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The Ukrainian Weekly Section

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Ukraine Represented at FIPEX

by Jeanette-Yaroslava Kovaliuk

The Fifth International Philatelic Exhibit, better known as FIPEX, opened, along with the automobile and photography shows, on Saturday, April 28th at the recently completed New York City Coliseum, which for the first time also threw open its doors to the public on the same day. Housed on the third and fourth floors of the massive, modern building, the stamp exhibit drew record crowds during its one week existence.

The third floor was primarily devoted to booths held by dealers from all parts of the world and looked and sounded like a market-place. However, it also had the world's rarest stamp, the one cent 1856 British Guiana issue, on display, at the International Salon of stamps from different parts of the world, and the U.S. Post Office station. At the U.S. Post Office station first issues of stamps and post cards were sold, cancelled with the FIPEX station merk, and mailed from there. The fourth floor boasted of the U.S. Post Office demonstration of the actual printing of stamps and manufacture of envelopes, a Swiss stamp exhibit on a moving belt, the UN exhibit, the Smithsonian Institute and Cardinal Spellman stamp displays, the Universal Postal exhibit, and showings by Junior and College collectors as well as philatelic societies' information lounges.

Close to the U.S. Post Office stamp printing plant, enclosed in large glass display cases in the Eastern European section, was the Russian collection of a Dr. Gregory B. Salisbury of Philadelphia. Included in this collection were some stamps used by the Ukrainian National Government after World War I. The entire collection is believed to be an "extensive and highly specialized" one "of the Romanov Tercentenary Issue of 1913, including Armenia, Batum, Far Eastern Republic" as well as Ukrainian overprints and postal stationary.

All the stamps used by the Ukrainians had a trident overprint on a picture of the Russian emperor Nicholas. Typewritten explanatory sheets stated that the handstamped trident overprint was designed in 1918 by the artist Vasily Fedorovich Krichevsky. The Kiev type mute cancellation trident overprint was used by the Ukrainian National Government on Romanov stamp issues during the Soviet Regime. But when these trident overprint stamps of 1918-20 were confiscated by the Soviets, they were later sold in order to raise money. From the technical aspect, the Ukrainian Rada first overprinted Russian stamps in 1918 with hand stamps which proved to be superior to machine stamping. However, the information sheets pointed out that about 60-75% of these overprints are forgeries.

The folowing three books on Ukrainian philately that were mentioned along with the preceding information should throw much light on a moderately explored section of stamp collecting: **Postage Stamps of Ukraine** by D.B. Armstrong; **Trident Issues of Ukraine** by A. W. Greaves and C.W. Roberts; and the **U.P.V. German Sonder-Katalog Ukraine, 1918-1920.** Despite this interesting information, it was disturbing to note, however, that the writer of these facts referred to Kiev as the only "town" to use Romanov stamps. Either through ignorance or prejudice, he ignored the fact that Kiev is not only the capital city of Ukraine, but was the most important cultural originating point and center of the so-called "Russian" lands. The same colection also included stamps of the Kuban Republic of the same period printed in the Ukrainian language.

Unfortunately, I did not see the specialized Ukrainian col-

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Comemmorate 1000 Years of Christianity

The Procession

The parish of St. Michael's Ukrainian Catholic Church of Hartford, Connecticut, commemorated 1,000 years of Christianity in Ukraine, on Sunday June 10th with religious services at St. Peter's church in the morning and a concert at the Bulkeley High School in the afternoon.

Archbishop O'Brien presided at the morning Mass and delivered the Apostolic Blessing. The Very Rev. Stephen Balandiuk, pastor of St. Michael's church, was the celebrant, assisted by the Rev. Michael Fedorowych, assistant at St. Michael's, and the Rev. Stephen Chomko of New Haven.

The concert at Bulkeley was presided over by Michael J. Nagurney, of Stamford. Speakers were Congressman Thos. Dodd, Mayor Joseph Cronin, Dr. Robert Mahoney, assistant superintendent of Hartford schools, and Prof. O. Ohloblin, of the University of Kiev.

Congressman Dodd, who was a member of the Select Committee for the investigation of Communism, said the blackest pages of Communist tyranny were written in the Ukraine. He also urged the Ukrainians as a whole to constantly keep reminding the American people of Ukraine's plight and of

(Concluded on page 3)

The Ukrainian Cultural Courses at the "Soyuzivka"

Summer courses, be they in Grammar schools, High schools, or Colleges, are part of the American educational system. They are intended for either the pupil or student to make up for lost time, in form of flunkings in certain subjects, or to gain extra credits.

In most cases it means trudging, bus or subway riding to school or college during the hot summer days, and returning home to do homework in the sultry weather. It means no sort of a vacation.

All of this is in vivid contrast with the Ukrainian Cultural Courses being offered to Ukrainian American youth by the Ukrainian National Association at its "Soyuzivka," otherwise known as the UNA Estate, located in the Catskill Mountains, near Kerhonkson, New York.

For here studies are combined with a well rounded out vacation.

After classes and some homework in the very comfortable living quarters, which the "Soyuzivka" provides in its dormitory and villa buildings, the student can truly relax and take full advantage of all the vacation facilities which this resort provides. He or she can go swimming in the pool, rowing in the pond, hiking up and down the mountain along old Indian trail, wade and even swim in the upper stretches of a broad mountain stream, which in its lower stretches has its rapids and falls. Then there are the breathtaking views of mountains near and far which one can enjoy to the hilt.

If the student is sport-minded, at his disposal there are tennis, volleyball & basketball courts, softball diamond, badminton court, bowling on the green, deck shuffleboard, soccer practice field, and a golf putting green. There will be also outdoor movies, and social dancing beneath the moonlight on a special dancing platform recently constructed.

Certainly, there can be no comparison with all this and the home-sitting in the city, laden with heat and humidity.

As for the Ukrainian Cultural Summer Courses, they are truly most interesting. All of the students who attended them have waxed eloquent in their praise of them, privately, in correspondence, and in articles to the Ukrainian Weekly.

The courses are being given under the pedagogical protectorate of the Free Ukrainian University, the only one in the world, located in Munich, Germany.

The instructors are men highly qualified, experienced in teaching, and having very sympathetic understanding of the problems and attitudes of the students.

They unfold before the students marvelous vistas of all the facets of their Ukrainian cultural heritage, literature, music, fine and folk arts, to mention but a few. They teach the Ukrainian language, oral, written and printed in a manner which definitely is not dull and which produces great results. They encourage numberless questions and wide discussions on the subject being taught.

Once the student has completed the courses and has graduated, he or she returns home a much wiser person, and proud of the fact that he is an American of Ukrainian descent. At the same time, he taks pleasure in the realization that he is sounder and healtier in body and limb, due to the vacation at the "Soyuzivka."

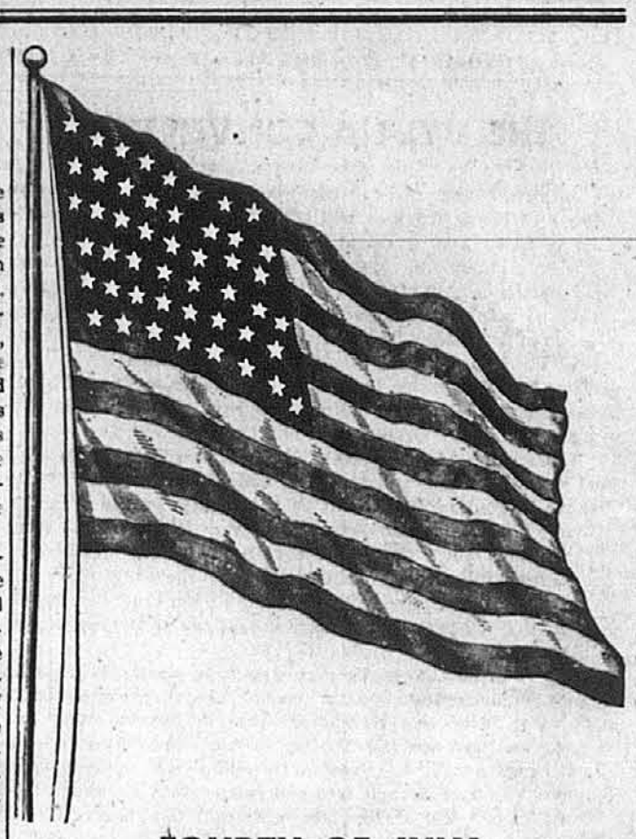
There is still a little time left for registration. The courses will begin August 1st and last to the end of the month. Total cost is $120. This will cover the tuition fees meals, lodgings and the enjoyment of all vacation facilities — which only the "Soyuzivka" can offer.

Send in your registration to the UNA Estate, Kerhonkson, N. Y. (and attach to it a check for $60 as downpayment).

NEW SCHOLARSHIP OFFER FOR UNA CULTURAL COURSES

At a special meeting of the Executive Board of Branch 25 of the Ukrainian National 1956, it was unanimously resolved to offer a scholarship to a student interested in taking the Ukrainian Cultural Course at the UNA Estate "Soyuzivka" at Kerhonkson, N. Y.

Applicants, between the ages of 16 to 21, members of the UNA, should send a short essay on "Why I Want To Take the Cultural Courses" not later than July 15th to the Branch Secretary, Miss Josephine Gibbons, c/o Svoboda, 83 Grand Street, Jersey City, N. J.



FOURTH OF JULY

Next Wednesday, July 4, Americans will observe the the 180th anniversary of the American Declaration of Independence, July 4, 1776, when the embattled thirteen colonies united as one, with their unity forged by the flames of war, declared themselves free and independent of foreign rule and oppression.

Their ardent desire to become free is best expressed in the preamble to the Declaration of Independence, the high point of which is that "all men are created equal and that they are endowed by their Creator with certain inalienable Rights, and that among these rights are Life, Liberty and Pursuit of happiness."

That was the clarion call of the early Americans, and has been as such of the American people to this day. It has been the chief reason for the great growth of the United States of America, today the leading world power, and the bastion of human freedom and democracy throughout the whole world.

That clarion call is also that of the Ukrainian people, since the time back in 1775, a year before America became free and independent, the last stronghold of Ukrainian independence, the famed Zaporozhian Sitch, was destroyed by Russia, then ruled by Catherine II. It is a call which has kept the Ukrainian spirit ever alive and ever surging forward. It is the call which summoned the Ukrainian people when opportunity arose at the close of World War I to rise, fight and establish their Ukrainian National Republic. It was this call which kept them strong and fast despite their oppression since the fall of that Republic. And, finally, that clarion call is that of the underground Ukrainian Insurgent Army (UPA) that has been fighting for Ukrainian national independence.

May the day come soon when the Ukrainian people will be observing their Fourth of July, in a free and independent Ukraine.

Ukrainians "Big Hit" at Pittsburg Folk Festival

Pittsburgh Ukrainians are reaping compliments from all sources for their excellent representation at Pittsburgh's First Folk Festival. The Folk Festival, which featured 18 nationalities, was sponsored by Duquesne University and was held at the Syria Mosque on June 9 and 10. The Ukrainian representation was arranged by a specially organized committee which functioned in cooperation with the Ukrainian Congress Committee of Western Pennsylvania.

The Ukrainian program, staged with orchestral accompaniment and a company of 100 singers and dancers, dressed in provincial and historical Ukrainian costumes (Braznick), literally captivated the multinational audience. Frequent thunderous applause during the performance, and expressions such as "your group was the best", heard in the lobby after the show, gave the Ukrainians claim to being the "hit" of the festival. The entire compeny and orchesrta were under the masterful baton of Osyp Holowackyj, with John Suszynski at the piano.

In setting up the program, Mr. Holowackyj purposely chose several melodies already familiar to American ears. The program opened with a brief aria from the Ukrainian opera "Marusia", with Miss Nadine Dworakivsky as soloist. (Americans know this selection as "Yes My Darling Daughter"). This was followed by the popular Ukrainian "Sword Dance" performed by Steve Berko and Michael Komichak.

The "Sword Dance" was the introduction to a farewell scene in which a young girl (Jeanne Haritan) sang farewell to her departing Kozak (Michael Komichak) and then kissed him good-bye, after which he knelt before his father (Nestor Kowal), received his blessing, then went off to war. During this scene the choir sang "Yeekhav Kozak" (Minka, Minka) and "Zasvystaly Kozachenky".

For its fourth selection the choir sang "Schedryk" (Carol

Osyp Holovackyj

of the Bells) as six youngsters, dressed as Hutzuls and carrying the symbolic Star of Bethlehem, walked across the stage. This scene was very effective and drew thunderous applause.

The Christmas scene was followed by the popular Hutzul dance, Arkan, featuring such veteran (?) Hutsuls as Steve Kapeluck, Danny Pysh (new prexy of UOL), Ray Cizma, derson.

Johnny Gos, and Danny An-

To display the modern trend in Ukrainian social dress, the choir, with orchestral accompaniment, sang "Bandura" in waltz tempo, as four couples, the ladies dressed in embroidered blouses and full length black skirts and the men in tuxedos, waltzed across the stage. The couples were Mr. and Mrs. Nicholas Kurelis, Mr. and Mrs. Metro Staroschak, Mr. and Mrs. Walter Greshauk, and Mr. and Mrs. John Sirko.

The waltz was followed by a lively "Kolomeyka" with 14 young ladies, led by Miss Nadine Dworakivsky, displaying plenty of zip, vitality, and smiling lovely faces

The choir closed the program with the number "Ptycheey Chor" (Choir of the Birds) featuring Ann Komichak and Anthony Pituch as soloists.

The program was full of variety, and the coordination between the choir, the orchestra, and the dancers was excellent. The entire program was staged expertly in the allotted time of 12 minutes. Just prior to the presentation of the Ukrainian program, Miss Melody Sachko, champion U. S. speller, being of Ukrainian descent, was presented to the audience. She was dressed in a Ukrainian costume and her appearance on stage drew tremendous ovation. Her father is secretary of UNA Branch in Pittsburgh.

Arts and Crafts Display

The eighteen different nationalities displayed their arts and crafts in specially constructed booths, each reflecting the architecture typical of their national culture. The front of the Ukrainian booth was an adaptation of a memorial to Prince Sviatoslav, who ruled in Kiev in 1073 A.D. It reflected the Byzantine style of architecture. In the center of the arch was the Trident, national emblem of the Ukrainian nationa. On the right side of the arch was a portrait of Taras Shevchenko, and on the left side, one of Ivan Franko. The booth was designed and decorated by Mr. Nicholaus Kudryckyj and constructed by Mr. Wasyl Tkachuk. It was considered by many to be the most attractive.

Mrs. Inna Krawchuk was head of the display committee. The display included intricately designed Ukrainian Easter eggs, embroidered items, ceramics, tapestries, works of sculpture, wood carving, miniature dolls, and an ethnographic map of Ukraine.

The eighteen nationalities also prepared and served their favorite dishes at the festival. The Ukrainian menu included borsch, varenyky, holubtsee, kootya, syrnyk, medivnyk, and korovay. The Ukrainian had the distinction of being the only nationality to sell all of their menu. The food committee was headed by Mrs. Maria Malevich, one-time vice presidentess of the UNA.

M. K.

Receives B.S. in Music, Cum Laude

Miss Elva Barabash of Chicago, graduated with honors, cum laude, on June 10, 1956, receiving a Bachelor of Music degree with piano major from the Chicago Musical College.

Miss Barabash, well known pianist in both Ukrainian and American circles, is the daughter of the outstanding and famous music educator and bandmaster John H. Barabash, professor at the Chicago City Junior College, and the former Olga Perch, school teacher of Winnipeg, Canada. Her fine background and inherent talents are a great asset to one who knows how to appreciate and employ them.

All through elementary and high school, Elva Barabash was on the honor roll. She made the High School National Honor Society, and the Phi Beta Lamba college national honor society. She entered Northwestern University School of Music on the Lavergne Noyes scholarship, full tuition, which she held for three years when she left Northwestern University to study with Dr. Rudolph Ganz, pianist, composer, and conductor of international fame.

Elva made great strides in her piano work in the two years at Chicago Musical Col-

Elva Barabash

Ditson Music Award for 1954 lege. She also won the Oliver and 1955 of $600 each, the 1956 Farwell Music Award ($350), and placed first in the National Music Teachers Guild Recording Contest ($125).

However, she is not content to stop at this point. Being serious minded and a scholar at heart Elva Barabash is going to continue studying. Her long range plan is to go to Europe after she gets her Master of Music degree at the Chicago Musical College with Dr. Rudolph Ganz, who in her estimation is the greatest teacher west of New York City and one of the greatest in the country.

Wins Scholarship to Wayne University

Miss Olga Iwachiw of Detroit won a Rotary Club Scholarship to Wayne University in Detroit, Michigan. The scholarship pays the tuition for three years which starts in September, 1956. Miss Iwachiw is already a student of Wayne University and plans to enter the law school soon.

In order to become eligible for the scholarship, the contestants had to write the composition on the topic "What College Education Means To Me." Then, the entries from various high schools were taken and judged. Out of the many entries, Miss Iwachiw was selected to be the winner.

She graduated from Pershing High School in January, 1956. While still attending Pershing,

Olga Iwachiw

she received excellent grades and graduated with a "Magna Cum Laude." Miss Iwachiw was active in various activities such as debate, choir, members of the Senior Cabinet, the Senior Play, and also won the Commendation award for Critical Review as part of the Pershing Chronicle Scholastic Creative writing Awards' program for 1956.

She is the daughter of Mr. and Mrs. Jaroslaw Iwachiw. They all entered the United States in August, 1949 and are members of UNA Branch No. 94.

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THE UYL-NA CONVENTION

As already announced on these pages, the Ukrainian Youth's League of North America will hold its annual convention this coming Labor Day weekend in Buffalo, N. Y.

We are inclined to think that it will be one of the best ever held, particularly in view of the fact that, being held in Buffalo, a midway point between our country and our neighbor Canada, Ukrainian American and Ukrainian Canadian youth—of various ages—will attend it, and take part in its activities.

Thus far, as reported to us, there will be many fine social affairs. There will be a fine cultural program, we are sure, including an exhibit of Ukrainian folk and fine arts.

There will be, too, reports of the League officers as to what they have done and accomplished, and of the progress of the League in general. There will be the reports of the delegates attending the convention concerning the doings of the local organizations which they represent and which are members of the League followed by discussions upon the same.

All of this, of course, will be fit and proper, and very necessary at that, as part of the business sessions of the convention is concerned.

Yet, as of now, we have learned nothing about what will be spoken and deliberated upon relative to the struggle of our kinsmen—over forty five million of them in number—who are striving and underground fighting for their individual and national rights and, in the process, to regain their national freedom and re-establish their free and independent Ukrainian National Republic, which came into being near the close of World War I, and which perished in the avalanche of Russian, Polish and other invaders and despoilers of Ukraine a few years thereafter.

This issue, which should be seriously taken up at the coming Buffalo convention, is very important, inasmuch as it is one of the main pillar posts upon which the UYL-NA was founded way back in August 1933, at the First Congress of Ukrainian Youth of North America, held at the famed Chicago's World Fair, during the summer months of that year.

It was that issue which primarily drew delegates of Ukrainian American and Ukrainian Canadian organizations to attend that Youth Congress. They were inspired by the idea that by uniting themselves they would be of help to the land of their fathers and mothers.

For a number of years, at the annual UYL-NA conventions, and in various fashions, one or two or another, between them, they and those young people whom they represented worked hard to acquaint the American public about the facts about Ukraine.

For example, the League did not merely pass resolutions at its annual conventions espousing the Ukrainian national movement. It went further. It worked out these resolutions into being. It published for a time a bulletin concerning it, which was dispatched to various persons prominent in American life. It was truly an idealistic youth and well guided.

The old time "youth" can remember this very well, as well as they can remember the fact that at both the League's 1938 Pittsburgh UYL-NA convention and the 1939 Newark UYL-NA convention, Ukrainian Nationalism was the chief theme, very seriously discussed by the hundreds of delegates and guests present.

In the following year, at the League's 1940 New York convention, the chief emphasis was placed, and properly so in the order of things, upon the problem of assimilation and all the diverse factors which enter into it.

World War II broke up the conventions. When they returned into being, the Ukrainian national problem seemed to have been relagated at the conventions to a secondary place. When pressed at one convention as to why the convention planners, as well as the League leaders, should adhere to one of the main purposes for which the League was originally founded and to which it is committed by force of its constitution, a certain official of the League replied (and this was last year) "we do not intend to go into politics."

To characterize the Ukrainian death struggle for national existence and independence, free of Soviet enslavement and Communist as "politics" borders upon the inconceivable.

We assume, of course, that on this subject due consideration is now being given to it by our younger generation persons who occupy positions of importance, not only in the Ukrainian Youth's League of North America, but also in the Ukrainian Catholic Youth League and the Ukrainian Orthodox (Youth) League as well.

We urge, also, that the UYL-NA convention steering committee take all of this under serious consideration, at this not too late a time and adjust the convention program accordingly.

The pages of The Ukrainian Weekly are wide open to it, in form of weekly resumes of what will be discussed, that is the key topics of the business and especially the forum sessions, of the gathering.

Thus, when the delegates and the guests who desire to take an active part in the convention, they will be prepared to do so, an active part in the convention, will be prepared to do so, NA a stepping stone forward—definitely!

Special English Courses at Hunter College

In response to widespread demand a special course in English for foreigners will be offered at Hunter College beginning on July 9, Dr. Chester Robinson, Director of the Summer Session announced today.

Intended for foreign language speaking students—men as well as women—who have some training and ability in speaking, reading and writing English, the course will meet mornings for one hour daily, Mondays through Fridays, ending on August 17.

The fees are $18. tuition, $2. library and $2. registration—$22 in all.

Registration takes place at the College, 695 Park Avenue, on July 2, 3, and 5 from 9 to 11 A. M. and 1 to 3 P. M.

THE SOVIETS AND THE WORLD COUNCIL OF CHURCHES

By Prof. Clarence A. Manning

The visit of a delegation of the World Council of Churches to Moscow and the return visit of a delegation of Soviet clergy (carefully handpicked by the MVD) headed by Metropolitan Nikolay has stirred up comment on both sides of the iron curtain. These visits deserve careful consideration without a resort to the usual technique of name-calling, for the issues involved are serious. At the same time there can be no doubt that the loss to the free world far outweighed any gains that might or may be won in this encounter of wits, this struggle for the minds and souls of men, not to speak of their mortal bodies.

It brings to mind a curious figure before World War I—Patrick Mythen. According to gossip he was of Irish extraction and Roman Catholic by religion. He appeared on the scene of history as an Episcopal in one of the seminaries from which he was expelled for causes affecting his molar character. As an innocent victim, he persuaded one of the Episcopal bishops to ordain him priest and in a short time the same bishop deposed him for reasons of weight. He next appeared as a bishop of one of those extraordinary Old Catholic sects wandering around California. When the dangers exceeded the pickings, he was reconsecrated in Chicago by another bishop of the same ilk. Then he ran an anti-war forum in Baltimore, escaped from there ahead of the police and turned up as Archimandrite of the Russian Orthodox archbishopric of the Aleutian Islands and North America. As such he appeared as an Irish Russian Orthodox Archimandrite at the Proto-Nazi Rhine Horror meeting protesting against the presence of French Senegalese troops in the Ruhr. He then disappeared again and it is rumored that he died in a condition near insanity in a Roman Catholic monastery. Whatever be the defects in this story, a friend told him: "Patrick, you have the finest collection of Holy Orders in the world."

Patrick Mythen was a very plausible character who succeeded for some years in playing East and West against one another for his own interests. The difficulties in unmasking him may well be studied by those persons interested in tracing out the Orthodox-Marxo-Leninist- (Stalinist- Beriaist?)—Khrushchevist antics of Metropolitan Nikolay, and weighing his appeal for a Soviet peace to the delegation to Moscow and his brilliantly religious sermon in the normal accredited style in New York.

A Very Reputable Organization

The World Council of Churches is a very reputable organization. It consists of most of the intellectual Protestant bodies in the United States, the National Council of the Episcopal Church, and representatives of those Orthodox Churches which do not acknowledge the spiritual or ecclesiastical control of hierarchs behind the iron curtain. It does not contain any representatives of any rite acknowledging the Pope, the anti-intellectual Protestant bodies or those Orthodox owing allegiance to superiors behind the iron curtain. It may contain some leftist or Communist individuals and some Russia-firsters, Communist or not, but it is interesting that it was reported that the only dissenting vote against the first invitation was that of Ralph Arkush, the lawyer for the Russian Orthodox Church of North America, who had his own personal experience with the piety and sincerity of the Patriarch of Moscow during the many years when the Patriarch was trying to secure control of the property of the old Russian Archdiocese in the United States.

A mere statement of these facts raises the very serious question why so many people in the free world are blind and deaf to the real threat posed by the Kremlin. It is a curious but an intelligible and no less langerous phenomenon.

In 1939 not only the foreign Communists but the supposed 'authorities' on Russian Soviet history were unprepared for the sudden switch of that great genius, (now an insane egoist) Joseph Stalin, from an anti-Nazi to a pro-Nazi attitude, from which the USSR profited so well. The true Communists quickly recovered their poise. The 'authorities" were only too happy when Hitler changed his policy so that they could energetically support the reapprochement between the West and Russia-USSR. To these "authorities" the cold war was painful. Now they are jumping at any straw that will forget it. Some of the more idealistic hope to find some hope of a new period in the Soviet quasi-toleration of the Orthodox and other Churches despite the continued campaign for atheism by the Soviet government.

It is such men who almost swallowed the bait held out at one of the Ecumenical meetings some years ago when Prof. Joseph Hromadka, a distinguisher Protestant of Prague, tried to prove that ideologically neither capitalism nor communism was Christian, although in his disillusionment with the West he attempted to show that capitalism was further from the truth than the idealism preached by Stalin. but he failed to secure from the theologians the full support that he had hoped for. The class between ideals and reality was too great.

It was now the time of Nikolay. Profiting by the devaluation of Stalin by his closest associates, the Patriarch of Moscow and Nikolay were ready to try again. They had played on idealism in their original invitation. They tried to draw from its acceptance all possible propaganda value and when they failed to induce the delegation to support the Soviet world peace scheme, when it was propounded by Nikolay, a former militant supporter of Joseph Stalin, they again changed their tune. Nikolay came to America and here it was his task and that of his associates to convince the Americans of the depth of their piety.

No one in his right mind will deny that there are sincere Christians behind the iron curtain.

Trip Terrible Cost to Their Honor

Yet it is hard to believe that such sincere persons would be deputed to meet visiting delegations and to go abroad. In one sense or another they are now in the various undergrounds and if they do make their way for any reason into the administration, it is at a

(Concluded on page 3)

A STORY OF UKRAINIAN CANADIANS

by John Panchuk, (Battle Creek, Mich.)

(2)

When the priest returned and found what his son had read to Wasyl, he was provoked and warned his son not to tell the peasants any more newspaper stories about the land grants in Canada. He was afraid that if any of the peasants should reveal the source of their information, he would lose his parish assignment, because the government of Austria-Hungary was hostile to the immigration of its people.

Wasyl promised the priest that he would not tell any one what he had heard. But he wanted more information and so he visited an acquaintance, Wasyl Shteefura, a church deacon in the neighboring village of Senkiw across the Dniester in the province of Galicia. Shteefura was a literate man who subscribed to a Ukrainian language newspaper, copies of which were scrupulously preserved. For the second time Wasyl listened to the reading of the newspaper stories about free land in Canada. As a result of this visit and further talks, Wasyl Zahara decided to join his friend Shteefura and thirteen other families from Senkiw in their migration to Canada in May of 1896.

Difficult to Get an Exit Permit

It was not easy to get an exit permit. The sheriff of Zastavna, the country in which Wasyl lived, refused to issue an exit permit and reprimanded him for gossiping about land grants in Canada. He warned him not to mention the subject to any one lest the rumors stir up the peasants After making nine trips to the sheriff's office for an exit permit, Wasyl finally threatened to leave without the permit and told the sheriff that if he should be arrested for leaving the country without one, the sheriff would be charged with the expenses of his keep in jail and eventual return to the village.

The sheriff asked him if he would send his oldest son back when he became 21 to serve his term in the Austrian army. Wasyl promised that if he received the exit permit, he would return his son for military service. The sheriff then asked him if he would send back each of the other three boys when they became 21 years of age. Wasyl said he would. The sheriff laughed and said that he would accept the promises for what they were worth. He also told Wasyl that he too had read the newspaper stories about the wonderful opportunities in Canada, but did not believe the stories to be true.

Nevertheless, the sheriff was impressed with Wasyl's earnestness and issued an exit permit for him and his family with a request that Wasyl report to him what the real facts might be about the new country of Canada.

Shtombor

Wasyl Zahara arrived in Winnipeg in July, 1896, accompanied by his wife and four sons. He was then 52 and wife was 41 years of age.

The director of the Ukrainian setlement in western Canada, Kyryllo Gennick, recommended farm land close to Winnipeg. Wasyl had his mind set on land containing plenty of woods, a river and some prairie. Virgin territory meeting this description was located about 75 miles southeast of Winnipeg. The fact that the land was also swampy and stony and its agricultural potential so unpromising that it had been passed up for settlement, did not discourage him. To become a proprietor of a large tract of woodland and a meadow adjacent to a river just for the asking was a chance he grasped at quickly and avidly. He was strong and not afraid of hard work and privation. Besides, he had four boys growing up who would help him to clear the woods and till the soil.

From Winnipeg, the train took the Zahara family as far as Emerson, the terminal point of the railroad. From "Merzon", as the old settlers pronounced the name of Emerson; the rest of the journey was in a farm wagon drawn by a pair of oxen across stretches of prairie, through patches of brush and scrub wood to a trading post on the bank of the Roseau river. On a map of the area it was identified as Stuartburn, a municipality which the Ukrainian settlers called Shtombor, because that is the way the name sounded to them anl it was easier for them to pronounce it that way.

Following the course of the river in a southeasterly direction, Wasyl selected a quarter of section of land about five miles distant from Stuartburn. It was located near the river and contained a lush growth of brush, poplars, scrub oak and patches of meadow.

His first house was built of popular logs covered with moss and the walls were plastered with clay.

Four weeks after his arival, four families from the village of Senkiw reached Stuartburn. These were the families which left the village at the same time. Wasyl did, but their journey was interrupted by authorities in Europe because of some questions about their exit permits. Four months later, two more families arived from Breedock. They were the families of John Sandul and Mihail Zahara. They were accompanied by the family of Andriash Glowacky from the neighboring village of Onuth in Bukowina.

The new arrivals selected homestead grants near Wasyl Zahara. There the present site of Gardenton was established in 1896. The small house which Wasyl Zahara completed in the fall of 1896 served as a shelter for 24 persons during the first winter of the new settlement.

In the spring of 1897 some

500 Families Migrated from Bukovina in 1897

five hundred families migrated from Bukowina to Canada. Those coming from Breedock and the neighboring villages when asked to name the person to whom they were going, invariably replied that they were going to Wasyl Zahara.

The new settlement attracted hundreds of families from Bukowina, especially from Breedock and Onuth. Over a hundred families from the village of Onuth made Stuartburn, actually the present area of Gardenton, their first destination point in Canada. Most of them remained and became pioneer settlers in the township between Stuartburn and Arbakka to the east along the southern boundary of Manitoba.

Several families from the Senkiw in Galicia settled in the Stuartburn area.. Among them Wasyl Shteefura, Nikola Kohut, Jakiw Shalep came in 1896.

From Breedock, the earliest settlers were the families of Simon Tyron, Onufry Tyron, Wasyl Kykot, Nikolai Roshka, Wasyl Roshka, Petrash Sandul, Iwan Machnie and Michielo Zahara.

(To be continued)

ZAKHAR BERKUT

By IVAN FRANKO

Translated from the Ukrainian

(2)

Although some daring shepherds occasionally killed one or two beasts with their bows and arrows and spears, or managed to lure them into a trap, the number of bears was too great for such infrequent killings to insure the community against their ever-present menace.

It was no wonder that when the new boyar, Tuhar Wowk, announced to the inhabitants of Tukhlia that he was staging a bear hunt and asked them to find him a guide, they not only sent him their very best young mountaineer, Maxim, son of Zakhar, their most prominent citizen and respected leader, but also equipped a troop of young mountaineer archers, equipped with bows and arrows and javelins to lend assistance to the boyar and his company in the hunt. Tuhar's plan was to surround the hillside breeding ground with his company and to rid it once and for all of its savage inhabitants.

From earliest morn the encampment was alive with the excitement of preparation. The servants had been stirring about long before dawn getting ready the provisions of food and filling the guests' wooden canteens with a thirst-quenching drink of fomented honey. The Tukholian youths also prepared themselves by sharpening their knives and wooden arrows, drawing on bison moccasins and filling the compartments of their lunch baskets with roast meat, dumplings, bread, cheese and other food, enough to last them the entire day.

Not until this day did Maxim Berkut assume the full responsibility of the expedition. He neither hurried nor tarried, nor did he neglect to oversee every detail of the preparations. Everything had its time and place. Whether among his fellow mountaineers, the older and more experienced boyars, or the servants, Maxim moved about calmly, unobtrusively, giving orders confidently as if he considered them all his equals. His friends were just as free with him as he with them, laughing and joking with him at the same time carrying out his instructions promptly and happily as though they were doing everything on their own initiative without being told. The company of boyars warlords, accustomed to sly, derisive laughter on the one hand and to toadying servility on the other, were in their ways neither as free nor as readily given to jollity, nevertheless, they respected Maxim's guidance and judgement and carried out his instructions without question.

Although the proud and arrogant boyars may have resented the presence of the common peasant "lout" who ordered them about as if they were his equals, it was demonstrated to them almost at every turn that his instructions were both sensible and necessary.

The sun had not yet risen when the huntsmen left their encampment. The mountains slept, wrapped in their blanket of hushed tranquillity; dreamy mists enveloped the dark green pointed crowns of the pine trees. Drops of dew hung like acorns among dense, many-pointed leaves; on the ground trailing garlands of climbing vines twisted and twined themselves around the roots of storm-uprooted trees, among the brambles of wild raspberry and blackberry bushes and intertwined themselves with the thick and fibrous shoots of wild hop vines. From the steep, darkly yawning gorges, rose a thick, grayish vapor, indicating that at their base flowed swift mountain currents. The air was oppressive with the mist and pungent odor of pine cones forcing their lungs to expand to their fullest capacity to catch a breath.

Wordlessly, the company of huntsmen pushed their way through the pathless jungle growth, over fallen timber and treacherous ravines. Maxim Berkut led the company followed by Tuhar Wowk, his daughter, the other boyars and the Tukholian youths in the rear. They preceeded cautiously, ears alert to every sound.

The woodland began to awaken to daytime activity. A woodpecker perched on the top of a giant pine a moment, slid down and pecked upon its bark his anouncement of the sunrise. From a distance came the roars of bison and the yowls of jackals. The bears, having fed upon their kill, were drowsing away lolling on the soft, mossy beds of their dens at the bottoms of ravines and gorges, hidden beneath the screens of forest debris. A tribe of wild boars grunted at the bottom of a gulch, no doubt cooling their snouts in some icy torrent.

The company had made its toilsome way for an hour or more along the tangled thickets of the primeval forest. Their breathing was labored and difficult, they wiped their brows constantly of the trickling rivulets of perspiration, doing their best to keep up with their guide, Maxim, who kept glancing backward. At first he had objected to allowing Tuhar's daughter to acompany them on this most dangerous trip, but Myroslava was firmly insistent. It was the first time she had been on such an extensive hunting trip and so she was unwilling to give up her plans to accompany them on its most exciting expedition. None of Maxim's arguments concerning the difficulties to be encountered on the way, the perils of the undertaking, the ferocity and cunning of animals maddened by shots that failed to hit their mark, availed to dissuade her. "All the better! All the better!" she had replied to everything, showing Maxim the intrepid ardor in her eyes, smiling up at him her sweet and utterly disarming smile so that Maxim, as if bewitched, ceased to press the matter further. Her father too, had at first opposed her wishes but in the end, as usual, gave in to her pleas.

Maxim was not a litle amazed at her efficiency, rivaling that of the boyars, in surmounting the various obstacles which presented themselves in their path. He watches, astounded at how nimbly she leaped over fallen timber, her surefootedness along ledges of steeply yawning gorges, how deftly she slid under tangled masses of forest litter and withal so unconsciously, naturally, that to Maxim it seemed as if she floated along propelled by magic, unseen wings. Observing her, he continued to marvel, "What a wonderful girl! What a wonderful girl! Why, I've never in my life have seen anyone like her!"

At length they arrived at their destination. The breeding ground of the Bruins was a steep hill heavily timbered with giant beech and pine trees, strewn with huge boulders, logs and dried branches, accessible only from its southern side. It was closed off at its western, northern and eastern sides by sheer walls of rock which seemed as if they had been sliced off the giant Mt. Zelemnya and moved a few feet away from it. Beneath these walls of rock roared and foamed the icy waters of a narrow mountain stream. These natural barriers on its three sides made the work of our huntsmen all the easier. All they needed to do was to spread themselves out not too far apart, forming a flanking line along its southern side and in that formation to slowly ascend the hilside. The beasts, not having any other outlet, would eventually fall to their hands and be killed.

Having arived at this strategic point, Maxim advised the company to stop a few minutes to sit down or lie down and rest before tackling their hard nad dangerous task. The sun had already risen but the surrounding hill-tops and the branches of the giant pines obscured it from their view. After a short period of rest, Maxim began to arrange the hunters into a double row covering the entire width of the pass. At the narower entrance of the corridor the men would stand five paces apart from each other, but as the sloping course widened on its ascent, the hunters would be forced to move further apart. The only matter which troubled Maxim was the question of what to do about Myroslava who persisted in demanding that she be given a separate place in the line rather than be forced to stay at her father's side.

"What!" she cried. "Am I not as good as any of your Tukholian youths?" her lovely face flushing rosily under Maxim's regard. "You asign them individual posts but choose to ignore me—that is unfair! Besides, it would certainly bring disgrace upon my father if the two of us should be stationed at one position in the line. Isn't that so, father?" she questioned eagerly, persuasively. Tuhar Wowk did not have the heart to deny her.

(To be continued)

Byzantine-Slavonic Music

Choral Music

Since the appeal is so great in all cases where circumstances permit, churches of the Byzantine-Slavonic rite have a-capella choirs of usually mixed voices. These choirs, are composed of volunteer parishioners who generally meet for one weekly rehearsal. The choir sings in Old Slavonic (the ecclesiastical language) and in Ukrainian at the celebration of High Mass on Sundays and feast days.

The Divine Liturgy or the Holy Mass consists in part of number of prayers which are chanted by the celebrant and to which responses are made by the choir. There are also a number of antiphons, which are short Scriptual verses, sung in recitative style. In addition to these and other prayers, there are several large hymns, which are sung at various times during the Divine Liturgy. These have a character of their own that is dependent upon the meaning of their words. In most cases the music of each of these hymns can be described in this way:

The Divine Liturgy

1 The Slava Ottsu or Gloria Patri is a song in praise of the glory of God. Its music is therefore majestic and suggestive of strength.

2 The Trisagion is called the thrice-holy hymn. Its words are "Holy God, Holy Mighty One, have mercy on us." These words are repeated three times, folowed by the Doxology, and a fourth repetition. The music is reverential and grandoise in character. The repetitions are sung with accompanying changes in volume of tone.

3 The Alleluia is derived from a Hebrew word meaning "Glory to Him, Who Is." This hymn of praise is of joyous nature and the music is therefore equally joyful and vibrant. It is sung in Eastern churches throughout the entire year. In this respect, this practice differs from the Latin rite in which it is omitted during Lent and during requiem services.

4 The Cherubic Hymn consists of three parts which are sung to a beautiful melody, in hushed tones and slow tempo to these words: "Let us who mystically represent the Cherubim and who sing to the life giving Trinity the thrice-holy hymn, now lay aside all earthly cares." This hymn is interrupted and then closes with an episode that is joyous, in moderately fast tempo, and is sung in a full tone in keeping with the words of this part of the hymn: "That we may receive the King of all things who comes escorted by unseen armies of angels. Alleluia."

5 The Creed is a formula of the profess on faith which consists of dogmas and revealed truths. Its musical setting is therefore one of extreme dignity and reverence. Its style is weighty and devout.

6 The Sanctus is reverential and is filled with grandeur. It proclaims the glory and praise of God. It is derived from the Hebrew Service. The words are "Holy, holy, holy Lord of Sabaoth; heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He who cometh in the name of the Lord, Hosanna in the highest."

7 The Hymn to the Mother of God is usually one of the most beautiful hymns of the Liturgy. It extols the praises and glories of the Blessed Virgin. The music attempts to combine gentleness with graciousness in magnifying the Mother of God and avoids the suggestion of ponderousness.

8 The Our Father is a prayer. Descriptions of its various musical settings are well known to all. Dignity and devout... of style are characteristic of this hymn.

9 The Closing Hymn is sung to the words: "Blessed be the name of Lord, now and forever." The music is stately and majestic.

Types of Mass Music

Some composers have written entire Masses. Others have written only certain selections of the Mass. In these cases the choir director selects compositions which are sung during the Mass at the proper time. By this it can be observed that a sung Mass may be the work of one composer, or again it may be that of several.

The Mass music of composers who wrote specifically for the Byzantine-Slavonic rite is used. These Masses are sometimes written in one key. In other cases the different hymns are written in various keys. This fact, however, does not disturb the essential feeling of unity and harmony in the service because the starting tone of the choir is dependent upon the final tone of the celebrant of the Mass. Using this final as the root of the choir's tonic or dominant triad, the director accordingly gives the pitch to his choir members. Since the use of instruments of any nature is not encouraged in this rite, the problem of transposition is not too great, providing the choir director possesses a keen ear.

Almost without exception in the churches of today, the duties of choral director are assumed by the cantor. For this reason it is most important that this individual be adequately trained not only in the field of a cantor but also in that of choral director. This would suggest the need for an education that would adequately meet both liturgical and musical standards of performance.

The repertoire of these choirs should, and in many cases does, include not only several entire Masses or parts of Masses representative of the works of different composers but also that of a goodly number of "kontserts", "psalms", and hymns for sacred concert usage. These choirs should avail themselves also of the choral arrangements of the music of Matins and Vespers for in them is to be found a wealth of beauty.

E. S.

(Courtesy, "The Ark" 1952)

Make Democracy Live

by Lucy Solima

(Editor's Note:

Lucy Solima who arrived in the United States in 1951 was born in Ukraine, and is the daughter of Mr. and Mrs. Wasyl Solima of Mount Vernon, Wash., members of Branch 496 of the UNA.

Entering a contest, Lucy, a Mount Vernon High School student won a trophy with a talk on **Make Democracy Live** and was named "Orator of the Year".

The contest started with about 50 entrants. This number was cut to 12 for the finals held in the school auditorium and judged by members of the Mount Vernon Toastmaster Club.

Supervising the contest was Rex Cosler, speech instructor.

The text of Lucy's speech below);

Lucy Solima

When people ask me where I am from and the answer is Ukraine, in every case I hear "Oh, and where is that?" I am surprised by this question for I know that many years ago Russia erased the name "Ukraine" from the map of Europe and called it "Little Russia" and with this they tried and are still trying to and peast history, to which erase our customs, culture we and every nation have a right to expand and be proud of.

Ever since the Treaty of Pereyaslaw (1654) where they agreed to help us to overthrow the Polish rule, they crushed and subdued the people of Ukraine. And now for 300 years they stayed in the country that they are not welcomed in and are hated by its people.

Ukraine has 45 million of its righteous people and is the third biggest and first richest country in Europe and this made it a coveted object of so many aggressions. The latest one of Kremlin rulers.

Yes now for 300 years we paid a horrible price with our blood for the friendship and help of Russians. Americans, don't be blinded by their soft words and smiling faces for they are like Judas that betrayed Christ with a kiss. Yes, they kiss you and crucify you.

The following are the examples of Russian Cruelty and massacring of unfortunate and unprotected people:

In World War I we won our independence and on January 22, 1918 declared to the world "that henceforth Ukraine shall be free". But we were not to see ourselves free long and within the brief period of two years in 1920 we were again submerged under the conquering boot of Russian communism.

When Stalin came into the rule with his iron fist, he crushed all obstacles and resistance in his way. In resisting collectiveism, the abolishing of farmers' property and land. Ukraine people suffered seven million lives in the Kremlin-made famine in 1932-33.

During World War II when Germans occupied Ukraine in the town of Vinnytsya about 140 miles from Kiev there were found graves of thousands of massacred people by Russian Secret Police. When graves were opened, it was found that mostly people of culture and knowledge were murdered and in some cases poor peasants. The hands and feet of victims were bound by bart wire and they were shot through their hearts and heads. And now only a little more than a year ago 500 of Ukraine women who led a strike against inhuman practices of the Kremlin masters in one of the slave camps in Siberia held hands and stood unflinching before the attack of Russian tanks, and their bodies were crushed under the tanks of monsters. But the witnesses came out alive to tell the world of this sage of unprecedented modern heroism.

Are We to Forget?

Ar we just going to sit back and forget these doings? Are we going to smile back at their devil smiles and shake hands of dictators which are splashed with the blood of millions of their victims? Are we Americans who only love truth and freedom, are we to hear these things and forget?

No, we can't. We have to raise our voices so the enslaved people of the world will hear us, and will know that not everything is lost yet, that the victory is yet to come.

But we have to make secure Freedom and Democracy in this country, in homes, schools churches and citics.

Yes, we Americans by securing Freedom and Democracy in this country can help enslaved people of the world by giving them hope to go on.

And the day will come when the Sun of Peace and Freedom will shine on this so unsettled world today.

Yet, let us, the free, the people of America show the world that Democracy was, is and will live forever.

UNA Notes and Comments

We understand that the June 17th opening of the Ukrainian National Association Estate in Kerkhonkson, N. Y., attracted 3,000 people, and that it was a very successful afair in every way. We were there, too, but we were serving beer and soda all day long and didn't take in much of the fine program that was presented. There is no doubt that everyone had an enjoyable time. Now that 3,000 more of our people have visited the Soyuzivka and have seen for themselves the available vacation facilities, reservations will be heavy all season long. Oh yes, if you're planning a vacation at the UNA Estate you'd better hurry up with your reservation.

*

UNA branch secretaries are distributing dividend checks. If you haven't received yours then see your secretary. Cash your check promptly. You'd be surprised how many members put their checks in a drawer or cabinet and forget about them until a general house-cleaning turns them up many months later—years, in some cases. So cash your check promptly and avoid loss and inconvenience.

*

The UNA Main Ofice receives many pieces of mail directly from members. All of these letters are answered promptly. It is a fact, however, that no member need write to the Main Office for insurance services. The branch secretary is the man to contact for just about everything. He will collect your dues; he will furnish forms for change of name, change of beneficiary, correction of age, change of insurance, transfer to another branch, double indemnity, payor contract, new insurance; he will explain details and provide information; when he can't help you he will write to the Main Office for assistance. The UNA receives dues payments from members quite often; these payments are forwarded to the branch secretaries. So, to avoid delay and inconvenience, always pay your dues to your secretary and see him whenever you want insurance services.

*

Regarding insurance services, it occurs to us that the reader may not be a UNA member. Well, reader, not being a member you don't have a branch secretary to contact. Write to the UNA and ask for the names and addresses of the branch secretaries in your town or city. If there are no branches in your town you can still become a UNA member by joining a branch by mail. Write for the "UNA Facts" booklet, which is printed in English. The address is: Ukrainian National Association, P. O. Box 76, Jersey City 3, N. J.

THEODORE LUTWINIAK

UKRAINIAN YOUTH NEWS

By ALEXANDER F. DANKO

This coming Labor Day weekend (Aug. 31-Sept. 3, 1956), the annual UYL-NA Convention will be held at the Hotel Statler in Buffalo, N. Y.

The UYL-NA Executive Board will sponsor this Buffalo Conention, with the Canadian Ukrainian spearheading the Convention Committee.

Judging from the very successful Pre-Convention Dance that was run at the Ukrainian Home-Dnipro in Buffalo two weeks ago with over 400 people attending, this "Good Neighbor" Convention for 1956 should be one of the best conventions in years.

The Hotel Statler, the convention headquarters and site for the Friday night "Tsigany Night" Welcome Dance and the Sunday night banquet-ball, is the finest in Buffalo. The Sunday afternoon concert will be held at the Kleinhans Music Hall, just about tops in Concert Halls on the North American continent. The Ukrainian Home-Dnipro is a big building bought within the past year by a group of progressive Ukrainians and is rapidly being remodeled into one of the best dance halls in the Buffalo area.

Thus, as anyone can see, the facilities for this 1956 Buffalo Convention are the best to be had anywhere. We urge everyone to send in their $13.50 registration fee to the Registrations chairman: **Miss Jean Lisko**—255 Indian Road—Toronto, Ontario, Canada.

We especially wish to point out that the Buffalo border area is a prime tourist attraction during the Labor Day holidays, thus an imediate letter to Miss Lisko will reserve a spot for you at the popular Hotel Statler.

As a P. S. to this 1956 UYL-NA Convention notice, I'd also like to urge all responsible Ukrainian youth in all areas to hustle ads and boosters for the hoped for tremendous Convention Journal

We hope that all areas will be well represented in this UYL NA Convention Journal as the journal proceeds usually represent the major portion of the profit of an affair such as this.

Send your ads and or $1 boosters to the Journal Chairman: **Miss Laverne Korduck**— 2131 W. Walton—Chicago 22, Ill.

Let's go, Ukrainians and make this "Good Neighbor" Buffalo Convention in September one of the best ever!

J. Hriczko VFW

The writer was happily surprised to read last week in the Ukrainian Weekly of the various activities of the Joe Hriczko VFW Post in Buffalo, N.Y., now in their 11th year of existence.

In their early formative years, my late brother Walter had their great all around athlete-member, **Bill Rudick** of Buffalo U., on his various "All Ukrainian" College teams and used to receive their fine monthly publication "Niagara Frontiersman," too.

Thus we are glad to see the J. Hriczko Ukrainian Vets still thriving and we wish them many years of success in their fine work on behalf of their fellow vets.

We are looking forward to meeting all of the J. Hriczko vets and their auxiliary members at the Buffalo UYL-NA Convention this coming Labor Day weekend. Since we know that there is a fairly large Ukrainian population (including Mayor Steve Pankow) in the Buffalo area, we hope to meet many Buffalo Ukrainians there in 2 months, too.

How about it, Buffalo Ukrainians?

New Jersey UYL

Last weekend the NJ-UYL held a very successful outing at the UNA resort "Soyuzivka" with many varied activities that kept the interest of all present. Along with the New Jersey contingent, such areas as Wilmington, Philly and New York City were represented.

In softball, the gals and I soundly thrashed the made team by a resounding 17-8 score. **Helen Lesky** was the winning pitcher and **George Senchy** was not the winner. Modesty prevents me from stating who was one of the batting stars, hitting the cycle.

Tom Hlywiak of Wilmington won the swim meet, **Helen Perozak** (Miss Ukraine) was the "Miss Universe" beauty contest winner and teamed will **Bill Soniak** to win a couple of other races and games. **Jenny Tyrawsky** of Wilmington used her head and got an egg shampoo in the egg—throwing contest, thereby winning the "egghead" award, while **Bill Dudak** received the Polar Club award for his early morn swim meet. Saturday night, **Olga Kosowsky** lent her fine piano playing talents to our community sing and it was a pleasure to have one professional in the crowd.

Over and above all this frenzied activity (I'm glad these weekends are only 2 days long) we were most happy at our forum or discussion group that met Sunday afternoon.

Fourteen people met and we had a most illuminating time of it as serious talk poured out from the heart of all in attendance. The two hours went like 5 minutes. That the discussion went over so well could be gleaned from the fact that another such discussion group was proposed for the next NJ-UYL beach party, no less. If

HARTFORD CELEBRATIONS

(Concluded from page 1)

what actually happened in the Ukraine and to the Ukrainian people in the last thirty five years. He also urged them not to give up fighting, and with God's help the Ukraine will ultimately become free again.

Mayor Cronin said that he was exceptionally pleased with the priviege of taking part with the Ukrainians in this celebration and also urged the Ukrainian, to keep up their fight. He also compared the Ukrainians with the Irish in their common fight for independence.

Dr. Mahoney recalled the history of Christianity in the Ukraine, giving a brief but thorough and fluent resume of the progress of Ukrainian Christianity. His remarkable knowledge of Ukrainian religions was uncanny.

Prof. Ohloblin spoke in Ukrainian which was most pleasing and interesting.

The musical portion of the Sunday afternoon program was given by the Hartford Ukrainian choir under the directions of A. Pryslak and B. Stasysyn. Misses Nadia Haftkowycz and Olga Chornobay contributed with declamations. Mr. and Mrs. Kopastinski and Irene Zelik were responsible for the decorations. Mr. Roman Romanysyn, president of the Hartford branch of the Ukrainian Congress Committee of America, and Mr. Tad Soluk arranged the program.

CHOMKO BECOMES FUNERAL DIRECTOR

Nicholas Chomko, of 107 So. 7th Avenue, Scranton, Pa., secretary of Branch 144 of the Ukrainian National Association has been notified by Charles H. Gillan, Secretary, State Board of Funeral Directors, that he has successfully passed his examination for license as a funeral director in the State of Pennsylvania.

Nicholas Chomko

Mr. Chomko is the son of Mrs. Anna Chomko and the late Andrew Chomko, who before his demise was also a well known funeral director.

A veteran of the World War II, Mr. Chomko is also Commander of the American Ukrainian Veterans Association of Lackawanna County. He has been active in younger Ukrainian American generation activities. He is married to the former Henrietta Witkowski of South Scranton, who is also a licensed funeral director.

Mr. Chomko will be associated with the Chomko Funeral Service, 262 Railroad Avenue, Scranton.

THE FIPEX

(Concluded from page 1)

lection of Dr. Eugene Kotyk, editor of the Ukrainian journal, **The Philatelist** (published in Jersey City, N.J.), which was described as consisting of "various types and sub-types of the 1918 to 1920 Odessa "Trident' overprints. Nevertheless, I did see Dr. Kotyk's journal displayed along with other internationally famous philatelic publications on the third floor. But since I did view the collection of a non-Ukrainian, I believe that I discovered that there are non-Ukrainians who are interested in Ukrainian stamps. The question that now remains in my mind is whether there are any young Ukrainian-Americans who are or would be interested in exploring this somewhat limited but quite informative and colorful field of Ukrainian stamps, as well as stampcollecting in general. If so, it would be an excellent idea to organize a Ukrainian youth stamp society in America (perhaps, later get Canada, South America, Europe, etc. to cooperate), if possible, with the aid of Dr. Kotyk of **The Philatelist** and periodical columns in **The Ukrainian Weekly.** Such an organization could also serve the purpose of joining students and non-students that I mentioned in my SUSTA column some time ago. Please send all comments, favorable or unfavorable, to Jeanette-Yaroslava Kovaliuk, 169 West 80 Street, New York 24, N.Y.

THE SOVIETS AND THE WORLD COUNCIL OF CHURCHES

(Concluded from page 2)

terrible cost to their honor, their self-respect or their peace of mind. The price would be unbearable if their services to the atheist state made them worthy of the Order of Lenin.

For the American idealists who refuse to see this, we should recommend that they read, mark, learn and inwardly digest the story of **Martianus the Advocate** by Lesya Ukrainka. It is the story of a Christian lawyer in Rome, respected by his pagan colleagues and thus able to help the Church. Yet to do this, he must keep his faith secret. It costs him the love and respect of his son and daughter, his sister and causes the death of his niece. He pays the price without faltering but it is at too terrible a cost and it does not bring him a decoration from a pagan ruler.

It was such a man that the delegation to Moscow wanted to meet, not the ordinary servants of the state and the MVD, even if in clerical attire. Yet once they went, they had no choice. Their mission had to succeed even at the cost of closing their eyes to facts as they were.

They could have learned more and embarrassed themselves and the free world less, had they only listened to the tales of those persons who escaped from the prison of nations and the Communist paradise, with or without Stalin. They have merely been made the tools for discouraging the faith of the sincere and of showing Soviet propaganda in an advantageous light. In their turn the falsity of the platitudes of their reports is obvious and it must be, even to themselves. They have shown again within the iron curtain the gullibility of the free world. We can only hope that for its own sake the World Council of Churches will abandon its dallying with the representatives of the Soviet Church Administration and wait until it can meet with the real representatives of the Christian and other religious in their own soil as fremen or are prepared themselves to enter the catacombs and not the Soviet religious ofices. The first alternative really calls for the restoration of freedom within the iron curtain when men again can practice their religion openly and freely. May that time come soon!

Application For Admission
TO THE
Ukrainian Cultural Courses,
U.N.A. ESTATE, KERHONKSON, N. Y.
August 1 to 29, 1956

Name .....

Address .....

.....

Age ..... Member of U.N.A. Branch .....

• Ability to speak Ukrainian, slight, fair, good. •

Enclosing deposit of $.....

(Total Fee for the Courses is $120.00. A deposit of half of this amount is required with Application.)

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ПРОМІНЬ

Рік II Червень 1956 Ч. 4 (13)

ОЛЕГ КАНДИБА - ОЛЬЖИЧ

В одній з хвилин пророчого передчутта Ольжич так висловив був свое життьове мотто:

„Жити певно, широко і скоро
І урвати, як спів".

І справді, життя, що його брутально і жорстоко обірвали німецькі кати 12 років тому в концентраційному таборі в Саксенгавзені, було наче могутня бойова пісня молодого Українського Націоналістичного Руху, а сам Ольжич був ідеальним втіленням цієї пісні з широкою гамою тонів, почавши від ніжної елегії поета і скінчивши на буревійних тонах революціонера-бойовика. Це втілення увидатнюється єдиною свого роду синтезою в його особі прикмет його сучасників в українському націоналістичному русі: організатора і політика полк. Коновальця, науковця Сціборського, поетки Олени Теліги й ідеаліста-філософа Вассіяна.

Найбільше в Ольжича — його ідеалізм. Після університетських студій у Празі перед ним простелився звабливий шлях науковця-археолога. Та його не манять „повні зрадливої знади прозорі озера науки" й „поезії нічні каскади". Його вабить повніше життя, де людина ставить „ногу недбало на край блакитної чаші безодні" у боротьбі за високий ідеал далекої, але реальної „Історії Двох Суходолів" „сліпучої і вічної слави" — майбутньої Української Держави. І в логічному висліді свого бажання активно боротися за здійснення цього ідеалу Ольжич опиняється в рядах Українського Націоналістичного Руху, бож

„Держава не твориться
[в будуччині,
Держава будується нині".

Ольжич всією своєю істотою включився в будову цієї держави покищо в серцях і душах сучасного покоління, щоб у майбутньому збудувати її фізично. Праця, яку провів Культурний сектор ОУН, очолюваний Ольжичем, ще вимагає історичного дослідження, але великий вплив її на формування духовости не тільки членів Націоналістичного Руху, але взагалі ширших українських кіл поза довоєнними межами Совєтської України, не підлягає сьогодні сумнівові.

Але Ольжич не тільки теоретик націоналізму. Для нього ідея і чин творять нерозʼєднану цілість, бо

„Міцніша віра і дзвінкіший чин
За словоблудіє і за тимпани!"

В критичні роки війни він кидається у вир боротьби, з підпілля керуючи Організацією Націоналістів в окупованій німцями Україні, де „зрослась небезпека з одважним життям".

Зрештою Ольжич у своєму безмежному ідеалізмі не визнавав слів небезпека і страх, бо

„О, вір, у одваги ясне багаття,
І скинеш, як порвану лаху,
І слабість, і сумнів,
[і марність життя,
Коли ти не відаєш страху.

І так тебе хміль
[наливає ущерть,
І так опановує тіло,
Що входить твоя
[упокорена смерть,
Як служка бентежно —
[несміло".

Олег Кандиба-Ольжич

Дня 11 червня 1944 року смерть увійшла до одного з підземних казематів Саксенгавзенського концентраційного табору. Самітний вʼязень, скатований німцями молодий поет - революціонер, заступник Голови Проводу Українських Націоналістів, організатор і керівник націоналістичного повстанського руху в Україні, Олег Кандиба-Ольжич, за оповіданнями інших вʼязнів того табору, зустрів її гордо і спокійно, шкодуючи тільки, що „вмерти удруге не зможемо ми".

Так обірвалася прекрасна симфонія життя кращого представника молодого українського націоналістичного покоління, поета, революціонера, а передусім кришталевої людини, що залишила для нас, як заповіт, три життєві напрями:

„Одвага. Непохитність.
[Чистота.
Милуйтеся. Беріть.
[І будьте, будьте!..."

До дискусії про американське шкільництво

Серед українського громадянства досить жваво дискутується питання організації, рівня навчання, дисциплінч, позашкільної діяльности, зовнішньої поведінки і т. п. учнів, що вчаться в американських школах. У парі з тим ідуть розмови про потреби курсів українознавства для молоді, що виростає в новій дійсності. І тут відчувається дуже часто намагання потягнути паралелю поміж европейською системою шкільництва та американською.

Американські педагоги, а також відповідальні державно - політичні чинники, здають собі справу із тих труднощів, що тяжать над американським шкільництвом, і намагаються шукати розвʼязки. Але цю розвʼязку треба шукати далеко від порівняння різних систем, бо, без сумніву, мета американської системи шкільництва далеко інша, ніж була мета шкільництва колишньої Австро - Угорщини, передвоєнної Польщі, сучасної Еспанії і т. п. Це треба мати завжди на увазі. Американська система шкільництва насамперед виходить із основного принципу: обовʼязковости відвідування елементарної та середньої (т. зв. „гай скул") шкіл усією молоддю до 18-го року життя! Тут виразно підкреслюється масовість шкільного навчання, у протилежності до селективних систем у деяких европейських країнах.

Тоді, як, напр., у стейті Пенсилвенія, відвідування елементарної школи впродовж 8-ми років, а також 4-річного відвідування „гай скул" є зобовʼязуюче законом, під тиском публічної опінії принцип масовости навчання поволі перекидається також у сферу вищих студій, щонайменше закінчення каледжу із ступнем бакаляра (бечелор). Все ж таки багато нижчий процент абсольвентів каледжів переходить до т. зв. „ґреджуейт скуле" (заавансованих студій) на осягнення ступнів маґістра чи доктора.

Тут питання скількости та якости вирішає зовсім ясно. У розмовах чути не раз слова критики на недостатню якість, але це цілком нормальне явище, бо кожна людина змагає до кращого. Варто тільки поставити тут питання: що виходить на краще для цілости суспільства, чи якостева система колишньої Австро - Угорщини, про яку так часто чути серед нашого старшого громадянства, в якій випускали із середніх шкіл тільки дуже обмежену кількість маґатурантів, що — як на тодішні часи — мали бути якостево всесторонньо освічені й уміли „обертатися" у всіх сферах суспільства, а одночасно тримати 60 або й більше відсотків населення (бодай у поодиноких краях) зовсім неграмотним, чи, може, краще погодитися на принцип, що краще обмежити пересічність рівня навчання, але випускати кількостево більше абсольвентів певних шкіл, які могли б виконувати певні обовʼязки на користь власну й цілости суспільства? Безумовно, американська система шкільництва поклала в свою основу цей другий принцип, поєднуючи кількість і якість, при чому завжди можна вилущити із скількости якостево найкращих, які під обома оглядами напевно дорівнюють селективній системі, а понадто продукують широку верству загально - освіченого населення.

Масовість навчання, що її проповідував у 17-му сторіччі світової слави чеський педагог, Амос Коменський, а також автор американської Декларації Незалежности, Тома Джефферсон, яка практикується тепер у ЗДА, дала безумовно прекрасні висліди. Чому американська демократія різниться так драстично від „демократії" у країнах Латинської Америки, хоч у загальному майже всі країни Південної Америки теоретично і правно - конституційно побудували свої державні устрої за зразком ЗДА? Визвольник Південної Америки, Симон Болівар, намагався наслідувати Джорджа Вашингтона, а конституція Арґентини з 1853 р., яка й тепер є в силі ,як також найбільшої південно - американської країни, Злучених Держав Бразилії, є майже дослівними копіями конституції ЗДА. А яка колосальна різниця поміж цими країнами під кожним оглядом? Дехто скаже, що клімат і „ментальність" півдня та півночі відограють засадничу ролю... Так, і ні! Бо ж Єзуїтська Республіка, що проіснувала в серці тропіки західньої гемісфери від 1608 до 1768 р., коли була знищена зовнішньою силою, є явним доказом того, що й там, де в 20-му сторіччі цвіте диктатура, в тих часах, при добрій волі й належно поставленій освіті, процвітали теж демократичні інституції. Недаром великий французький мислитель Монтескіє (17 й 18 ст.) ствердив, що страх є підставою тиранії (як державного устрою), почесті є підставою аристократії, а освіта є підставою - демократії. Ось тут і треба шукати причин колосальної різниці поміж правліннями південно-американських країн, де в пересічному є понад 50% неграмотного населення, та ЗДА, де не тільки відсоток неграмотних є дуже низький (біля 4%, переважно старші люди, іміґранти), але й пересічна освіта американця є — без сумніву — нарівні з найбільш освіченими націями світу. Ледве чи це можна було б осягнути застосуванням селективної системи, базованої на принципі: не кількість, тільки якість!

П. Надтисянський

НАША ДІЙСНІСТЬ

Батьки і діти

Немає у нашім світі нічого ближчого для людини, як її родина, а зокрема мати й батько!

Це є цілком самозрозумілий звʼязок крови, а щоб він був ще більше тривалим і вічним, то Творець надав йому силу духової спаяности й глибокої інтуїції.

Наука психології присвячує дуже багато уваги батькам і дітям, їхньому звʼязкові, співжитті та наслідкам.

Один визначний американський учений д-р МекДанел сказав таке: „Найкращим впливовим чинником на формування характеру дитини і в дальшому юнака, є і залишуться батьки".

Це є і ніби нічого нового, але для деяких і то у великій мірі наших батьків, це є дуже велика осторога і її треба трактувати як здорову монету, а не дошукуватися причин скривленого молодого характеру в усьому іншому, лише не в собі!

Українська спільнота здебільша чомусь стало приписує вину загальному американському оточенню за негативне ставлення їх дітей до української мови, мистецтва, літератури, а зокрема вже до питання визвольної української справи.

Вина не в чужих, а в своїх!

Батьки замало оцінюють своє, а то й обезцінюють, безречево критикуючи при дітях все, що українське.

Такі часті і це всюди майже зарозумілі твердження батьків, мовляв, „нащо там дивитися", або „що там буду його, чи їх слухати", або „я його знаю ще з табору, що він мені мудрого скаже", або „до івців не піду і моя дитина там не буде", або і т. д., — дуже неґативно впливають на формацію молодих душ, від яких пізніше годі вимагати любови й пошани до всього, що українське.

Цілком необдуманими й нерічевими твердженнями батьки зроджують в своїх дітей нехіть до всього українського. Коли в найкращім випадку батько (бо не випадає!) йде на академію, мама обмовляє із одною сусідкою другу сусідку, то дітям дається по два кводри і вони йдуть оглядати фільми, безперечно такі, які самі хочуть! Чи є сила в когось, щоб тих дітей за 5, чи 10 років зацікавити українською проблемою?

Звичайно, нема і не буде!

Батько не може вже сьогодні порозумітися із своїм 8-літнім сином, який вродився в ДПівськім таборі і говорить лише по-англійськи, а батько, чи мати не вміють по-англійськи, натомість цей же батько патріотично всюди критикує українське покоління, яке народилось в ЗДА і не говорить українською мовою!?

Якщоб в кожній українській хаті панувала лише українська мова й батьки навчили своїх дітей любити цю мову, так як і навчили б належно оцінювати все, що українське, тоді діти росли б із тим переконанням, вчувалися б з нього і жили ним!

Якщоб батьки познайомлювали дітей з усіма вартостями і цінностями, що їх має наша Нація у всіх видах і формах, тоді діти знали б, де їх корені і звідки вони вийшли.

Співжиття родини в належній формі, з глибокопродуманим змістом та із християнсько - моральним заложенням, є першою передумовою для виховання дітей, а в дальшому нового молодого покоління, за яке ми сьогодні згодимо бій!

Діти у великім відсотку є дзеркалом батьків. Тому коли дивимося сьогодні на наш доріст, нашу молодь, бачимо передусім і то майже під кожним оглядом, їхніх батьків!

Р. Шраменко

ДОРІСТ МУН

На фестині в неділю 17-го червня, що був влаштований місцевими відділами ОДВУ, МУН-ом і УЗХ-ом в Ню Йорку, 11-літній Ігор Різник з доросту МУН постарався про солодке за свої власні гроші, щоб продавати на цьому фестині. Всі гроші — 8.56 дол., що прийшли з розпродажі ним „солодкого" передав до УЗХ для закупна дитячої літератури дітям у садочках, над якими УЗХ має патронат в Німеччині. Малому Ігореві належиться велике признання та подяка за приклад, як доріст МУН може причинитися до заклику „Діти — Дітям".

ПОВІДОМЛЕННЯ

Головна Управа МУН в ЗДА, при співпраці з БО, влаштовує в днях від 22 до 29 липня ц. р. на Оселі Українського Робітничого Союзу в Глен Спей, Н. Й. — „ПРОВІДНИЦЬКИЙ ВИШКІЛ МУН", який буде мати за завдання поглибити знання та засвоїти нові організаційні методи праці в МУН. Закликаємо всі наші Відділи й Делеґатури вислати на вище згаданий вишкіл якнайбільше можливо число курсантів! Зголошуйтеся вже до Секретаріяту ГУ МУН, або ЦУ ОДВУ і ГУ УЗХ!

Гол. Уп. МУН в ЗДА

Олег Кандиба-Ольжич

ДВАДЦЯТЬ ЛІТ

Дванадцять літ кривавилась земля
І зціпеніла, ствердла на каміння.
І застелило спалені поля
Непокориме покоління.

До перс закляклих, просяги тепла,
Тулили марно немовлята лиця.
Проте їм горне лоно віддала
Доба жорстока, як вовгиця.

Тепер дощі холодні і вітри,
Кудлаті хмари, каламутні ріки.
Але ростуть у присмерку нори
Брати, суворі і великі.

ЧВЕРТЬ СТОЛІТТЯ ТОМУ...

Присвячую світлій пам'яті колишнього Секретаря Центральної Ради інж. Миколи Чечеля і його духових побратимів.

Були це буревійні 1926-1929 роки відмосковлення, а в офіційній термінології того часу — українізації в тодішній столиці УССР, в місті Харкові.

Згадую з присмністю й пошаною видатних культурних діячів тих років: інж. Миколу Чечеля, інж. Пархоменка, інж. Г. Шевченка, інж. арх. Я. Савченка, доц. В. Макаренка, проф. В. Коханівського, проф. Ф. Аніна, проф. В. Сухманського, синів видатного українсько-галицького діяча Михайла Лозинського — інженерів Рафаеля і Миколу Лозинських і єдино живого, що є тепер у Вільному Світі — відомого всьому українському громадянству, автора монументальної праці „Золотоверхий Київ", інж.-архітекта Олексу Івановича Повстенка.

Як студенти харківського будівельного технікуму, студіюючи технічні дисципліни, ми, насамперед, наслідували особисту поведінку і мораль цих видатних наших виховників, впоювали в себе їх українськість, — всі ці не приписані большевицьким режимом предмети.

Особливим пістизмом для всього студентства були огорнені імена інж. Миколи Чечеля, інж. Дмитра Ківи, інж.-архітекта Олекси Повстенка, проф. Василя Сукманського. Кожен з студентів, готуючись до іспитів з технічних дисциплін, болвся уразити викладача не гарним зворотом в українській мові і дбав за чистоту форм живої української мови.

З перспективи років, як же виразно тепер видно жертвенну працю, самовідданість цих людей і їхнє повсякчасне дбання про вирощування кадрів для майбутнього України.

На випуску техніків-будівельників 1930-1931 рр. в ґалерії випускних проєктів були виставлені проєкти двох церков у візантійському стилі, що належали двом друзям Г. Г. і Є. М. Здається, ці проєкти були причиною їх арешту. Після випускного вечора-концерту, влаштованого з нагоди одержання дипломів, коли ці друзі верталися додому, біля їх подвір'я вже чатували „чорні ворони" ГПУ. Так із щойно одержаними дипломами й поїхали вони просто на Соловки. Це було 25 квітня 1931 року.

Як виявилося пізніше, в цьому ж харківському будівельному технікумі від 1927 до 1930 року працювала підпільна українська націоналістична організація, що мала звʼязки з Кубанню. Восени 1930 р. ГПУ заарештувало інж. М. Ф. Чечеля за провідну участь в українському Національному Центрі.

За часів єжовського свавілля довелося й мені попасти в підвал НКВД, і там, на Чернишевській вулиці, зустрів я дорогих своїх учителів — інженерів Дм. Ківу, Миколу і Рафаеля Лозинських та інших, які жорстоко були побиті слідчими-чекістами. Пізніше я чув, що їх розстріляли, як „ворогів народу". Знання, український дух і почуття патріотизму, засіяні в душах молодого українського покоління цими скромними сіячами, не пропадуть марно. Вони дадуть своє живе старицею.

Клонячи голови перед українським народом-мученником, клонимо голови й перед світлими тінями наших культурних діячів, що своїм життям заплели вінок безсмертя своїй нації.

П. Т. Б.

ПОВІДОМЛЕННЯ

Доводимо до відома всім заінтересованим, що XVI-ий З'їзд МУН в ЗДА відбудеться в рямках З'їзду ОДВУ і БО в Дітройті, Миш., Леленд готель, в днях 1, 2 і 3 вересня ц. р.

Головна Управа МУН

Секція І-го Відділу МУН ім. О. Ольжича „Джерело" в Ню Йорку під час виступу „Воротниця" в телевізійній програмі.

З ДІЯЛЬНОСТИ МУН

Ню Йорк. — Секція Відділу МУН в Ню Йорку — „Джерело" влаштувала останнім часом ряд внутрішніх та зовнішніх виступів з гагілками і народними танцями. З-поміж цих виступів висувається на перше місце виступ в телевізійній програмі п. Р. Мариновича. Понад 25 дівчат в прекрасних українських народних строях, продемонстрували 10 гагілок, що їх глядачі сприйняли надзвичайно мило. Гагілки і народні танці були підготовані мистецькими керівниками „Джерела" пп. проф. І. Недільським і проф. Р. Петріною.

Ню Йорк. — 3-го червня ц. р. старанням 1 Відд. МУН ім. О. Ольжича, ОДВУ і УЗХ, відбулося Спільне Свячене. В цей же час ГУ МУН, ЦУ ОДВУ і ГУ УЗХ, як і Управи місцевих Відділів та членства, попрощали Шан. Гостя з Европи, Члена ПУН, інж. О. Бойдуника, який був в цій країні і Канаді на гостинних виступах серед громадянства, для зʼясування визвольної політики, яку сьогодні проводить ОУН, як і теж для вияснення кризи, яка заіснувала сьогодні в УНРаді і навколо неї. Інж. О. Бойдуника, який багато допоміг порадами в організаційних справах МУН, щиро прощали представники ГУ МУН та Членство, яке бажає Йому дальших успіхів на терені Европи.

Пассейк, Н. Дж. — Заходом українських громадських організацій під патронатом філії УККА, відбулося тут „Свято Героїв", на якім голова ГУ МУН Р. Шраменко виголосив святочний реферат. Академію відкривав голова філії УККА п. д-р Ничка, а мистецьку програму виконав чоловічий хор при ООЧСУ з Байону, Н. Дж.

Флашінґ, Н. Й. — Відбувся тут, дня 17-го червня ц. р. Весняний Пікнік, який влаштували Відділи Ню Йорку — ОДВУ, МУН і УЗХ. Пікнік, який мав внутрішньо - родинний характер, був надзвичайно милою розваговою імпрезою, що позначилася великим успіхом наших ВО. Крім питомих для пікніків звичаїв, програму дня заповнила широко відома та мила оркестра Богдана Гриняка з Пассейку, виступ любленого всіма нашого гумориста Ст. Підкови та виступи секції Відд. МУН з Ню Йорку — „Джерело" із гагілками та народними танцями.

Ню Йорк. — Дня 30-го червня і 1-го липня ц. р. Відділи МУН із східніх стейтів ЗДА влаштовують дводенну Зустріч Мунівців, в програму якої буде входити велика забава в суботу вечір, полева Служба Божа і Святочні Сходини, присвячені пам'яті Ол. Ольжича, та спільний обід в неділю. Зустріч Мунівців відбудеться на оселі Українського Робітничого Союзу в Глен Спей, Н. Й.

Ст. Пол, Мін. — 16-го червня ц. р. в домівці МУН в Ст. Пол відбулося святочне привітання проф. д-ра О. Граниевського, для відзначення його 20-літньої праці, як на політичному, так і на громадському полі. Проф. Грановський, довголітній Голова ЦУ ОДВУ та дорадник в УЗХ і МУН на терені Америки, своєю діяльністю спричинився до розвитку вище згаданих організацій. На прийняття запрошено гостей з Шикаґо, які прибули на чолі з інж. Куропасем. Програма цього вечора була добре проведена: промовляв член МУН п. Ю. Пундик, по короткому вступі місцевого Відділу ОДВУ інж. Яновича, забрав слово інж. Куропась, який насвітлив образ життєвої діяльности Ювілята. Пані Е. Коцюба, пані Денисюк, панна Денисюк, п. Шайда, які гарно продеклямували вірші, написані ювілятом. Пані Пащенко та панна Зеня Верецька виконали дві пісні, пані Пащенко деклямувала лірику Ювілята та хор обох міст, під вмілою диригентурою п. Луцика, проспівав декілька гарних мелодійних українських пісень. На закінчення місцеві Відділи ОДВУ, МУН і УЗХ піднесли Ювілятові дарунок — срібний сервіс.

О. Чайників

Б. Мирович

ЯКИМИ ПРАГНЕМО БУТИ?

Непомітно пролітають хвилини й години нашого життя. Безупину відпливають дні й ночі, безповоротно минають роки. Дивимося назад, де в імлі забуття залишилося наше прекрасне раннє дитинство. Наче листки щойно записаного зошита, перегортаємо такі свіжі й незабутні спомини юнацьких літ, вичаровуємо в нашій пам'яті постаті наших вчителів і друзів наших шкільних років. Нам зараз шістнадцять, вісімнадцять чи двадцять років — і ми усвідомлюємо, що ці роки не вернуться вже ніколи. Ми відкрили оце інший, широкий і чужий світ, в який ми увійшли і ступаємо все далі, назустріч тисячним дивам, тисячним спокусам і турботам. У цьому великому і холодному світі почуваємо себе самотніми, наче вигнаними з раю наших дитячих мрій. Все частіше повертаємо зір в сторону нас самих, в глибину своєї душі, де стараємося відшукати і пізнати себе, свою вдачу, свої заховані звички й нахили, добрі й лихі, свої таланти і недостачі. Нелегке це діло — самопізнання, до якого єдиний шлях — це щирість зо самим собою, щирість, що боляче вдаряє в наше самолюбство. А проте нас жде заслужена нагорода і ми поволі відкриваємо не лише своє „я", цей заплутаний комплекс успадкованих і засвоєних прикмет і звичок, але й віднаходимо у собі наявність чудесної сили — волі, яка у карбах нашого сумління й інтелекту здатна творити дива в нас і довкола нас. Ми врешті усвідомлюємо собі, що нам дано творити самих себе. Нам дано, як колись євангельським слугам, таланти, які ми можемо подвоїти або змарнувати. Нам дано силу змагатися і вдосконалюватися і наближуватися до божественного зразка.

Так, як різьбар не зможе влити життя у глину, не оглядаючи очима душі свого майбутнього твору, так, як музика не може створити симфонії, не слухаючи її звуків у своїй душі, так і ми, що прагнемо формувати себе самих, мусимо відповісти на питання: якими прагнемо бути? Якими шляхами має йти наше самовиховання, на які зразки оглядатися, до якого ідеалу нам прямувати? Питання це старе, як світ, і такою є й відповідь, що її дали ще давні греки: — наш ідеал — це повна людина, гармонійна синтеза тіла, душі й розуму, втілення краси, сили й добра, середина між крайностями, де не було б „нічого занадто", як казав Аристотель.

Відчуваємо, що будова нашого життя мусить спиратися на тривкі основи, які перетривають усі життєві бурі — на християнській моралі й творчій силі віри й любови, що наближають нас до вічности, до Бога — що Його присутність відкриваємо у нас самих і в злуці з ним — у молитві — шукаємо духової сили, покори в перемогах, незламности у невдачах. В Нього віднаходимо і від Нього вчимося великого мистецтва давати визволення з полону речей і від Нього вчимося речей, сути матерії — ідеалізму, що всилі піднести смертну людину на вершки героїзму, що перемагає дочасне й саму смерть, що відчиняє ворота вічности.

У битті нашого серця, у живчику нашої крови, слухаємо голосу нашого роду. Його нитка загубилась десь у безвістях тисячоліть, але там, у найглибших шарах нашої душі залишили вони — далекі покоління наших предків — нестерту печать свого хороброго духа, забуті спогади їхніх чинів, присипані піском часу пориви, пристрасті, перемоги і страждання. У звʼязках матірньої мови, у хвилюючій нотці колядки чи народної пісні, у ритмі рідного танку, у кольорах вишивок і писанок — ми віднаходимо щось незвичайно рідке, що торкає найтонші струни нашої душі, що безмірно хвилює і владно сягає у країну підсвідомого. Це голос української крови — що промовляє навіть до тих і в тих, які ніколи не бачили рідної землі, які загубились на бездоріжжях чужини й забули мову, ім'я й рід свій прадідний. Це те могутнє первісне почуття, що стихійно відгукнулося у половецького князенка на запах степового свшан-зілля у прекраснім переказі древнього літописця. Це голос душі, що у думі козацькій велів побусурманеній „дівці-бранці, Марусі попівні Богуславці", турецькі темниці відчиняти і козаків, нещасних невольників, на волю випускати.

Відчуваємо кровний звʼязок із членами нашої національної спільноти; спільноту минулого і майбутнього, що вʼяже нас у одну велику сім'ю.

Службі Богові й Батьківщині прагнемо присвятити наше життя. Та знаємо, що чим сильнішим буде наш дух, чим міцнішою наша воля, чим кращим наш характер, чим багатшим наше знання й досвід — тим більш плодовитою буде наша праця і змагання. Прагнемо бути сильними й чесними, як чесною є наша справа і несплямленим наш прапор. Суворими до себе самих, відважними і лицарськими у боротьбі, великодушними в перемогах, обовʼязковими й здисциплінованими не зовнішнім примусом, а силою власної волі у службі ідеї. Точними хочемо бути у справах великих і малих. Завжди активними й творчими, змагаючими вперед. Шукаючими істини і спрагненими знання, здоровими морально і фізично. Завжди йти з життям, постійно рости, збагачувати знання, різьбити свій характер.

Такими прагнемо бути, такими хочемо бути у службі Богові й нашому народові. Сильними, повними, досконалими. Горіючими полум'ям віри в нашу ідею, віри в її перемогу. Рішеними творити себе і творити світ довкруги нас.

Не забуваймо, що на життєвому шляху чекатиме нас не ідилія, а труд і боротьба. Пам'ятаймо, що в цій боротьбі переможуть ті, які сильніші й кращі, які підготовані й озброєні знанням, які пристрасно прагнуть досягнути своєї мети, і які для перемоги обраної ідеї не вагаються пожертвувати нічого, навіть власного життя.

ПРОМІНЬ
СТОРІНКА МОЛОДИХ УКРАЇНСЬКИХ НАЦІОНАЛІСТІВ
У ЗДА (Молодь ОДВУ)
Редаґує Колеґія. — Листування й матеріяли надсилати на адресу:
A. DOMARATZKY, — 334 W. Runyon St., Newark 8, N. J.