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СВОБОДА УКРАЇНСЬКИЙ ЩОДЕННИК



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BORN IN POVERTY, "BUT I'LL SELL MAYOR'S CADILLAC... I OWN ONE"

NEW WINNIPEG MAYOR UKRAINIAN IMMIGRANT'S SON

Under the above headline, the "Globe and Mail" of Toronto, Canada, ran on November 12th last a featured and illustrated story about the election of Stephen Juba, a son of a Ukrainian immigrant, as Mayor of Winnipeg, Man., Canada. It reads as follows:—

The son of a Ukrainian immigrant carpenter has stood this city on its political ear. Stephen Juba, 42-year-old "boy" from the wrong side of the tracks, last week scored an unbelievable victory over Mayor George Sharpe.

Juba's first pronouncements were typical of his unorthodoxy.

One: "I'm going to sell the mayor's Cadillac. I've got my own anyway." Two: "There'll be no more government by tea party in Winnipeg. The city's sick of these social functions. I'll attend those affairs I think necessary; but the deputy mayor is going to have lots of work."

The points he made were calculated to make many Winnipeggers annoyed. Mayor Sharpe, elected to the post two years ago after eight years as an alderman, had the city buy him a Cadillac soon after he became the chief magistrate.

It was in keeping with Mr. Sharpe a polished, well-to-do, businessman who believed that snipping ribbons to open new businesses and attending teas was an essential part of the mayor's job.

But, just as much, selling the Cadillac and using his own is a part of Stephen Juba, the boy who came up the hard way, asking no favors and giving none.

Winnipeg, says Mr. Juba, will be glad two years from now, it elected him mayor.

Rose From Poverty

And it could be that he will be right. For Mr. Juba, just over 10 years ago, was living in a condemned home, sleeping on a makeshift mattress and using empty boxes and crates as furniture. Today, the appliance manufacturer who still lives in the modest neighborhood in which he grew up, is worth, conservatively, \$750,000.

If he can make a success of his own life, say some Winnipeggers, then there is no reason why he shouldn't make a success of running the city's business.

Whatever happens in the next two years, Stephen Juba has proved one thing: Winnipeg, and Canada, is maturing. A few years ago it would have been impossible for a non-Anglo-Saxon to be elected mayor of this so-called "melting pot" city.

But, in Mr. Juba's own words, now it's the man that counts, not his nationality. And that, as he notes, is the way it should be. Juba adds that he never would ask any Ukrainian to vote for him because they were of the same origin. And, by the same token, "I don't think there are too many Win-

First American-Born Ukrainian Priest Raised to Episcopal Dignity

The saga, from orphan to bishop, was climaxed on Thursday, November 8th last, when the American-born Ukrainian, the Most Rev. Bishop Schmondiuk entered the Ukrainian Cathedral of the Immaculate Conception in Philadelphia, Pa. and there was raised to the dignity of the episcopacy by the Most Rev. Archbishop Bohachevsky, Apostolic Exarch of the Philadelphia Exarchate, and his co-consecrating bishops, the Most Rev. Bishop Ambrose Senyshyn, OSBM, Apostolic Exarch of the Stamford, Conn. Exarchate, and the Most Rev. Bishop Nicholas Elko, Apostolic Exarch of the Pittsburgh Ruthenian Exarchate, the "Way" reports.

Eleven bishops of the Western and Eastern Rites, about 150 priests, and 650 laymen witnessed the consecration ceremonies. The Cathedral was filled to capacity, with many of the people standing in the vestibule and on North Franklin street, in front of the Cathedral.

Following the reading of the Gospel of the Consecration Liturgy, the Most Rev. Isidore Borecky, Apostolic Exarch of Toronto, Ont., Canada, delivered the Ukrainian language consecration sermon.

"We are indeed fortunate," said Bishop Borecky, "to be graced with a new bishop, one born in these free lands of the United States, while in land of our brethren by blood our

Church suffers, is persecuted and has undergone many sheddings of blood in martyrdom."

The sermon in English was delivered by the Very Rev. Laurence J. McGinley, present Vice President of Fordham University, and formerly a teacher of Bishop Schmondiuk when the latter attended St. Joseph's Prep School in Philadelphia.

The archbishops and bishops honoring Bishop Schmondiuk at his consecration were: Archbishop O'Hara of Philadelphia, Bishop Leech of Scranton, Bishop Ahr of Trenton, Bishop Zaleski of Detroit, and Bishop Savaryn, Bishop Roborecky, Bishop Hermaniuk, Bishop Borecky from Canada.

Ukrainian Woman Becomes Assistant Professor in Pathology At Georgetown

Dr. Tatiana Terlecka-Antonovych of Washington, D. C. was appointed Assistant Professor in Pathology at the School of Medicine at Georgetown University a few weeks ago.

A native of L'viv, Western Ukraine, Dr. Antonovych attended the School of Medicine at the University of Vienna, Austria, where she obtained a medical degree. Upon arrival in the United States as a displaced person in the late forties, she made additional studies in order to obtain a license to practice as a physician in the State of New York. She received such a license on December 15, 1952, and another one in February 1954 for the District of Columbia.

Ukrainian Students Support Hungarian Revolution

At the height of the Hungarian uprising and just before the beginning of the UN debate on that question the Federation of Ukrainian Student Organizations of America felt compelled to express its sympathy with the Hungarian people. Members of Ukrainian student organizations were picketing the United Nations Building at the beginning of the debate, equipped with the appropriate posters condemning the slaughter in Hungary. Beside that, a letter of protest was sent to President Eisenhower, Gov. Stevenson, Ambassador Lodge, and various newspapers. The N. Y. Herald Tribune published this letter which is reprinted below:

Ukrainian Students Support Hungarian Revolution

whose national aspirations and fight for independence never ceased, we wholeheartedly support the struggle of Polish, Hungarian and other Soviet-enslaved nations for their national freedom.

The heroic fight of the Hungarian nation and your courageous endeavor to support this fight deserve the backing of the freedom-loving men and women throughout the world.

We do believe that swift and determined action by our government will greatly strengthen the struggle of all the captive nations, both satellite and Soviet non-Russian republics.

Being convinced that freedom is indivisible, that the menace of Soviet Russian aggression will exist as long as the non-Russian nations of the U.S.S.R. are enslaved, we believe that liberation policy should be extended to include the non-Russian peoples of the Soviet Union.

The letter, dated November 5, 1956, was signed by Oleh S. Fedyshyn, President, Fed. of Ukr. Student Organizations, and Stephanie Mishchysyn, Secretary.

Being the descendants of the Ukrainian people, the first victims of Russian aggression

SUMA Holds Its Sixth Convention In New York City

SEMON OSINCHUK ELECTED PRESIDENT

The SUMA, Ukrainian Youth Association of America, composed of the newly arrived persons, and active in Ukrainian American affairs, held its sixth annual convention during the past weekend, November 17-18, in New York City, Hotel Central-Plaza.

The convention of the organization was attended by 168 delegates of its various branches and some one hundred guests.

The convention went on record, in form of a unanimously passed resolution, endorsing the proposal made by the Cuban delegation at the United Nations to have this international body conduct an investigation of the genocidal policy being practiced by Soviet Russia in Hungary, Ukraine and other countries under Kremlin domination.

The presidium of the convention consisted of Mr. Futalo chairman, Mrs. Hylevich, Mrs. Yevtushenko, and Mrs. Kormeliuk.

Following the reports of the executive board of the association, its auditing committee

Over \$1,000 Raised at November 1st Holiday Observance in Elizabeth

The Ukrainian American Community of Elizabeth, N. J. raised over \$1,000 for worthy causes, such as the Ukrainian National Fund drive being conducted by the Ukrainian Congress Committee of America, at an observance of the November 1st Ukrainian national holiday, held last Sunday, November 18th, at the local Ukrainian National Home.

The need for greater moral and material support of the Ukrainian Cause, particularly in these highly critical times, was stressed by another speaker, Mr. Roman Siobodian, supreme treasurer of the Ukrainian National Association. Under his direction a collection was made among those present, which amounted to over \$1,000.

Ukrainian Photographic Society



Left to right: O. Steshyn, vice-pres., Joseph Marak, manager, Mikola Twerdowsky, treasurer, Sofron Fediw, president, Irene Fedenyshyn, sec'y, Roman Zahaykevych, J. Verbianny, members.

The Ukrainian Society of Photography and Cinematography was established last November 3rd at a meeting of photo devotees held in the quarters of the Ukrainian Literary and Arts Society in New York City.

Newly-elected executive board of the society is com-

Commemorate Franko Jubilee

On September 30th, 1956 city, and a member of the the Ukrainian Congress Committee of America, Inc. Rochester, New York Branch commemorated the 100th anniversary of the birth of Ivan Franko, one of the greatest Ukrainian patriots and writers, reports Mr. William Andrusshin, counsellor-at-law of that

Central Falls, R. I. U.N.A. Branch Celebrates its Jubilee and That of Its Namesake

With appropriate ceremonies, Branch 93 of the Ukrainian National Association in Central Falls, Rhode Island, celebrated last Sunday, November 19, (1) the 40th anniversary of its founding, (2) the 100th anniversary of the birth and (3) the 40th anniversary of the death of one of Western Ukraine's greatest sons, Ivan Franko, noted poet, writer and a great Ukrainian patriot.

The celebration was held at the local Ukrainian American Club, 59 Central street.

Principal speaker was Dmytro Halychyn, supreme president of the U.N.A. Dwelling in his address upon the pioneering spirit of the founders and builders of Branch 93 and close to 500 other branches of the U.N.A. in America and in Canada, and of the ever-increasing progress of their parent organization in all fields of its endeavors, Mr. Halychyn likened that spirit with the pioneering spirit of Ivan Franko who did so much to revitalize and inspire the growth of Western Ukrainian national, cultural and political life.

Principal speaker on the life and works of Ivan Franko, and their importance in shaping the thought and deeds of his fellow countrymen, was Dr. Joseph Koropey.

The program was opened with an introductory talk given by U.N.A. Br. 93 president, Mr. Ivan Danelluk. Presiding chairman was Attorney Augustine Yuzviak, who paid com-

pliment to the founders of the Ivan Franko Society for naming it after him then when their emotions were surcharged with grief over the death then of that great man who suffered so much for the progress of his people.

Reminiscences of how the society came into being were given by several of its founders, namely, Kost Babyi, Peter Tityk, and Philip Somyk.

Mr. Philip Rekrut, a former member of the U.N.A. Supreme Board of Advisers, presently a member of another Branch, told how he helped to organize Branch 93, and then read the Minutes of its first organizational meeting, held in November, 1916.

UNA's Rochester Women's Branch Observes Its 40th Anniversary

The Sisterhood of St. Mary, Branch 36 of the Ukrainian National Association, in Rochester, N. Y., celebrated last Sunday, November 1, the fortieth anniversary of its founding.

The affair was preceded by the celebrants attending church services and a requiem in the afternoon for the deceased members of this active U.N.A. at which the Rev. Father Stephen Horodetsky, Alexander Lonkevich, and Mikola Voliansky of the local Ukrainian Catholic Church officiated. Members of Branch 36 of the U.N.A. attended the services with their Branch banner and insignias.

At 5 o'clock in the afternoon the anniversary concert was held at the local Ukrainian American Club.

The program was opened with the singing of the American national anthem, followed by introductory remarks by Mrs. Eve Herula, president of the Branch. Rev. Mikola Voliansky then addressed the audience and wished the organization continued success in its endeavors.

Principal speaker at this anniversary celebration was Mr. Gregory Herman, who praised the efforts of the Branch members for having made such fine progress for the good and benefit of it and its parent organization, the

Ukrainian National Association. He then dwelt upon what the U.N.A. has accomplished with the aid and support of its members and their Branches and how important it is not only to be an active member of it but also to go out and get new members for it, and thereby further strengthen it.

The musical portion of this observance of the birth and work of the Sisterhood of St. Mary society consisted of selections by the Bandurist group of the local Branch 60 of ODWU (Organization for the Rebirth of Ukraine), directed by Mr. Volodymir Bozhky, and solo numbers by soprano Maria Klymetsiw, accompanied on the piano by Anne Sorochey.

Parade, Ceremonies Against Reds Scheduled For Buffalo Tomorrow

"Freedom Fighters Day," a tribute to those who struggle against Soviet tyranny, will be observed in Buffalo, N. Y. tomorrow, November 25th, with a parade and ceremonies in Niagara Square.

General Chairman Walter V. Chopyk said, a resolution will be adopted deploring conditions in Eastern Europe. It will be sent to the United Nations, President Eisenhower, Congress and individual governments around the world.

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Solidarity in the Fight For Freedom

In all the press reports of the revolution of the Hungarian people against Red Moscow as well as in the observations made by on-the-scene witnesses of what has been happening over there, including by those diplomats of governments of the Free World who managed to escape from that holocaust, there is underscored the appearance, at the disposition of the revolutionists, of mass quantities of arms and ammunition, rifles, carbines, machine guns, as well as tanks and artillery pieces of various calibers.

The American correspondents who were fortunate to escape from Hungary since its re-occupation by the Soviet armed and political forces on November the 5th have emphasized that almost every building in Budapest and other cities there was a veritable fortress, from which bullets and even bombs were showered down upon the punitive Soviet armored detachments ordered out to quell, or, to use the Soviet familiar "liquidate," the resistance of the Hungarian fighters for freedom.

The possession of the weapons by these rebels against Soviet Russian occupation has been credited by some to the native Hungarian troops. On the other hand, the possession by the revolutionists or armies has been capitalized upon by the Kremlin, whose mouthpieces have widely propagandized the false idea that all of this was a result of the machinations of the Western "imperialists," led by our country, the USA, bent upon creating "this anti-people's adventure."

However, the secret of the presence of weapons of every calibre among the Hungarian populace, which outside the communists, the Magyar armed forces, and the police was not permitted by law to have any access to them, has been revealed by the nationally syndicated American columnist, Robert S. Allen, and since his initial report confirmed by other press correspondents. It simply is this: During the first twelve days of the uprising, the Hungarians received not only arms and ammunition but also moral and material aid from Soviet garrison troops stationed in that unhappy country, and that, moreover, the majority of these garrisons were manned by Ukrainians, who in many instances passed over on the side of the Hungarian patriots and together with them fought against the Moscow-directed drive to stamp out the revolt. Instances, too, have been reported of fraternization between the Ukrainians in the Soviet occupying forces and the Hungarian revolutionists. This fraternization, is reliably reported, was of no recent origin, but existed quite awhile before the explosive spirit of the patriots reached its head and when it erupted the Ukrainians quickly came to the aid of their Hungarian friends with what it takes to drive out and kill the enemy, be he a Russian communist or his Hungarian secret police tool.

Added to this also, as Allen points out, and which has been confirmed by Drew Pearson, and other newsmen, is the fact that because of all of this the Soviets held back so long during not only the period of the public demonstrations against them but also during the subsequent armed uprising against them and their misuse. For it took time to replace the Ukrainians in their armed forces in Hungary with hard-core Russian troops.

In addition, as reported by a Hungarian refugee at the current Senate probe of the Hungarian crisis, "that when the Kremlin decided to crush the rebellion, at least two divisions of Mongolian troops were brought from the Soviet troops stationed in Czechoslovakia to institute a reign of terror" (reported by Jay Lewis of the International News Service).

By their armed support of the Hungarian revolutionaries, the Ukrainian soldiers in the Soviet Army displayed not only the traditionally inherent Ukrainian opposition to Russian rule, but also they demonstrated their solidarity with the fight-for-freedom movements of other peoples enslaved by Moscow. At the same time they made clear that the Ukrainians behind the Iron Curtain sympathize with and appreciate the efforts to help free Ukraine of the Ukrainian and other emigre groups in the free world dedicated to the Ukrainian Cause.

Moreover, in giving armed aid and succor to the Hungarian revolutionists these Ukrainians serving in the Soviet armed forces undoubtedly must have done so in the realization—perhaps in some still not a very clear one—that only in union there is strength.

No doubt, in the minds of many of them there still rankles the memory of the days back in 1938 when the Hungarians were not victims of foreign aggression and occupations, but were foreign aggressors and occupants themselves. That was during the time of the short-lived Carpatho-Ukrainian Republic. The Hungarians invaded it, and ruthlessly slaughtered with their far superior armed might the brave Carpatho-Ukrainian Stritsi who fought so valiantly to make their native land more than just "A Republic For a Day," as the late Anne O'Hare McCormick of The New York Times expressed it in her splendid editorial column cabled from Khust.

Still these Ukrainian soldiers under Russian command must have realized that in critical periods they have to put aside such thoughts and that they and all other freedom-loving persons must band together against a common enemy.

Especially should it be borne in mind here is that by supporting other enslaved peoples and their struggle for their inalienable individual rights and national freedom and independence, the Ukrainians the world over thereby document their expectation and right to have the others do the same unto them.

Insofar as Americans of Ukrainian descent are concerned, they are having now a splendid opportunity to take advantage of America's attention focused on what is happening in the captive and satellite nations under Moscow rule, and to do their utmost to have that attention focused especially on the embattled Ukrainians fighting, in one fashion or another, for their national independence.

NATIONALISM RISING BEHIND THE IRON CURTAIN

The current anti-Soviet Russian revolutionary upheaval in Hungary is a further indication that the nationalism of the peoples behind the iron curtain is beginning to sweep throughout the Red Empire.

First it was Tito's Yugoslavia which defied the Kremlin. Only last week Marshall Tito expressed his conviction that the Hungarian outbreak ultimately will convince the Kremlin that Communist countries should be permitted to find their "own road to socialism."

Polish Wladislaw Gomulka, Polish Red leader, released after nearly four years in prison, also defied the Moscow rulers. On October 20 he demanded Polish sovereignty and its right to expell all the Soviet Russian Reds who have been running Poland as a colony.

Tito and Gomulka are communists. They believe that for the eventual creation of world Communism, the East European states must now have independent internal sovereignty as in Yugoslavia.

And so what is happening in Poland and Hungary, regardless of its immediate cause, is an expression of nationalism which for many years has been forcibly suppressed by the Soviet overlords, as reported in these past weeks by the American press.

Similar expressions of nationalism have come recently from even deeper inside the Communist Empire—from Ukraine, from the land of a people who, unlike the Russians, are very individualistic, to whom collectivism and communism is abhorrent, and who, as a result, have suffered the most from Moscow, far more than any other people, not only numerically but proportionately as well.

Early last September the newspaper "Pravda Ukrayny," condemned quite openly Moscow's attempts to russify Ukraine, to slight the Ukrainian language and culture in favor of the Russian in Ukraine itself.

This recalls to mind very much the Ukrainian Communist Mikola Skrypnyk, who though a member of the Bolshevik old guard found himself in disfavor in Moscow for his Ukrainian nationalistic "deviations," his advocacy of true Ukrainization, and not the artificial one conducted for awhile by the Kremlin in Ukraine. For this Skrypnyk, the most prominent Ukrainian communist, was in 1933 suddenly denounced as the most dangerous enemy of the Soviet Russian state—that is, as a Ukrainian nationalist.

On July 8, 1933 "Visti" reported that, "The Central Committee of the CPSU announces the death of a member of the central committee, comrade M. O. Skrypnyk, which came as a result of suicide." Obviously, the suicide account was put out in order to delude the people and cover the fact that he was executed. "Pravda" wrote that Skrypnyk's death should be a stimulus to the Party "to sear with red hot iron all chauvinist Petliurian elements under

LETTERS FROM AMERICA

Letters from America to friends and relatives abroad tell our story in a direct and friendly way. Each good letter, carrying the truth about the United States, can contribute to the defense of freedom and to the building of a lasting peace. Help keep open this important channel of international communication.

SOVIET AGRICULTURAL POLICY AND THE NATIONALITIES PROBLEM

By VLADIMIR P. TIMOSHENKO
(8)

With all this external help, collectivization proceeded in the Ukraine even faster than prescribed by the Central Committee of the All-Union Communist Party, and in the early stages faster than in any other part of the Union. Communist historians proudly stated that the Ukraine was leading in collectivization during the second half of 1929, and that by October 1, 1929 from thirty to sixty per cent of the total number of peasant farms in the Ukrainian steppe oblasts had been collectivized while the proportion of collectivized farms for the entire Soviet Union averaged seven per cent on the same date.

Such early forcing of collectivization in its steppe area brought the Ukraine by the end of 1930 to fourth place in degree of collectivization of crops—after North Caucasus,

Kazakhstan and the lower Volga region—and put it ahead of the central Volga, where more rapid collectivization of farms had originally been planned. In the central agricultural region with a similar structure of agriculture, by the time they were forced into collectivization of farm crops was equal to only two-fifths of that in the Ukraine.

The violent forcing of collectivization in the Ukraine continued during the winter and spring months of 1931. The Ukrainian steppe was proclaimed among the regions that had completed collectivization by June 1931, and the left bank of the wooded prairie area of Ukraine by August 1931.

This early completion of collectivization of farming in the Ukraine, the North Caucasus, and Kazakhstan does

WEALTH OF FOLK MUSIC ENRICHED BY UKRAINIAN SONGS

Thirty-eight years ago, when the Ukrainian National Republic had come into being, there was much press comment here in American and in Europe concerning the emergence of the Ukrainian republic, and much too about Ukrainian history, culture, and also music.

The wealth and beauty of Ukrainian folk songs were the subject of considerable comment. The leader in its field, the "Musical America" magazine, publ. in New York City, featured in its March 2, 1918 number an article written by an eminent authority on music, Andre Tridon, which was entitled "Wealth of Folk Music Added to World's Store When Ukraine Severed Its Chains." The article was illustrated by note and word reprints of several Ukrainian songs, including the Ukrainian National Anthem.

It runs as follows:— We will have to learn a new national hymn, the national hymn of Ukraine. Ukraine is the first of the Slav nations to secede from old Russia, and the new republic is something so new to us that there does not seem to be an English name for it. We call it Ukraine, which is a French word. In the Ukrainian language it is called Oo-kra-ee-na, with the stress on ee. To musicians, especially to singers the independence of Ukraine means a good deal. It will mean the letting loose of a stream of melody which had been arbitrarily dammed up, forced into subterranean channels, but fortunately not died up.

Under Tsarism the use of the Ukrainian language was forbidden; even the folk songs of Ukraine were held to be seditious and could not be published in Russia. Now the ban has been lifted. Repressed for so many years, the great Kozak nation is seeking every form of self-expression, in speech and in song.

It was nothing short of criminal for the Tsars to consign to oblivion the popular songs of Ukraine; for they are probably the most beautiful any nation has produced. Russian folk song is not devoid of monotony; its overlasting whine falls in the long run, although Russia has produced some of the most poignantly beautiful laments in the world.

Ukrainian folk songs is infinitely more varied. There is less "Weltschmerz" in it and infinitely more spirit. We must remember that Ukraine was originally a Kozak state. The Kozaks were at first rebellious Polish slaves, who escaped from feudal estates to seek freedom in the Eastern steppes and settled along the banks of the Don and Dnieper. The Kozaks became an armed nation and earned quite a reputation for bravery in the continuous fights against the Asiatic hordes. One can see at once what difference there would be temperamentally between the Russians proper, enslaved for centuries, and the Ukrainian Kozaks who threw off very early the yoke of serfdom.

In the middle of the seventeenth century Ukraine was a powerful land, holding its own against its neighbors, Poland and Muscovy. The Hetman, Bohdan Khmelnitsky, then signed with the Tsar of Muscovy a treaty of alliance which Russian diplomacy easily transformed into a surrender of Ukraine's independence. Many Ukrainian folk songs have ever since asked "Father Bohdan" why he "sold his country to the accursed Muscovites."

One of the verses of the Ukrainian hymn alludes, of course, to that event. But the national hymn of Ukraine is not among the best musical productions of Ukraine. The most interesting songs of Ukraine are songs which from an artistic point of view (at least as far as the words are concerned) show an extremely modern trend; naive stories without beginning or end sung on a short phrase of no more than four measures, repeated generally two or three times. They describe the day-dreams of a shepherd or fisherman who simply sings everything that comes into his mind. These compositions have no equivalent in the folk songs of any other nation.

Character of the Songs

Even the ballads and complaints of German and French troubadours have more definite themes and more sequence. A very typical song is "The Cuckoo" (see quotation A). The singer remarks that the bird has flown over the lake and into the wood, then while the brooklet flows over the yellow sand he announces that he will sing a song. He enumerates the members of his family, mentions that apples in the orchard are quite ripe, invites the audience to eat some, then remembers that one of his sisters has gone to a foreign country and is always "immersed in her tears like a fish in water" and the songs stops there. The melody is strangely poignant and penetrating.

Kozaks songs form, of course, the majority of Ukrainian songs. They are characterized by material strength, a splintered delivery and a rough variety of humor which creeps into dirges. The best known is the Kozak march (see quotation B), which dilates upon the great advantages that a pipe and tobacco have over a wife when a man is a Kozak fighter.

Love songs (see quotation C) partake of the same cheery, whimsical quality. Flirting songs for two voices or for chorus are common in Ukrainian folk song. The Ukrainian Eve is generally represented as tempting the Kozak Adam, who is rather retiring and modest and fears a thrashing at the hands of the girl's father.

We often hear an Oriental note sounded in melodies evidently adapted from Asiatic themes; frequently one recognizes the simple, monotonous melopoeia which Arab shepherds play on their short flute accompanied by the beating of a small drum.

Songs in Every Mood

Every chord has been sound-

ELECTION OF U.N.A. BRANCH OFFICERS

By THEODORE LUTWINIAK

The branches of the Ukrainian National Association will be having their "annual" meetings during December and January. Meetings, of course, are held monthly, but branch officers are elected once a year and the meetings at which elections take place are called annual meetings.

Soon the branches will be announcing their annual meeting dates in the Svboda. Interested persons will notice that these announcements urgently request the presence of all members. That is because meetings usually are poorly attended during the year; an all-out effort is made to have a big turnout at annual meetings so that they would be successful and conform with the UNA By-Laws.

The annual meeting is most important to the members of the branch, though some of them do not seem to realize it. It is important that capable people be elected to serve as officers. They should be in good health, and should have qualifications such as honesty, ability and interest in the branch and the UNA.

It is no secret that some of the men and women who are serving as branch officers today are old and ill. They have been elected year after year because no other members wanted to take over their responsibilities. There have been cases where officers died while in office and there will be more in the future. One branch secretary, before he died, told

his daughter to carry on with his work if no one else was available. We have noticed, working in the UNA Main Office that deceased branch secretaries are often replaced by members of their own families.

There is no doubt that many branch officers would like to pass their duties to others. Considering that almost all of them have served for years and a large percentage are old and sick, their request to be relieved of their duties is understandable.

UNA members should attend the annual meetings of their branches and help in the election of officers. Old and sick officers should be replaced for their own good and the good of the branch. When a branch secretary dies, no matter how good a shape his books are in, there is always some confusion; this sometimes leads to bitter misunderstandings. The members should be especially careful about electing the branch secretary as he is the person who has the most responsibility. Where there are no candidates for office it is better to elect a volunteer and let him learn his duties from "scratch" than to allow a sick person to continue serving.

So, friends, attend your annual branch meetings, and if you can help out the old members in some way, so much the better. In any event, as a member you have the right to vote. Use it!

Western European Reds Quitting Over Hungary

The disintegration of Communist parties in Western Europe is proceeding at what Kremlin regards to be an alarming pace, according to late dispatches.

Communist parties in Britain, France, Italy and other countries have been badly shaken by the turn of events since the beginning of the year and climaxed with the crackdown on Hungary.

"The revolt against Moscow leadership," one prominent British communist told Ernie Hill of the N. Y. Journal-American, "has gone so far that nothing can pull us together except renewed Russian pledges to allow each Communist country to develop in its own way."

"Hundreds of us would like to go help the Hungarian insurgents. But it looks hopeless now."

Of special interest is the fact that the Oxford University Communist Party has disbanded with a blast at the Kremlin hierarchy for its brutality in subduing Hungary.

In Paris Jean-Paul Sartre, writer and existentialist who has been a frequent visitor to Moscow, has quit the Communist Party and resigned from the French-Soviet Friendship Society.

Sartre, darling of the Left bank of Paris, around Boulevard St. Germain, says he has broken off relations with most Communists writers in Paris because of their failure to protest Russia's rape of Hungary.

Absolute loyalty to a tough Communist policy of the Stalin type was expected at the beginning of the year.

Then came Party Secretary Nikita S. Khrushchev's 20th Congress speech condemning the "cult of the individual." This was followed by promises to allow each Socialist state to develop in its own way.

not mean that the Ukrainian farmers, the Kozaks, and the Kazakh nomads were more willing to accept the socialist organization of agriculture than other Soviet farmers. It only indicates the degree of pressure exerted by the Communist government on these groups.

The struggle of the peasants against collectivization did not terminate at the time they were forced into collectivization did not terminate at the time they were forced into collective farms. On the contrary, the struggle became even sturdier in 1932-1933, which was the most critical year for collectivized agriculture in the Soviet Union.

Since in 1930-1931 and 1931-1932 the Soviet government used the newly organized collective farms to double its grain take from the peasantry, the peasants lost any interest in increasing grain production. During the crop year 1931-1932 particularly large amounts of grain were taken from collective farms in the Ukraine and in some of the eastern regions. In many parts of the Ukraine eighty

per cent, and sometimes all, of the total crop was taken by the government. Collective farms which fulfilled their obligations received fresh orders for deliveries.

It is not surprising that under such circumstances large portions of the grain crops went unharvested in the Ukraine in 1931. No less an authority than the secretary of the Communist Party of the Ukraine, Kossior, said that in several southern regions of Ukraine thirty to forty per cent of the crop was left in the fields. The situation was similar in 1932, with hundreds of thousands of hectares of grain left unharvested by the peasants, particularly in the Ukraine and the North Caucasus.

The resistance to collectivization in the Ukraine, the North Caucasus, and Kazakhstan found expression also in reduction of the crop area in 1933 and 1934, a reduction of about ten per cent over the high level to which plantings had been pushed in 1931. There was not such a big reduction of the crop area in the European part of the RSFSR in Siberia in those years. In the former the 1933 crop area was reduced below the 1931 level by only three per cent and it recovered slightly in Siberia there was no reduction of crops at all in 1933, and the crop area in 1934 was some ten per cent above the 1931 level.

But the peasant reaction against collectivization found its strongest expression in the annihilation of livestock before it could be taken to collective farms or in its loss from neglect after collectivization. Although this phenomenon was general for the Soviet Union, it was much more pronounced in the areas where collectivization was forced most violently, as in the Ukraine, the North Caucasus, and particularly, Kazakhstan, where it was of catastrophic dimensions. Indeed, the number of horses and cattle in the Ukraine was reduced in 1933 to about half of the precollectivization level (1928) while in the European part of the RSFSR, excluding the North Caucasus and the lower Volga, about two-thirds of these animals survived. There were still greater differences in the reduction of the number of pigs and sheep. In 1933 the Ukraine, which was one of the most important areas for breeding pigs, had only thirty per cent of the pigs and one-fourth of the sheep that it had had in 1928, but the above mentioned area of the RSFSR had sixty per cent of its pigs and more than two-fifths of its sheep.

In some of the national republics where collectivization of farming at the early stage went more slowly than in the Ukraine, such as Byelorussia and the Transcaucasian republics, livestock herds were also better maintained. But in Kazakhstan, whose nomadic people relied completely for their living on the livestock herds, the situation was the most catastrophic. By 1933 only about one-eighth of the horses, and less than one-fourth of the cattle remained. These figures, based on Soviet official statistics, appear so incredible that the thought arises: had not some of the Kazakh tribes repeated their 1916 flight into neighboring China?

(To be continued)

MEDICINE IN EARLY AMERICA

(2)

Sahagun, a Spanish author, reports that there were more than ten specialists among the doctors in early Mexico. There were specialists who practiced bloodletting by means of obsidian knives, tooth treatment, hydropathic treatment, and treatment of intestinal disease. The numerous human sacrifices which were performed during the religious feast gave the Aztec physicians the opportunity to become acquainted with human anatomy. The origin of sickness was attributed to the gods and conceived as a punishment for sins committed. One attempted to reconcile oneself with the gods who had punished him for his trespasses. For the most part, this took place in the form of sacrifices, making of vows, and prayers. The origin of sicknesses was also attributed to evil witch doctors. Such sicknesses as gout, paralysis and rheumatic complaints, which originate through cold, were looked upon as a punishment from the divinities residing in the mountains. Above all was the god of rain, Tlaloc.

Aztec Narco-Analysis
The Aztec doctor usually began his treatment with the prescription of a sneezing powder which was produced from a type of lily plant (zozoyatic). Sometimes a drink with the intoxicating Eupatorium seed (quauxoyui) or a convolvulus (ololiqui) was prescribed for the patient. It was simpler for the physician, to analyze the nature of the patient's illness by placing the patient under a kind of a trance. Does this entire procedure not correspond to the most modern methods of narco-analysis? Certainly it is necessary to emphasize a hundred times that there is "nihil novi sub sole!" It is worth mentioning that even today in Mexico ololiqui is employed as a "drug of truth." There are a few things to tell about Peyotl, a type of cactus which has been considered a holy plant in Mexico since long ago. It bears the scientific name of Lophophora Williamsii, formerly Anhalonium Lewinii. It is called "peyote, piule, mescal," and other names by the natives. This plant was applied as a cure for many types of ailments because of its narcotic nature. Conjointly it was made the object of a particular religious cult. Certain Peyotl medicine men organized annual pilgrimages to the places where this grew. Its sacrifice was

made here. The recovery of the patients was attributed to the immediate supernatural influence of the divine Peyotl spirit. The rite of healing took an important place among the numerous ceremonies of that kind. It is also noteworthy that the consumption of the Peyotl produces a so called delirium of Mescaline according to what Lewin and other investigators have authenticated. According to the experiments and statements of the Mexicans, colored visions and the loss of sense of time set in with this delirium. The fact that colors are perceived as tones and tones as colors during the delirium of the Peyotl is especially interesting. Also clairvoyant abilities should appear.

After the effect of the poison lets up, nausea, dizziness and head pains set in. The cult of the Peyotl still continues in Mexico up to the present day.

Among the medicine men and physicians, there remain the Aztec witch doctors to be considered. The Huatzecs on the Gulf Coast were especially fond of "illusion magic." Among other things, they shook living figurines out of a bag, cast a spell on a fish pond to cause the fish to come onto dry land, dismembered themselves, and set houses on fire so that one could see the flames beating out. Other doctors (naualli) trained snakes in order to trace thieves. Also they summoned storms and plagues. They had the ability to change themselves into animals. These are all practices which are also to be found among the Fakirs and Yogis.

Amulets were used as a remedy against sickness. Thus, a white transparent stone with red spots worn above the breast would stimulate milk production of mothers. A green stone in the form of fish, bird heads, spheres, etc., worn on the neck, arm or above the kidneys should supposedly be an aid to kidney diseases. A dark Jasper formed like a heart with red dots was tied around the wrist or neck in order to allay all possible hemorrhages.

The Aztec physicians, midwives and witch doctors venerated Tlazolteotl, the mighty earth, moon, and corn goddess as their patroness who was also called the "mother of the gods" and considered the goddess of medicinal herbs and healing remedies. For example, her picture was placed in the steam baths.

This Week in American History

On November 26, 1883, Sojourner Truth, one of the most picturesque "abolitionist" lecturers of the nineteenth century, died in Battle Creek, Michigan, at an advanced age. She was born of Negro slave parents in Ulster County, New York, in the seventeen nineties. Under the state emancipation law of 1817, she should have been legally freed in that year, but did not secure her liberty until she escaped ten years later to New York City. Later, when she resided in Northampton, Massachusetts, she discarded

her slave name, Isabella, and adopted the name, Sojourner Truth. In 1851 she began a lecture tour in western New York in company with several other abolitionists. Subsequently, she traveled to other parts of the United States, speaking on temperance, politics, women's rights, as well as on questions affecting her race. She was a striking figure wherever she went, for she was nearly six feet tall, had an effective voice, and although she could neither read nor write, was an excellent speaker and in great demand as a lecturer.

The Muse in Prison

Eleven sketches of Ukrainian Poets killed by Communists in translation by YAR SLAVUTYCH Price \$1.00 Order from SVOBODA BOOKSTORE 83 Grand Street Jersey City 3, N. J.

TONIGHT FIRST ANNUAL BOWLING Jamboree Dance

sponsored by UKRAINIAN YOUTH LEAGUE OF NEW JERSEY Saturday, November 24, 1956

THE SITCH HALL 18th Avenue & 12th Street Newark, N. J. Music by OLEY BROTHERS Donation \$1.25 Tax Incl. Dancing 9 till ?

THEY ARE MISSED

Have you attended meetings of your UNA branch for the past 10 or 15 years? If so, have you noticed any changes? Do names of long departed friends ring a bell for you when you hear their names mentioned? Recently I had to look into the meeting records of my UNA branch in search for information on past decisions made by the members. The records took me back to 1913 and in reading the minutes of the meetings held then I was able to learn many things that would ordinarily not be thought of. I was able to detect the moods the various secretaries were in when they wrote the minutes, the members who had been active, what their demands were, and the problems that confronted the organization at the time.

What a difference there is in conducting a meeting and writing the minutes in the past years and doing that today. The secretaries of yester-year wrote word for word of what had been said and who said it. I suggest to UNA members to look back into the records of their branch, and I'm sure that they will find much information that may serve them well.

However, my main point in this article is to bring to light in your mind the names that at one time were very popular and active. Today they are either permanently resting or are inactive. I have become cognizant of the fact that in the past 10 years as secretary of my UNA branch many chairs that at one time were occupied by active members, today are either empty or are occupied by new members. The once familiar name that was constantly recorded for making motions is to-day absent. As a youngster, I well remember attending meetings with my Dad. I often wondered if some of the members felt that they are permanent fixtures of the organization because of the way they argued. As the years went by, they slowly declined to argue and eventually stopped attending the meetings. When asked why they became inactive, their reply was usually, "I'm too old," or "it is about time you younger folks take over," or "We built the organization up this far, but now it is up to you to carry on to higher achievements."

I have heard the remark by an old timer, "I have to be careful who is elected to run the organization because, if we are indifferent to who shall lead us then we will surely get a poor quality of officers." I have heard that remark many years ago, still it holds true today. Many of us have been born and raised in America, we are better prepared for a livelihood through an education, we are supposed to have a broader knowledge than our parents have, still all of us have consulted our parents for that little bit of advice because we knew that our parents had an experience that perhaps we will never have.

Immigration and Naturalization

Question: About four years ago my wife, our ten year old son and I came to the United States as immigrants. At the time we applied for our visas, my wife and I were fingerprinted at the American Consulate, but my son was not. Someone has just told me that my son must now be fingerprinted. Is this correct and if so how do I go about it?

Answer: The immigration law provides that all alien children 14 years of age or over must be registered and fingerprinted. As soon as your son becomes 14, you should take him—within 30 days of his birthday—to the nearest office of the Immigration and Naturalization Service to have him registered and fingerprinted. If there is no office of the Immigration and Naturalization Service nearby, you may take him to the nearest United States Post Office where this procedure may also be carried out. If your son is already 14, you should do this at once.

GRASS ROOTS OPINION

Baldwyn, Miss., News: "The newspapers of these United States are waging a big battle. It is the fight to keep the people of our land free at the same time it aids them to have a better life. These United States in which we are privileged to live were built on three freedoms—Freedom of Religion, Freedom of Speech and Freedom of the Press. If the newspapers of this land were to cease to be free, you would find freedom of speech and freedom of worship a thing of the past."

Elk Grove, Calif., Citizen: "In many climes and times, men have fought, and have died for the basic right of self-government—the right to vote. Especially Americans."

"Why don't you attend the meetings?" I ask. A reply, "I sure would like to but I am getting too old to move around," or, "The problems of today are way over my head," or, "I'll sit back and watch how you fellows run the organization."

Perhaps such answers are correct. Still I have seen the day when such advice was much in need. Just the other month I looked over the first three rows of chairs at a meeting and realized that many of the old timers were missing. Members I once knew and who were very active and are not present today at the meeting. You and I have often made the remark that certain individuals think that they will take all with them when they go. How wrong we can be. They are gone and with them went only hard work and good advice. The rest has been left for their successors. I feel that it is about time we became aware of the fact that we are no more the youth of yesterday, that we make it our duty to become active in our UNA branches. After all, we are the ones that all is being left to.

The very same persons who voiced contrary opinions against us when we, as youngsters would ask for permission to speak, are the same people who look to us to take over the leadership and duties as UNA branch officers. We must act contrary to our indifference for the simple reason should we continue to do so all will be lost. Lost, because those that would have helped are now gone.

I have heard the remark by an old timer, "I have to be careful who is elected to run the organization because, if we are indifferent to who shall lead us then we will surely get a poor quality of officers." I have heard that remark many years ago, still it holds true today. Many of us have been born and raised in America, we are better prepared for a livelihood through an education, we are supposed to have a broader knowledge than our parents have, still all of us have consulted our parents for that little bit of advice because we knew that our parents had an experience that perhaps we will never have.

Yes, our leaders of yester-year are gradually departing to their final resting grounds. We still have a chance to reap the harvest of their knowledge and experience by becoming active in our branches and the Ukrainian National Association. — Let us do it now before they are missed. It is our obligation and our duty to uphold that what has been given to us freely, but, was gotten through hard work and sweat by the people who in due time will be missed.

WILLIAM POPOWYCH

UKRAINIAN YOUTH NEWS

By ALEXANDER F. DANCO

Election

Long live President Eisenhower! Now let's close ranks behind him and help rid this earth of the Russian imperialists colonial cancer.

Ukrainian Olympiad

Several weeks ago at the Ukrainian Congress Committee of America headquarters at 302 West 13th Street in New York City, the Ukrainian Olympiad Committee was dissolved and plans for a great Ukrainian Olympiad here in the western hemisphere were shelved. It would have brought together native American born and new immigrant Ukrainians and propagated the Ukrainian Cause.

Mr. Walter Bacad, treasurer of the Olympiad Committee from its inception, stated that an accounting of the funds advanced to the committee by various Ukrainian organizations will be given shortly.

Ukrainian Inaction

We were quite sad and angry along with the other committee representatives (by the turn of events or more factually, the negative showing on the part of some organizations who received Olympiad correspondence (according to the corresponding secretary) and who should have helped pitch in, but didn't including: Ukrainian Catholic Youth League, Ukrainian Orthodox League, Ukrainian Sport Clubs (SU, AST), etc.

If these organizations had given a fraction of the support that they are capable of mustering, then perhaps something substantial might have been accomplished. This "no show" performance on the part of these "Ukrainian" organizations was quite discouraging, to say the least.

We are not acquainted with the Ukrainian Sports Clubs group headed by Mr. E. Zarsky but according to Mr. Walter Hendricks, very active UA Veteran who was present at all Olympiad meetings from their beginning over 3 years, they wanted to run the entire show their way or not at all.

Next, we want to say that the UCYL, since its beginnings before, and its revival after World War II till the present time has hardly lifted a finger on behalf of the great Ukrainian Cause, although they have many opportunities to help. Why? I address this question to the top echelon in the UCYL.

Co-incidentally, the record of the UOL is almost as bad—strictly negative, outside of the tremendous Ukrainian nationalistic showing of the Wilmington, Del. U.O.L. Convention last May which was due directly to the enlightened

and highly pathetic Wilmingtonians themselves. Again we ask—why?

It seems to me in these highly troubled, high-tension, historic times that all Ukrainian organizations—and I mean all—no matter their avowed purpose or nature—should strive to do their part in making known the true Ukrainian story to the entire world and thus achieve Ukraine's freedom and independence—which in turn would help to smooth the bumpy conditions that now prevail all over this chaotic topsy-turvy world.

Are the few red-tinted athletes among us going to fight for Ukraine? The Hungarians? The Poles? The Czechs? The Rumanians? The Russky Katsaps? — The answer is a big NO! As a matter of fact, these people all want a piece of Ukraine again, just as before World War II—if and when the present Russian despotic regime is overthrown.

Yet Ukraine lies there in East Europe beneath the Russian colonial boot, bruised, battered, her life-blood flowing away in the form of resources and farm products going to make Russia more ready for war against the free world, and her many sons and daughters systematically being slaughtered in the Russian Siberian "adventure." Still she hopes—and lives for the day—that her sons and daughters who were lucky enough to escape Russia's ever-grasping tentacles here in the free world, will lead the fight vs. Russian colonialism and help the slave-world's deliverance from tyranny. Yet???

"The Good Lord helps those who help themselves." Because of personal circumstances, my own religious fervor has been greatly deepened the past two years or so and I strongly believe in prayer. Yet prayers alone will not help the Ukrainian people, a religious people who have long prayed.

The Magyars and the Poles pray. But they tried to do something concrete too: By lounging around on our "sitting-muscles," by being silent, by acting like "nyoonkas" or namby-pambles, by our inaction or errors of omission, we Ukrainians are actually losing by forfeit, so to speak, to the uncouth Russian Imperialists and other enemies of Ukraine.

The above example of the Ukrainian Olympiad is only one case in point in an already all too long list of Ukrainian errors of omission or inaction. If we continue to keep this up a short while longer, there will soon be no Ukraine or Ukrainian people in Eastern Europe.

U.N.A. BOWLING LEAGUE

FIRST THIRD OF LONG SCHEDULE COMPLETED

By STEPHEN KURLAK

The bowling matches of Friday, November 16th, held by the UNA Bowling League of Newark saw the top teams striving hard to hold or get into the lead. The Ukrainian American Veterans quintet leap-frogged into first place by winning two games out of three from the Ukrainian Center five, while the Ukrainian Sitchmen dropped two to the Ukrainian Orthodox Church team.

The Veterans continued to prove their superiority in the sport of ten-pins by scoring the evening's highest three-game series with a pinfall of 2,508. Their Peter Struck ably assisted in this effort by rolling a series of 556 pins, which was the second highest individual score for the night.

Ed Komon, who bowls for the Sitch, registered the highest series totalling 587 pins, but his performance alone was not able to turn the tide set against them by the Orthodox

Churchmen. Three 500 and better series registered by Churchmen Janick, Schesowsky, and Singalewich brought home the two wins.

The Penn-Jersey Social Club group fared well that night by winning two games out of three from the Ukrainian Y. W. C. quintet, the first game totalling 907 pins being tops for the night.

The only clean sweep of the evening was that made by the Brotherhood of the Holy Ascension over the junior St. John's C.W.V. team. Brother Pete Szeremeta's 219 pin game was the best single game performance of the night, while his "brother" E. Hampton's 203 was a runner-up.

The remaining match between the First Ukrainian P.M.O. and the senior St. John's C.W.V. aggregation was won by the former who garnered two games out of three.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

Table with 5 columns: Rank, Team Name, Won, Lost, High Game, Pins Avr. Lists 10 teams including Ukrainian American Vets, Ukrainian Center, Ukrainian Sitch A. A., etc.

ADDRESSES DOLL COLLECTORS GUILD GATHERING

Last spring while attending a Ukrainian Easter luncheon Mrs. Mary Dushnyck had the good fortune to sit with a group of American ladies who became so interested in Ukraine that one of them, Mrs. Augusta Walsh, extended an invitation to her to address the Doll Collectors Guild in the fall.

The purpose and object of the Guild is to further its educational, philanthropic and social interests by collecting dolls and doing research on different phases of doll collecting from all periods of recorded history. Some members collect antique dolls, some wooden, some bisque or wax. Some collect dolls in national costumes from different countries. Every month a program is given illustrated by dolls. Some topics have been: Dolls in Literature, Puppets, Indians, Victorian Dolls, Oriental Dolls, English Queens, and even Dolls in Religion. For the December program the theme will be "Twas the Night Before Christmas" (each member is to create a scene, using dolls and accessories to illustrate any two lines of this famous poem.)

As a rule, members address their group at the monthly meetings. They also speak before church groups, club, school and scout groups, and display their dolls in their homes, banks, libraries and schools. Each year they donated to the Museum of the City of New York a rare and valuable book on Dolls or Toys in memory of deceased member or in honor of a past president. They also contribute needed equipment to the New York State Rehabilitation Hospital at West Haverstraw, N. Y. The Doll Collectors Guild members consist of teachers, librarians, secretaries, nurses and homemakers. Among the group are four doll-makers, artists whose creations are destined to be heirlooms of the future as one-of-a-kind exclusives.

One Saturday afternoon recently Mrs. Dushnyck had the pleasure of speaking before the Doll Collectors Guild members at the Hotel Belmont Plaza in New York City. (An item about the meeting appeared in The New York Times.) Although Mrs. Dushnyck knew that some members already had Ukrainian dolls, she brought a few more as well as several examples of Ukrainian folk art such as embroidery, Easter eggs (py-sanky), ceramic, wood carving, a small kilim, as well as an oil painting and a map of Europe. Mrs. Walsh had mentioned that she was particularly interested in wedding customs; so it was with delight that the lecturer could graphically point out to her an example of a Ukrainian wedding custom, depicted by Moroz' colorful oil painting, "Hutzul Wedding," wherein the bridegroom, carrying a mace to show his authority, accompanied by his "starosta" best men are shown riding in the forefront, while the bride is relegated to the background.)

PHILLY TEAM WINS AGAIN

The Phila. Ukrainian soccer team won its eighth straight game and scored its 21st goal in the last three games by defeating the Ramblers 7-2 last Sunday at Front and Erie in Philly. Leonid Lucenko, last season's All-Scholastic high scorer, kicked three goals to pace the victors. This Sunday the Kingston Blue Bells will provide the opposition in an Open Cup game.

bers at the Hotel Belmont Plaza in New York City. (An item about the meeting appeared in The New York Times.) Although Mrs. Dushnyck knew that some members already had Ukrainian dolls, she brought a few more as well as several examples of Ukrainian folk art such as embroidery, Easter eggs (py-sanky), ceramic, wood carving, a small kilim, as well as an oil painting and a map of Europe. Mrs. Walsh had mentioned that she was particularly interested in wedding customs; so it was with delight that the lecturer could graphically point out to her an example of a Ukrainian wedding custom, depicted by Moroz' colorful oil painting, "Hutzul Wedding," wherein the bridegroom, carrying a mace to show his authority, accompanied by his "starosta" best men are shown riding in the forefront, while the bride is relegated to the background.)

The Guild's president, Mrs. George Cole, opened the meeting and then Mrs. Walsh, as program chairman, presented the speaker who had been requested to appear in a Ukrainian costume which proved of great interest to the Doll Collectors Guild members. In order to orient her listeners with the subject, Mrs. Dushnyck began the program by pointing out the location of Ukraine on the map and showing the different sections and leading cities. She then delivered a talk on the History of Ukraine, which she concluded by reading Shevchenko's "Testament" ("Zapovit") in English. Next followed a description of Ukrainian dolls, costumes, folk art, homemaking, the art of decorating pysanky, etc., after which the ladies asked her scores of questions on various phases of Ukrainian life and culture. For their further edification she distributed copies of The Ukrainian Bulletin and The Ukrainian Quarterly and also showed them issues of our leading Ukrainian newspapers and magazines. At the close of the lecture the ladies gathered around the table and evinced avid interest in the display of Ukrainian folk art.

So ended a stimulating and mutually beneficial afternoon for the members and the speaker, which helped forge another link in the chain of friendship for Ukraine. A happy aftermath of this event was that besides receiving letters and expressions of appreciation for the lecture, Mrs. Dushnyck was informed that copies of her talk on Ukrainian history had been made for the members of the Doll Collectors Guild and would be passed on to their children.

The UKRAINIAN NATIONAL FUND

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It is the duty of every American of Ukrainian Descent to make his contribution.

Send your annual donation of (\$10.00) or even the smallest contribution to:

UKRAINIAN CONGRESS COMMITTEE OF AMERICA P. O. Box 721, Church St. Sta., New York 7, N. Y.

СТУДЕНТСЬКЕ СЛОВО

НАШ ПОКЛІН КОЛИШНЬОМУ ЛЬВІВСЬКОМУ СТУДЕНТСТВУ

З'їзд колишніх львівських студентів відбувся в час сильного напруження в міжнародній ситуації — в час, коли мадярське студентство гинуло масово в безглядній боротьбі з московськими нацистами. Мимоволі хочеться провести паралель між бушувалими львівськими студентами, які також боролися в майже безглядній положенні за визволення українського народу і за ті загальнолюдські цінності, які тепер є гаслом мадярського повстанського руху, і мадярським студентством, що вперто протиставилося величезній збройній перевазі ворога.

Спомина львівських студентів з дальшого і ближчого минулого є цінним вкладом до історії української університетської молоді. Во не тільки ті є героями, що перемогли або згнули в боротьбі, але також і ті, що витривало і відважно провадили її під час довгих років на поневоленій батьківщині і на чужині.

Активна участь українського студентства в національному і соціальному освідженні народу, боротьба за українські високі школи — часто навіть з кривавими жертвами — це все вчинки, що перейдуть до історії українського народу. Перейдуть туди і конспекції цих вчинків — себто перелікування у в'язниці, жорстокі присуди, припинення студій, та примусовий виїзд на студії за кордон. Масова збройна участь українських студентів у війні за Українську Державу, як також у підпільній діяльності, залишилась світлою сторінкою української історії.

Колішні львівські студенти і студентки мають в цій історії велику долю заслуги. Між ними є ще старші брати, батьки, та навіть діди, теперішніх українських студентів в Америці. Коли прийде слушний час, молодші брати, діти та внуки не будуть гірші. Не зважаючи на те, що деякі вже не знають добре рідної мови, залишилось у них українське серце і завзятка.

Будьмо гідні жертв, складених колишніми українськими студентами за здобуття свободи! Віддаймо поклін нашим сеньйорам і докажимо, що в нас далі горить той вогонь, який вони розпалили!

3 КАНЦЕЛЯРІ СУСТА

В неділю 28 жовтня відбувся надзвичайний збори Управи СУСТА в зв'язку з подіями на Мадриричці. Управа виголовила ряд листів до американських урядових кіл та провідних часописів і підготувала акцію пикетування ОН того самого дня. Акція ця була вповні успішною.

Управа дала слідку за розвитком подій за залізною заслоною і є готова в кожній хвилині робити дальші заходи для з'ясування українського становища супроти дальших подій.

Останнє звичайне засідання Управи відбулось в суботу 17 листопада. Управа вже зараз починає підготовку до третього конгресу СУСТА, який мав би відбутись в половині червня 1957 року в Клівленді. В рямках Конгресу відбується друга літня високошкільна конференція СУСТА.

ПРЕСОВИЙ ФОНД СУСТА

Український Студентський Клуб при Огайо Стейт Юніверситі в Колумбії, О., прислав 46 доларів на пресовий фонд. Це є дохід з виступу, яку вони влаштували 22 вересня 1956 р.

Управа СУСТА шире дискутує і закликає інші Клуби та Громади гти за їхніми прикладами.

Григорчук, д-р Орест Рижий, д-р Василь Заричний, мтр. Іван Чернига, мтр. Богдан Стецьмак (Вільямс), мтр. Кош, мтр. Борис Макаренко, мтр. Кош, мтр. Варваря, д-р Ярослав Панчук, д-р Роман Залужний, д-р Василь Стець, д-р Євген Пиздор, д-р Перейма, д-р Юрій Рибак, д-р Іван Дутко, д-р Степан Гук, д-р Іван Лиски-Рудницький, д-р Зенон Штовалко, д-р Зенон Томків, проф. д-р Івк. Петро Стерчо, д-р Михайло Данилюк, д-р Олександр Наволоч, д-р Богдан Винар, д-р Богдан Цюбора, д-р Богдан Воцюрків, д-р Олег Свильк, д-р

В. Стойко ГРОМАДСТВО І СТУДЕНТСЬКИЙ РУХ

Одна з основних передумов як майбутньої активності нашого громадянського життя в цій країні, так і нашого вкладу у визвольні змагання українського народу — це вирощення свідомого своєї ролі і завдань молодого покоління. На ту справу досить часто звертається увагу, однак, на жаль, не приділяють ще належного місця ролі студентських організацій. А, як виказує кількарічний досвід, організовані студентський рух може багато допомогти в тому напрямку. Студентські клітини чи не найкраще надаються для охочення української студентської молоді, без огляду на зацікавлення, світоглядове призначення й організаційну приналежність.

Спільна праця в студентських клітинах, дискусії, заваби скріплюють дружбу, поглиблюють в набутті громадського вироблення, відповідальності, а також поглиблюють зрозуміння для своєї професії. А для багатьох студентських форум може послужити для перших кроків в їхній професії. Не можна проминути і факту, що національну насагу в наших обставинах в великій мірі набувається в організаційному житті, так сказати, в зустрічі з дійсністю. Вже сама участь в організованих формах скріплює національне почуття і зв'язує з тією спільнотою.

На цьому відтинку пророблено поважну роботу. Самий факт організування студентського Союзу, який охоплює всі стани студентської осередки ЗДА, говорить за себе, і небагато національних груп в ЗДА чимсь подібним можуть похвалитися. Мабуть не потрібно тут згадувати про ролі студентства в поширен-

М. Яримович СТУДЕНТСТВО І РЕВОЛЮЦІЯ

Студентство поневоленних народів було і є авангардом у боротьбі за волю. Події останніх тижнів ще один доказ, що студенти — це не лише білі частинки криві, які поборюють зарази, що загрожують життю організму. Мадяри, польські, а вкінці і східнонімецькі студенти заперотували чиним проти нелицького знущання комуністичної диктатури над їхніми народами.

Великі маси студентів вілних народів солідаризуються з їхньою акцією. Зокрема українське студентство в Америці гаряче підтримує змагання студентів тих народів, що хочуть скинути з себе ярмо неволі. І так уранці 28-го жовтня ц. р. відбувся надзвичайний сходина СУСТА в справі солідаризації з визвольною акцією поневоленних Московію народів. Цього ж дня, по полудні, українські студенти з відповідними транспарантами демонстрували перед будинком Об'єднаних Націй в Нью Йорку проти масакри на Угорщині. Крім цього Управа СУСТА вислала листи з протестом проти цієї різни до президента Айзенгауера, тодішнього кандидата на президента Стівенсона, амбасадора Ладжа та різних американських газет. Цей лист появився нещодавно в „Н. И. Геральд Трибюн“.

Хоч наше теперішнє студентство в Америці, з огляду на свій вік, ще не мало нагоди брати активної і безпосередньої участі у боротьбі за волю українського народу, воно глибоко відчувало велику кривду народу, з якого походять, та шире співчуває положенню інших поневоленних народів. Це ознака, що наша студентська молодь заховаала шляхетні прикмети студентства всього світу і є вірною українській традиції бути в перших рядах у боротьбі проти нацистів і ворогів свободи та людських прав.

3 ЖИТТЯ УКРАЇНСЬКОГО СТУДЕНТСТВА

ТУСМ
З новим академічним роком поживав свою діяльність і ньюйоркський Осередок Товариства Української Студентської Молоді ім. М. Міхновського. По двох сходах, які були присвячені справам ТУСМ'у взагалі, а ньюйоркського Осередку зокрема, в дні 3-го листопада відбулась перша доповідь на тему „Націоналізм сьогодні“. Довідку, присвячену підставі націоналізму, вголосив Анатоль Бедрій.

В дискусії, яка розвинулась над темою доповіді, запропоновано Управі Осередку, очолює Константином Савчук, влаштувати доповідь теж на ширшому студентському форумі.

В Гантер каледжі
Український Студентський Клуб при жіночому Гантер каледжі поживав далі свою діяльність. Крім щотижневих сходина, Клуб влаштував дні 6 жовтня ц. р. вдалу вечірку з участю студентства різних університетів і каледжів Нью Йорку. На найбільшій час Управа Клубу планувала влаштувати доповіді з українською проблематикою для загалу студентства.

В склад Управи Клубу на другий академічний рік вхо-

дять: Мирослава Стойко — голова; Гельма Ренчук — заступник; Надія Перигієвська — секретар і Марта Сквіртнякська — скарбник.

В Колумбійському університеті
19-го жовтня 1956 року відбувся загальний збори Студентського Клубу при Колумбійському університеті. Вибрано нову Управу Клубу в такому складі: С. Хемич — голова, В. Богун — заступник, Ж. Ковалок — секретар, Ю. Пеліц — фінансовий референт, Ю. Шероцька — суспільний референт і Ж. Вальківа — референт зовнішніх зв'язків.

Дня 15-го листопада панна Славна Сурчак на запрошення українського кружка поділилася з численною англо-мовною публікою своїми враженнями з недавньої подорожі по Україні, висвітливши багато цікавих кольорових знімків.

УСГ — Нью Йорк
З початком академічного року також і УСГ в Нью Йорку почав наново свою діяльність. Дня 19-го жовтня ц. р. відбулись сходина Управи, на яких визначено дату на ширші сходина Громади. Також була обговорювана справа фінансової допомоги пресовому фонду СУСТА, а спеціально видаванню журналу „Горизонт“.

УСГ запланувала урядити забаву, дохід з якої був би призначений на пресовий фонд СУСТА. Дня 3-го листопада відбулась ширша сходина членства УСГ, на яких була установлена дата на Річні Загальні Збори УСГ, а саме субота 1-го грудня ц. р. о год. 6 по

на якій учасники могли б обмінятися досвідом та накреслити можливості кращого змісту і форми діяльності Союзу.

Не диспонуєчи фінансами і не маючи месенатів, студентству часто тажко такі задуми здійснити. І тому громадські чи суспільні установи чи організації повинні передати спонсорівання таких імпрез. Так само, коли хочемо забезпечити майбутнє українського студентського руху в цій країні, то громадські чи суспільні установи мусять виділити річні стипендії для певних одиниць в студентському русі, щоб дати їм змогу весь вільний від навчання час присвятити справам СУСТА, а не шукати за „парт-тайм“ працюю, чи працю під час ферій.

Можна вказати і на іншу справу, яка лежить на сумлінні громадянства у відношенні до достропачої молоді, як, напр., справа праць з різних ділянок українознавства. Даремно, напр., шукати об-

ЗАНЕДБАНА ПРОФЕСІЯ (З приводу відкриття курсів бібліотекознавства в УТІ в Нью Йорку)

Український Технічний Інститут — УТІ в Нью Йорку треба привітати. Вперше в історії українських високих шкіл поза Україною вводиться в ньому курси бібліотекознавства, що мають на меті вишколити кадри бібліотечарів, книгознавців, бібліографів тощо. Та не в тому справа, що УТІ відкрив можливість студії бібліотекознавства. Як відомо, в Америці, а зокрема в Нью Йорку є достатня кількість бібліотеческих шкіл, чи курсів, і там можна набути освіту, практику і вишколитися в цій важкій професії. Справа в чому іншому.

Проголошуючи нові курси, УТІ виразно стверджує, що вони призначені для вишколу спеціалістів у східно-європейських справах, експертів у слов'янському, а в тому й українському, книгознавстві й бібліотекарстві. Саме з цього погляду УТІ має на цілі виповнити одну з важливіх прогалин не тільки в українському житті в діаспорі, але в загально-американському, чи загально-канадському. Бо нікуди правди діти, ніюна з наявних бібліотеческих шкіл на американському континенті не має такого спеціалізованого характеру, як запропоновані курси в УТІ. Тут і там, в одному чи іншому американському університеті, чи його бібліотеческій школі, можна знайти дещо з програми УТІ, але окремих цілком сплаваних курсів для експертів від східно-європейських справ в ділянці книгознавства й бібліотекарства, так як вони запропоновані в УТІ, немає в ніюній американській школі того тиму.

Курси УТІ мають два основні аспекти: „лицем до Америки“ й „лицем до Сходу Європи“. В першому випадку заплановано подрібний досвід і вивчення наявних скарбів східно-європейських друкув на американському континенті. Основний вклад на цю тему — організація слов'янських бібліотек чи слов'янських відділів при американських бібліотеках, напр. при Конгресовій Бібліотеці в Вашингтоні, Публічній Бібліотеці в Нью Йорку, в книгозбірні Гувера в Каліфорнії тощо. Цей вклад має ослягнутися американського бібліотекарства в східно-європейській (в тому й в українській) сфері і поставити пе-

ред очима кандидата дальші перспективи праці й можливості розвитку. Як доповняльні дисципліни входять сюди „транслітерація кирилиці й наявній системи її на американському континенті“ (головно транслітерація Конгресової Бібліотеки й Публічної в Нью Йорку), а дальше: „класифікація й каталогізація кирилических друкув“ в Америці, в тому й проблема т. зв. зведеного каталогу й врешті „бібліографія кирилических друкув“ на американському континенті. Все це має дати кандидатів основні відомості про дотеперішні досягнення американського книгознавства й бібліотекарства в ділянці кирилических друкув і вишколити його для дальшої праці на тому полі.

Другий аспект — це ознайомлення з „сучасним станом бібліотекознавства й бібліотек в СССР“, тобто вишкіл експертів у східно-європейських справах на полі бібліотекарства, бібліографії, книгознавства тощо. Власне діяльність декількох добрих спеціалістів, що працювали в 20-их, чи 30-их роках на цьому полі під свистами, а сьогодні опинилися на еміграції в Америці, дає запоруку перш одержеліть інформації й практики й у цьому вага їхніх викладів. Все це доповнюватимуть вправи з увагою до східно-європейських видань, передусім СССР'я.

Вишколені книгознавці й бібліотечарі в цих ділянках матимуть широке поле допраці в американських публічних, чи спеціальних книгозбірнях. Власне ця діяльність американського й канадського бібліотекарства занедбана. Тільки в рідких випадках працюють справжні експерти цього фаху. Тому немає сумніву, що американці українського походження, маючи за собою особливий й високий спеціалізований ступінь на полі східно-європейського бібліотекознавства, скоріш чи пізніш знайдуть працю там, де її треба.

Ці студії матимуть теж — треба думати — додатний вплив на регенерацію українських бібліотек в Америці й Канаді. Ми знаємо, що майже кожне товариство й парафія мають якусь там бібліотеку, але вона здебільшого неспорядкована, занедбана. Новий бібліотекознавчий доріст міг би багато спричинити до впорядкування цієї справи й поставлення її на висоту. Тим то курси бібліотекознавства в УТІ заслуговують на глибоку увагу вашої громади і повинні розвинути відповідно до запотребування в цій занедбаній професії.

Д-р Яр. Рудницький

Читайте українські книжки й газети, бо часто читали в воде то просяти, а просять — не сьяти!

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Пл. Остава
НАД РІКОЮ
Вже сірий день між горами розтанув, мов у долині кузерявий сніг. Коли ідем з тобою між каштани — алеї сріблом стеляться до ніг.
Із веж замкових сходять ніз на місто між виструнжених лістарень шпідір, і мерехтять світел ярке намисто над білим містом нині, замість зір.
Мов тузі луки, над водою звисли засніжені-замаїні мости. Біжать з рікою невловні мислі, і мрії рулять в далегіні плісти.
Ми служасмо, як ріка говорить, а музика її — глибокі без меж. Падають в ріку сніжинки, наже зорі, і гомін дзвонів із церковних веж.

Женя Васильківська МІЖНАРОДНИЙ ДІМ

Особі, незнайомленій добре з Нью Йорком і його чисельними несподіванками, і в голу не прийшло б шукати чогось незвичайного за фасадом масивного десятиповерхового будинку саме напроти могили генерала Гранта на т. зв. Ріверсайт Драйв, над річкою Галсон. Тислічі подібних сірих будівель тислятьсь вдовж переповненої й бібліотеческої в ділянці кирилических друкув і вишколити його для дальшої праці на тому полі.

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Кожного року мешканці й вілні члени вибирають Студентську Раду, яка складається з семи референтів. Програмний референт і його помічник мають напевно найтяжче і найбільш відповідальні завдання — на підставі загальних зацікавлень мешканців дому уложити різносторонню річну програму, яка не тільки давала б перекір отих інтересів і зацікавлень, але також притягала б до співпраці численних талановитих студентів-членів. Треба призначити, що Програмний Комітет дієсно добре виявляється з своїх обов'язків. Крім неформальних товариських зустрічей, вечірок, забав і різного роду вистав, відбуваються дуже цікаві доповіді на актуальні теми, які виглошують особи загальноюдомі в американському й міжнародному житті. Наприклад, під час біжучого семестру відбулись доповіді і дискусії на такі теми, як: „Взаємини між расами в майбутньому“, „Польща — еволюція чи революція?“, „Філософія Кіркгарда“, „Державні і приватні чинники в економічному розвитку недорозвинених країн“.



Студенти українці із ЗДА, докторанти і дипломанти медицини Мюнхенського Університету.

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