

Dedicated to the ideals and interests of young Americans of Ukrainian descent.
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POPULATION OF THE SOVIET UNION

The Soviet Union has estimated its population at 200,200,000, a figure 15,000,000 lower than had been generally accepted in the West, according to American press reports emanating from Moscow.

This the first population report to be made public in Moscow in nine years. It suggests that the Soviet Union suffered far greater population losses as the result of World War II than been estimated.

The new report was made in a bulletin, "The National Economy of the U.S.S.R.," published by the Central Statistical Board under the Council of Ministers (Cabinet). It gave the Soviet population as of April 1st.

Russians, by the Communists' own figures, number only 58 per cent of the Soviet Union's total population.

Ruled by Russia are more than 50 different nationalities, making up half the U.S.S.R. population. They speak more than 80 different languages.

The largest of them, outside the Russians, are the Ukrainians. The official Soviet census of 1939 lists the Ukrainians as 28 millions. Actually that is not correct, for there are well over 15 million more Ukrainians under Soviet rule, according to the best Ukrainian authorities. The discrepancy here in all probability lies in the fact that the Soviet figures on Ukrainian population was limited in 1939 to the Ukrainians living in Eastern Ukraine, for Western Ukraine then was not under Soviet domination. And the 1939 census figures did not take into account the Ukrainians living under Soviet rule in other lands under the Reds, even in Russia proper.

Next in order were, according to 1939 census, the 5.3 million Byelorussians, 4.8 million Uzbeks, 4.3 million Tatars, 3.1 million Kazakhs, 3.0 million Jews, 2.3 Azerbaijanis, 2.2 million Georgians, 2.1 million Armenians, 1.5 million Moldavians, 1.4 million Germans, 1.4 million Chechens, 1.2 million Tadzhiks, 0.9 million Kirghiz, 0.9 million Dagestani, 0.8 million Bashkirs, 0.8 million Turkmens, 0.6 million Poles, 0.6 million Udmurts, 0.5 million Mariitsi, 0.4 million Komi, 0.4 million Chechentsi, 0.4 million Ossetians, 0.3 million Greeks, 0.3 million Moldavians, 0.3 million Karelians.

Then there are also the Karakalpas, Koreans, Kabardians, Finns, Estonians, Kal-

miks, Latvians, Bulgars, Ingush, Adyges, Karachais, Abkhazians, Khakasi, Oirats, Kurds, Balkars, Iranians, Lithuanians, Chinese, Czechs, Slovaks, Arabs, Assyrians, native Siberians, and other small groups.

Since 1939, through World War II acquisitions, the numbers of non-Russians has increased. When the figures will become available to us, they shall be published on these pages.

Worth noting here is that back in 1954, the United Nations Economic Commission estimated the total Soviet population at 216,000,000 and another UN body thought it was 214,500,000. Both estimates, it turned out, were rather high.

The figures released last week showed that the Soviets do not have so great a manpower lead on the United States as had been supposed. On May 21, the Census Bureau in Washington said the population of the United States stood at 167,440,000 on April 1st.

Some observers in Moscow attributed the smaller Soviet population to military casualties during the last war, to civilian deaths during and after the war, and to the greatly reduced birth rate during that period.

The new population figure was taken to explain signs of tight labor supply in collective farms and factories. It also is important in projections of Soviet manpower and economic potentials.

The statistical bulletin reports that of recent times the birth rate has come back to normal and that the population is increasing from 3,200,000 to 3,500,000 per year. It said the death rate is 3.6 times lower than in 1913 and is below that of the United States, England and France.

Noting a shift from rural to urban development, the bulletin nonetheless revealed that 113,000,000 of the Soviet people still live in rural areas. This indicated that enormous manpower is still engaged in farming, while at the same time crop production is officially described as not high enough.

In reporting on the "class structure" of the Soviet Union, the bulletin stated, "At present no trace remains of the urban bourgeoisie, landlord or kulaks in the U.S.S.R."

It did not state what happened to them.

PROF. MANNING STILL THE BUTT OF SOVIET RUSSIAN ATTACKS

The Institute of Philosophy of the Academy of Sciences of the USSR recently published a book by Y. Dmyterko, entitled "Social-Political and Philosophical View of T. H. Shevchenko."

The book is published in Russian and constitutes political propagandas against Ukrainian nationalism.

In three places there appear savage attacks against Prof. Clarence A. Manning of Columbia University, who has written a number of books, issued by leading American publishers and sponsored by the Ukrainian National Association, concerning Ukraine, Ukrainians, their culture, literature and fight for national freedom.

On p. 14 Dmytrenko's book,

there is the following:

"In the United States in recent years a 'Kobzar' of Shevchenko was published with commentaries which grossly twist the life and the literary works of the poet. There was also published a 'History (Story—Ed.) of Ukraine' by Clarence Manning of Columbia University, who has written other books on Ukrainian literature and Shevchenko. This historian purposely twists the history of Ukraine and the literary work of her poet."

Dmytrenko should have added here, if he were permitted to do so, that fact that down through the centuries, the Tsarist and Soviet Russian historians have been twisting Ukrainian history, to make it conform to Russian history,

FAMOUS UKRAINIAN ARTIST VISITS AMBRIDGE, PA.



Showing putting the finishing touches on paintings for the St. Vladimir's Ukrainian Orthodox Church is left, Sviatoslav Hordynsky, New York City, internationally famous artist. Looking on is Rev. Fr. Nicholas Fedorovich, pastor of the church. Here the artist made 29 paintings which will be displayed on the iconostasis or altar screen. The iconostasis is a characteristic and highly traditional feature of the Eastern rite churches.

The Daily Citizen daily of Ambridge, Pa., in its June 29 last number, featured the following story about a prominent Ukrainian artist:

Sviatoslav Hordynsky, of the New York City, Ukrainian artist, came to this country as a refugee in 1947. He studied painting in his native Lviv (Lemberg), and later in Paris under the famous modernist Leger. Before the war he exhibited almost in all European capitals as well in the United States (Chicago World Fair in 1933). In a graphic art exhibit at the Los Angeles Art Museum in 1937 he received his first American honorable mention. In the same time Mr. Hordynsky made his studies in the Byzantine iconography for which he had plenty of material in the Ukrainian National Museum in Lviv with its world famous collection of icons.

After coming to the United States the artist worked for some time as an assistant of Prof. Gionippo Raggi of Orange, N. J. who has one of the leading church art establishments in this country. Later Mr. Hordynsky started to work individually, and now over a dozen churches here are decorated with his paintings: in Washington, D. C., Detroit, Stamford, Conn., Elizabeth, N. J., Lorain, Ohio, Simpson Pa., Easton, Pa. and others.

But Mr. Hordynsky is also active as a free painter and he took part in many important exhibits here and in Canada. As the president of the Ukrainian Artist Assn. in U.S.A. which numbers over 60 members, all recent refugee

and to make the outside world believe that the Ukrainian people have been part of the Russian race, which, of course is absurd.

On pp. 159-160 as well as on p. 54, Prof Manning is attacked on the same level as Prof. Michael Hrushevsky, one of the most brilliant historians of Eastern Europe has ever produced, President of the post-World War I Ukrainian National Republic, author of the 8-volume History of Ukraine and author of a two-volume History of Ukraine, which was translated into English and published by the Yale University

Press, under the sponsorship of the Ukrainian National Association.

Also, Prof. Manning is put on the same level as that of the famed and patriotic Ukrainian novelists as Kulish, Ohonovsky, Levytsky, Khvylovy and other "bourgeois" nationalists and "falsifiers of Ukrainian history."

In the March 11, 1956 issue of "Radyanska Ukraine," Ostap Vyshnya, once-famed Ukrainian satirist and now a stooge of the Soviet Moscow regime, took the Red party mark and wrote a satire, entitled "Historia Menningitica,"

U.C.C.A. SUPPORTS "DUTCH AND PORTUGUESE FRIENDS OF UKRAINE" ASSOCIATION

The Ukrainian Congress Committee of America, dispatched a message, signed by Dr. Lev Dobriansky and Mr. Dmytro Halychyn, chairman and president, respectively, of this nationally representative organization, to the "Dutch and Portuguese Friends of Ukraine" organization, established several months ago, in which the UCCA endorsed fully the objectives of the Portuguese association.

Text of message follows:

"This development we all welcome with particular pleasure and joy, having in mind the singular fact that the leaders who took upon themselves this undertaking are known for their outstanding qualities and achievements as leaders in various sectors of the national life. We wholeheartedly compliment you for your foresight and wisdom in organizing your society at this particular moment when the sinister forces of the Kremlin are sapping the unity and strength of the West by guileful and deceptive diplomacy, euphemistically known as 'peaceful coexistence.'"

"Our own committee is a national American organization consisting of American-Ukrainian cultural, fraternal, political, youth, women's groups and church societies in all the United States of America and represents over one million and a half Americans of Ukrainian descent and origin. As such, the Ukrainian Congress Committee of America has always championed the cause of freedom and independence not only of the Ukrainian people enslaved by Soviet Russian imperialism, but it has also supported the liberation struggle of all other non-Russian nations of the USSR. Ukraine, with its forty-five million people, is not a 'minority group,' but together with Byelorussia, Georgia, Armenia, Azerbaijan and the Baltic States of Estonia, Latvia and Lithuania, constitutes the majority of the Soviet Union."

"Therefore rest assured that your efforts to extend a helpful hand to the enslaved Ukrainian nation behind the iron curtain will be warmly welcomed by all Ukrainians, without exception and regardless of their political or religious differences, the world over. By establishing the Association of... 'Friends of Ukraine,' you have demonstrated again that the free world could never reconcile itself with Soviet Russian tyranny; you have expressed your conviction and political wisdom that your sympathy with the enslaved nation of Ukraine is a potent psychological weapon which, when properly and wisely utilized, might prove to be an invincible psychological NATO leading to a peaceful liberation of all nations enslaved by the Soviet Union. Atomic weapons alone, we believe, cannot attain the desired peace and liberation, but we can achieve such by extending to the victims of Russian enslavement our friendship, understanding, sympathy and cooperation."

Ukrainian Canadian Bishop Sends Message

Most Rev. Neil N. Savaryn, Bishop for Catholic Ukrainians of the Edmonton Exarchate, Alberta, Canada, sent a warm message to the "Dutch and Portuguese Friends of Ukraine," wishing them successful and fruitful accomplishments.

In his letter to the "Dutch Friends of Ukraine" Bishop Savaryn said, among other things:

"Your program is idealistic and noble. In your great work always bear in mind the great problem of the re-Christianization of Eastern Europe, where Ukraine has the key position, not only in the political sphere, but also in the religious..."

To the "Portuguese Friends of Ukraine," the Ukrainian Canadian prelate said:

"That there have been found 'Portuguese Friends of Ukraine,' this has to be regarded as a fact of great significance..."

THE TYRSA DANCERS

Three young men arrived in Willimantic, Connecticut, to start a new life after traveling several thousand miles from their displaced person camps in Germany. Left behind were families, friends and relatives. A new country, a new horizon with a promise for a glorious future: George Rusin, Roman Romaniuk and Gregory Sowyecz reminisced of happy days in the folk dancing group and decided to organize and revive Ukrainian folk dancing in their new community. A group was organized and flourished—but fate had other plans for the three young dancers. Mr. Rusin left for Cleveland, Mr. Romaniuk left for the Service

and Mr. Sowyecz came to Hartford.

After a great deal of exploratory work Mr. Sowyecz organized a dancing group which held its first meeting at the Ukrainian American Citizens Club of Hartford on September 17, 1953, with thirteen members. Many obstacles had to be overcome, financial and organizational, but with the aid of interested individual and organizations these soon came to pass. The aid of Mr. and Mrs. Wytwitsky and the Ukrainian American Citizen's Club were outstanding factors of progress.

The task of choosing a name came up and the name of "Tyrsa" was suggested and accepted. The group was named after the River Tyrsa in Ukraine, which held a historical significance. The Kozaks had one of their fortresses where the Tyrsa flows into the Dnieper River. From here the Kozaks planned and carried out the defense of Ukraine.

The group slowly shaped into a dancing unit and soon started to make its public appearances. To date they have appeared on numerous occa-

UKRAINIAN DEMONSTRATIONS IN KIEV REPORTED

LONDON "TIMES" SAYS SOVIET UKRAINIAN SOLDIERS AND SAILORS TOOK PART IN THE DEMONSTRATIONS

In a dispatch from London, dated July 3, the New York Times, as well as various radio reports, quoted the London Times that,

"Ukrainians in London say that information reached them this week that there had been demonstrations by students and workers in Kiev, capital of Ukraine.

"At one stage, the demonstrations took on an anti-Russian and anti-Communist character..."

KNOWLEDGE OF SLAVIC PEOPLE NEGLECTED BY WESTERN WORLD

The Evening Recorder daily of Amsterdam, New York, reported last Saturday, June 30, that John Krawczuk, of Ukrainian descent, captured first prize in The Reporter Senior Essay Contest with "Ukraine Nationality Problem of the Soviet Union" as his subject.

Krawczuk, valedictorian of the class, was one of the four speakers at commencement exercises held on the previous Monday. A total of 299 students received diplomas.

In his essay, which the Evening Recorder published in full, Krawczuk declared that "conditions of the present age have made important the knowledge about different peoples of the world. Up to now this knowledge has been very limited in America. Since the U.S.S.R. has become a world power, it is essential that we understand it fully."

"This requires knowledge of the Slavic people, and this knowledge has been sadly neglected throughout the Western world. This negligence is particularly apparent in the case of Ukraine and other non-Russian nationalities of the Soviet Union."

Ukraine Plays Major Role

"Yet, it was Ukraine which had a major part in the development of Russia. Although everyone talks about 'Russia,' it is doubtful whether the term is fully understood. The terminology connected with the U.S.S.R. is in a state of chaos. For the average person the word 'Russia' has these meanings: the Soviet Union, the Russian nation before World War I, the Russian Federated Socialist Soviet Republic, and also the sphere of influence of the U.S.S.R., including its Russian satellites. All the peoples in the Soviet Union are 'Russians,' regardless of their true nationalities. This, in short, is the nationality problem of the

Ukraine Underground

In conclusion, Krawczuk notes that, "When World War II came, an underground army rose (UPA—Ukrainian Insurgent Army) in Ukraine. It resisted the Germans at first and at the end of the War it started fighting against the Communists. This underground is still fighting the Communists and is still fighting for the time when the whole Ukraine, along with other non-Russian people of the Soviet Union, will revolt against their enslavers. Thus one sees the reasons why the Ukrainians are so opposed to the Russians and why they do not like to be taken for Russians. However, this is true not only in the case of the Ukrainians (but in all non-Russian nationalities in the Soviet Union.

"Thus the nationality problem of the Soviet Union is: when will the non-Russian people gain their freedom?"

FIFTH CONGRESS OF UKRAINIAN CANADIAN COMMITTEE HELD IN WINNIPEG THIS WEEKEND

The Fifth Congress of the nationally representative Ukrainian Canadian Committee has been held during this weekend, July 5-7, in Winnipeg, Manitoba, Canada, at the Hotel Royal Alexander.

A number of prominent Canadian government officials addressed the gathering.

Last night, Friday, in connection with the UCC Congress, there was held an "Academia," honoring the memory of Ivan Franko, the great Ukrainian writer and patriot, born 100 years ago (August 15, 1856).

Principal speakers at the affair were Prof. Clarence A. Manning of Columbia University, and Mrs. Anna Kluchko, daughter of Ivan Franko.

On October 1955 a move was initiated to form a new class embracing the American born youngsters of Ukrainian descent and the response was gratifying. Some 25 children ranging in age from 4 to 11 started their lessons. Every Sunday these youngsters eagerly attend rehearsals and with the aid of the "Mothers Club" the group shaped up.

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A Surprising Situation

Surprising though it may be, our average young Ukrainian American person, in fact even one who is above the average, is not as well acquainted as he should be, about his Ukrainian historical and cultural background.

Oftimes, questions of an elementary nature concerning Ukrainian history, culture, tradition, literature, language, song and dance, do actually stump him, nine times out of ten. Even universally acknowledged Ukrainian poets and patriots, such as Taras Shevchenko, Ivan Franko, Lesya Ukrainka, Michael Kotsiubynsky, Wasył Stefaniuk, not to mention the other luminaries, are little known to him.

The most deplorable feature of this situation is its total inexcusability. A decade or two ago, there was some excuse for it. Then our present younger generation was in its childhood days. More important still, there was a dearth in those years of printed material in the English language on the subject of our younger generation's Ukrainian background.

Since that time, our younger generation, that is many composing it, has become quite mature. Enough such material has been published for it, principally through the efforts of the Ukrainian National Association, to satisfy even the most serious student of Ukrainians.

The Ukrainian Weekly alone during the past 23 years of its existence has printed more about "things" pertaining to Ukraine and Ukrainians than any other publication of its kind. Then consider, too, all those books and booklets which year after year have been appearing, through the sponsorship of the UNA. All of them have been mentioned and advertised too many times on these pages to call for a complete recapitulation of their titles and contents in this column.

Apparently, however, quite a number of our younger generation has made very little use of all this wealth of material. For if they had, they certainly would be better informed and more conversant on the subject than they are at present.

To be sure, a goodly number of our young people have ordered and received from the Svoboda Bookstore some of these books, such as Hrushevsky's History of Ukraine, Manning's Story of Ukraine, Twentieth Century Ukraine, Ukrainian Literature, or Perceval Cundy's Ivan Franko, The Spirit of Flame (Lesya Ukrainka), the Ukrainian Arts Book, to mention but some at random.

But in so many cases, the purchasers of these books, or those who have received them as gifts, have not taken full advantage of them, by perusing them thoroughly, thinking about them, remembering them, and making good use of them in acquainting their fellow Americans of Ukrainian non-Ukrainian stock in the case of the Ukrainian people versus their national oppressors in their fight for national freedom. Rather, so many of them put these books on their book shelves or in their bookcases, their to be pointed out to their guests as part of the decorative furniture set-up, and there to mould and wither away with the passing years, unread and unused about.

Various conjectures can be made relative to some reasons why some of our younger folk have not availed themselves of all that has been published in the language they can best understand, about the land and the people of Ukraine. Perhaps, leading them all has been the general tendency among them to favor the so-called "light reading," usually in form of those small paper-covered miniature books, dealing with light romances and "cloak-and-dagger" stories, and to ignore any reading which may require a bit of concentration, a bit of seeking for the truth, and which may require a bit of mental effort also.

That, we consider, is a reprehensible tendency. Those who are unfortunate enough to possess it, soon find themselves in a position where their intellectual and imaginative powers become narrow in scope, their personalities shallow, and their accomplishments, in the true sense of the word, petty indeed.

A little serious study of one's Ukrainian—especially during the leisure times which the summer affords one—will help to overcome this tendency, and, at the same time, enrich one's personality and life.

All of this is especially applicable to those of our younger generation who have occasion to address their clubs and organizations on matters pertaining to Ukraine and Ukrainians, and yet who despite their positions of prominence and leadership in their community and national Ukrainian American life reveal a woeful lack of their Ukrainian background and all that which it encompasses.

In conclusion, we may state that in all these respects things are turning out for the better. May they be turning out that way on and on.

presidents, or parliaments. And in their own realm they will necessarily practice restrictions and observe duties in the exercise of their power."

This, I think, is very well put. And even a cursory study of history will prove its soundness. A good government protects the liberty God bequeaths. A bad government usurps that liberty. A good government recognizes itself as simply a servant of God—preserving "the bridges to eternity" and thus fostering righteousness and peace. A bad government tends to ignore God—to tear down "the bridges to eternity" and thus to foster conflict. For, "when the bridges to eternity are torn down, disorder, revolution, and war will ensue. We must be able to sense in all human law an orientation to a world beyond the present moment. Ruling powers must, therefore, be symbols of a high authority, whether they be kings,

A STORY OF UKRAINIAN CANADIANS

By JOHN PANCHUK, (Battle Creek, Mich.)

(2)

From Onuth, the first settlers were Andriash Glowacky, Dmytrash Olecnick, Iwan Tovstovrakh, and Theodor Woroniuk, Iwan Woroniuk.

In 1897, several families of Polish origin came to settle in the territory pioneered by Wasył Zahara. They were the Gulitzkis, Korols, Caplinskis, Szigeliskis and Okapieci. Most of them were from the village of Shuperka in Galicia and spoke Ukrainian, but retained their Roman Catholic religion.

One of the most prominent settlers, Theodosy Wachna, arrived in Stuartburn in 1897 via Mayfield, Pennsylvania, from the more distant Lemkiwshchyna in Galicia. His future bride, Anna Prygocki, arrived the same year from Bereziw.

Robert Ramsey, the postmaster of Stuartburn, and Frank Miller, a farmer, were the only English-speaking persons in the community. Later Gardenton had three more English-speaking families, the Johnsons who operated a general store and post office, and the Jewells, who operated a blacksmith shop and Stuart, a farmer. As the settlers spoke Ukrainian only, the others learned to speak Ukrainian.

Wasył Zahara's oldest daughter, Anna, joined the family in 1900. She married Sanda Sandul who was also from Breedock. Both lived on a farm in Gardenton until their death.

Mr. Panchuk Parents' Marriage

In 1902, Wasył brought his brother John's 20 year old daughter Irene to Gardenton. On the voyage she met Wasył Panchuk, a young widower from Onuth. Their acquaintance ripened into the marriage of which I was born in 1904. The wedding took place in the fall of 1902, and the wedding party was held at Wasył Zahara's home. Irene sent for her father John who lived in Gardenton until his death in 1914.

Two children, a daughter Maria and a son Sandick were born to Wasył Zahara in Gardenton. Wasył's older sons and youngest daughter married and moved with their families in 1916 to the Peace River farm lands north of Edmonton in Alberta where they now live. Wasył Zahara died on September 11, 1930 and his wife died on August 13, 1929. They are buried in the old cemetery by the Onutska chrch.

Pioneer Days

Before the turn of the century, Stuartburn had become a sizeable colony of settlers from Breedock and Onuth. The new environment had little effect on changing the old country customary way of life. All the customs, traditions, modes of dress, buildings, agriculture, social and religious life continued on the scale and vigor practiced in the old country.

The hardship of pioneering in a new country were endur-

ed as though they were a commonplace experience. Clearing the brush, trees, stones and breaking the land for raising grain and vegetables was a backbreaking task. Most settlers used oxen and cows as draught animals because horses were too costly. Sowing and planting was done by hand. Hay and grain were harvested with scythes and sickles. Threshing was done with hand flails and the grain was winnowed by shaking cylinder sieves against the wind.

Corn and other grain was rough ground on home made grinders called "szorna". All the household furniture was home made. The houses and farm buildings were constructed of logs, cut and sawed by hand from popular trees which were abundant in the area. The log walls and ceilings were plastered with clay, which was thoroughly reinforced with a mixture of straw and animal dung. This plaster developed a great durability after drying. The smooth surface was whitewashed. Some settlers applied the same treatment to the outside walls. Others left the exterior logs exposed. The dirt floors were surfaced with the same clay mixture and attained cement-like hardness.

Structure of the Houses

The houses were built facing south. Generally they consisted of two rooms with a vestibule in the center. The west room called the "cha-china" was the kitchen, living room and bedroom, all in one. The "peech", an indispensable built-in structure which served not only as a cooking stove, oven a heating plant, but also a place upon which to sleep, was usually located in the northeast corner of the kitchen. It was a square box-like structure about four feet high, made of stones and saplings which were covered with a heavy plaster of reinforced clay. Inside the square was a large arched oven extending from the north wall to the front of the peech. Above the open end of the oven was a hood with a hollow extension attached to the vestibule wall with an opening in the wall near the ceiling. The hood and the extension, called the "kakhata", constituted a decorative conduit carrying the smoke and fumes from the oven to the vestibule, from whence the smoke escaped outdoor either through a chimney or two open holes in the thatched roof above. The surface above the oven was square and flat affording an area of about 30 or 36 square feet for use as a bed. Because of the radiant heat generated by the oven underneath, the "peech" was a very cozy place in the winter time.

The parlor room, called "velika khata" was always the east room and was reserved for important guests, parties and so-

cial functions. It was separated from the kitchen by the vestibule.

The front door always opened into the vestibule from which a person could enter either the kitchen or the parlor. The furniture and furnishings duplicated the patterns found in the native villages of the settlers. There were no chairs, but stools of various sizes and shapes cluttered the rooms. Long, wide and sturdy benches were drawn up against the east and south walls of the parlor. They were covered with home-spun, embroidered bench covers called "nalawniki". The large bed of hewn logs was usually in the northeast corner of the parlor. It was covered with quilts and brilliantly colored bedspreads called "cove-ritzi". The pillows were stacked high at one end. The wardrobe was scanty. The sundry clothes hung over a wooden bar called "szertka" suspended horizontally about a foot below the ceiling usually in the northwest corner. Sometimes the wardrobe bar was suspended directly over the head of the bed.

In the northeast corner stood a wooden cupboard, holding the few bowls, dishes, cups, knives,

forks and spoons which the early pioneers possessed. Some of the table ware utensils were wooden.

On the walls close to the ceiling above the east and south windows of the parlor hung the holy pictures or "obrazni". Some were framed, others were not. The holy pictures were decked with flowers such as strawflowers, calendulas, fronds of wild cranberry, periwinkle and an aromatic herb which the settlers called God's little wheat or "Bosza pshenitchehka". Similar flowers and plants were placed on the square hewn oak tie beam called the "swolok".

Native Costumes

Wearing apparel of the early settlers was traditionally Ukrainian for all formal occasions, church attendance, holidays and social parties. The women's costumes, which they had brought with them, were lavishly colorful. The beautifully embroidered blouses, petticoat length, called "sorochka", the decorative sheepskin jacket, called "keoptick" or "keoptar", the overcoat or "moontian" made of sheepskin with the fleece inside and the soft bleached hide with designs at the waist and edges, the wrap around skirt of many dark hues called "fota", were typically Bukowinian.

A FORMAL VISIT

By MARTY

Mr. Smith is an acquaintance of mine. To be exact, Mr. Smith is an acquaintance of mine since yesterday. Yesterday during lunchtime at the Linton restaurant downtown. I met my friend Jim in a stranger's company. "This is Mr. Smith," Jim said, and thus it began.

Mr. Smith is a pleasant, talkative, old fashioned old gentleman. He knows the value of the old fashioned, well-mannered social life, and he knows his social responsibilities and obligations.

Mr. Smith came to pay me a formal visit. I had a very busy day today—my time schedule was overloaded with a hundred different tasks that could not possibly be postponed. It took a few hesitating seconds before I recalled who my visitor was. No wonder: I was quite absentminded, my thoughts still upon my work and, after all, I had met Mr. Smith only once.

"I hope, I do not intrude upon your privacy," Mr. Smith said as a greeting.

"Of course not," I collected my thoughts back from my schedule and assumed an air of radiant hospitality.

Our conversation started from the weather: "How nice it was yesterday" and "I wonder what tomorrow might be like," and then after a very uneasy and prolonged silence, Mr. Smith found a lucky outlet; he began to talk

about Jim Brown. This was a very simple, a very safe topic. After all, Jim Brown was the only acquaintance we had in common, the only remembrance we shared.

"Have you heard from Jim?"

"What a nice fellow he is."

"How long have you known him?"

But even this came to an end and the topic, too, was exhausted.

"I must have disturbed you in your work," Mr. Smith comes to a remarkable conclusion after another prolonged silence. Of course, he saw the open typewriter with a half-written page in it and the papers and books on the table.

What I say is: "Not at all" and "I am very glad" and to my surprise my guest is inclined to believe me. Unexpectedly he finds an inexhaustible theme for conversation: he has seen some books on the shelf which he has read and does not approve of.

Mr. Smith notices a modern clock standing on the bookcase. This leads him to conclusions about modern furniture and modern living, technological innovations and the dangers of atomic warfare. But finally Mr. Smith recalls the clock itself and amazes me by exclaiming:

"My Goodness, I do not want to abuse your hospitality. I never stay longer at

"THE DOOR OF THE CHURCH"

Frequently referred to as the "door of the Church" is the sacrament of regeneration, baptism, whereby we are born again of water and the Holy Ghost, receiving in a new and spiritual life, the dignity of adoption as sons of God and heirs of the kingdom of God.

Etymologically, the word "baptism" is derived from the Greek and means to wash or to immerse. It is not difficult to understand why exterior washing is used to signify inner purification and we find that even amongst heathen nations, such as the Babylonians, Assyrians, Egyptians, Greeks and Hindus a comparable association is made. Water was found to be used for purification in an effort to please the gods. The Romans were said to have washed boys in cleansing waters after the close of the eighth day and girls after the close of the ninth day after birth.

In the Old Testament, types of the sacrament of baptism can be noted, the most outstanding example being found in the rite of circumcision. In this rite the individual became officially a member of the chosen people and therefore a recipient of the Messianic promises, having had bestowed upon him a name as befitting all the children of Abraham. Other purifications, imposed by the Hebraic religious law, also used the symbolism of outward washing to lave away an invisible blemish.

In the New Testament are to be found forerunners of the Sacrament, as for example, "For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. And all in Moses were baptized, in the cloud, and in the sea" (I Corinthians 10:1,2) and again, "Which had been some time incredulous, when they waited for the patience of God in the

days of Noe, when the ark was a building; wherein a few, that is eight souls, were saved by water. Whereunto baptism being of the like form, now saveth you also." (I Peter 3: 20, 21)

Outstanding in this consideration is the baptism of St. John the Precursor. "John was in the desert baptizing, and preaching the baptism of penance unto remission of sins. And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river of Jordan, confessing their sins." (Mark 1: 5, 6) "And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins." (Luke 3:3)

Yet all these and others were but foreshadowing the baptism of Christ for none produced grace. Even in the case of John's baptism, sin was not remitted by baptism but by the penance which accompanied it. John himself was most emphatic in asserting that his baptism served to pave the way for the baptism of Christ. "I indeed baptize you in water unto penance, but he that shall come after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost and fire." (Matthew 3: 11) Moreover, John's baptism which can be considered a sacramental did not exclude its recipients from the need later of Christian baptism. "And he said: In what then were you baptized? Who said in John's baptism. Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in Jesus. Having heard these things, they were baptized in the name of the Lord Jesus." (Act 19:3-5)

St. Andrea, M.S.M.G. (The Ark, 1962)

THIS WEEK IN AMERICAN HISTORY

On July 8, 1896—sixty years ago—William Jennings Bryan, a young Congressman from Nebraska, thrilled the Democratic National Convention, meeting at Chicago, with his famous "Cross of Gold" speech. It

closed with the eloquent appeal, "You shall not press down upon the brow of labor this crown of thorns, you shall not crucify mankind upon a cross of gold." The steady decline in the market price of silver bullion, combined with the economic depression, had made the issue of free and unlimited coinage of silver a sectional battle in which the mining interests of the West found themselves allied with the agrarian South against the industrial Northeast. The "Cross of Gold" speech lifted Bryan to a position of national prominence. He was nominated as the Democratic candidate for the Presidency, but although he waged a vigorous campaign on the platform of the free and unlimited coinage of silver, he lost to McKinley in that year's election. Bryan also ran for President in the campaign of 1900 and 1908, but was defeated each time.

formal visits than the prescribed half an hour."

Here the idea of prescribed timing of formal visits gives my guest a new topic about etiquette in general.

At last, after two hours of chatting and tea-drinking, my guest is ready to leave. But even with his coat on, even outside my door, he finds new outlets for interesting conversation; he repeatedly expresses his apologies and regrets for his prolonged and unexpected visit.

ZAKHAR BERKUT

By IVAN FRANKO

Translated from the Ukrainian

(3)

Maxim began to repeat his exposition of all hazards to be encountered. But all his arguments proved futile. She swept them all aside by answering, "Am I not strong? Do I not know the uses of the bow and arrow, the javelin, spear and battle-axe? Just let any one of your youths try to match his skill against mine and we'll see who'll be the winner!"

Finally Maxim had to give in. Nor could he carry in his heart the least resentment against this amazing and charming girl. He wanted to place her in the least dangerous position, but he could not do so for the simple reason that they were all equally dangerous. Having assembled his company, his final command was: "Let us now pray to whatever God each knows and then we'll sound our horns all together. This will herald our presence here and alarm the beasts. Then we'll ascend the pass until we

reach the portion where it begins to widen. There my fellow Tuholians will guard the entrance so that no beast shall enter it, while you, Boyarins, will ascend to the summit, right up to the breeding lairs of the female bears!"

In a minute woodland glades and hillsides reverberated with the bellowing blast of the hunters' horns. For a long moment the sound rolled, detonating over the forests and in the mountain ranges. The woodland was rudely awakened. A bluejay screeched in terror over the pine trees. A frightened giant eagle flapped his wings and soared into the sky. A beast crunched among the broken branches and fallen logs, seeking shelter. When the din of the horns had died away, the huntsmen began their blocking ascent of the pass. Their hearts raced in anticipation of a possible surprise, attack and a fight to the finish. They kept

a straight formation as they advanced. The first row was composed of the boyars followed by the mountaineers. Maxim led the entire company, guiding their way, cautiously alert to every sound and sign of bear tracks. But the mighty kin of the primeval forest fastness, the bear, had not yet shown himself.

They had arrived at the narrowest part of the corridor beyond which it spread itself into a steep, upward inclining expanse. Here, at Maxim's order, they paused once more and blew upon their horns, sending their fearful, thunderous sound into the dim-lit dens and harbours of the bears. Suddenly there was a rustling and snapping of dry twigs nearby, behind a huge pile of thick, half-rotten, giant pine logs.

"Attention!" cried Maxim. "The beast is approaching!" Hardly were the words out of his mouth when, through an opening between two great logs, a shaggy head appeared and two brown eyes, half-curious and half-afraid, peered at Tuhar Vovk, who stood at his

place in line just about ten paces away from it.

Tuhar was an old soldier and an experienced huntsman. He was not frightened by this sudden, unexpected encounter. Without uttering a word, he pulled out a heavy, iron arrow, placed it in his bow and stepped back a pace to take aim. "Aim for his eye, Boyarin!" whispered Maxim from behind him.

An apprehensive moment of silence; an arrow whistled and the beast howled and fell back. Although he disappeared from view behind the pile of fallen timber, his pain-maddened roars did not cease. "After him!" cried Tuhar Vovk and pushed his way through the opening where the bear had disappeared. At the same time two of the boyar huntsmen had climbed atop the pile of timber and held their javelins in readiness to aim at the beast. Tuhar Vovk, standing just at the opening, shot another arrow at the bear who roared even louder and turned to run away, but his eyes became filled with blood so that he could not see his way out

and kept bumping into trees as he ran.

A javelin thrown by one of the boyars struck him between the shoulder blades; however, it failed to down him. The savage howls of the wounded beast increased in volume. In desperation, he reared up on his hind legs trying to wipe away with his hairy paws the blood from his eyes which continuously overflowed them, clawing and tearing at the leafy branches before him, throwing them to the ground. But to no avail; one eye was completely shattered by the arrow and the other kept filling up with blood. He wheeled around blindly and approached Tuhar again, who cast his bow aside and, ducking behind the up-turned root of the fallen tree, unhooked his pole axe from his belt grasping it in both hands. When the bear feeling blindly for the familiar opening between the logs appeared there, he swung the axe down on its head with all his might, splitting the skull in half, its bloody brain spattering him; and the still beast's

(Continued on page 3)

Poet's Corner

EPITAPH FOR A PET

This grief is for the time he chewed the slipper
And took his punishment with hurt surprise
That from all kindness could fall such chastisement;
This tear is for the sorrow in his eyes.
And this, for all the times we had no leisure
To romp with him, and left him lonely there,
Hoping, until the door closed, to be summoned
Scrambling and eager, down the darkened stair.
And this regret is for the many pleasures
So trivial to us, so great to him,
We might have offered, but it was a trouble;
Although it seems, now that our eyes are dim
With the remembering, we might have given
(Having it in our power), more of heaven...
Frances Rodman.



"Kings and rulers who do not recognize their obligation to be obedient to laws higher than their own are morally sick and and will, in turn, cause their sickness to spread over their nations," said a recent issue of Friends Journal. When the bridges to eternity are torn down, disorder, revolution, and war will ensue. We must be able to sense in all human law an orientation to a world beyond the present moment. Ruling powers must, therefore, be symbols of a high authority, whether they be kings,

Ukrainian Folk Dances

A favorite form of self-expression very popular in Ukraine is the dance. As with all the other races of the world, so among the Ukrainians, it reaches back to the most ancient times and has undergone a long period of development before reaching its present stage. It is now an independent, self-sufficient art capable of expressing a great variety of moods and emotions. The most ancient ones express the various reactions of the soil-tilling man to the changes of nature. The "havyivka," Easter dance of Spring dance, was an effort to stir the sun to greater activity by suggestive rhythmic movements. The most characteristic of the Kozak period was the "hertz," the Kozak war dance, which expressed the elation of the fighter with the excitement of war and battle. The squatting dance steps, part of the "hertz,"

have been torn from their context and popularized by circus performers among those who are apt to mistake acrobatics and gymnastics for dancing. From this Kozak period dates the "chumak," which represents the feelings of the wandering caravan leader during the well deserved evening rest. Through all the ages there has persisted in Ukraine a great variety of the dances of love, courtship and marriage. The squatting steps are again found in these dances, where they represent the humbleness of the suitor toward the courted one and his willingness to use all forms of subterfuge to overcome his rivals. These dances have never been allowed to perish from lack of use. They are still living in Ukraine and wherever the Ukrainian goes he takes them with him, though after a migration they are often modified to express new ideas.

S. J. Resolution 181

84th Congress
2d Session
In the Senate of the United States

June 13 (legislative day, June 11), 1956

Mr. Dirksen introduced the following joint resolution; which was read twice and referred to the Committee on Post Office and Civil Service.

JOINT RESOLUTION

To provide for the issuance of a special series of postage stamps to be known as the National Liberation Stamp.

Whereas the year 1956 marks the one hundredth anniversary of the birth of President Woodrow Wilson, who will always be remembered for his devotion to the principle of national self-determination; and

Whereas in our time this principle has immediate application to the vast Communist empire,

which includes Estonia, Latvia, Lithuania, Byelorussia, Ukraine, Poland, East Germany, Czechoslovakia, Hungary, Albania, Rumania, Bulgaria, North Caucasus, Georgia, Armenia, Azerbaijan, Turkestan, Tibet, North Vietnam, China, Outer Mongolia, Inner Mongolia, North Korea and Federated Russia; and

Whereas one of the goals of American foreign policy is the restoration of liberty and freedom to captive nations in the Communist Colonial empire; and

Whereas the First Session of the Eighty-fourth Congress expressed its opposition to Communist colonialism and imperialism; and

Whereas it is fitting and proper to remind the world and our own people of the state of captivity of these enslaved nations and of the hopes and aspirations of their peoples for self-determination and indepen-

dent sovereignty; Now therefore be it

1 Resolved by the Senate of Representatives

2 of the United States of America in Congress assembled,

3 That the Postmaster General is authorized and directed to

4 prepare for issue, on as early a date as practicable during

5 the year 1956 a special series of three-cent postage stamps

6 to serve as a reminder of the present state of captivity of

7 the nations in the Communist Colonial empire and of the

8 aspirations of the peoples of such nations for self-determination

9 and independence, such stamps to be in appropriate

10 design and to be known as the National Liberation Stamp.

Why be on the outside? Join the Ukrainian National Association today and read the "Ukrainian Weekly."

Immigration and Naturalization

Question: I came to this country a week ago. Some friends have told me that I must send in an alien address report. One says I have ten days to send it in and another says thirty days. What should I do?

Answer: If you are living and continue to live, at the address you listed in your visa application, you do not have to send in an address report until January 1957. If you are at a different address, this is considered a change of address and you must report it at your local post office on Form AR-

11 (obtained from the post office), within ten days of the time you started living at the new address. This procedure also applies to any other change of address you may make between now and next January. The law requires every alien who is within the United States on January 1st—with a few minor exceptions—to file within 30 days a report of his current address at the nearest post office. If an alien first enters the United States after the first of January, he is not required to file an address report until the following January, unless he changes his address.

ZAKHAR BERKUT

(Continued from page 2)

carcass fell to the ground with a thud.

Joyously the horns announced their first victory. They dragged the beast out into a clearing, skinned him and then pressed further into the jungle. The sun had risen high into the heavens, diffusing its rays between the branches like skeins of golden silk. The hunters proceeded now in a more confident manner, complimenting themselves upon their intrepidity, strength and prowess.

"Although I am just a wolf, one of the lesser beasts," joked Tuhar boastfully, "I can still do justice to a Tukholian bear."

Maxim, listening to this ostentatious speech, could not understand himself why all at once he should feel sorry for the Tukholian bear.

"Very stupid of the bears," he remarked at last, "to defend themselves singly. Now if only a few of them got together, it's doubtful whether even a whole pack of wolves could do anything to them."

Tuhar glanced at him angrily, but made no attempt to answer. The hunters pressed on, climbing over fallen timber, leaping from stump to stump, often falling into piles of heaped up, dusty dry branches and touchwood.

In the middle of this primal fastness of giant forest growth, piled up brushy tangles and rock fragments, they

found the bear trails, narrow but well trodden from centuries of use, thickly strewn with the bleached bones of sheep, goats and other domestical animals.

Maxim now kept to the rear of the company of boys, constantly making sure that each man maintained his position, examining the narrow paths for signs of fresh tracks, urging on and helping those who were tired. He alone showed no signs of fatigue.

Myroslava observed him with a mingling of wonder and admiration whenever he chanced to pass by her. Although she had certainly seen many brave and sturdy young men, she had never met anyone like Maxim who combined within his person not only the robust vigor of a peasant worker but also the intelligence and capabilities of a leader.

There was a sudden crackling of dry twigs and out from behind a pile of branches jumped a grizzly. At first he ran on all fours, but perceiving his enemies, he heared up on his forepaws, seized a storm-uprooter sapling in his forepaws and swinging it around him advanced menacingly, growling intermittently. Directly in front of him in the line of march were two mountain boys who had been the most loudly boastful, anxious to show off before the company

JOIN THE U.N.A.

The Ukrainian National Association has 500 branches in the United States and Canada. Some of these branches are large and some are small. Some are more than 60 years old and some are less than 2 years old.

To join the UNA one must apply through a branch. The member receives a membership certificate for which he pays dues. As a dues-paying member he can participate in all the activities of his branch, including annual elections of officers, and delegates to UNA quadrennial conventions. He, himself, may be elected as a branch officer or as a delegate. As a delegate he may be elected to the UNA Supreme Assembly.

The membership certificate is not a mere piece of paper. It is an insurance contract which the member may surrender for cash; or he may keep his certificate in force and retains his membership by applying for a loan. A member who pays his dues receives annual dividends after two calendar years; also, he may apply for benefits in the event of chronic, incurable illness or permanent disability. Since the average person does not want to lose his insurance protection, he continues to pay dues until the expiration date of the certificate or until his death.

Many Ukrainian-Americans belong to a variety of clubs

and organizations, not connected with the UNA, into which they pay dues for membership privileges and the use of facilities. These clubs gain and lose members continuously, because people join and drop out at will. The clubs offer nothing basic or permanent which would hold people as members. Some clubs re-organize from time to time, and others break up for good. When a member leaves a club he receives nothing for his dues, regardless whether or not he used the facilities of the club or participated in any of the activities.

The following are the differences between a UNA branch and an ordinary social club: (1) The UNA branch is permanent, the club is not; (2) the branch holds its members, the club does not; (3) the branch offers membership certificates which have cash values after a few years, the club does not; (4) the branch member may receive benefits in case of long sickness or disability, the club member does not; (5) if a branch member dies his beneficiaries receive the insurance benefit, the club member's folks receive nothing; (6) the branch member has the opportunity to become a UNA Supreme Officer, the club member has no such opportunity; (7) if a branch member moves to another city he may transfer his membership to a branch in such city, whereas a club member is forced to relinquish his membership.

Of course, clubs charge nominal membership rates. UNA insurance rates depend on the type and class of certificate desired and the age of the applicant. However, a 16-year-old boy or girl can have an adult Whole Life certificate in the amount of \$500 for only 85 cents monthly or \$9.73 annually, and be entitled to all the benefits and privileges of membership.

We recommend to anyone who wants to belong to a worthwhile, permanent organization to join the Ukrainian National Association.

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We recommend to anyone who wants to belong to a worthwhile, permanent organization to join the Ukrainian National Association.

THEODORE LUTWIAK

UKRAINIAN YOUTH NEWS

By ALEXANDER F. DANKO

The 1956 UYL-NA Convention will be sponsored by the UYL-NA Executive Board, headed by the fine Canadian Ukrainians with Walter Warwick of Toronto as general chairman, this coming Labor Day Weekend (August 31-September 3, 1956) at the Hotel Statler in Buffalo, N. Y.

A fine all-around program of Ukrainian Youth activities, including the four commission-type convention which proved a great success in its debut last year, and social-cultural activities, has been scheduled. We hope to report more fully on these activities within the next 8 weeks till convention time. As the Buffalo region is a heavily populated and attractive tourist area, many Canadians and Americans travel to and stay in Buffalo during the 4 day holiday season over the Labor Day weekend. Thus the Convention Committee takes special care in announcing with heavy tones for emphasis, that all persons expecting to make this "Good Neighbor" UYL-NA Convention, which promises to be one of the all-time best, should send in their registrations (\$13.50) at once and reserve your hotel room.

Send in your \$13.50 to the Registrations chairman; Miss Jean Lisko, 255 Indian Road, Road, Toronto, Ontario, Canada.

The Convention Committee, headed by the Canadian Ukrainians, expects to have a record 1,500 registrations for this 1956 "Good Neighbor" Convention. With over 400 people attending the Pre-Convention Dance in the convention city of Buffalo, N. Y. 3 weeks ago, we too share in the

optimism radiated by the Canadian Ukrainians.

The following "quota chart" of registrants for this "Good Neighbor" UYL-NA Convention has been worked out in order to help attain the desired 1,500 convention registrants. These figures have been worked out from recent and past Ukrainian Youth activity, Ukrainian population figures relative distance of each respective area to Buffalo, N. Y., and hoped for future participation of each listed area in UYL-NA.

Area	Quota
1—Massachusetts	40
2—Rhode Island	20
3—Connecticut	40
4—N.Y.C.-L.I.	50
5—N.Y. State	250
6—New Jersey	150
7—East Pennsylvania	90
8—West Pennsylvania	85
9—Delaware	25
10—Ohio	150
11—Michigan	150
12—Ill.-Ind.	50
13—Minn.-Wisc.	25
14—Others	25
15—Canada	350

1,500

It will be interesting to note just how each area makes out in relation to its assigned quota as time goes by. Let's see if we all can beat our quota. Once again we urge you to send in your registration fee to Miss Lisko at the above address.

Also, advertisements and \$1 boosters for the Convention Journal should be sent in to Miss Laverne Korduck, 2131 W. Walton St., Chicago 22, Ill., before the July 15 deadline. Let's go, Ukrainian Youth everywhere!



Pictured at left is the Ukrainian Chorus, directed by Osy Holowackyj, which appeared at Pittsburgh's First Folk Festival, sponsored by Duquesne University, Pittsburgh, Pa., June 9-10, report of which appeared on these pages last week.



Audrey Hepburn, as Natasha, dances with Mel Ferrer, who portrays Prince Bolikovsky, at a lavish ball, in the Ponti-DeLaurentis screen version of Leo Tolstoy's "WAR and PEACE." The Paramount release also stars Henry Fonda and was directed by King Vidor.

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An ideal gift. May be used as "thank you" notes, gift cards or greeting cards, suitable for framing.

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SURMA, 11 E. 7 St. N. Y.
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EKO, 145 Second Ave., N. Y.

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.)

Gives Enslaved Peoples Real Hope

President Eisenhower, speaking at the Baylor University commencement exercises in Waco, Texas, Friday, May 25, 1956, said:—

"Communism denies the spiritual premises on which your education has been based. According to that doctrine there is no God; there is no soul in man... This doctrine, committed to conquest by lure, intimidation and force, seeks to destroy the political concepts and institutions that we hold dearer than life."

The next morning, reading the President's remarks in the newspapers, I asked myself, as a businessman with considerable Yugoslav experience:—

"President Eisenhower really meant what he said yesterday at Baylor. But why did his administration, only four days earlier in Belgrade, release \$46,700,000 in American aid counterpart funds to be used to purchase equipment and supplies for the armed forces of Yugoslavia, an avowed Communist government, dedicated as such to our overthrow? Shouldn't deeds jibe with words? That's why I asked."

How have the President and Mr. Dulles given hope to the Soviet enslaved peoples and assured them of our interest in their liberty? By the summit conference at Geneva or Mr. Dulles' visit to slavemaster Tito at Brioni last year? By giving aid to Communist Tito, enabling him and his mob to hold the Yugoslavs in slavery? Or by their Ambassador to Yugoslavia's joining a group of Tito's top aides in a party following a Tito-given hunting-party for diplomats, and embracing two of them as they sang, "Tito, we swear our loyalty to you", and other

Communist songs, as reported under the item, "Gay diplomats," Page 3, Belgrade "Politika" for May 25, 1956?

Isn't it time to show the world that America is not soft towards Communism, nor confused over it... no matter what its shade may be? Isn't it time to give the enslaved peoples real hope, and reason to believe we have not forgotten them? What better way than to stop all aid now for Communist Yugoslavia and to build up our own strength?

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Kerhonkson, N. Y.

UKRAINIAN NATIONAL ASS'N ESTATE
Kerhonkson, N. Y. — Telephone 5641

Name

Address

Enclosed is reservation deposit \$..... for persons,

1..... 2.....

3..... 4.....

Date of arrival Time

for weeks.

СТУДЕНТСЬКЕ СЛОВО

ЗАНКЛИН УПРАВИ

Союзу Українських Студентських Товариств Америки

Дорогі Подрузи і Друзі Студенти!

Цього року, як і в минулому, ЛИПЕНЬ — це місяць українського студентства, в якому Кураторія Українського Студентського Фонду заaproбує УККА провадити збірку на стипендію допомогу українському студентству. Завдяки жертвенності нашого громадянства та працьовитості студентства в минулому році зібрано коло 2,000 доларів, що їх розділено у формі зворотних стипендій 11-ом українським студентам. Почате велике діло тому два роки продовжується також і тепер. З початком липня ц. р. появилася в українській пресі Відова Кураторії УСФонду до громадянства за проханням скласти свої шедри пожертви на що благородну ціль.

Українське студентство організоване в СУСТА беззастрешко і вповні підтримує Кураторію УСФ, та як в минулому, так і цього року взяло на себе обов'язок перевести загальну збіркову кампанію серед всього українського громадянства. Тому Управа СУСТА закликає проводити всіх українських студентських громад та клубів, як і кожного студента зокрема, докласти всіх старань, щоб кампанія була якнайбільш успішною. Вислані листи до місцевих громад просямо розділити поміж збірників та почати негайно збіркову кампанію.

Дорогі Друзі і Подрузи! Нехай не буде ніодного серед нас, який на протязі місяця липня не знайшов би кілька годин часу для цієї великої справи. Пам'ятаймо, що всі як один, громадою, виконаємо наш обов'язок скоро та успішно.

До українського громадянства звертаємся з гарячим проханням підтримати почин Кураторії УСФ та свою власну студентську молоді. Від Вас, наша Громадо, залежить як і в якій кількості, ми, українські студенти, будемо підготовані до переванта нашого обов'язку зберегти та поширити українську духовну надбання та продовжувати священну боротьбу українського народу за свою самостійність.

Управа СУСТА

3 КАНЦЕЛЯРІ СУСТА

В дні 2 і 3-го червня ц. р. п. Володимир Петришин, організаційний референт, відбув поїздку до студентських громад в Філадельфії і Балтиморі з метою поінформувати управління та членство цих громад про працю та плани Управи СУСТА та на місці посприяти до діяльності. Ідентичні та багатовишні членства місцевих клубів. В дні до Управи СУСТА просямо поїздку, кол. Петришин приєднати до списку членства про неоплачені задоволенням став організованості та діяльності українського студентства міста Філадельфії та про заходи Управи УСГромади при співпраці Управи СУСТА в напрямі оживлення студентської діяльності на цьому важливому терені.

З зустріччю із усім українським студентством міста Балтимор, п. Петришин ствердив необхідність життєвості та працьовитості не тільки членів Управи УСГ на чолі з д-ром Ярославом Шан'яком, але і всього членства, яка позначастя хоч би в тому, що від часу оснування УСГ Балтимор (жовтень, 1955) громада з 12 членів зростає до 26 членів та нормально раз на місяць відбуває ширші сходни членства, виконавши всі доручення Управи СУСТА та бере активну участь в громадському житті української громади в Балтиморі. УСГ Балтимор можна поставити як зразок діяльності інших громад.

В середині травня ц. р. голова СУСТА, Олег Федішин, відвідав Студентську Громаду в Шикаго. В зустрічі з членами Управи і головою англомовного бюролето кол. В. Бощорковим обговорено студентські справи на терені Шикаго та СУСТА взагалі. Особливу увагу присвячено бюролету, що його буде видавати Студентська Громада в Шикаго і якого перше число повинно появилися цього літа. В склад редакції бюролету входять — В. Нагірний і П. Пшецький.

Алісія Коцка

КАМ'ЯНИЙ ПОЕТ

На Поділлі, повіт Заліщицький, в селі Хмелівка, стоїть на постументі колишній Атеїстський пам'ятник Івана Франка. На газоні перед домом обведений живим плетом поміж високими смереками та морем цвітін пишався в своїй вишваній сорочці, споглядаючи з гори на яр Дністра, гори Причпи та луки села Хмелівки. П присвятив Іван Франко віршич — „Осінню в Галичині“:

Ой ідуть, ідуть тумани,
Наддністрянськими дугами.
Наче військочу з корогвами,
А передом отамани.
Сурми бовні не грають,
І панцирники не давонять,
Тільки смукот навівають,
Верби віття низом клонять.
Тільки в праці тонуть села
І узя мари плодять;
Тільки думка невесела,
Мов жабрак по душах
Ходить”.

Рік річно до часу польсько-німецької війни відбувалася там Академія в честь поета. В першій мірі виступав диточий садок під керівництвом п. Олі Дутчаківської, обліпав сходи пам'ятника, співав пісеньки, котрі неслися з шумом смерек далеко ген до неба. Як співав церковний хор, то здавалося обличчя поета усміхалося, камінь здригався. Патріотичні слова віддуса о. Коцка, та головні „Рідної Школи“ та „Читальні“, промовляли до глибини душі і витискали слези на очах присутніх.

Вітай з далекої чужини
Моїсею, дорогім спомине мій
Діточий літ: бачу Тебе добре,
коли замкну очі, як Ти стоїш поміж чужими. Нема вже тих, що Тобі честь та поклики видавали, пішли на зустріч ворогам, щоб волю боронити. Кістками їх Сибір

ВІД ОЗВА

КУРАТОРІЯ УКРАЇНСЬКОГО СТУДЕНТСЬКОГО ФОНДУ ДО УКРАЇНСЬКОГО ГРОМАДЯНСТВА В АМЕРИЦІ

Дорогі Сестри і Браття! Місяць липень — це місяць українського студентства! За згодою УККА в цій місяць Кураторія УСФонду провадитиме, як минулого року, збірку на цей фонд, збірку в червні минулого року роздав 14-ти, а в червні ц. р. 11-ти студентам і студенткам поворотні стипендії в сумі \$4400. Так жертвенність нашого громадянства дала змогу започаткувати велике діло. Ціль його: виховати свідомих громадян-патріотів, науковців і професіоналів, що в майбутньому стануть новим звеном наукової, культурної, економічної і політичної співпраці поміж Америкою і Україною, оснований на щирій приязні обох націй.

Кураторія УСФонду і цього року закликає гаряче всіх американців українського роду і всю українську еміграцію, всі організації і центри, щедрими дарами засвідчити, що вся українська спільнота в Америці висі наше

КУРАТОРІЯ УКРАЇНСЬКОГО СТУДЕНТСЬКОГО ФОНДУ

Проф. Роман Смал-Стоцький, Антін Ватюк, Проф. Михайло Ветухів, д-р Дмитро Галичич, ред. Антін Драган, Проф. Джан Задоржний, Проф. Микола Зайцев, Проф. Кость Кислевський, Дмитро Кульчицький, Йосип Лисогір, Володимир Петришин, Василь Пуйда, Проф. Джан Решетар, Степан Спиринський, Проф. Володимир Тимошенко, Проф. Юрій Шевельов, адв. Степан Ярема, Мирослава Томоруг.

АЛЮМНА СУСТА

З кожним роком велике число студентів залишає університетські мурі і вибуває із студентських лав до професійного і громадського життя. З кожним роком число українських абсолювентів американських каледжів і університетів зростає.

Вільність з них були членами студентських товариств, брали участь в організованому студентському житті, мали відповідний досвід і став громадської праці і тому на них з відкритими руками чекають наші установи чи організації. Від них очікують доповнення і підсилення наші скромні лави працівників на всіх відтинках організованого життя українства по той бік залізної заклони.

Від них очікують студентської і молодічної динаміки, дії в користь батьківщини і виселення у наше громадське життя почуття громадської відповідальності і відповідності до завдань алюмни нашої держави.

До завдань алюмни належало б і надалі вдержувати і закріплювати встановлені за студентських роки зв'язки, приязні, служити допоміжним і дорадчим чинником у праці студентства, бути ласким чинником у студентському рухом, як теж збирати систематично дані про число українських абсолювентів поодиноких каледжів, університетів, якщо ці длілки і надалі буде недоцінована організаційною референтурою СУСТА чи громадськими установами. Періодичні зустрічі на товаришських влаштуваннях служимуть засобом до продовження набутих дружніх почувань і надійної

спільноті у час студентських років. Створення алюмни лежить найкраще в інтересах абсолювентів і студентства, а тому теж чекаємо від них відгуків на ці думки, а зокрема ждемо на заходи в тому напрямку з боку Управи СУСТА, в інтересах якої є повсякчасне зміцнювання студентського руху і предиспозицій йому постійних ширих друзів.

позитивний

наших землях — селах. Так перейшов він Карпати від Сяну по Черемош. Під час тих мандрівок записував народні пісні, студіював соціальні обставини і це все згадує у своїх творах. Здається немає нікого з наших письменників, щоб так добре орієнтувався у тодішніх обставинах на селі Іван Франко. Його бистре спостереження, підхід до соціальних проблем та аналіз за відношень осіб чужої національності до нашого селянина, не знайшли ще собі гідного наслідника серед наших соціологів і фольклористів.

Ці свої спостереження подав у своїх белетристичних творах з таким артизмом, що читач має перед собою не сухий матеріал, а живих людей, їх побут, звичаї та соціальні обставини. На форму своїх оповідань Іван Франко не клав великих зусиль і як оповідають ті, котрим довелось бачити червоники його творів, там майже нема по-

ОРГАНІЗАЦІЙНЕ ПОШИРЕННЯ Й РОЗБУДОВА КУЛЬТУРНОГО ВІДДІЛУ СУСТА

Згідно з постановами Другого Конгресу Українського Студентства Америки і з метою поживлення діяльності Відділу Культурних Справ СУСТА в цілому, вирішені потреби частинного розподілення поодиноких завдань, і покликання до життя комісії постійних співробітників.

В початковій фазі такого організаційного поширення Культурного Відділу СУСТА намічено покликати до життя дві Комісії: 1) Комісію для т. зв. внутрішньої — культурних справ; 2) Комісію для т. зв. зовнішньої — культурних справ.

В міру потреби і в дальшому процесі організаційної розбудови Відділу намічається теж створити комісію окремих припоручень, яка розроблятиме і здійснюватиме окремі проєкти Культурного Відділу СУСТА (як наприклад, Ідеологічний Конгрес, Літні Українознавчі Курси, Конференції тощо).

Організаційне оформлення двох перших комісій знаходиться в стадії остаточного початкового завершення. І так, в комісії для внутрішньої — культурних справ заповнили свою співпрацю і керували справами: бувший голова КОК — СУСТА, член першої Управи СУСТА і студент Пенсильванського Каледжу, Теодосій Онуферко з Філадельфії та голова Управи УСГ — Анн Арбор і студент Мішигнського університету, Богдан Питьель.

Поодинокі сектори комісії зовнішньої — культурних справ погодились очолити такі студенти:

1. Зв'язки з американським студентством — Ярослав В. Кришталівський, студент Колумбійського університету і голова УСГ — Ньюарк.

2. Зв'язки з другими етнічними студентськими союзами в ЗДА — Ярема Раковський, студент політичних наук і член УАСТ ім. А. Коцка в Клівленді.

3. Координація й унаправлення зовнішньої діяльності поодиноких громад-членів СУСТА — Володимир Анастасівський, абсолювент економічних наук Мінеаполіського університету і голова УСГ — Мінеаполіс.

На маргінеї підсамо теж склад редколегії англомовного бюролету СУСТА, що по'ялятиметься з рамени УСГ

УСПІШНО ЗАКІНЧИЛИ СТУДІ

Серед цюгоричних абсолювентів Ньюаркського каледжу треба згадати теж імена відомих українських студентів, що одержали ступінь В. С.: Хемічичин Відділ — Володимир Дзінгала, Василь Василь; Електричний Відділ — Всеволод Вістрійський, Олександр Данчук, Михайло Почтар, Юрій Тарнавський; Механічний Відділ — Роман Дейнека, Богдан Гадуцький.

Всі згадані студенти є активними членами Української

АКЦІЯ НА ВИДАВНИЧІЙ ФОНД ЖУРНАЛУ

На пресовий фонд журналу зложива п. Женя Васильєвська — 5 дол., і викликає зложити таку суму на ту ціль таких друзів: Анну Затовську, Женет Ковалюк, Нестора Терпільського, Василя Знаєско і Юрія Тарнавського.

Пожертви просямо слати на адресу: Ulana M. Jawla 131 Lafayette Street, Jersey City, N. J. Хто черговий?

ПРАВОК. Письменник писав

церковну гірархію, кидуючи демогогічний клич „Los von Rom“ та з це дістав належну догану саме від Івана Франка. Іван Франко серед величчій тлі залишив, що студентські збори не са на те, щоб критикувати і нападати на церкву чи її достояння, але щоб молоді спрямувати до справжньої науки і знакувати її дорогу у майбутнє. Різьбар Гауришко, що полав сюди зовсім przypadково, не може кидати такого пустого клича учасникам студентських зборів.

Дрібний цей інцидент викликав ще більшу пошану для Івана Франка, не тільки серед студентів, а серед усієї Української спільноти. Про це широко писала уся українська преса того часу.

Ми студенти клонимо голову перед його мастагом і хай він буде далі нам прикладом-світцем, як належить працювати над собою для народу!

Т И Ш А

Тиша мизограма,
стократна, — скрізь присутня.
Тиша, що на границі світів
звилею палкою застигла
і відділяє
життя від смерті.

Тиша гілки цвітуючі,
рожева і безжурна —
юки вітер подує,
розпорошить пелюстки.

Темна тиша води
перед бурєю,
грізна тиша блискавки
перед громом.

В реві жорби стокої:
тиша серцею самотній:
блудних вогників
глибоко заховавши.

Тиша холодна,
прозора і невідкльизна:
Тупа тиша смерті.
Тиша.

НАШИМИ ДОРОГАМИ...

І спробуй зробити інакше, як вона сказала так.
Продав книжки з останнього року, застає позижені у своїх колег, до того додає ще приобичені стипендію і... купив кару.

Закурився обрі і мов від гародійної палички поширилися горизонти.

Ідемо.
Сьогодні на Оргарл Біг, завтра до Лідо або ще далі — аж на Коней Айленд!

Ще й стільки інших приємностей.

Везорами, як перепарковувати на протину старому вулиці, падають на тебе розміряні зірочки, шкідливі сонячні промені, як прихилили подивитися, ги зерез ніг нікто не зломив радіової антени.

Мов перше кохання перекриваєш перші тикети за скорість.

І тепер, так як тоді, воше на тобі скаже, що ти винен.
А скільки то подорожжє екзотичних сими у своїх молодезьких снах!

Раз ідеш до Тамари, потім до Ірини, потім ще до Лев, а пізніше ще де інде.
І навіть не повіриши, що їздиш тільки з Пандорою...

Чудова ріг кара!
Пишу що оду не тому, щоб заповнити вільне місце в „Наших дорогах“ і не тому, що продав би свою кару, навіть, за сто таларів.

Пишу тому, що вважаю, що кожний воюючий студент повинен мати якусь кару!

Отже, присмної карі, добросудного шукання святоївської цвіткі частя і всім — веселих вакацій!

З НАУКИ Й ТЕХНІКИ

НИЩЕННЯ ЗУБІВ ПОЧАЛОСЯ В ПЕЧЕРНОЇ ЛЮДИНИ

Д-р Рейндж Соґнес із дев'ятичного факультету при Гарвардському університеті досліджував зуби людей із давніх віків і стверджує, що вперше зубів почалося тоді, коли людина виїжджала своє перше знаряддя та почала жити в печерах. Тільки зубам, так доводилося мала здорові зуби. 50 відсотків зубів індійського племені пекокс, яке жило 1700—1110 років перед Христом, мають дірані зуби, які сьогоднішні дентисти мусять більшовувати або витягати. Д-р Соґнес стверджує, що теперішня людина може зберегти здорові зуби, якщо буде про них дбати. Це можна зробити при допомозі флюоридної води та подібних засобів.

РІЗЬВАНІ ПОВАЖАННЯ ВИСІЛЮЮТЬ ПРИ ДОПОМОГІ ГОЛЬФШТРОМУ

100 шкільних дітей в Востоні в порозумінні з Міжнародною Лігою Приязні вже в липні цього року вишлють рідніні побажання своїм європейським колегам, аложаючи їх до закордонних пляшок і монетуни їх в Атлантиці із корабля Мексиколанд в струю Гольфштрому. Тількиши перед цюгоричним Різдвом повинні прильити до європейських берегів. Міжнародна Ліга Приязні дає про краше порозуміння між дітьми всього світу.

СССР І КИТАЙ ЗВІЛЬШУЮТЬ ПРОДУКЦІЮ ЕЛЕКТРИЧНОЇ ЕНЕРГІ

На світовій конференції для справ електрифікації, яка відбулася в Відні, в Австрії, представники СССР та комуністичного Китаю заявили, що їхні країни збільшують продукцію електричної енергії і так, згідно з заявою комуністичного китайського делегата Чен Чюаня, продукція електричної енергії в Китаї має при кітці найбільшого року дійти до 17,000,000,000 кіловатт годки, а в 1949 році вона вносила тільки 4,300,000,000. Від 1953 року продукція електричної енергії в Китаї збільшиться на 1,500,000,000 кіловатт. Це сталося внаслідок допомоги з країн сателітів, які постачали продукцію і потрібне приладдя до продукції електричної енергії. Двадцятий Конгрес Комуністичної партії в Москві закликав збільшити продукцію електричної енергії при допомозі водних споруд до 1960 року до 14,850,000 кіловатт, хоч тепер тієї енергії при допомозі водних споруд продукують тільки 5,000,000 кіловатт. Мають побудувати нові електричні над ріками в Європі і Азії. Ленін казав, що „комунізм складається з комуністичної форми влади та з електричної енергії“. Комуністи пам'ятають той вислів Леніна і розбудовують свою економіку, щоб завести комунізм в цілому світі.

УЧИТЕЛІ ТВЕРДИТЬ, ЩО ТЕРЕНІ ПЕРШІНІ УЧНІ КРАЩЕ ЧИТАЮТЬ, ЯК БІ РОБИЛИ КІНІ ВАТЬКІ

Д-р Чарлз Дж. Шпіглер на учительській конференції в Шикаго ствердив, що учні теперішніх публічних шкіл краще читають в порівнянні з їхніми батьками, які 30 років тому ходили до школи. На лужку д-р Шпіглера до цього причинилися нові методи навчання в теперішніх школах. Нова техніка навчання прийняла важливу засаду в навчання: читати з дитини те, що їм подобається і читати такі тексти, які творять якусь цікаву цілість. Давніше викладачі зі шліл учнів, які не робили поступів в навчання, тепер із ними працюється іншими методами, і вони, хоч і впродовж довгого часу, засвоюють собі матеріал навчання.

АМЕРИКАНСЬКА РАКЕТА ЗДОБУЛА РЕКОРД ВИСОТИ

Американська ракета „Аеробі-Тай“ на летищі Вайт Сейдс в Нью Мехіко злетіла на височину 163-ох миль і встановила новий світовий рекорд висоти. Ця ракета буде другою „стацією“, при допомозі якої науковці зможуть збудувати штучний місяць, який в геофізичному році 1957-1958 має летіти до поверхні землі. Ця ракета летіла із швидкістю 4,435 миль на годину. Штучний місяць (сателіт) землі вилетить аж із третьої станції, яка буде встановлена в поштрі.

Чи Ви вже зложили свою помертву на Український Студентський Фонд?!!

РІК III. СТУДЕНТСЬКЕ СЛОВО Ч. 5 (28)

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