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УКРАЇНСЬКИЙ ЩОДЕННИК UKRAINIAN DAILY

The Ukrainian Weekly Section

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РІК LXIV Ч. 18 IN TWO SECTIONS SVOBODA, UKRAINIAN WEEKLY SECTION, SATURDAY, JANUARY 26, 1957 IN TWO SECTIONS No. 18 VOL. LXIV

Ukrainian Blue and Yellow Flag Waves Along The Star-Spangled Banner Over State Capitols and City Halls

Anniversary of Short-Lived Ukrainian National Independence Marked by Celebrations Throughout the Country

Ukrainian Independence

(*Editorial*, HARTFORD COURANT, *Hartford, Conn., January* 22, 1957)

Of the 16 constituents of the Union of Soviet Socialist Republics, probably none has been more chafed by totalitarian domination than the Ukraine. This is the rich agricultural region just above the Black Sea. For a brief two years, beginning January 22, 1918, the Ukrainians established their own republic on a base of equality and freedom under law. But the Bolshevik regime was covetous, and the young, Ukrainian parliament was soon wiped out by Communist intrusion.

Since then, the independent spirit of the Ukrainians has been held in abeyance but never destroyed. Occasionally one reads of supply trains being bombed as they pass through the Ukraine. And more recently, Ukrainians have defiantly sided with the freedom fighters in Hungary. Today this spirit of resistance to tyranny is commemorated in the 39th anniversary of the founding of the short-lived Ukrainian sovereignty. People everywhere who value the right of a nation to govern itself join with the Ukrainians in hoping that their homeland can one day again control its own affairs, without fear.

CELEBRATION OF UKRAINIAN INDEPENDENCE DAY IN JERSEY CITY ONE OF THE BEST

1,000 at Rally Hear Very Rev. Robert I. Gannon Blame "Ignorance and Fraud" for Ukraine's Present Bondage.—Male Chorus "Dumka" and Flis Dance Group in Excellent Program

Ukraine, the "cockpit of two worlds" suffered her ancient tragedy of enslavement because of her geographical location—a great track of black, rich earth, an intersection of routes from East to West, easily invaded and surrounded by enemies, the Very Rev. Robert I. Gannon, S. J., former president of Fordham University and former Dean of St. Peter's College, told the 1,000 persons gathered at Dickinson High School last Sunday to celebrate Ukrainian Independence Day.

"But the modern tragedy of Ukraine's present bondage," went on the orator who has spoken as educator and lecturer throughout the United States, Europe and South America, "is the result of fraud and ignorance from outside the country's borders and is the 'folly' of the Western civilization." Scoring the international experts at Versailes for their folly in not having sense enough or the vision enough to "extend a strong hand of friendship" to the representatives of the newly created Ukrainian Republic in 1918 at that Treaty Conference or again at Riga in 1921, the Rev. Gannon blamed their folly on ignorance of the importance of Ukrainian independence to the peace of the entire world. "With sufficient study," went on the speaker, "they would have understood that just as Austro-Hungarian Empire was the balance wheel in Europe after the Congress of Vienna that kept the powers out of a general war for a hundred years, so a prosperous and peace-loving and independent Ukraine would have been a tremendous force for peace between Russia, the Near East, the Balkans and Europe. The West has everything to gain by supporting Ukrainian Independence and yet it was twice ignored by Western civilization."

Father Gannon, well acquainted with the sufferings of Ukraine—by the decimation of its population through Moscow-induced famine, by the liquidation of her Catholic Church and clergy, by exile and imprisonments, concluded with the words of hope: "However, despite all the horrors we have seen, we still refuse to entertain the thought of despair."

Father Gannon's speech highlighted the program in celebration of Ukrainian Independence Day, proclaimed a holiday in Jersey City on January 22nd by proclamation of Jersey City's Mayor Bernard J. Berry.

Through the efforts of Marcel E. Wagner, Esq., Hudson County Tax Commissioner and active leader in Ukrainian affairs, the Proclamation was signed at City Hall by the five Commissioners of Jersey City, including the newly-installed Commissioner J. Michalsky. The installation of the latter Commissioner, of Polish descent, occassioned the presence of 500 persons in the Chambers, who heartily applauded Mr. Wagner's short but fiery speeech introducing the Proclamation for signature. Also by Proclamation, the Ukrainian Flag flew over the City Hall both on Sunday, the day of the Rally on the Holiday, January 22nd.

Both Mayor Berry and Commissioner Michalski were present at the Rally, as were other distinguished American and Ukrainian guests.

The program, opened by Anthony Sharan, president of the Rally-sponsoring Jersey City Branch of the Ukrainian Congress Committee, included a short introductory address by Marcel E. Wagner, the Rally Chairman. Feature attraction of the day was the excellent and impressive singing of the Male Chorus "Dumka" of New York City and directed by Leonty Krushelnytsky, whose performance elicited warm praise and admiration in the guest speaker's address. Piano accompanists for the Chorus were Hannah Prydatkevych and Roman Stecura. A spirited display of folk dances was presented by the Ukrainian Dance Group directed by John O. Flis and included a group of very young talent coached by Mrs. D. Oprisko. Climaxing the dancing was the stirring "Kozak Sword Dance" by Jersey City's three Gutter brothers.

Representative of the Ukrainian Congress Committee of America was Prof. Lev. E. Dobriansky, the Committee's National Chairman, who spoke on the work and progress made by the UCC in combating "ignorance" of Ukrainian affairs and their importance in the field of world politics, in U.S. government circles, the UN and in foreign countries.

Ukrainian speaker on the program was Dr. Alexander Waschuk, former Captain in the Ukrainian Galician Army and in the Armies of the Ukrainian National Republic, who spoke of his experiences as participant in the battles which culminated in the Proclamation of Ukraine's Independence in 1918.

The program, opened by "The Star Spangled Banner," was closed with "Sche Ne Vmerla Ukraina."

DETROIT UKRAINIANS OBSERVE UKRAINIAN INDEPENDENCE DAY

THE RAISING OF THE UKRAINIAN BANNER OVER DETROIT CITY HALL

From left to right: Frank Guzil, financial secretary of the Detroit Branch of the UCCA, Oksana Mushenska, Dr. Dennis Kvitkowsky, 1st vice-president of the Branch, Wasyl Dowhan, member of its auditing board, Mrs. Wasyl Dowhan; in the background Miss Mary Beck, Councilwoman of Detroit, Liala Zeleniak, Wasyl Papizh, correspondent of the Branch.

The Ukrainian National Temple of Detroit, Mich., was the scene of an assemblabe of Americans of Ukrainian descent or birth last Sunday, January 20th in celebration of the historic January 22, 1918, when the independence of the newly-risen Ukrainian National Republic was proclaimed, in Kiev, capital of Ukraine, and of the even more historic January 22, 1919, when the union of the Western Ukrainian Republic, which had come into being on the historic November 1st, 1918 in a declaration of independence by the Western Ukrainians proclaimed in Lviw, ancient capital of Western Ukraine, and the Ukrainian National Republic was proclaimed amidst great rejoicing in the St. Sophia Square of Kiev.

The Detroit Ukrainian American observation on Sunday of the Ukrainian Independence Day was the several day high mark of events associated with it.

On Friday, the Ukrainian yellow and blue banner, symbol of Ukrainian national independent statehood, flew over the Detroit City Hall alongside the Star-Spangled Banner.

Saturday evening, a press conference was held, attended by representatives of leading Ukrainian American societies in Detroit, at which Mr. Michael Piznak of New York City, Vice-President of the Ukrainian National Association and Treasurer of the Ukrainian Congress Committee of America, was interviewed relative to the Ukrainian American Independence Day and the present status of the Ukrainian national struggle for independence.

Sunday morning, services were held in the local Ukrainian Catholic and Orthodox churches at which special prayers were said for God's aid to the Ukrainian people in their all-front fight to regain their inalienable individual and national rights.

The Ukrainian Independence Day celebration was held that afternoon, and began with the reading of the Fourth Universale, that is the Declaration of Ukrainian National Independence of January 22, 1918, in the course of which all those present stood in attentive silence.

The proclamations of Ukrainian Independence Day by Governor Williams of the State of Michigan, Mayor Cobo of Detroit and Mayor Albert Zak of Hamtramck were read by Detroit Councilman Mary Beck, Ukrainian by decent.

Mr. Piznak, speaking in Ukrainian and then in English, called upon the American press to give wider coverage of the Ukrainian situation, in order to better enlighten the American people with what is going on in Ukraine behind the iron curtain.

As reported in The Detroit Times and the Detroit News, Mr. Piznak urged the United States to keep faith with the people behind the Iron Contain and help them get the freedom they were striving for. He added:

"The fall of the Ukrainian National Republic was just a step in the creation of the modern Russian Communist imperialistic colossus which dominates 800 million people and threatens the rest of the free world."

Mr. Piznak said that despite lipuidation of Ukrainians by deportation to, and confinement in, slave labor camps, and killing of innocent men, women, and children, their spirit to regain their human rights was unbroken. He quoted from documents written by Ukrainian political prisoners in the slave labor camps at Mordavia, 400 miles southeast of Moscow. The documents were written in indelible ink on cloth by the prisoners, who somehow were able to get them to the Western world. Portions of them ask:

"Does the civilized world know that over the mass burial sites of the prison camps, new camps and cities were built? Does it know that at Kingir, men and women demanding their lawful rights were crushed to death by tanks?"

Mr. Piznak quoted from other documeents which said prisoners had been shut up in close barracks like cattle after working nine to eleven hours a day in the mines.

He said Senator Prescott Bush (R.) of California and Rep Albert W. Cretella (R.) of Connecticut had introduced bills demanding Russia answer to these atrocities in the United Nations.

"We must decide," he continued, "how long we will allow Soviet Russia to keep under its heel one-third of the human race and in the other hand, blackmail and terrorize the rest of mankind.

"Let us formulate a bold, dynamic, practical foreign policy which will be of assistance to Ukraine and other captive and satellite nations to ultimate liberation."

The speoker said that there were nearly two million people of Ukrainian origin living in this country. More than 25,000 of them live in Detroit.

Representative of peoples enslaved by the Soviet Russian communistic regime addressed the gathering, telling of the plight of their peoples and expressing their sincere desire to see the day when Ukraine will become free.

The first part of the program of the rally was concluded with the reading of appropriate resolutions which were subsequently dispatched to leading members of both the House of Representatives and Senate.

The musical portion of the rally program, featured Miss E. Walds, mezzo-soprano, accompanied on the piano by Miss M. Acheson, and the famed Ukrainian A-Capella Bandurists, directed by Gregory Kytasty, which presented a number of stirring Ukrainian patriotic songs.

The Ukrainian Independence Day rally was held under the auspices of the Detroit Branch of the Ukrainian Congress Committee of America.

UKRAINIAN DAY PROCLAIMED BY N.Y. GOV. HARRIMAN IN PRESENCE OF 250 UKRAINIAN AMERICAN REPRESENTATIVES

A week ago last Thursday, Governor Averrel Harriman of the State of New York proclaimed in a formal document January 22, 1957, as Ukrainian Independence Day, and ordered that on that the Ukrainian blue and yellow banner be unfurled alongside the American banner over the State capitol in Albany.

Some two hundred and fifty persons, representatives of Ukrainian communities and of branches of the Ukrainian National Association witnessed the signing of the proclamation by Governor Harriman.

The UNA delegation, headed by Mr. Dmytro Halychyn, Supreme President of the organization, represented U. N. A. branches 13 of Watervliet, 191 of Troy, 266 of Amsterdam, 57 of Cohoes, 71 of Broadalbin, and 476 and 477 of Hudson.

The Ukrainian American Veterans were also represented.

The clergy was represented by ten Ukrainian Catholic priests, led by the Very Rev. Provincial, John Kohut, OSBM, of St. George Ukrainian Catholic Church in New York City, and Ukrainian Orthodox clergy as well.

Teachers of the Ukrainian Catholic parochial school in Watervliet took part in the ceremony, together with their pupils who were attired in Ukrainian folk costumes.

Master of ceremonies, who presented the Ukrainian case of Ukraine to the Governor, was Mr. Stephen J. Jarema of New York City, Executive Director of the Ukrainian Congress Committee of America. The representatives of its branches from all parts of the State were present.

NEW YORKERS' OBSERVANCE OF UKRAINIAN INDEPENDENCE DAY FEATURES READING OF PROCLAMATIONS

Sponsored by the United Ukrainian American Organizations Committee of New York, affiliated with the Ukrainian Congress Committee of America, a fine celebration of the anniversaries of the historic January 22, 1918 and January 22, 1919, was held last Sunday, January 20th, in the commodious auditorium of the Fashion Institute, New York City.

The program featured the reading of the prayers offered in the Senate and House of Representatives by Ukrainian Catholic and Orthodox prelates, the proclamations of Ukrainian Independence by New York Governor Harriman and New York City Mayor Robert Wagner, and also the reading of portions of the Fourth Universale of January 22, 1918, proclaiming Ukrainian national independence, and the Act of Union of January 22, 1919, when the Western Ukrainian Republic was merged with the Ukrainian National Republic.

The celebration was opened by a brief talk of Mr. Roman Huhlevich, chairman of the sponsoring committee.

The Congress prayers, (text of which appears on p. 2) were read at the New York celebration by Rev. Ikonotey Lototsky, OSBM, of St. George's Ukrainian Catholic Church, and Very Rev. Lev Weselowsky of St. Vladimir's Ukrainian Orthodox Church. The 1918 and 1919 proclamations were read by M. Cherenowsky, a veteran of the Ukrainian Insurgent Army. The reading of the Governor's and Mayor's proclamation was done by Mr. Stephen J. Jarema, Executive Director of the Ukrainian Congress Committee of America.

Prefacing his reading of them, Mr. Jarema explained why the liberation of Ukraine and the establishment of a free and independent Ukraine is in the interests of American security, and that is why, he said, Americans are beginning to recognize this fact by having their State governors and City mayors proclaim Ukrainian Independence Day. He expressed the hope that Ukrainian Day will be officially proclaimed by the U.S.A. Congress.

Principal speaker in Ukrainian was Col. Arkadiy Walinsky of the General Staff of the Army of the Ukrainian National Army headed by Generalissimo Simon Petlura. The Colonel recounted some of the events of this Army's campaigns in its war against the Russians, spoke glowingly of its heroism, and then went on to point out the error of the Allies in failing then to come to the aid of the struggling Ukrainian National Army, for if they had aided the republic then, a balance of power would have been restored in Eastern Europe, whereby Russia would have been deprived of the power it has had since then to expand its imperialism and communism drive throughout the world and menace America itself.

The stirring statement issued by Petlura on the occasion of the historic January 22 was read by Mr. W. Zmiy, a dramatic actor.

The concert part of the program featured selections of Ukrainian patriotic and folk songs sung by the Chorus of St. Vladimir's Ukrainian Orthodox Church, directed W. Zavitnevich, and the Ukrainian Chorus by J. Sonovetsky.

The program was concluded with the singing by the assemblage of "Ne Pora."

UKRAINIAN INDEPENDENCE DAY OBSERVED IN MASSACHUSETTS

Governor Furcolo of Massachusetts signing the proclamation of Ukrainian Independence Day at the State House, Boston, Mass. The Ukrainian Committee presented the Governor with a beautiful Ukrainian album. First row: — Eleanor Mihowan, Attorney Anna Chopek, Supreme Advisor of Ukrainian National Association, Governor Foster Furcolo, Irene Turchyn; Back row: — Michael Masny, Peter DiPaolo, Rev. Gregory H. Tom, Pastor of Sacred Heart Ukr. Catholic Church, Rev. John Danylewych, Pastor of St. Andrey's Orthodox Church, Wladymyr Kozoris, Administrator of St. George's Ukr. Cath. Church, Wolodymyr Tutka, President of Ukrainian Congress Committee Branch in Boston.

On Friday, January 18th, Governor Foster Furcolo of the Commonwealth of Massachusetts, proclaimed January 22, 1957 as Ukrainian Independence, and urged the citizens of the Commonwealth to cooperate in its abservance.

The ceremony of the signing of the proclamation by Governor Furcolo was attended by representatives of Ukrainian churches and societies, including Rev. Gregory Thom, of the Sacred Heart Ukrainian Catholic Church, Very Rev. Ivan Danilevich of the St. Andrew Ukrainian Orthodox Church, Very Rev. Kozoris, Administrator of St. George's Church, Mr. Volodimir Tutko, president of the Boston branch of the Ukrainian Congress Committee of America, Miss Anne Chopek, member of the Board of Advisers of the Ukrainian National Association, and Michael Masney, Eleanor Mihowan and Irene Turchyn, the latter attired in Ukrainian costume.

A Ukrainian album was given to Governor Furcolo as a gesture of appreciation of the Massacusets Ukrainians for his proclaiming Ukrainian Independence Day.

UKRAINIAN BLUE AND YELLOW BANNER FLEW OVER NEWARK, N. J. CITY LAST TUESDAY

Last Tuesday, January 22nd, the Ukrainian Blue and yellow national banner flew over the City Hall of Newark, N. J. by proclamation of Newark Mayor Carlin in tribute to a gallant people.

Tomorrow evening the Ukrainian American community will mark Ukrainian Independence Day with a rally to be held at the Ukrainian Center, William Street.

Last Tuesday, the Newark Star Ledger ran the following story in connection with these events, written by Alfred Robbins:

Today is Ukrainian Independence Day, commemorating this date in 1918 when the people of the Ukrainian Republic threw off the shackles of their Russian masters and began a free way of life.

Their freedom lasted nine months, but the spirit and idea lives today in the hearts of the Ukrainian people, oppressed by Communists in their homeland, and those of Ukrainian origin living in the United States.

The day will not be marked by fireworks or dancing in the streets, either here or there.

Sober Observance

It goes without saying the Communists would not allow any outward demonstration. Here the Ukrainians are free to commemorate the day in whatever manner they choose and they choose a sober way.

Assistant Essex Prosecutor John Romanition, of Ukrainian origin, explained how and why.

"Throughout the country rallies will be held, the central theme of which is, "Let us never forget the time we were free; let us work towards the day we are free again.'"

In this area a rally will be held Sunday at the Ukrainian Center of Newark. There will be speeches and also a concert recalling musical culture of the homeland.

"At present there are approximately 25,000 persons of Ukrainian descent in Newark and the surrounding areas.

The majority of Ukrainians migrated to this country at the turn of the century.

Fed up with economic and political conditions imposed on them by their Russian rulers, they turned towards America and arrived here in great numbers between 1900 and 1910.

They, however, were not the first. During the Revolutionary War, some people from the Ukraine fought with the forces rebelling against the British crown.

Shortly after the United States bought the Alaskan Territory, a Ukrainian immigrant, Alexis Honcharenko published the Alaska Herald, a newspaper written in English.

Spirit Alive Today

Signs that the people of the republic fight for freedom have been evident during the last few months.

Reports of unrest in the Ukrainian capital of Kiev have filtered through to the est. It said the Ukrainian national forces, which fought against both the Nazis and Communists during World War II, are back in action.

U.N.A. Branch 171 Donates $200

Branch 171 of the U. N. A., named the Lesia Ukrainka Society, of Jersey City, N.J., held its annual meeting on Thursday January 17th, 1957. The election of officers for 1957 was held, and the following were elected to office: Mary Prosyk, president, and Stella Ryan, secretary. Three (3) controllers were also elected:—Genevieve Connors, Iwanka Koc and Nellie John.

After the election of officers all the members of the branch voted unanimously to donate $100.00 to the buliding fund of the new Catholic church, and $100.00 to the building fund of the new National home. These donations were to be made from the branch treasury.

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The Ukrainian Blue and Yellow Banner

It is indeed a far cry these days — when the Ukrainian blue and yellow banner is being flown over State Capitols and City Halls, when Governors and Mayors proclaim Ukrainian Independence Day, when our Ukrainian Catholic and Orthodox prelates open up with a prayer the sessions of the Senate and House of Representatives, when there is a chance that both Houses will proclaim a national Ukrainian Independence Day, and when, finally, the Ukrainian Day observances are well reported in the press — from the times in the past when Ukrainian Independence Day celebrations in this country were confined to Ukrainian Church halls or National Homes, when the Ukrainian blue and yellow banner, symbol of the independent spirit of the Ukrainian people in their fight to regain their Statehood, was displayed only in the hall where the occasion was held, when no one of any prominence in American public life, were he a Governor, Mayor, or Assemblyman, even the participated in the celebration, although invited.

There were then also no proclamations by public officials of Ukrainian Independence Day, which, in its American equivalent is tantamount to the American Fourth of July, the American Independence Day.

To be sure, all of this was preceded by that famous day, April 21, 1917 when President Woodrow Wilson and both Houses of the U. S. Congress proclaimed Ukrainian Day, something which other American immigrants of European extraction were not able to gain then.

To be sure, too, during the times of the Ukrainian National Republic and even a bit earlier, there were copious reports of and comments on the Ukrainian national movement in leading American newspapers, and magazines and also in several later published best-seller books.

By way of reminiscence, it is worth recalling what two very prominent American magazines wrote then about the Ukrainian National Republic. Their observations should be taken into consideration by our American policy makers down in Washington, in form of hindsight.

Following the Brest-Litovsk treaty, by which the Central Powers recognized the Ukrainian republic, the "Independent" (March 2, 1918. Incorporated with the Harper's Weekly) said —"Tyranny dethrones tyranny, and Satan casts out Satan. It seems that malevolent monarchies may do more for the liberation of an oppressed people than the benevolent republics have done... It is unfortunate that the People's Republic (Ukraine) is receiving recognition and aid from the Central Powers while the Allies, pledged to champion oppressed nationalities, must stand aloof and averse."

Worth noting, too, what the well known American journalist, Henry G. Alzberg, had to say in the "Nation" weekly (Nov. 1, 1919) concerning the "Situation in Ukraine," as he titled his dispatch:—"But worst of all is that every third person in Kaminetz has had typhus. In other cities the situation is the same. In the [Ukrainian] army it is worse. At Vapniak I was with Petlura at a review of a frontier garrison where out of a thousand troops at least two hundred had had typhus. Against the epidemic Petlura's government is quite powerless to make headway. The Ukrainians are condemned to death by the fact that the Entente [Allies] is backing Denikin [Tsarist Russian general]. In an interview I had with Petlura, he begged that that if only for humanity's sake the Red Cross would send over a mission to fight typhus." Nothing came of that, because the Red Cross delegates were told that the Entente was backing Denikin "and would do nothing for Ukrainians in Petlura's territory."

Now come the "clincher." A prominent American historian, wrote in an article "Ukraine and the Balance of Power"—"Century" magazine, July, 1921, that "Allied hostility towards the Ukrainian National Republic then stemmed from the fact— "An independent Ukraine, however, does not seem to fit with the interests of the victors in the World War I, as these interests are conceived by statesmen... The misfortunes of the Ukrainians have come from the fact that the independent existence of their nation was an obstacle to the political aims of all the rival forces contending for supremacy, and at the same time proved to be an irresistible magnet to the occult powers behind armies, which lust for oil and coal and iron and monopolies of food stuffs and raw materials."

And thus we have these three disadvantages which the Ukrainian people had to endure in their fight for freedom and preservation of their newly created Ukrainian and hard-won Ukrainian National Republic, as outlined in the three quotes above, namely, the aloofness of the Allies, that is Free World powers, to Ukraine's fight for freedom, the lack of not only moral but especially material aid in the desperate straits her people and soldiers found themselves, and, finally, the failure of the victors of World War I to see that it would be in their interest to have a free and independent Ukraine.

We are beginning to get the feeling that these three disadvantages are becoming discounted by a new sense of awareness, in Washington and the capitols of other Free World nations, of the importance of having a free and independent Ukraine, a bulwark of freedom, and a bastion which will be of great help in keeping Soviet imperialistic and communistic aggression drive to conquer Europe and menace our USA.

The Ukrainian blue and yellow colors flying alongside the Star-Spangled Banner over State Capitols and City and Town Halls, the Ukrainian Independence Day proclamations, appear very indicative of the fact that the American people are rousing themselves to a true understanding of the Ukrainian problem and an appreciation of it.

And this indicative fact should be a prod to all Ukrainian Americans to continue their good work, individual and organizational, moral and material in essence, in helping to bring about a greater awarenes of their fellow Americans of the necessity of the rebirth of the Ukrainian National Republic.

OFFICIAL PROCLAMATIONS OF UKRAINIAN INDEPENDENCE DAY

PROCLAMATION BY NEW YORK GOVERNOR AVERELL HARRIMAN

Thirty-nine years ago,, on January 22, the Ukraine was proclaimed a free and independent republic. That day of great rejoicing climaxed a long historic struggle for freedom by a spirited, enterprising, and courageous people.

The independence of the Ukrainian nation, however, was short-lived. It was among the first to fall a victim to the treachery and brutal aggression of the masters of the Kremlin. The Ukrainians suffered the man-made famine of 1933 and mass deportations to Siberia and slave labor camps. But all of this and subsequent sufferings have not dimmed the spirit of freedom that has sustained them in their constant opposition to the Godless and tyrannous rule of communism.

Recent developments behind the Iron Curtain have powerfully dramatized the fact that Russian imperialism in its drive for world domination has not been able to destroy the will of the peoples of Eastern Europe to establish their God-given rights to freedom of worship, civil liberties, and national independence.

This year, as in the past, Americans of Ukrainian descent will observe the anniversary of the founding of the Ukrainian Republic, and it is fitting that all of us join with them as they reassert their belief in the inalienable right of all freedom-loving peoples to live at peace with God and his many children in a great family of democratic nations.

Now, therefore, I, Averell Harriman, Governor of the State of New York, do hereby proclaim January 22, 1957, as UKRAINIAN DAY in the State of New York, and call upon our people to observe the occasion in every appropriate way, joining with their fellow citizens of Ukrainian descent in hoping and praying that the liberty and independence of a brave people can soon be restored.

Given under my hand and the Privy Seal of the State at the Capitol in the city of Albany this seventeenth day of January in the year of our Lord one thousand nine hundred and fifty-seven.

(Signed) AVERELL HARRIMAN

PROCLAMATION BY PENNSYLVANIA GOVERNOR GEORGE M. LEADER

Whereas, January 22nd will be observed by all Americans of Ukrainian descent as the thirty-ninth anniversary of the Ukrainian territories into one independent Ukrainian Republic; and

Whereas, The spirit of national unity is still strong and vibrant among those of Ukrainian ancestry, although the Ukrainian National Republic fell to Soviet Russia three years after its birth; and

Whereas, Our citizens of Ukrainian descent have made substantial contributions to the life of the Nation and the Commonwealth and have constantly been in the forefront of the battle for freedom and liberty for all men;

Now, Therefore, I, George M. Leader, Governor of the Commonwealth of Pennsylvania, do hereby proclaim January 22, 1957, to be Ukrainian Independence Day in Pennsylvania, and I strongly urge all our citizens to join with those of Ukrainian ancestry in appropriately noting this observance with a prayer that independence may be restored to the Ukraine.

Given under my hand and the Great Seal of the State, at the City of Harrisburg, this eleventh day of January, in the year of our Lord one thousand nine hundred and fifty seven, and of the Commonwealth the one hundred and eighty-first.

GEORGE M. LEADER, Governor

OFFICIAL STATEMENT BY CONNECTICUT GOVERNOR ABRAHAM RIBICOFF

Nearly forty years ago, on January 22, 1918, the freedom-loving people of the Ukrainian National Republic proclaimed their independence at Kiev, the capital of the Ukraine.

Under the press of communist aggression, the Republic was short-lived, but no amount of oppression has been able to dim the courage and independent spirit of the Ukrainian people. They struggle still, that they may one day regain their rightful freedom.

This month, Americans of Ukrainian descent and freedom-loving people everywhere will observe the declaration of Ukrainian Independence. We in Connecticut, cherishing our democratic blessings as we do, are proud to join in the celebration of UKRAINIAN INDEPENDENCE DAY on January 22, 1957, and to add our prayers for the liberation of the Ukraine from communist domination and oppression.

ABRAHAM RIBICOFF, Governor

PROCLAMATION BY NEW JERSEY GOVERNOR ROBERT B. MEYNER

Whereas, January 1957 marked the 39th Anniversary of the proclamation of the Free and Independent Ukrainian Republic; and

Whereas, the Ukrainian peoples of New Jersey observed January as a time of commemoration for a once free land where the love of freedom still lives; and

Whereas, in our free Democratic nation, Americans have a warm and instinctive sympathy for the aspirations of freedom loving people in other lands;

Now, Therefore, I Robert B. Meyner, Governor of the State of New Jersey, do hereby proclaim Sunday, January 20, 1957 as UKRAINIAN DAY throughout New Jersey and commend the day and its significance to the patriotic cinsideration of all our citizens.

Given, under my hand and the Great Seal of the State of New Jersey, this tenth day of January in the year of Our Lord one one thousand nine hundred and fifty-seven, and in the Independence of the United States, the one hundred and eighty-first.

ROBERT B. MEYNER, Governor

PROCLAMATION BY MASSACHUSETTS GOVERNOR FOSTER FURCOLO

Whereas, on January 22, 1957, the Ukrainians throughout the world will commemorate the 39th anniversary of the proclamation of the free and indepenednt Ukrainian Republic; and

Whereas, the Ukrainian Nation was the first victim of Communist aggression, which is still a serious threat to the peace of the world; and

Whereas, the Ukrainian people have for many years demonstrated their untiring struggle against the Communist foe, through their underground activities, and recently by their active assistance to the Hungarian fighters for freedom; and

Whereas, the Ukrainian people's continued resistance to Communist oppressors, should be given the moral encouragement of all the free peoples of the world,

Now therefore, I, Foster Furcolo, Governor of the Commonwealth of Massachusetts, commemorating the anniversary of the Ukrainian Declaration of Independence, do hereby designate and proclaim Tuesday, January 22, 1957, as Ukrainian Independence Day in Massachusetts, and urge the citizens of our Commonwealth to cooperate in its observance:

By His Excellency the Governor.

Given at the Executive Chamber in Boston, this eighteenth day of January, in the year of our Lord one thousand nine hundred and fifty-seven, and of the Independence of the United States of America, One hundred and eighty-first.

FOSTER FURCOLO, Governor

PROCLAMATION BY CHICAGO MAYOR RICHARD J. DALEY

Whereas, the Thirty-ninth anniversary of the proclamation of the free and independent Ukrainian Republic will be observed on January 20; and

Whereas, Ukrainians of Chicago, and Chicagoans of Ukrainian origin, will join with their nationals throughout the world in celebrating this occasion as a memorial to a once—free Ukraine; and

Whereas, we know that the love of democratic freedom persists in Ukraine today, despite the Republics suppression under the forcible occupation of Russian Communists in 1922; and

Whereas, the struggle to throw off the oppressor is carried on by passive resistance and by heroic underground forces in the Ukraine;

Now, Therefore, I, Richard J. Daley, Mayor of the City of Chicago, do hereby proclaim Sunday, January 20, 1957, to be Ukrainian Day in Chicago and urge all citizens to take cognizance of the Ukrainian fight for freedom and of the programs arranged for that day in encouragement of the Ukrainian people behind the Iron Curtain in their belief in the ideals upon which our great American nation is founded.

Dated this 10th day of January, A.D. 1957.

RICHARD J. DALEY, Mayor

PRAYERS FOR UKRAINE

OFFERED IN U. S. CONGRESS BY UKRAINIAN CATHOLIC AND ORTHODOX PRELATES ON THE OCCASION OF UKRAINIAN INDEPENDENCE DAY

His Excellency **Ambrose Senyshyn**, Bishop of the Ukrainian Greek-Catholic Diocese of Stamford, on the occasion of the proclamation of the independence of the Ukrainian National Republic in the city of Kiev on January 22, 1918 offered the following

Prayer in the Senate of the United States

"We praise Thee,"* O Lord Our God, for the mercies and blessings bestowed upon this generous and fruitful Country of the United States of America; for the wisdom, forbearance and prudence imparted to our President and to our Senate in their work for peace, prosperity and good-will among all men.

"We bless Thee,"* Almighty Father, for keeping our Country free from tribulations afflicting our less fortunate brethren; for making this Country a haven for the poor, the homeless, the suffering.

"We give thanks unto Thee,"* O Holy Mighty One, Who hast made and preserved us a Nation, a Nation in which freedoms and opportunities are available under its banner of stars and stripes to all its members, regardless of color, creed, or station in life.

"And we pray Thee, Our God,"* that the Members of this august body, Thy servants, be given light to see and be given power to do their tasks according to Thy will. Hear, O God, the supplications of this Assembly of our Nation's leadl ers and of its humble citizens.

May there be granted to all nations a just peace—not the deadly peace suffered by millions of Ukrainians and other peoples in prisons and slave camps, nor the peace forced upon the Hungarian people by tanks and bombs; but the peace founded upon God's laws. May no nation build its well-being upon the misfortunes and tragedies of its neighbors. May the liberty we cherish in this land be restored to those deprived of it: to the Ukrainians who last possessed it thirty-nine years ago; to the Hungarians who today shed their life's blood for it; to all held helpless in bonds and chains; to all who have had to forsake their homeland and are now scattered upon the face of the earth. May our Nation in its world leadership continue to labor for the welfare of its own citizens and for all mankind so that every human being enjoy his God-given rights and freely glorify Thy Name.

* Praise Thee, we bless Thee, we give thanks unto Thee, O we give thanks unto Thee, O Lord, and we pray to Thee, Our God. (*Divine Liturgy of St. John Chrysostom*).

The Most Reverend Archbishop Metropolitan John Theodorovich

offered the following Invocation in the House of Representatives, United States Congress, on the occasion of the 39th anniversary of the Proclamation of this Independence of the Ukrainian National Republic in Kiev on January 22nd 1918.

"Our Eternal Father, Thou createst us. Thou lovingly endowest every one of us with Thy ray of potential perfections. We are to bring them out, to shine in us with the beauty, peace, and love of Thy gracious gift.

Give us, Our Father, grace to realize firmly, that the blessings of Thy gift may be brought out only in the freedom of self-expression. Guide us to achieve that freedom of self-expression. Guide us to achieve that freedom and with it the love, understanding and tolerance of others.

Our Heavenly Father, Thou blessedest our Country with might, peace and prosperity. Grant us the Grace to share with others Thy blessings. Keep us free of selfishness. Grant our leaders the loving heart, the noble spirit, the chastity of purpose in this Country to be the hope of all oppressed, to be a luminous torch and a promise of freedom everywhere, to all races, nations, and individuals. The coming of Thy Kingdom, Father, commands that freedom. The present turbulent days of discord, of enslavery, of brutal oppression demand also that freedom.

This prayer we raise up to Thee, Father, on this anniversary of the Declaration of Independence of Ukraine, whose freedom was suppressed with brute force, whose millions of martyrs cry to Thee, Father, for justice and whose indomitable spirit of freedom is never dying.

We beseech Thee, Merciful Father: shorten the dark days of discord among nations, remove the threats of war, smother every form of oppression. May Thy will of live, of freedom for us, Thy children, be everywhere reasserted and may it prevail. May all peoples and the Ukrainian Nation with them keep the spirit of freedom steadfast, hope — undying that Thy Will be done and Thy Kingdom come.

We humbly implore Thee, Our Father, grant us this blessing and may Thy Name, O God, be forever glorified by us, Thy Children. Amen.

† JOHN, *Metropolitan*
January, 1957.

"Pray... the Dream of Shevchenko Will Come True"

Excerpts from address by REV. ROBERT I. GANNON, at Ukrainian Independence Day Rally, held in Jersey City, N. J., January 20, 1957

We are met to express our sympathy with the crucified people of the Ukraine and to pray in God's good time with the destruction of the monstrous tyranny of Soviet Russia the dream of Shevchenko will come true and the blue gold will again be seen floating over Kiev, the capital of the Ukrainian National Republic.

The ancient tragedy of your country was largely the result of her geography. The Ukraine was a great tract of black, rich earth, an intersection of routes from East to West, easily invaded, and surrounded by powerful enemies. No wonder it was known as "the cockpit of two worlds." If she had been like Switzerland, hemmed in with mountains, or like Spain, on a remote peninsula, her history would have been different. Her modern tragedy, however, has been for the most part the result of fraud and oeignorance outside her boundaries...

1918... Ukraine became by its own proclamation a free, independent, sovereign nation, but nobody at Versailles would offer it the strong hand of friendship and when the Riga Treaty was signed in 1921, the new Republic fell. Immediately Moscow moved in with its purges, its executions and so-called suicides — actually secret murders—of intellectuals, extermination of the Society of the Ukrainian Youth by the killing of twenty thousand patriotic boys, most of them students, its closing of churches after bishops and priests were slain or banished, its burning of villages, its slaughter of farmers and finally with its two man-made famines, one of which took four million lives. Thus Soviet Russia dealt with the self-determination of nations...

But all this points not only to fraud but to the folly of the West. If the international experts had given sufficient study to the Ukraine, they would have understood the importance of her independence to the peace of the entire world. They would have understood that just as the Austro-Hungarian Empire was the balance wheel in Europe after the Congress of Vienna that kept the powers out of a general war for a hundred years, so a prosperous and peace-loving and independent Ukraine would have been a tremendous force for peace between Russia, the Near East, the Balkans and Europe. Given a chance now, the Ukrainians could take care of themselves for theirs is the spirit of the gallant Kozaks. They were the first to take arms against Bolshevism in 1917 and the first to fight Nazism in 1938. The West had everything to gain by supporting Ukrainian independence and yet it was twice ignored by Western civilization. That is why we can say that your modern tragedy is a result not only of fraud but of ignorance.

Today, however, in spite of all the horrors we have seen, we still refuse to entertain the thought of despair. If we could call now on the great religious leaders of the recent past who have to their eternal reward, the venerable Andrew Sheptytsky, Gregory Khomyshyn, John Latyshevsky, Josephat Kotsylovsky and Theodore Romza, the martyr of Uzhorod, they would all exhort us to practice of Christian hope. A great disaster than the loss of life is the loss of the will to live. While our supernatural faith is strong, we can always believe that God is infinitely just and from that springs hope of ultimate justice.

TWO UKRAINIAN INDEPENDENCE DAY OBSERVANCES HELD IN CHICAGO

The Chicago Ukrainian Americans observed Ukrainian Independence Day anniversary in exercises held on the same day, January 20th, but in two different places, the first in the St. Nicholas auditorium of the Ukrainian Catholic Church, and the second in the Chopin auditorium.

The first was held under the auspices of the League of Americans of Ukrainian Descent, a branch of the Ukrainian Congress Committee of America, and the second was sponsored by the local Ukrainian Community Committee. Both were successful affairs.

The rally held at St. Nicholas Auditorium was attended by a capacity audience. Prominent speakers addressed it, headed by former Commissioner of the Bureau of Immigration and Naturalization, Mr. Stanley Piesa, religious editor of the Chicago American daily, who, during the Hungarian uprising, was on the scene of the fighting in Budapest.

Still another speaker was Still another speaker was the masked Arpad Hazafi, one of Hungary's freedom fighters, who besides describing the uprising expressed in glowing terms the role played in the uprising by the Ukrainian soldiers in the Soviet armed forces in Hungary who defected and went to the aid of the Hunfarian insurgents.

The UCCA branch observance of the anniversary of the historic January 22, 1918, and January 22, 1919 was opended with the reading by Mr. Dmytro Shayan of Chicago Mayor Daley's proclamation of the Unkrainian Independence Day. Opening talk was by Dr. Myroslav Simenovich, chairman of the arrangements committee of the rally.

The entertainment part of the program consisted of offerings by opera singer, Mr. Orest Rusnak, tenor, recently arrived from Munchen, Germany, a declamation of Vasile Stefanyk's "Maria" by Dr. Natalia Hryhorchuk, music by the Suma Band, which under the direction of Prof. John Barabash played the Star-Spangled-Banner, "Bozhe Velyky Yedynniy," and a group of Ukrainian Sitchowi Striltsi and Ukrainian Insurgent Army (UPA) marches and songs, and finally the oratorio "Poklin Tvortsevi" presented in a stirring fashion by the combined chorus-orchestra ensemble of some two hundred pupils of the St. Nicholts Ukrainian Catholic School.

Appropriate resolutions were passed by those present, to be sent to members of the House of Representatives, the Senate, the State Department, and to the press as well for publication.

A collection was held, which netted over seven hundred dollars for the Ukrainian National Fund.

Extensive reports of the affair appeared in the Chicago press.

The rally held under the auspices of the Ukrainian Community Committee in the Chopin auditorium was opened with an address by Mr. Tymtsuryak, arrangements committee head and president of the Chicago branch of the Association of Veterans of Ukrainian Armies. Principal address was deliverel by Mr. M. Semchyshyn, editor.

Among those present were Ukrainian priests as well as veterans of the Ukrainian fighting forces of the past who dwell in Chicago.

CARTERET, N. J. UKRAINIAN COMMUNITY OBSERVES UKRAINIAN DAY AND ANNIVERSARIES OF U.N.A. BRANCHES

The Ukrainian American community of Carteret, N. J. linked its observance of Ukrainian Independence Day of January 22, 1918 and Ukrainian Act of Union Day of January 22, 1919, with the celebration of the 45th anniversary of the founding of Branch 45, Zaporizhska Sitch, the anniversary of Branch 342, and and the 40th anniversary of the Society of Taras Shevchenko, Branch 183 of the Ukrainian Association. Celebrated also at this rally was the founding two years ago of the St. Demetrius Ukrainian Community Center of Carteret.

The rally was opened by its arrangements committee, chairman, Mr. M. Dobrowolsky.

Invocation was given by Rev. John Hundiak, who also addressed the audience about Ukrainian Independence Day and the story of the founding and the progress of the three UNA branches in the community.

Toastmaster was Mr. Joseph Leski.

Welcome talks followed, in the course of which Mr. Ivan Markovich was congratulated upon the thirty four years of his activity as a member of UNA Branch 342. Mr. Gregory Woliansky, and Mr. Walter Wadiak, the latter president of the society, addressed the gathering as representatives of it.

Principal speaker at the affair was Mr. Roman Slobodian, Supreme Treasurer of the Ukrainian National Association, who in his talk dwelt upon the initiative and pioneering work of the founders of this oldest, largest and most progressive Ukrainian fraternal order in the world. He stressed the point of its great accomplishments in various fields of endeavor, and, before concluding, read off the list of forty-one of the society's deceased members.

Other speakers were Mr. Antin Batiuk, president of the Nkrainian Workingmen's Association and Mr. Yakiw Domansky, president of its Branch 183 in Carteret.

The concert section of this Ukrainian Independence Day-UNA anniversary celebration in Carteret was ably filled in by the Ukrainian Male Chorus of Lehigh Valley (Pa.), directed by Prof. Alexis Diduch. The numbers sung by the group, national and folk songs, as well as the "koliadky"—Ukrainian Christmas carols, were announced by Mr. Pypiuk, who also made explanatory comments concerning their contents.

During the concert, the Ukrainian independence blue and yellow banner was presented to Carteret Mayor Edward Dolen by two school pupils, American-born Anna Symchak and Ukrainian born Nadia Zhyla.

In his speech, Mayor Dolen paid tribute to the contributions Ukrainian immigrants have made to the progress and culture of American life. He then went to say that when the time comes when the Ukrainian people will strike the bell of their freedom the American people will extend a helping hand to them, to a people who are entitled to their national independence, he said.

In attendance at their affair, aside from the mayor, were Mr. R. Sullivan, chairman of the Carteret City Council and five other of its members.

The singing of the Ukrainian National Council concluded the ceremonies.

UKRAINIAN PROVERBS

Gold can be seen even in ashes.

Every misortune lies on the road to wisdom.

Don't shout, better teach.

Who knows the truth, can give good counsel.

SUPPORT YOUR OWN

By THEODORE LUTWINIAK

Many Ukrainians and Ukrainian-Americans have become insured in American commercial insurance companies. These people, in most cases, pay their premiums to the agents who call at their homes. The remainder find it profitable to bring or mail the premiums to an office of the company once or twice a year, for by doing so they get a discount.

Naturally, the agents are not in favor of anything that tends to decrease their earnings. Periodically, they would visit those persons who are making payments to the insurance office and try to talk them into the pay-your-agent system; they also try hard to sell additional insurance policies.

These agents are numerous and they are practically everywhere. Since most families pay their premiums weekly, the agents have many opportunities to sell new insurance.

Officers and organizers of the branches of the Ukrainian National Association have to compete with the insurance agents for new business. The UNA people do all right where the new arrivals to this country are concerned, but it seems to be difficult to do business with American-born Ukrainians. The fact is that the enrollment of the new arrivals into UNA membership is heavy while the enrollment of the American-born is very light. This would seem to indicate that the insurance agents are at a disadvaneage where the new arrivals are involved, probably because of language difficulties and the fact that the new arrivals are inclined to support their own organizations. But the agents have the upper hand when it comes to the American-born, for their customers see them so often that something akin to friendship is established. It is very difficult for a UNA man to step into the picture.

The Ukrainian Weekly reaches into thousands of homes and is widely read by the American-born. It is the best medium to use in order to attract new members into the UNA. The purpose of this article is to urge you, the reader, to support the UNA, your own organization.

Of course, you are not expected to drop your commercial insurance and tell your agent to go fly a kite. Nothing of the sort. We have nothing against commercial insurance and believe that agents are nice people. But, any time you should happen to be planning to get yourself or your spouse or your children some new insurance, it would be nice to to keep the UNA in mind. If you already have UNA insurance for the family don't let that stop you because the odds are that the family is eligible for more. In short, give your business to the UNA.

Remember these facts: the UNA is not a commercial insurance company, it is a fraternal benefit society; it does not have paid agents, it does all of its business through its 500 branches; the members of these branches elect their own officers; the branches hold regular meetings; the officers collect the dues; members receive dividends by check after two calendar years. Also, members are eligible for benefits in the event of permanent disability or chronic incurable illness.

These facts about the UNA should be well known because they have been stressed often in the Svoboda, the Weekly, printed literature, and by wor of mouth. The UNA offers modern types of insurance certificates at comperatively low rates, plus fraternalism.

When you go to a ball game you root for the home team, not the opposition. The UNA is your home team and as such it deserves your support.

When it comes to paying your UNA dues you will find that your branch secretary is willing to make things as convenient as possible for you. Dues are payable monthly, quarterly, semi-annually, or annually. You get the most discount by paying annually.

Any questions? If so, write to the UNA, Box 76, Jersey City 3, N. J. You'll get an an answering letter by return mail.

The Ukrainian National Association is a Ukrainian-American organization. You're a Ukrainian - American. Support your own.

OFFICERS RECENTLY INSTALLED—Recently elected officers of St. Basil Ukrainian National Association Branch 161 were installed at impressive services which were held Sunday, January 13th at 5 P.M. Seated left to right: Stanley Prokopovich, treasurer; Nicholas Kudra, vice-president; John Antushak, president; Andrew Jula, financial secretary; and Charles Koodrich, recording secretary. Standing: Joseph Nadzak and Nicholas Cheddar, trustees; Michael Hladio, Paul Ronosky Jr., and John Tyro, auditors. Missing when the photo was snapped was Joseph Lytwyn, trustee.

U.N.A. Branch 161 Officers Installed

At the U.N.A. Branch 161 home, in Ambridge, Pa., on Sunday, January 13th, the newly elected officers for 1957 were installed.

Michael Sheleheda, past president, opened the evening's festivities with a few welcoming words.

Invocation was said by Rev. Podoliak, assistant pastor of the St. Peter and St. Paul Catholic Church.

John W. Soldressen, local realtor acted as toasmaster for the evening and introduced the newly elected officers and who were given the oath by the past president.

Principal speakers for the evening: Burgess Walter Panek, a U.N.A. Br. 276 member spoke on the wonderful job the U.N.A. branches are doing in Ambridge and fulfilling their financial obligations in large amounts to the Ukrainian Congress Committee of America.

Andrey Jula, Supreme Advisor of the U.N.A., who spoke on the 1957 campaign for new members to the U.N.A. and the great advantages of being a U.N.A. member. Also spoke of the next convention which will be held in Cleveland, Ohio in 1958. Read congratulatory messages from Mrs. Genevieve Zerebniak, Vice-Presidentess, and Michael Piznak, Vice-President of the U.N.A. Also told the members that branch 161 at their trustee's meeting have pledged to get two new members each month for this year.

Michael Komichak, director of the Pittsburgh Ukrainian-American Radio Hour pointed to the guests and members that with the millions of Ukrainians in America, that only a very small percentage belong to Ukrainian fraternal organizations and stressed that all present members get behind the newly elected officers to organize more members into the U.N.A. He also pointed out that the U.N.A. is the backbone of the Ukrainians in American and that we never give up and help our brothers behind the Iron Curtain to gain ther freedom by giving our financial help and contribute to the Ukrainian Congress Committee of America. Mr. Komichak, is American born and gave a very inspiring talk in the mother tongue.

Guests from neighboring U. N. A. branches and the officers of branch 276 were introduced. Local American born Ukrainians who hold local and state political office were also introduced and were given the backing to give them all the help in the forth coming elections in May.

The steak dinner and all the trimmings were prepared and served by the Ladies Auxiliary of Branch 161.

Evening banquet was closed with a prayer, and the members then enjoyed themselves by dancing to the late hours of the night

ANDREW JULA.

THIS WEEK IN AMERICAN HISTORY

On January 22, 1917 — just forty years ago — President Woodrow Wilson delivered an address before the Senate, in which he emphasized the need for an international organization as a guarantee of an enduring world peace, and insisted upon "peace without victory." Just a month earlier, President Wilson had sent a note to both the Allies and the Central Powers, containing a simple request to both parties to state their war aims. The move was futile. The Germans refused a statement. An Allied joint reply outlined peace terms clearly unfavorable to the Central Powers. Had Wilson's efforts for peace succeeded, the First World War might have ended without the shedding of American blood. The resumption of unrestricted submarine warfare by Germany soon afterwood, however, involved the United States in the conflict, and Wilson's plea for "peace without victory" gave way for his declaration that "the world must be made safe for democracy."

On January 25, 1832 — one hundred and twenty-five years ago—a catchword was created which is still part of our political vocabulary. On that day Senator William L. Marcy, of New York, said in the Senate: "They see nothing wrong in the rule that to the victors belong the spoils of the enemy." Marcy had been a distinguished officer during the War of 1812, and he used this military phrase to describe the practice by which the victorious party in an election threw out all office-holders who were not members of its party, regardless of their other qualifications, and put faithful party members in their places. This practice, which has been called "the spoils system" ever since, dominated American politics for many years. However, since passage of the Civil Service Reform Act in 1883, which introduced the merit system, the spoils system has been greatly restricted.

U.N.A. BOWLING LEAGUE NEWS

UKRAINIAN AMERICAN VETERANS INCREASE LEAD

By STEPHEN KURLAK

The Ukrainian Orthodox Church quintet not only received quite a set-back to its aspirations for top honors in the U.N.A. Bowling League of Newark when it lost three games straight to the Ukrainian American Veterans on Friday, January 18th, last but the latter were able to increase the margin between them and their runners-up to four and a half games.

Altho the Vets made no outstanding marks that night, their satisfaction is of a more permanent nature considering that two thirds of the league schedule has been completed. Their Victor Romanyshyn, however, ran away with the top individual honors of the night by rolling games of 204, 195, and 203, glving him the highest three-game series of 602 pins.

The Ukrainian Center five made the highest team single game score with a pinfall of 927, and registered the highest three-game series with a total of 2,617 pins. This came about by the fact that four of the five keglers scored 500 pins or better. In spite of this, the Centerites lost two games out of three to the First Ukrainian P. M. O. quintet.

The "senior" St. John's C.W.V. keglers took over their "junior" brothers in three straight and registered the second highest series of 2,580 pins in the process, which also included the 2nd highest single game total of 906 pins. "Senior" M. Tango was the mainspring in this by scoring the second highest individual game for the night totalling 233 pins.

The second-place Ukrainian Sitch quintet managed to preserve its position by winning two games out of three from the Ukrainian Y.W.C. team.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE
TEAM STANDING

	Won	Lost	High Game	High 3 G'me	Total Pins	Avr.
1. Ukrainian American Vets	41	19	970	2676	49438	823
2. Ukrainian Sitch A. A.	36½	23½	945	2648	50181	836
3. Ukr. Orthodox Church	35	25	922	2496	47880	798
4. Ukrainian Center	34½	25½	983	2768	50970	849
5. St. John's C.W.V., Sr.	34	26	906	2580	46384	773
6. 1st Ukrainian P.M.O.	31	29	878	2481	46083	768
7. Penn Jersey S. C.	28	32	926	2540	48634	810
8. Broth. of Holy Ascension	28	32	942	2513	46615	776
9. Ukrainian Y.W.C.	26	34	839	2421	45597	759
10. St. John's C.W.V., Jr.	6	54	821	2173	39803	663

HNS Installs 20th Year Officers

The constant need for more priests was stressed on Sunday, January 13, 1957 by the Rev. Walter Paska of St. Basil's Seminary, Stamford, Conn. Father Paska spoke at the 15th annual communion breakfast of the Holy Name Society of SS. Peter and Paul Uwrainian Catholic Church in Jersey City.

Stephen J. Magura, counsellor for the Jersey City Redevelopment and Rehabilitation Committee, also spoke at the affair which was held in the church hall following the 8 a.m. Mass.

After the Very Rev. Joseph Batza had finished leading the assemblage in the opening prayer, George Bercowy, acting as Toastmaster, introduced Mr. Magura who gave an interesting account of the history of the Holy Name Societies in the world.

Then as principal speaker, Father Paska delivered an impassioned plea for the encouragement of more young hopefuls who desired to become priests.

"Without a priest, this is just an ordinary breakfast" stated Father Paska as he forcibly brought home the point that the priest is very important. He urged greater respect for priests and above all, in view of the suffering to which the clergy is being subjected the suffering to which the clergy is being subjected in other parts of the world, every one should strive to preserve Priesthood.

Coucluding the communion breakfast was the annual installation of new officers. Charles Greene, president of the neighboring St. Peter's Haly Peter's Holy Name Society, stated that he felt honored and was proud to install the officers for this 20th anniversary year.

Walter Sakula was installed as president and the other officers are: Stanley Stanislavizyn, first vice-president; Myron Pello, second vice-president; George Zidiak, secretary; John Hawrylak, assistant secretary; Walter Kusen, treasurer; John Trusz, marshal; Peter Lahosky, sacriston; John Procyk, and Stephen Bykowsky, delegates to the Hudson County Holy Name Federation, and William Cinurchin and John Geleta, alternates.

The breakfast was prepared and served by the Apostleship of Prayer members and Ray Madey and Stanley Stanislavizyn were the chaormen.

GEORGE ZIDIAK, Secretary

MIGUEL de CERVANTES AND IVAN FRANKO

By DR. W. BESOUSHKO

(3)

A "Great Battle"

Spying a cloud of dust, Don Quixote exclaimed that a great battle was in progress. It was only a great flock of sheep among whom the knight did fearful slaughter. The herders knocked him down to earth with stones whereby the knight lost five teeth. Next the knight deprived a barber of a brass basin which he was carrying on his head. The knight declared it was the famous helmet of Mambrino and put it on his head. Sancho found a bag with food and wine which the scared barber lost. He praised himself for securing this bag before Don Quixote saying: it is more precious than the helmet. Then came an adventure in which the knight freed a gang of chained convicts who promptly used him roughly. The knight was unsuccessful in reconciling some peasants because they also beat him. It now came to Don Quixote that he must perform a penance in the mountains. The Don and Sancho Panza turned now to the mountains. "If you look at them, they seem very near if you walk to them, devil with them, they are very far." "Mountains, mountains! Gladly they reached you. The streams flow roaringly, the forest murmurs gloomily, on on the summits the rays vibrate tremutously. The sheep, like snow flakes here and there are dispersed on the high plain. Coolness dwells on the mountains, twilight abides in the woods, silence on the top of the towering oaks forecast a quiet evenings. They go up the mountains, covered with old woods, into mountain gorges, up the ravines, disappearing from the sight." The knight remained in the forest sending Sancho Panza with a letter to Dulcines. Sancho informed the village priest and the barber of the state of affairs. They decided to summon the knight home in the name of Dulcinea. However, it didn't work because the knight still hoped to distinguished himself by some deeds just in honor of Dulcinea The knight was asked to recover the Aethiopian kingdom from a giant for a princess. He consented and came to an inn. There dreaming he plunged his sword into the bodies of a number of giants, in fact into the goatskin sacks in which the innkeeper kept his wine. The wine flowed forth. The damage was restored to the innkeeper by the knight's friends who brought the knight home. The knight was taken ill and within two weeks died. Before his death the priest and the barber came to see him. To those who met at his deadbed Don Quixote said: "The world has changed since knighthood and demands a different adjustment. I do not regret what I did, though my striving might have seemed silly to the non-dedicated."

Some critics saw in Don Quixote a representative of idealism and in Sancho Panza that of realism. Actually they both have the ingredients of idealism and realism in a different mixture. Don Quixote's insanity is not genuine; with him it is a means of a variation as Cervantes understood it inspired by Neoplatonism while realizing his literary ideas. Waldo Frank observed that though Cervantes himself maintained that Don Quixote was a madman, he was not. He was pervaded with one idea, namely with a necessity to give reality to justice. In that he approaches the prophets. Migue de Unamuno wrote that Castile Cervantes' native country gave birth to both heroes, Don Quixote and Sanzo Panza. Castile a poor country, very hot in summer, reveals severe realism and dry formal idealism. "The Castilian spirit is either ironic al or tragical." Actually Cervantes used irony as the strongest means of his humor.

Franko Used Spanish Verse

Ivan Franko wrote "the Adventures of Don Quixote" making use of the Spanish verse, the four-foot trochee. The creation was accompanied by some other melodies, as for example, by some of Shevchenko and by a wedding song. In Franko's work there are some traces of his home dialect. Now they are discordant and should be removed, though they are not numerous. The work freed of them should be re-edited and it would find many enthusiastic readers, especially among the young people. It is to be recollected that Cervantes aimed not only at bringing some ideas to his readers, he wanted also to entertain them. He solved the problem of humor, entertaining his young readers. The sharp edge of Cervantes was directed against the unsuitable literature on chivalry. Ivan Franko understood the story as if it was intended against the knighthood. This thought of Franko might have passed quite well unobserved because it was expressed by him at at the very end of the work. Franko, however called Don Quixote a noble madman.

We observe that Cervantes mentioned a longing of Don Quixote for the golden time of knighthood, for the time of the Round Table; Ivan Franko didn't mention it.

At the end, let us observe that Ivan Franko put the priesthood over the chivalry, the prieshood with him being free of superstitions. Cervantes in his work expressed some strictures on the priests. Franko didn't repeat the strictures of Cervantes, mentioning only that the priesthood was a powerful class.

The work redone by Ivan Franko makes a mark. It should be mentioned be mentioned in bibliography of translations, imitations and gleanings of Cervantes' work. Raymond I. Crisner doesn't mention the work of Ivan Franko, though it contains some good examples of his best poetry.

THE END

TORONTO UKRAINIANS MOURN A BELOVED LEADER

Under the above two-column headline, The Telegram daily Toronto, Ont., Can., reported on Thusday, January 10th last, the death on January 7th of Marian Kunikevitch, a Toronto Ukrainian pioneer.

As written by a younger generation Ukrainian Canadian columnist of The Telegram, Leon Kossar, son of Mr. Volodimir Kossar, of Winnipeg, Man., a member of the Supreme Auditing Committee of the Ukrainian National Association, the story runs as follows:

This week, several hundred people will file past the bier of a man known and respected through the years as one of the pioneers of the Toronto Ukrainian community.

Marian Kunikevitch, 76, died Monday — Christmas Day—according to his beloved Ukrainian traditions.

His body will rest at the Cardinal Funeral Home until Friday, when it will be reremoved to the Ukrainian People's Home, Lippincott st., for the funeral Saturday at 9 a.m.

Kunikevitch helped organize the Ukrainian centre on Lippincott st. in 1925. "His whole life was built around the Ukrainian People's Home," an official of the Home said.

He was named an honorary member of the Home in 1937 and honorary president in 1952. posts, his influence was felt on all projects carried through by this organization.

He helped found the Reading Association Prosvita of Taras Shevchenko in 1917, which gave way to the People's Home in 1925. Kunikovitch came to Toronto in 1916 after working for three years in his new homeland with Ontario and Quebec construction companies.

An outstanding organizer, he pioneered music and drama activity here in the early years of Ukrainian migration to Canada. He organized amateur drama groups as early as 1916, later promoted drama activity at the Home.

The choir of the Home was the first choral society drawn from a Canadian minority ethnic group to perform at the CNE. The UPH choir performed annually at the CNE from 1921 until 1954.

The drama theatre at the Home, encouraged by Kunikevitch, presented Ukrainian operas and translations of English languague light operas.

The Home's Ukrainian Library Outstanding Organizer

President of the Home from 1926 until 1953, except for the several years when he moved aside to other executive Ukrainian texts in this province, houses 2,000 volumes, as well as pamphlets, brochures, and newspapers in the Ukrainian tongue. His work in this project has been highly praised by the entire community.

Kunikevitch was an active member of various Ukrainian groups and societies, among them: Ukrainian Canadian Committee, Ukrainian Free Academy of Science, Ukrainian Fraternal Society of Canada, the UPH Ridna Shkola, Prosvita Incorporation of Lviw, Canadian Legion, Branch 360, Ukrainian Veterans, and St. Vladimir Ukrainian Greek Orthodox Church.

"His word was always the deciding one at the Ukrainian People's Home," an executive member said. "Even those who violently disagreed with him at times, respected him."

He has been remembered by more than a score of Ukrainian organizations in Toronto, which have placed wreaths at his coffin. Funeral is Saturday morning, from St. Vladimir Cathedral, Bathurst street.

He is survived by his widow, Antonina Kunikevitch, of Lansdowne ave., and several nieces and nephews.

TAX INFORMATION PROGRAM

"The Newark District Office of the Internal Revenue Service will make use of every possible medium of information to post Federal income taxpayers on matters of general interest and concern during the 1957 filing season, Director Joseph F. J. Mayer said today.

"Newspapers of the area have promised full cooperation in bringing to their readers hints and advice to help them prepare their Form 1040s and 1040As, and television and radio stations will broadcast short programs and announcements high lighting points applicable to all or a majority of 1,840,000 taxpayers residing in the northern eleven New Jersey counties covered by the Newark District.

"In addition, schools for larger employers, tax clinics, and a limited number of civic organization speaking engagements will be scheduled. It is also planned to present one or more television shows giving specific information on tax problems which are often encountered by taxpayers in lower and moderate income brackets," Mr. Mayer said.

These various special activities and others still in the planning stage will supplement the basic pattern of taxpayer assistance as provided by phone or office visitation and by such special publications as "Your Federal Income Tax" and guidebooks for special groups and classes of taxpayers.

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This handsomely boxed kit, complete with a 32 page illustrated instruction book, contains four full-color photographs of 36 eggs, two kistkas, beeswax, candles, wire egg dipper, guide band, seeting powder and six pure food colors.
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Пластова Ватра

РІК IV. Ч. 1 (33)

СІЧНЕВІ СВЯТКУВАННЯ

Ніодин місяць у році не дає нам стільки нагод звернутися думками до Батьківщини, як саме перший — січень.

Зокрема ми, пластуни, маємо до цього якнайбільше можливостей. Вже наша Святвечірня Зустріч зі запаленням свічечки у всіх пластових скупченнях в цілому світі в той час, коли на Україні сходить перша зірка, є такою інтимною і повною символіки, що мусить кожного із нас хоч на декілька хвилин вирвати із навколишньої дійсности та поставити перед очі щораз більше замрячений віддаллю образ Батьківщини.

Як тільки пройдуть святкування Різдва Христового і Нового Року та замовкнуть коляди і спогади — ми готуємося зустрічати роковини 22-го січня. Це найбільше наше національне свято, яке щороку пригадує нам два великі акти проголошення Самостійности Держави та з'єдинення всіх українських земель, здобуло собі вже гідне місце та повне зрозуміння навіть серед чужинців. Для кожного з нас воно є підбадьоренням, гордістю і надією у довгих чергах буднів — що цей 22-ий мусить повторитися!

Вкінці 29-ий — Свято Крут, леґенда про молодий, юнацький порив — така дуже близька духом пластовій молоді.

Січень — місяць святкувань — сумних і веселих — але повних національного піднесення. Хай ці дні не проходять у нас тільки у формі відзначення їхньої святковости. З думками про цю „далеку, а близьку нам" погляньмо на пройдені останні роки й запитаймо себе, що зробили ми, щоб бути гідними Тих, що діяли перед нами, щоб бути гідними назви українських пластунів.

„. . . Народе України! Твоєю силою, волею, словом утворилася на Українській Землі Вільна Українська Народна Республіка. Здійснилася давня мрія твоїх батьків, борців за волю і право робочого люду . . .
. . . Віднині Українська Народна Республіка стає Самостійною, Суверенною Державою Українського Народу!"

(З IV-го Універсалу, 22. І. 1918)

„. . . Віднині воєдино зливаються століттями відірвані одна від одної частини Єдиної України, Західньо - Українська Народна Республіка (Галичина, Буковина і Угорська Русь) — і Наддніпрянська Україна. Здійснилися віковічні мрії . . ."

(З Акту Соборности, 22. І. 1919)

В НОВОМУ РОЦІ ПЛАСТОВОМУ ПРОВОДОВІ, ВСІМ ВИХОВНИКАМ, НАШИМ СПІВРОБІТНИКАМ ТА ЧИТАЧАМ
РАДОСТИ, СИЛИ ТА ВСЬОГО ДОБРА
бажає
РЕДАКЦІЯ „ПЛАСТОВОЇ ВАТРИ"

СЛІДАМИ ДОВБУША МАНДРУЄМО...

Здавалося б минуле літо вже так далеко за нами, припорошене стільки новими переживаннями — але ми все ще згадуємо нашу прегарну мандрівку і мріємо про другу.

Мандрівка — це чарівне для кожного пластуна слово і тому так часто можна було зустріти пластунів у Карпатах і пізніше в альпійських горах. Але навіть не дуже пригожі для мандрівки обставини життя на американському терені не відстрашують пластунів і кожного року число мандрівних таборів збільшається.

Ми назвали свій табір „Слідами Довбуша" і наша мандрівка мала в собі все, про що мандрівник може мріяти. Тим разом нас принаджували вершки адірондських гір, подекуди відкриті, скелисті, позолочені сонцем, подекуди зовсім зарослі густим та таємничим лісом.

На перших кілька днів ми розташувалися у відкритій колибі та з неї відбували свої мандрівки на довколишні вершки гір (майже всі вони понад 4,000 стіп). По такій заправі вибралися ми вже у важчу мандрівку. З повним вирядом на плечах, включно з харчами для табору ми здобували одиндва вершки денно і заходили на нічліг все до інших колиб. Ми були зовсім віддалені від усієї „цивілізації", тільки один раз минули під час мандрівки одну лісничівку.

Кожна пора дня нашого табору мала свій особливий чар. Вставання, коли ще на дворі стояла темнота, миття в ледяній, але кришталевій воді гірського потока, молитва, коли вже сходило сонечко. А потому марш на верхів'я: через гірські потоки, яруги, непрохідні гущавини, вживаючи гірських драбин та линв — а потім все вище та вище до вершка. Здається, він уже ось-ось, але тут все ще перед нами кілька скель, ще кілька нижчих вершків, ще трохи зусилля, ще декілька зупинок, щоб „видихатися" і вкінці ми на вершку.

Годі описати це прекрасне почуття, це захоплення красою довколишніх гір, тих близьких — аж до ледве-ледве видних. На вершку звичайно розтаборення на довго вичікуваний відпочинок та обід, а там і дозвілля. Увечорі чекало нас завжди невідоме. Чи вспіємо дійти до колиби? Чи може ця буде зайнята? А що буде, коли потік висох і ми залишимося без води? Але ніколи не зустріло нас розчарування. Під вечір, коли чергові поралися біля кухні і над нею снувався димок, таборовички з розкішшю купалися в потоці. Як смеркалося — при вечірній годині кожна передумувала враження дня, але скоро приходив до нас знеможених здоровий сон мандрівника, який був зовсім невразливий на усі нічні концерти, що їх вчиняли серед нашого кухонного приладдя „порк'юпайни" та інші малі лісові мешканці. Ранком болючі м'язи ледве дозволяли вийти до руханки, але декілька проруxів відганяли біль, відкривали заспані очі і знову починався бадьорий, веселий день.

Однак ніякий табір не минає без пригод і ось одного дня нас теж зустріла несподіванка. Пообідавши над розкішним гірським озером, ми вирушили здобувати вершок гори „Кольвін", який, згідно з мапою, мали осягнути за 2-3 години та який нічим особливим не відзначався. Але після години всі завважили, що підхід тажкий, а стежка зовсім заросла та погано позначена. Наша комендантка провадила нас далі зовсім за „інстинктом". Минала година за годиною, підхід важчав, наплечники тягнули додолу і наша ціль, здавалось, раз близько, то знову вершок зникав, немов фатаморгана. Сильно втомлені дійшли ми до мети о год. 8-ій вечора — а вершок був сірий, зарослий, вогкий та непривітний. Сходити вниз так пізно та шукати за колибою було неможливо. Дбайлива комендантка та завжди бадьора бунчужна скоро підшукали для табору затишну долинку під скелею і там ми рішили заночувати. Хто не пережив цього, не може уявити, що значить спати на вершку гори під мерехтливими зорями! Хоч, може, дехто з нас трішечки боявся — то пластова душа тремтіла від цієї краси і романтики. Природа, як завжди сприяла мандрівничкам, а ранок — який чарівний ранок на вершку гори — годі описати!

Останнього дня табору ми запланували здобути найвищий шпиль нашої мандрівки гору Дікс — 4,857 стіп. На жаль, вперше у нашій мандрівці нас застукав дощ. Ми старалися використати час зафіксуванням у хроніці наших переживань — але в дійсності всі нервозно вичікували кінця зливи. Природа однак сприяє завжди мандрівникам — сильний вітер прогнав хмари і ми, залишивши виряд у колибі, таки вирушили на вершок. Сильний вихор гнав нас зі собою і може тому вимріяна ціль з'явилася перед нами куди скоріше, як ми сподівалися. Ми стояли немов зачаровані, споглядаючи на білі хмарки, що пливли нижче нас, а „наш" вершок стояв гордо могутній і божественний. . .

Остання ватра табору це, як завжди, незабутній спомин. Вона нагнала стільки туги за тим, що ще властне, кажучи, навіть не минуло, але мине скоро, що в очах наших загартованих мандрівничок блистіли сльози.

⁂

Автобус мчав швидко. За нами залишилися казкові краєвиди і нами здобуті вершки. А на устах наших з надією на скорий поворот в гори була наша улюблена таборова пісня „Слідами Довбуша мандруємо . . ."

Пл. сен. **Ірина Стецура**
„Верховинки"

ІДІТЕ В УКРАЇНУ

Входимо в січень Року Божого 1957.

І цей новий уже рік починати будемо — як завжди — колядою. У Святвечір, в Різдвяні і Йорданські дні співатимемо колядок про те, що „Бог Предвічний народився", що „Нова радість стала" що у „Вифлеємі звізда ясна засіяла".

Старшим пластунам і сеньйорам пригадуватимуть слова пісень старовинних ще — здається — такі недавні Різдвяні Свята удома в Рідному Краю. Та й молодшим за гомоном колядок може зринуть у пам'яті українські зимові вечорі і наші рідні зорі і тупіт і гомін колядників. І замиготять їм у далечі далекій святовечірні, різдвяні світла. І наче живі встануть перед очима постаті рідних, тих, що їх ми залишили і що не знаємо нічого про них.

І до Вифлеєму пірвуться наші серця. Де б ми не були — чи на пісках Тунісу, чи серед снігів Канади, чи на пустелях Австралії, чи в пралісах Бразилії — скрізь і всюди ми полинати будемо спогадами на Україну, в українські хати, щоб там — за словами поета — знайти „хоч тінь Його розп'яту". Тож мріємо, змагаємося за те, щоб народився Предвічний теж і в Україні. Щоб жив і воскрес там, щоб і з Ним воскресла й жила і наша многострадальна Батьківщина.

⁂

І ще не затихнуть добре різдвяні пісні, як збиратися буде українська молодь і з нею ми, пластуни, січневі роковини святкувати. Вичаровувати величні спогади про ті дні, коли ще можна було славити в Україні і Народження і Воскресення Христове. Собі і світові пригадувати будемо, що були в Україні дні пориву, великі дні здійснення.

Це — 22 січня 1918 року, коли на Софійській площі в Києві лунали слова Четвертого Універсалу про те, що „силою, волею, словом українського народу утворилась на українській землі вільна Українська Народна Республіка", що Україна стала „самостійною, ні від кого незалежною, вільною, суверенною державою Українського Народу"', і що ніяка із сусідніх держав „не може вмішуватися в життя самостійної Української Республіки".

І це рік пізніше — 22 січня 1919 року, тридцять вісім років тому, Директорія УНР проголосила всьому світові і всім людям земель українських, що „віднині зливаються в одно віками відділені одна від одної частини України — Галичина, Буковина, Закарпаття і Придніпрянська Україна в одну велику Україну. Сповнилися відвічні мрії, для яких жили і за які вмирали найкращі сини України. Віднині є тільки одна незалежна Українська Народна Республіка. Віднині український народ, звільнений могутнім поривом своїх власних сил, має змогу об'єднати всі зусилля своїх синів для створення нероздільної, незалежної Української Держави, на добро і щастя Українського Народу!"

Святкувати будемо ці роковини і знову ж із чужини далекої в Україну думками линути, в Господа вимолюючи, щоб дав заповітам січневим здійснитися знову . . .

⁂

І як кожного року кінчати будемо січень-місяць святкуванням пам'яти тих, що смертю своєю геройською нам леґенду велику створили, запаливши серця поривом вогню і завзяття. Згадаємо героїв — юнаків, що лягли під Крутами головами, що руками юними своїми хотіли рятувати Україну, її самостійність і соборність, проголошені січневими універсалами.

Урочисто, побожно й надхненно святкувати будемо цей день — 29 січня. Ті, що гинули під Крутами — були ж юнаками. І леґенду Крутянську, культ Крутянських Героїв воздвигнули серед українського громадянства — пластуни. І пластуни — в рядах майбутніх українських армій — будуть здійснювати заповіти Крутянського Бою, як здійснюють їх уже сьогодні наші друзі-пластуни і брати в рядах Української Повстанської Армії, на Рідних Землях.

І туди до них — в Україну — морозної січневої ночі ми порвемося з усіх усюдів, з усіх сторін далекого світу, щоб сказати, що не забули, що пам'ятаємо, що вернемося й ми — їм на допомогу і на зміну!

Самітний Олень, ЛЧ
(„Молоде Життя")

„ЗАПАЛЕННЯ СВІЧКИ" В ДІТРОЙТІ

Пластова Станиця Дітройт, 6-го січня 1957 року, відсвяткувала традиційне свято „Запалення Свічки". Святочну програму підготовив Жіночий Кіш.

Пластова молодь відбула цю урочистість спільно, навколо гарно і святочно прибраної ялинки. Програма розпочалася в 10-ій год. ранку, себто в 5-ій годині вечора на східньо-европейський час. Настрій був дуже приємний і не один з нас мав почуття, що ми разом, як велика родина, перебуваєм ці Різдвяні Свята ще раз на нашій рідній Батьківщині.

Свята були відкриті і переведені кошовою, старшою пластункою Аллою Юрківською. В першій частині програми відбулося запалення свічок представниками всіх уладів. Після прочитання наказу, пластункиучасниці, Христина Макар і Любомира Климишин, продеклямували святочні вірші. Також виступала курінна юначок і прочитала спомин з Різдвяних Свят, таких, як ми проводили їх в Україні. Під час переведення програми, молодь всієї Станиці в родинній атмосфері відспівала декілька різдвяних колядок.

Ст. пл. **Ольга Івахів**

ТРЕТІЙ КРАЙОВИЙ З'ЇЗД В КАНАДІ

В днях 22-23 грудня 1956 р. відбувся в Торонті 3-ій Крайовий Пластовий З'їзд. На з'їзді було присутніх 35 делегатів із 45 правними голосами, як представники усіх пластових осередків на терені Канади. У програмі з'їзду, крім звичайного порядку нарад (звіти, дискусії, уділення абсолюторії, вибори, праці комісій і т. д.) були виголошені дві цікаві доповіді на тему актуальної проблематики пластової праці пл. сен. Ц. Палійва і на тему українознавчих шкіл мґр-а А. Копача.

Відбуто теж в часі з'їзду окремі наради УПС та УСП. В нарадах старшого пластунства порушено ряд актуальних проблем, а саме: вік старшого пластунства, відношення матірніх куренів до осередків праці, діяльність старшого пластунства, яке задоволення дає Пласт (праця, товариство), побажані прикмети типу українця в Канаді, додатки та завваги до нового правильника УСП.

Виховна комісія з'їзду продовжила свої праці на один день довше, порушуючи справу участи пластової молоді в курсах українознавства та таких школах, вишколу виховників, видавання допоміжних матеріялів, міжкурінних змагань та Пластової Зустрічі в 1957 р.

В часі з'їзду Станиця в Торонті приготовила виставку праць Станиць (Торонта, Монтреалю та Едмонтону) у формі табель, збірок матеріялів, мап та інших експонатів.

Склад новообраної Крайової Пластової Старшини на 1957-58 рік є: пл. сен. Ц. Палійв — голова, пл. сен. Ю. Тершаковець — заступник, пл. сен. Т. Могильницька — секретар, пл. сен. М. П'ясецький — ККП-ів, пл. сен. Т. Горохович — ККП-ок, пл. сен. І. Монастирський — референт УПС, пл. сен. В. Кметик — референт господарський, ст. пл. А. Криворучко — референт інформації і преси, пл. сен. О. Тарнавський — голова Контрольної Комісії, пл. сен. В. Островський голова Суду Чести.

З ПЛАСТОВОГО ЖИТТЯ

КУРСИ НОВАЦЬКИХ ВИХОВНИЦЬ ТА ВИХОВНИКІВ

В останньому місяці відбулися курси новацьких „сестричок" та „братчиків" у двох містах: в Елизабеті, Ню Джерзі у днях 15-16 грудня та в Клівленді, Огайо у днях 30 грудня до 1 січня. В обидвох курсах брало участь приблизно по двадцять курсантів, головно із юнацтва. В Елизабеті були теж юначки з поблизького Трентону, у Клівленді з Рочестеру.

Курси включали по 7-8 годин зайнять денно: теоретичних гутірок, переплітаних матеріялом, що опісля придасться виховникам у їх праці з дітьми: новацькими піснями, грами, розповідями, майструванням.

У курсах брали участь не тільки активні виховниці та виховники, але теж й інші члени Станиць, з думкою, що в майбутньому неодній та неодному із них сподобається праця в новацтві, а саме курс зацікавить їх цією ділянкою пластування.

Треба підкреслити, що хоч матеріял курсів був дуже сконцентрований та часто вище юнацького рівня, все ж таки молоді курсанти докладали всіх зусиль, щоб його собі засвоїти. Не можна теж не згадати запопадливости Станиць-господарів курсів, що дбали про технічну їх сторінку, а особливо Пань Станичних: пл. сен. І. Левицької в Елизабеті та пл. сен. А. Мрицівної у Клівленді.

Особливо тепло привітав інструкторку курсів, пл. сен. Л. Храпливу, сеньйорат Клівленду, та склав на її руки збірку на Пресовий Фонд новацької газетки „Готуйсь' у сумі 42.00 долярів. Дальша поважна сума, від цілої Станиці — в деклярaціях.

Курси виказали безумовно, що наше юнацтво живо цікавиться працею для своїх молодших друзів-новачат, та що в найближчому часі можемо сміло дивитися на рої жовтих хустин, що щораз численніше заповнюють наші домівки, бо буде кому вести їх пластовим шляхом!

Л. Х.

ПРАЦЯ ПЛАСТОВОЇ СТАНИЦІ В ТОРОНТІ

(Від 14 жовтня до 31 грудня 1956 року)

Жовтень:

14-го — прогулянка двох гнізд новаків із відсвяткуванням Свята Зброї;

28-го — участь старших пластунів у програмі концерту, улаштованого Радою Української Молоді Канади для вшанування пам'яті Івана Франка;

31-го — Листопадовий Апель пластової Станиці та присутність на Панахиді.

Листопад:

4-го — марш юначок IV-го і X-го Куренів, улаштований Куренем УСП-ок „Ті, що греблі рвуть" для відсвяткування пам'яті Листопадових Днів;

— „Листопадовий Марш" Осередку Праці Старших Пластунів;

— одноденна прогулянка V Куреня УПЮ-ів ім. ген. Чупринки, присвячена річниці 1-го Листопада;

11-го — Станична Рада; Нова Старшина: станичний — пл. сен. Р. Голод, заступник — пл. сен. О. Сагайдаківський, головний секретар — п. мґр. В. Кузь, головний господарсько - фінансовий реф. — пл. сен. І. Лещишин, кошова — пл. сен. Яр. Зорич, кошовий — пл. сен. О. Хабурський;

18-го — участь старших пластунів в програмі Франківського концерту, улаштованого Комітетом Українців Канади;

24-го — забава для юнацтва, улаштована Куренем УСП-ок „Хортиця".

Грудень:

8-го — одноденна прогулянка 3-го Кур. УПЮ-ів ім. С. Петлюри;

12-го — представники юнацьких куренів взяли участь в Панахиді за Митрополита А. Шептицького;

22-24-го — підготова і участь в III-му Крайовому Пластовому З'їзді;

24-го — „Пластовий Антипко", виставка, поставлена заходом УСП-ів „Чорноморці".

Л-ка

Анатоль Галан

ҐАВЧО

Ґавчо! Я завжди дивився на тебе з пошаною, коли ти їхав вулицями Буенос-Айресу в широких козацьких штанях, у крислатому капелюсі, з кольоровою хусткою на шиї, замість краватки. Хустка, проте, виконувала подвійну функцію: вона прикрашала і разом берегла від палючих сонячних променів. Горді очі блискали з-під капелюха, смугляве обличчя було звернене до якихось своїх думок, а не до вуличного натовпу, предметів торгівлі, реклями. Дрібне це все, не цікаве для давнього, так би мовити, корінного господаря краю. Кінь під ним танцює, як на військових маневрах, час від часу вершник щось говорить своєму товаришеві, і той киває головою, наче стверджує: так, зрозуміло, так . . . Лише одне слово — і кінь з місця переходить на гальоп, роздуваючи чуйні ніздрі, фуркаючи від захоплення власною динамікою. Де спиниться сьогодні Ґавчо? Якими стежками йде його маршрут? Ці питання належать до нескромних, і він, очевидно, не відповість на них. Можете лише бути певними: Ґавчо нікого не скривдить, не пограбує, хоч у нього завжди при боці довгий гострий ніж. Навпаки, він завжди стане на захист слабшого, а за образу жінки, зовсім чужої, не завагається штрикнути ножем у груди напасника. Ґавчо — в першу чергу лицар, а потім уже людина, тубілець, як називають його нові господарі арґентинських просторів, різнонаціональна еспаномовна спільнота. Ґавчо — досконалий верхівець, мисливець, приборкувач дикої худоби. Аркан у його руках — дуже небезпечна зброя для ворога з двома або чотирма ногами. Він потрапляє в ціль майже без промаху, а тоді вже можна з ворогом „поговорити". Та коли ви людяний і справедливий, коли нема на вашій совісті плям, ви будете незримо хоронені тим лицарем, і жадна волосина не впаде безкарно з вашої голови. Ось неписані закони арґентинського степового лицарства: Підходь прямо, а не ззаду. Не захоплюй чужого. Не хитруй. Дай місце біля свого багаття мандрівникові, нагодуй, а коли забажає йти далі, покажи добру дорогу. Будь витривалим і терпеливим, бо життя тверде, треба вміти подолати всі його труднощі. Люби природу, в ній лік на всі твої тілесні й душевні недуги.

Ґавчо в місті почуває себе ніяково. Там багато незрозумілого для нього, багато цілком несприйнятливого. Чому люди достанку витрачають силу на своє збагачення? Адже прийде час, і воно стане непотрібним. Чому хочуть влади? Влада — це небезпечна химера, що псує людину. Влада не визнає непослуху, а чи ж завжди справедливі її вимоги? Це страшна відповідальність — мати право наказувати. Ґавчо дивиться презирливо на життьову метушню. Він — носій глибоких моральних істин, він — син природи, чистої і незмінної, яка була матір'ю всіх вірувань, усього духового прогресу. Хто відвертається від природи, губить себе, попадає в конфлікт з власним сумлінням, стає черствим і нецікавим.

Дух Ґавчо, рідкого гостя серед міського натовпу, все ж таки ширяє над цілою країною. Поминаючи злочинний елемент, якого скрізь досить, арґентинські громадяни людяні й безсторонні в оцінках різних явищ і подій. Арґентинська родина міцна, дуже рідко зустрінетесь ви із родинною зрадою або з легковажним ставленням до обов'язків батьківства чи материнства. Дівчина, навіть доросла, не піде без батьків на баль, у театр, до знайомих. Опіка над нею кінчається лише з виходом заміж. Але зате майбутній чоловік дістає підготовану до самостійного життя дружину, яка не потребує вчитися на ґвалт веденню господарства, вихованню дітей і таке інше.

Зовнішня охайність також належить до основних прикмет людности країни. До цієї охайности привчають і батьки, і школа. Аж до закінчення середньої освіти кожен учень і учениця, хоч і дорослі вже, відвідують школу в білих халатах. На білому ж видно кожну плямку, і тому треба пильнувати, де сідаєш, як поводиш себе взагалі. Чи не пішло й це від Ґавчо? Бо він може бути зовсім бідним, крім коня і убрання нічого не мати, але збруя на коні і вершник — поза закидами в неохайності.

Щось спільне є в арґентинського Ґавчо з українцем, особливо з українцем минулої козацької доби. Та ж і наші козаки були справедливі, витривалі, байдужі до розкошів. І пісні арґентинського степу такі ж мелодійно-тужливі, як наші. Очевидно, і в ґевчів з покоління в покоління передаються леґенди давнини, а в леґендах — мудрість життя, зразки національної стійкости, незламної віри в перемогу духа над матерією. Лицарство (джентлменство) не вигине на землі, як не може вигинути в людині принцип добра, принцип переваги його над темними сторонами людського існування.

Євген Плужник

ТОДІ ВИЙДУТЬ ГОРДІ, МОВ ЛЬВИ...

Тоді вийдуть горді, мов льви!
І не я . . . І не ви . . .
Інші.
Скажуть:
— Ми — ті,
Хто вірні меті
Йшли безупинно до неї! . .
— — — — — — —
Ми їй усе, що могли віддали! —
Так, наче кожен малий —
Очі у всіх змолодніють!
— Благословенний, коли
Здійснену бачиш надію! —

Хором земля й небеса:
— Благословенний довіку,
Хто себе кров'ю вписав
В книгу безсмертя велику!

І ЩЕ ОДНА НЕВІДЖАЛУВАНА ВТРАТА...

Бл. п. пл. сен. Петро Ракочий маршує на чолі, ляндецького Коша Пластунів в 1946 р. Побіч нього пл. сен. В. Бакалець

З Лінцу, в Горішній Австрії, наспіла вістка, що пластун сеньйор Петро Володимир РАКОЧИЙ, активний пластовий виховник в рр. 1945-1948 на тереві Австрії, а зокрема Пл. Станиці в Ляндеку (Тироль), народжений, дня 8-го червня 1911 року — помер дня 26-го грудня 1956 р.

Покійний у своїх юнацьких роках, як учень львівської гімназії, вступив у 1927 році до 51-го Куреня УПЮ-ів ім. Святослава Завойовника у Львові і за час своєї пластової служби в УПЮ-ів здобув ступінь розвідчика, виконував різні гурткові й курінні діловодства включно до курінного, та був відзначений постепенно всіма пластовими відзначеннями і свастикою заслуги; одне з пластових відзначень було Йому надане за зорганізування пластового робітничого куреня на передмісті Львова, Левандівці. У 1941 році Покійний склав був адвокатський іспит і провадив власну адвокатську канцелярію у Бібрці аж до свого виходу на чужину зі старенькою Мамою і братом. В тому ж 1941 році Він тяжко хворів на запалення мозкових оболон наслідком перестуди. І хоч недугу переміг, то вона полишила в його організмі наслідки на ціле дальше його життя.

У 1945 році, не зважаючи на своє вже надірване здоров'я, бл. п. Петро прийняв дуже активну участь у відновленні Пласту в таборі Ляндек і від жовтня 1945 року був впорядником юнацьких гуртків, зв'язковим юнацького куреня ім. Св. Володимира Великого та членом КПРади на Австрію. Дуже вимагаючий для себе й для других, проте незвичайно справедливий у відношенні до пластової молоді, тішився серед неї великою пошаною, що її його пластові виховники зберегли й по виїзді у широкі світи та мимо упливу часу. Ця інтенсивна, понад дворічна праця над вихованням молодшого пластового покоління відбилася некорисно на його вже надірваному здоров'ї. У бл. п. Петра починають виступати прояви частинного паралічу і він піддається операції, яку й щасливо перебув. Та, на жаль, большевицькі людолови, які в той час полювали за втікачами в Австрії навіть й по лічницях, пробують вхопити в свої кігті й бл. п. Петра. Він зі шпитального ліжка, з невигоєними пooпераційними ранами, виривається людоловам з рук та тим самим руйнує собі до решти здоров'я.

Останніх 8 років свого життя проводить у таборових шпиталиках, прикований до ліжка, чи візочка, навіть без спромоги особисто переписуватися зі своїми друзями, чи то із бувшої Пл. Станиці в Ляндеку, чи то із 1-го Куреня УПС, до якого належав, тепер уже розкиненими по різних континентах. Одинокою розрадою у тих страдальних роках була для Нього глибока побожність і опіка добрячої Матері, яка — не зважаючи на своїх 70 років, — піклувалася своїм дорогим, хоч і не одиноким, сином з типово материнською посвятою.

Смерть не була для Нього несподіванкою, однак для Пласту смерть сеньйора з таким кришталевим характером становить особливо дошкульну втрату.

Заупокійна Служба Божа і Панахида за спокій душі бл. п. Петра Володимира Ракочого буде відправлена, дня 12-го лютого 1957 року о год. 11-ій рано в церкві Св. Юра в Ню Йорку.

В. С.

ІЗ ХРОНІКИ СТАНИЦІ НЮ ЙОРКУ

В неділю дня 16 грудня 1956 року відбулися Восьмі Звичайні Загальні Збори членів Станиці Ню Йорку, де вибрано нову Станичну Старшину і Станичну Раду. В склад новообраної Станичної Старшини ввійшли: пл. сен. Савчак Володимир — станичний пл. сен. Скорецька Галина — 1-ий заступник станичного, пл. сен. Сокіл Олекса — 2-ий заступник станичного, пл. сен. Данко Богдан — кошовий, пл. сен. Падох Володимира — кошова, пл. сен. Тершаковець Василь — секретар, ст. пл. Корнага Володимир — касир, ст. пл. Стешин Омелян — господар, пл. сен. Байлов Ада — бібліотекар, ст. пл. Доберчак Марта — референт імпрезовий, ст. пл. Гарасим'як Іриней — реф. спорту, пл. сен. Савойка Віра — реф. преси та зв'язку. В членах Станичної Ради є: пл. сен. Гойдиш Евстахія, пл. сен. Гной Юліян, пл. сен. Михайлів Богдан, пл. сен. Скрибайло Марта, пл. сен. Андрейко Михайло.

Склад новообраної Станичної Старшини затверджено КПС — й офіційна передача урядування відбулася 6-го січня ц. р. під час Свят-Вечірньої Зустрічі під Ялинкою.

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На Зборах Кружка Пласт-Приюту, які відбулися в дні 23-го грудня 1956 р. вибрано нову Управу в наступному складі: п. Пуйда Василь — голова, п. Саляк Володимир — містоголова, п. Дармограй П. — секретар, п. Кузьмич Ю. — касир, п. Черник Микола — імпрезовий реф., п-ні Олесницька Клявдія та п-ні Повзанюк Ірина — заступники членів Управи. Одне з важливих завдань, яке поставили собі члени Кружка Пласт-Приюту — це купно Пластового Дому для Станиці Ню Йорку. В зв'язку з цим рішено звернутись до батьків пластової молоді та членів.

ПЛАСТОВА МОЛОДЬ — СПІВРОБІТНИКИ МУЗЕЮ

В Клівленді є Пластовий Музей. Заснований він 28 лютого 1952 р. старанням пл. сен. Л. Бачинського.

Ціллю Музею є збирати все, що відноситься до історії Пласту, від його заснування до наших часів, з різних країн світу, де знаходяться пластові осередки.

З кожним роком збільшується число жертводавців, які розуміють потреби Музею. Вони передають свої збірки, різні друки, акти станиць, куренів і ін.

Праця в Музею вимагає систематичности, порядку і точности. На все це треба витрачати багато часу.

Від довшого часу в Музеї працює пл. уч. Христина Кікта, яка проявляє велике заінтересування до музейної роботи. З неї виробиться добра музейна сила. Дещо пізніше почав працювати пл. розв. Юрій Кришталович, який поволі втягається до праці.

Є це перші пластові помічні сили в Музею.

Якщо вони викажуть витривалість на довший час, Музей буде мати вишколених музейників. Вони зможуть самостійно провадити Музей є заступити стару ґенерацію.

Бажаємо нашим молодим музейникам успіху на новій ділянці народної праці.

П. О.

ПЛАСТОВА ВАТРА
Редагує пл. сен. Ольга Кузьмович.