S PATH"
Page of The Ukrainian American Youth Ass'n., Inc.
Editor V. Koval.
Address: P. O. Box 211, Cooper Sta., New York 3, N. Y.

З ЖИТТЯ СПІЛКИ УКРАЇНСЬКОЇ МОЛОДІ

ВІДЗНАЧЕННЯ В ДІТРОЙТІ

В неділю 20-го жовтня м. р. в залі Українського Народного Дому Осередок СУМА Київ святкував своє п'ятиріччя. Програма свята складалася з двох частин — мистецької і бенкету.

В мистецькій частині зібрані гості мали змогу почути перший виступ духової оркестри Осередку, під диригуванням проф. Вірстюка, яка відіграла під час відкриття американський гимн. Потім члени ЮСУМА відспівали молитву „Боже Великий".

Доповідь про українську молодь, а зокрема про СУМ виголосив секретар Відділу УККА Дітройт-Схід п. Р. Рогатинський.

Після промови оркестра заграла Український марш і в'язанку українських народних пісень. Старші члени СУМА і потім юні сумівці танцювали українські народні танці. Танці підготував м. Терлецький, а юних сумівців навчила М. Сулима.

Наприкінці мистецької програми виступила знову оркестра, відігравши пісні: Ой, видно село, Дівка в синях стояла. Вперед і на закінчення — український національний гимн.

Фортепіяновий супровід мала п. Соловій.

В той час, як в горішній залі відбувалася мистецька частина, нижче поверхом жіноча секція Осередку приготовляла смачні страви для бенкету.

На бенкеті, голова Ювілейного Комітету Е. Василина привітав гостей та попросив о. В. Возняка поблагословити подані страви. Після благословення обрано тостмайстром п. М. Дужого.

Зі словом про працю Осередку виступив М. Калинич, який коротко підсумував осяги Осередку за п'ять років існування. Власна оркестра, велика бібліотека, з якої всі можуть користати, три числа Інформаційного Листка — пресового органу Осередку на 20 сторінок кожне, літні табори для юних сумівців, драматичний гурток з його виставами (підготував і поставив 7 п'єс), виступи танцювальних груп, багато влаштованих різних імпрез, допомогові акції для залишенців у Европі, збірки на Народний Фонд і т. п. — все це праця, яку проробив на терені Дітройту Осередок СУМА Київ.

Група старшого юнацтва Відділу ЮСУМА в Ню Йорку зі своїми виховницями. Фото Р. Фенчинського

Не дивно, отже, що представники різних організацій, які промовляли на бенкеті, висловлювали Осередкові своє признання за ту працю, яку він виконав на терені Дітройту, і висловлювали надію, що й надалі сумівці працюватимуть так жертвенно для добра української справи.

З промовами виступали від Греко-Католицької Парафії — о. В. Возняк, від парохіяльного уряду Української Православної Церкви — п. В. Сироватка, від „Провидіння" — п. А. Козак, від Відділу УККА Гемтремк — п. І. Панчак, від Ліґи Українських Жінок — п-ні П. Королишин, від ООЧСУ і від Батьківського Комітету Осередку — проф. д-р М. Дольницький, від АП АБН — п. В. Гарасевич, від Осередку СУМА ім. П. Орлика (також в Дітройті) — А. Никончук, від Гетьманського Руху — учасник Визвольних Змагань, полк. П. Шаповало, від Управи Народного Дому — п. В. Футала, від Рідної Школи — С. Крупка, від 41-го Відділу Самопомочі — І. Чикало.

Піснею „Не пора" закінчено це сумівське свято.

М. К.

БУДИНОК СУМА В КЛІВЛЕНДІ

Після деяких зусиль Управи Осередку і Комітету Купівлі Дому СУМА в Клівленді та завдяки прихильній постані сумівців, батьків юних сумівців і всього українського громадянства нашого міста, намічену ціль осягнено. Гарний будинок, який був власністю Українського Банку, став власністю Осередку СУМА. Будинок триповерховий і має великі залі, які будуть перебудовані на окремі кімнати та зменшені залі для театру, спорту й інших потреб молоді. Осередок нараховує 97 членів та 150 юних сумівців і сумівок.

Вартість будинку — 45 тисяч долярів. Досі внесено завдаток у сумі 15 тисяч дол., решта повинна бути зібрана шляхом дальших добровільних пожертв.

Вже опрацьовані пляни перебудови усіх трьох поверхів. Дальша збірка має принести кошти на їх здійснення. Осередок свідомий своїх великих фінансових зобов'язань, пов'язаних з купівлею власного дому, але ці зобов'язання є лише одним з багатьох факторів, які сприяють вихованню української молоді.

Управа Осередку, хоч фінансово переобтяжена, внесла також на Оселю СУМА 250 долярів.

Дня 8-го квітня ц. р. керівник „СУМ-Фільму" і член Головної Управи СУМА В. Коваль відвідав наш Осередок. Громадянство Клівленду й сумівці оглянули цілий ряд фільмів з життя СУМА, як також фільм про Оселю. І кожен побачив, що п'ять років існування СУМ-у в Америці сумівська молодь не змарнувала, а творить великі цінності для збереження української молоді.

Оглянувши наш дім, друг В. Коваль закликав на сходинах Осередку Управу й членство якнайшвидше перебудувати його та віддати для потреб членства та сумівського доросту.

Г. Головка

ВІДГУК ПРО „СУМ-ФІЛЬМ"

Від Редакції: Нижче подаємо в скороченні відгук про „СУМ-Фільм", який появився в „Гомоні України" на сторінці „Трибуна Сумівця" з 14-го квітня ц. р.

Українського глядача приємно здивувала поява звукових фільмів продукції „СУМ-Фільм", що їх висвітлено в Торонті 18-го березня ц. р. Цим разом ми побачили фільм, який, без претенсій на велике мистецтво, даючи документи часу, виконано по-мистецькому. В. Коваль має вроджений хист мистця. Він знає, що фільмувати — це не те саме, що фотографувати окремі образи. Кінофільм — це окремий рід мистецтва.

Це не буде перебільшенням, коли скажемо, що, власне, ніхто з українців поза межами батьківщини не здобувся на те, щоб показати стільки задатків і проблисків справжнього фільмового мистецтва, як це можна було побачити у фільмах продукції „СУМ-Фільм". Зокрема, треба відмітити найкращий із них — „Четвертий Всеамериканський Маніфестаційний Здвиг Спілки Української Молоді Америки". Власне, цей фільм не лише змістом, але й мистецьким оформленням реабілітує нас перед народженою в Америці й Канаді молоддю, яка після фільмів побутових театральних п'єс, перелицьованих на фільм з декораційними кулісами читальні „Просвіта" в Перегінську із солом'яною стрихою, мов на хліві колгоспника, кричить: „і знову нам показують тих українських індіянів".

Фільми продукції „СУМ-Фільм" викликають почуття гордощів, особливо серед тієї молоді, що не бачила України, але бачить стрункі колони української молоді на маніфестаційних здвигах, бачить своїх братів, що маніфестують біля будинку Об'єднаних Націй, бачить красу українського мистецтва на Міжнародній Жіночій Виставці в Ню Йорку, або приглядається тисячним масам Зустрічі українців Америки й Канади в Торонто. Фільми продукції „СУМ-Фільм" заслуговують на те, щоб їх показати всюди, де живуть українці.

ЛИСТУВАННЯ РЕДАКЦІЇ

Осередки в Шикаґо ім. Павлушкова, Пассейку й Нюарку: Дописи про працю Осередків будуть поміщені в наступному числі сторінки.

Осередок у Аллентавні: Допис про працю Осередку і фотосвітлина будуть поміщені у наступному числі сторінки.

Осередок у Боффало: Допис про працю Осередку за минулий рік буде поміщений в наступному числі сторінки. Про поставлення Осередком п'єси „Наталка Полтавка" ми вже писали в одному з попередніх чисел.

Осередок у Рочестері: Допис про працю Відділу ЮСУМА буде поміщений в наступному числі. Фотосвітлини, які щойно отримали, також будуть вміщені.

В останньому часі деякі дописувачі з Осередків у своїх пресових звідомленнях переходять на стиль подачі матеріялів телеграфним способом. Пишеться число і місяць, а потім у двох, трьох словах, подається подія. Такий спосіб інформації цікавий хіба для якогось статистичного бюра, але не для сумівців і громадянства.

Нас цікавить живий образ тієї події, живі люди-учасники, який по змозі треба подати в мистецькій формі. Така форма інформацій з місць, не тільки насвітлює внутрішній зміст роботи в СУМА, але також кваліфікує самого дописувача. Особливо це стосується до керівників преси й інформації по Осередках.

ВИПРАВЛЕННЯ ПОМИЛКИ

У попередньому числі цієї сторінки трапилася прикра помилка у підтексті під фотосвітлиною, на якій маршує колона сумівок у своїх однострях. Він має звучати: **Колона сумівок на Першому Здвизі СУМ-у в Німеччині у 1947 році.**

Редакція

ПОДЯКА

Головна Управа СУМА висловлює щиру подяку панові Пл. Стасюкові — власникові крамниці м'ясних виробів у Ню Йорку за його щедру пожертву на Оселю СУМА в сумі 250 долярів.

Головна Управа СУМА

В. К.

ЧОМУ ВОНИ ПОВЕРНУЛИСЯ?

Несподіваний поворот до СССР п'ятьох моряків з танкера „Туапсе" викликав чимале здивування, як серед американців, так і серед еміґраційних кіл. Питаються, як це сталося, що ці люди, ще до останньої хвилини антикомуністи, опинилися раптом на летовищі в супроводі московських аґентів і відлетіли літаком до СССР?

Одначе, в цьому немає жадної несподіванки!

П'ять моряків були просто викрадені московським МВД, серед білого дня, на очах здивованих американців. Не зважаючи на всі їхні заяви, що вони вертаються „на родіну добровільно", вони стали жертвою шантажу, провокацій і погроз московського МВД. Їхній поворот є великою перемогою червоної аґентури в ЗДА і матиме неґативні наслідки в ставленні американців до подібного роду з-підсовєтських утікачів у майбутньому. А це й потрібне Москві.

Хоч серед тих, що вернулися, є лише один українець Рябенко (решта — росіяни), проте нам, українцям, треба мати ясний образ того, що сталося, і поробити відповідні висновки, щоб у майбутньому не лише на папері розписувати про „край", але таки й на ділі рятувати бодай ті українські душі, які вибирають волю.

У тому, що цей українець впав жертвою МВД, є й чимала провина СУМА, бо заходи, щоб вирвати його з-під „опіки" білих москалів, застрягли на півдорозі. Що ж, мовляв, зробиш, коли „опікуни" не допускають до нього.

Московська еміґраційна преса, яка весь час мала через „своїх людей" вільний доступ до моряків з „Туапсе", подає тепер деякі подробиці про те, як цих моряків вже від першого дня приїзду до ЗДА з Формози заатакували були аґенти МВД. Спочатку їх провокували на вулиці, а потім, коли вони вже влаштувалися на різних роботах, аґенти просто заходили до їхніх мешкань, вели з ними розмови та напували їх горілкою!

На шпальтах цієї сторінки свого часу ми писали про те, як біла московська аґентура ізолювала двох українців, бувших моряків від контакту з українською громадою в ЗДА. Робили це вони під покришкою „спонзорів", які тих моряків спровадили до Америки. Спочатку, коли ГУ СУМА зверталася до компетентних чинників у Ню Йорку і просила контакту з українцями з „Туапсе", була відповідь, що вони, мовляв, відпочивають, але коли московська еміґраційна преса почала описувати присутність бувших моряків на різних їхніх балях та прийняттях, то представники Головної Управи одержали на свою поновну інтервенцію відповідь, що ті два українці не почувають, мовляв, себе українцями, і „немає чого вам шукати з ними зустрічі".

Це ж таки подиву гідне, що аґенти МВД мали доступ і вільний контакт з названими моряками, а антикомуністична організація молоді, СУМА такого контакту була позбавлена.

Проте, одна така зустріч з молодим українцем моряком відбулася „нелеґально", і під час цієї зустрічі стверджено, що білі москалі всякими способами ізолюють його від українців, і що він ніколи не заявляв про те, що не почуває себе українцем!

З цього виходить, що вину за поворот українця Рябенка до СССР несуть московські білі імперіялісти, які, як бачимо, „опікувалися" ним разом з аґентами МВД!

Але як могло статися, що люди, які вибрали волю, піддалися погрозам емведистів? Чому ці московські аґенти не зустріли відсічі з їхнього боку?

Відповісти на це питання не важко, знаючи рядову підсовєтську людину, а ще до того молоду, яку просто живцем пересадили з СССР до Америки, як це є у випадку з моряками. Немає двох слів, що рядова підсовєтська людина, тим більше українець, у своїй масі антикомуністична. Антикомуністична підсвідомо, бо невдоволена тими злиднями, які панують в СССР, невдоволена колгоспами з їхньою рабською системою праці, невдоволена жалюгідними заробітками на фабриках і заводах. Але цей антикомунізм рядової підсовєтської людини не озброєний міцною антикомуністичною зброєю, яка сягає далеко за межі шлунку. Якщо людина зазнала репресій збоку большевицької влади, її антикомунізм буде тривкіший, але тільки у відношенні відплати за заподіяну кривду, а не з якихось глибоких ідейних переконань.

Ще раз зазначаємо, що ця характеристика стосується лише до звичайних, рядових підсовєтських людей, до яких зараховуємо і п'ятьох моряків з „Туапсе".

Вони молоді, ніхто з них не зазнав безпосередніх репресій під Совєтами, навпаки, вони були у відносно кращих умовинах, ніж інші категорії, скажімо, робітників і селян.

Вибір ними волі прийшов випадково і цілком для них несподівано через захоплення танкера китайськими націоналістами. За здобуття цієї волі вони особисто не ризикували своїм життям, не продиралися через кордони на Захід, як це роблять ідейні антикомуністи. На Формозі їх ніхто не тероризував, бо вони були під охороною націоналістичного китайського уряду.

І ось за той час, який вони перебули, так би мовити, в „карантині", треба було їм „розкрити очі" на те, що діється в СССР, до чого змагає комуністична Москва, розповісти про всі її дотеперішні злочини. Якщо йде про українців, то їм треба було розкрити весь фальш московської політики щодо України, а українського народу зокрема, треба було дати їм картину національного гноблення Москвою українського народу, розповісти про голод, який був штучно організований в Україні для того, щоб ослабити фізично український нарід та загнати його в колгоспи.

Треба було озброїти цих людей антикомуністичною зброєю, а українців і зброєю національною, яку вони не мали змоги здобути під Совєтами. І тільки після цього таких утікачів можна було „пускати в світ", і їм тоді не страшні були б жадні емведисти!

Та, як бачимо, замість такої зброї, „опікуни" моряків з „Туапсе" вдарили в рекламовий бік справи, а вже зовсім було комедією, коли цим хлопцям московські чорносотенці почали розповідати байки про царя, забуваючи про те, що більшість з них про все те не має зеленого поняття!

Привезли моряків до ЗДА, як „сирий матеріял", тому й не дивно, що на них відразу накинулися аґенти МВД з горілкою і з листами від рідних та знайомих. Очевидно, що вони їм погрожували репресіями супроти рідних, якщо не вернуться додому, одночасно обіцяючи, що їм самим нічого не буде, коли вернуться.

Чи ж не пам'ятаємо ми, як потішали себе хлопці й дівчата-„остівці", коли репатріювались на „родіну"? Багато з них міркувало так: нас німці забрали до Німеччини примусово, а за те, що ми робили для них зброю, нам дадуть по п'ять-десять років. Що ж, відсидимо, а після того будемо вільні. Очевидно, що всі ті хлопці й дівчата не мали ніякого поняття про те, що їх здесятиків МВД ще в репатріяційних таборах тільки за те, що вони на власні очі побачили, як живуть люди на Заході, а ті, що залишаться, потраплять до таких концтаборів, з яких лише одиниці виходять живими. А в той час дуже багато з-поміж такої „остівської" молоді залишилося на Заході, вибравши волю, але вибравши її свідомо, бо на це їхнє рішення впливала українська національна свідомість, яку їм прищепили батьки, і українське націоналістичне підпілля у Німеччині, яке діяло серед українців ізнад Дніпра, як також свідомі національно українці чи й леґальні українські організації.

В СССР цих моряків Москва реклямуватиме, як жертви „американських підпалювачів війни", які силою їх змусили „клевєтать на Родіну". Їх будуть возити по різних мітинґах, на яких вони розповідатимуть, подиктовані МВД, несотворенні речі про Америку.

Після того, як ця пропаґанда буде зроблена, вони будуть знищені рано чи пізно, і ця сама доля зустріне їхню рідню.

Наше українське сумління наказує нам рятувати кожну українську душу, яка виривається на волю свідомо чи підсвідомо, але для цього ми повинні домагатися у відповідних чинників, щоб українці були передавані українцям, а не московській білій аґентурі.

АКТИ УКРАЇНСЬКОЇ ДЕРЖАВНОСТИ

У виданні Головної Управи СУМА та Головної Управи ООЧСУ у 1956 році вийдуть друком в українській і англійській мовах. Акти Української Державности — збірка найголовніших юридичних документів, які характеризують розвиток української державности від X-го до XX-го століття. До збірки увійдуть: конституції Української Держави, міжнародні договори, державні універсали та інші державно-конституційні акти. До документів будуть подані історичні коментарі.

Вступна стаття проф. д-ра О. Оглоблина дасть загальну оцінку документів у світлі історії Української Державности. Збірка охоплюватиме 200 сторінок друку та фотокопій оригінальних документів з архівів американських бібліотек.

Видання підготовляє проф. д-р О. Оглоблин при співучасті мґ-ра В. Омельченка. Поява Актів Української Державности буде подією великої ваги в науковому міжнародному світі. Цей почин викличе напевно лють червоної Москви та московської білої еміґрації. Саме тепер бо білі російські імперіялісти задумали видати в англійській мові „документи", які мають доказувати, що „нікакой Украіни нє было, нєт і бить не может!"

Акти Української Державности будуть відповіддю всім тим, які намагаються фальшувати історичне минуле українського народу.

Будинок Осередку СУМА в Клівленді