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Dedicated to the ideals and interests of young Americans of Ukrainian descent.
Informative, instructive.
Suplement of Ukrainian Daily Svoboda
Published by the Ukrainian National Association.

СВОБОДА SVOBODA
УКРАЇНСЬКИЙ ЩОДЕННИК UKRAINIAN DAILY

The Ukrainian Weekly Section

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РІК LXIV ЧИСЛО 66 IN TWO SECTIONS SVOBODA, UKRAINIAN WEEKLY SECTION, SATURDAY, APRIL 6, 1957 IN TWO SECTIONS No. 66 VOL. LXIV

EDWARD O'CONNOR COMMENTS ON REVOLUTIONARY MOVEMENTS BEHIND THE IRON CURTAIN

Congressman Michael A. Feighan of Ohio remarked in the House of Representatives on February 14, 1957 upon the address entitled TOTAL REVOLUTION delivered by Edward M. O'Connor on the occasion of the 39th anniversary of Lithuanian National Independence.

In his remarks Congressman Feighan stated: "I believe this address presents an expert analysis of events which have taken place behind the Iron Curtain in the last six months and what these events mean to the future of millions and millions of people enslaved behind the Iron Curtain."

We quote excerpts from Mr. C'Connor's address which was entered in the Congressional Record Appendix as follows:

"One distinguished Member of Congress has said that the Hungarian Revolution was the most significant political action since the great American Revolution for freedom and national independence. I believe that that is true.

We have learned a lot of things from the Hungarian Revolution, and there are lessons from that revolution which hold high hope for the future of Lithuania and the future of all the nations enslaved behind the Iron Curtain.

Communism, as a system, prepares the way for revolution. It creates discontent among all the people. Any scholar of revolutionary events knows that actual conditions of life best prepare the way for any revolution.

The workers and peasants in every country occupied by communism only wait the opportunity to spring upon their tormentors. This was well demonstrated in the Hungarian revolution. All of the people rose up in revolt. The workers quickly joined with the students who had begun a peaceful demonstration in sympathy for the Polish patriots of Poznan. And almost, it seems, by the hand of God, the revolution was set off. The workers were quick to prove they were not on the side of communism. They are the dedicated enemies of communism.

Invicibility — the myth of invincibility — that has been built up around the Red army has been torn down. It took teen-age Hungarian youth, with nothing more than paving stones that they took up out of the street, and at the risk of their lives, stuck them into the treds of Russian tanks, to prove to us that the Red army is not what we have far too long believed it to be. It is not made up of heroic or dedicated people, nor is it made up of unbeatable giants.

Elements of the Red army quickly deserted. These elements not only deserted, but they struck against the very army in which they wore the uniform. I speak of the Ukrainians and some Turks and the non-Russian elements in the Red army. They have demonstrated they are completely undependable from the point of view of the Kremlin masters. Even some of the Russians turned upon the Red army that they are supposed to be dedicated to.

Those who think of revolution against tyranny as being madeup of a handful of underground workers and their helpers throughout the occupied country, are wrong. That is archaic. It is a theory of the past. Communism has given us something new, a new dimension of revolution; a revolution of a whole people, a whole nation, rising up as one, needing no secret underground, needing no encouragement from the outside, but striking because there is no other course open to them. This I call a total revolution.

The people behind the Iron Curtain are not prepared to fight and to die for limited goals. Their goal is a simple one. It is full human freedom. It is unequivocal national independence.

And then, I believe that the people behind the Iron Curtain, all of them, our dear Lithuanian friends in Lithuania and in every one of the countries behind the Iron Curtain, have also learned some lessons. I think the first they have learned is that the free world was completely unprepared for total revolution which took place in Hungary only a few months ago. "Unprepared" is the word.

In my view, we had somewhat gone to sleep. We had almost been willing to believe that an impasse had been reached.

It is impossible to defeat a whole nation when its people are determined to be free. The forces of tyranny can only temporarily deter them from winning their goal; they cannot keep them from it. They will continue on and on until their destiny with freedom is fulfilled.

I believe, too, as a starting point, we can take the Association of American States as an example of free, regional federation. It is a good example of the principle of equal among equals, where you have the principle of national independence protected, and where you have the goal of mutual progress and betterment without taking away any of the basic characteristics of any of the member states. Those are the goals that the people behind the iron Curtain seek.

Russian Sharing Power

Communist Party boss Nikita Khrushchev announced a plan to decentralize Russian industry, saying that the Soviets will go on putting main stress on heavy industry in order to "surpass" the production of the Capitalist countries. This promise has been made since their first five-year plan kicked off in 1928.

This plan of decentralization means that Kremlin hopes to step up efficiency by parceling out its up to the present iron control of all Russian industry to regional commissars.

One can take a guess that this will build up rivalries and personal ambitions among the regional commissars resulting in struggling against one another with the goal of each one of capturing the Kremlin power apparatus which could lead to a complete Soviet crackup — in other words suicide of Russian Communism.

UKRAINE AND SATELLITES STUDENT EXCHANGE

"Radyanska Ukraina" the Soviet Ukrainian Daily reports that in the current academic year in the academic schools of Ukrainian Republic there were over 200 students from the countries of "peoples democracies" among them 400 started in Ukraine their studies as freshmen.

Exchange students from the Capitalistic countries are not admitted to the Ukrainian universities.

U.S.A. Hails Ghana's Independence

On March 6th a new and independent nation was born — the republic of Ghana on the west coast of Africa. Three days later, the United Nations — acting with unusual speed — accepted and welcomed the newly created nation as the 81st member of the world organization.

Here in the United States we have been watching the development of Ghana — the consolidation of two former British colonies, the Gold Coast and Togoland — with considerable interest. As President Eisenhower wrote in a message to the people of Ghana on their Independence Day:

"We have watched with particular admiration the manner in which you have obtained your independence, for it shows the good fruit of statesmanlike cooperative effect between the government and people of Ghana and the government and people of the United Kingdom."

This American interest is not new; it has its historical roots. Some one hundred years ago it was President Abraham Lincoln who led the movement for recognition of the Negro republics of Haiti and Liberia. As he said at that time: "The sympathies of this country should be exerted in favor of the people of every nation struggling to be free."

But it is not only the ideological — or anti-colonial — aspect of Ghana's emergence as a nation that interests us. For the story of Ghana's economic development promises to be just as dramatic. Right now, with a population of four and one half million, Ghana exports more than half of the world's cocoa supply.

Currently, a hydroelectric project is scheduled for construction on the Volta River. This will enable Ghana — which has rich deposits of bauxite ore — to produce more than 200,000 tons of aluminum a year. And it will help lift the nation from the heavy reliance on one product.

The people themselves are of even more interest to us. We have discovered common bonds with the citizens of Ghana. Prime Minister Kwame Nkrumah, for example, spent ten years in the United States — studying and working here. He told Vice President Nixon — who was among the top American officials present for the independence ceremonies — that those ten years were his "formative years.

So — politically, economically, historically and personally — the people of America and of Ghana have many areas of common agreement and common aspiration. The press here in the United States — in news stories and editorials — has been, in a manner of speaking, ringing the bells for Ghana's independence.

But that does not mean there is no awarement of the problems the new nation faces in today's world. Nevertheless, Ghana has demonstrated a will that has struck a sympathetic chord in most Americans, whose country, 181 years ago, similarly faced the problems and prospects of independent nationhood.

Ukraine Our Unrecognized Ally

This was the topic of a lecture delivered by Joseph Lesawyer, Vice-President of the Ukrainian Congress Committee of America at the Brooklyn Adult Education Center, St. Joseph's Commercial High School, on March 26, 1957 sponsored by Social Action Department. Mr. Lesawyer stated that:—

Ukraine, generally is not regarded as a satellite country but is thought of as merely a Russian territory of the Soviet Union. Ukraine's failure to be commonly regarded as a separate and distinct nation is largely the result of diplomatic salesmanship on the part of Russian imperialists, both Red and Tsarist. Of course, history, where authentically recorded, resolutely refutes all attempts to erase Ukraine from the European family of nations but history, at a given moment, is often obscured by ubiquitous propaganda and that appears to be the case here. Regardless of prevailing misconceptions, past events provide unchallengable evidence that Ukraine's destiny inexorably influences the fate of the many millions of neighboring people in Central and Eastern Europe. It is obvious now that Ukraine's thirty-five years of Communist agony and her inability to overthrow this tyrannical power, forshadowed the coming disaster to her neighbors. For the past years they all have been enslaved and subjected to the same ruthless tortures and exploitation suffered by Ukraine since 1922. Most of us in America, unfamiliar with the true conditions in the Red slave empire, probably find it difficult to comprehend the full significance of the new trend of events. This unique current lecture series that Msgr. Kelly and his staff have programmed, for which we all should be grateful, is, therefore, most timely. The discussions unquestionably will shed much needed light on the side of the iron curtain that has been blacked-out by the dictators in the Kremlin. This knowledge and information may prove to be helpful in enabling us to decide in our own individual minds what course of action this country should and must follow to aid in the reestablishment of human dignity, truth and freedom wherever people yearn for it. Since America, the foremost military power and the leader of the democratic world, will follow the course that you and I and our fellow Americans designate, then it becomes our boundend duty to give this matter deep serious thought.

Ukraine today is called a Soviet Republic but in reality it is a completely enslaved nation physically and it is tightly annexed to the primary Communist empire known as the U.S.S.R. or the Soviet Union and erroneously referred to by the western world as Russia.

Concluding the lengthy and factual lecture, Mr. Lesawyer stated:

But the final chapter in Ukraine's history has yet to be written. The desire of its people for freedom, independence and a religious life of their own choosing burns deeply in the hearts of every Ukrainian patriot. This irrisistable force cannot be denied forever. We pray and hope that such comes to pass without a catastrophic and devastating World conflict. If, however, war should come, the record confirms that the Ukrainian people will be our Ally. The big question is will the western world again pass up the opportunity to take advantage of this situation?

UKRAINIAN SEMINARY IN CASTELLO GONDOLFO

A little seminary in the Villa of St. Josaphat not far from the Papal summer residence in Castello Gondolfo near Rome was opened.

This seminary was formerly in France but now the Congregation for the Eastern church, the direct superior of the Ukrainian Catholics, has transferred it to Italy. The seminary was dedicated by Archbishop Ivan Buchko and is to prepare candidates for the religious calling.

Cultural Courses at Soyuzivka

On March 11, 1957 Joe Smindak and Stella Zacharczuk of the UYLNA Foundation, Inc. and Dmytro Halychyn and Anton Dragan of the Cultural Committee of the Ukrainian National Association met at the Ukrainian National Home in New York City to discuss the Cultural Courses at Soyuzivka for 1957, and following is the result of the discussion:

1. The courses, sponsored by the UNA with active cooperation of the UYLNA Foundation, will start on Wednesday, July 31st and continue through Wednesday, August 28th.

2. Ukrainians and youth of Ukrainian descent between the ages of 16 and 21 are eligible for enrollment.

3. The courses will be under the Pedagogical Protectorate of the Ukrainian Free University in Munich (recognized by academic authorities throughout the world) and will be so specified on the Certificate of Accomplishment which will be received by each qualified student upon completion of the courses.

4. Students will be divided into three classes: Beginner, Intermediate, and Advanced. The curriculum will include language, history, literature and culture and will be augmented with singing, dancing and folk arts.

5. Resident and visiting professors will instruct the students. An innovation this year will be the distribution of printed notes to accompany each lecture so that a permanent notebook may be compiled. In addition, a bibliography on each subject will be provided so that many students may continue their studies after completion of the courses.

6. Supplementary lectures and cultural projects will be presented each weekend for interested students and guests.

7. Students will elect officers and govern themselves. However, there will be adequate supervision of activities provided by the management of Soyuzivka.

8. Students will have the use of all the recreational facilities of Soyuzivka (which have recently been expanded). These include two tennis courts, two volleyball courts, a softball field, a soccer and football field, and the swimming pool. On weekends there will be a dance band at the Casino for the enjoyment of students and guests.

9. The costs of the cultural courses is still $120 per student. This amount covers tuition, board, and use of all facilities for the entire four -weeks period.

10. Applications may be sent now and will be accepted until June 15th. A deposit of $60 (one half the price of the course) along with the letter application should be sent to: Ukrainian National Association, 81-83 Grand St., Jersey City, New Jersey.

The number of students must be limited; therefore, it is suggested that applications be submitted as quickly as possible in order to insure a reservation for the courses.

Here's an opportunity for Ukrainian clubs and organizations to contribute to the dissemination of Ukrainian culture. A scholarship to the courses is a project worthy of your consideration. Why not take it up at the next meeting? However if $120 is too much of a strain on your club treasury, any fraction of that amount may be contributed to the UYLNA Foundation, which in turn will set up scholarships from the fund for that purpose. This will make it possible for every organization to support the courses. Send your contributions to: Cultural Courses, UYLNA Foundation, 2 E. 79th St., New York, N.Y.

Ukrainian Illustrated Travel Talk To Be Made by Columbia's Professor Armstrong

Known to Ukrainians and many Americans as the author of the recent book, **Ukrainian Nationalism, 1939-1945**, Prof. John Armstrong is presently teaching international affairs in connection with the Russian Institute at Columbia University. In his course on Russia and East Europe, which several Ukrainian as well as many other students are attending, he has presented the facts on Ukraine clearly, objectively and justly. As a student in Prof. Armstrong's course, one's heart is warmed to hear Ukraine spoken of in this manner. But it is not Ukraine and its problem alone which Prof. Armstrong treats so justly. Byelorussia, the Baltic and Balkan countries and other East European nations are similarly treated.

Prof. Armstrong's broad knowledge of his field is based on rich experiences. Included among these is the background derived from knowledge gleaned while writing his book on Ukrainian nationalism in Germany in 1952 and 1953. A true scholar, he made use of countless sources and advice Armed with these and a clear, discerning mind, he tackled the difficult problem of presenting an analysis of Ukrainian nationalism in a setting of Ukrainian-Nazi German relations. Now, Prof. Armstrong is writing another book, tentatively called **The Soviet Bureaucratic Elite: (A Case Study On The Ukrainian Apparatus —The Communist Party)**. This work is expected to be published next year. It promises to throw new light on another segment of Ukrainian life in the Soviet orbit. In the meantime, one only can wait in eager anticipation for its appearance.

The Ukrainian Circle of Columbia University is, indeed, fortunate to have Prof. Armstrong as its speaker on Thursday, April 11, 1957 at 8 p.m. at Philosophy Hall Lounge, R. 301 (116 St. and Broadway) Aided by numerous slides, the speech will cover his 1956 trip to the Soviet Union. Included among the cities he visited are Kiev, Odessa, Kharkiv in Ukraine; Moscow and Leningrad in Russia, as well as Minsk in Byelorussia. While in Ukraine, Prof. Armstrong met Miss Yaroslava Surmach, who made the very charming and interesting slide - illustrated travel talk on her trip to Ukraine at Columbia last fall Prof Armstrong's slides cover additional aspects of life in the Soviet Union. He gave a travel talk before the Ukrainian Free Academy of Arts and Sciences in the U. S. last year.

Certainly, no one will want to miss hearing about such an interesting topic from such a well-informed and excellent speaker as Prof. Armstrong Secondary incentives for attendance are free refreshments and free admission.

UKRAINIAN PLAYER NAMED TO ALL-STAR SELECTIONS

Player Ciolko of the Ukrainian soccer team has been named to take part in the all-star games which will lead to the final selection of the German-American League Stars which will oppose the top-rank Kaiserslautern soccer team of Germany when it opens its six-game tour at Randalls Island Stadium on May 5th.

'ECHOES OF UKRAINE' WILL AGAIN RING THROUGH CARNEGIE HALL

Many of us will always remember and will even tell and retell of the great "Echoes of Ukraine" which reverberated through Carnegie Hall in 1948 and in 1950, and which had been organized and presented principally by the young generation of American born Ukrainian youth of the Metropolitan area, with the wholehearted cooperation of newly arrived Ukrainians.

Do you remember the exciting tableau of Repnin's painting "Kozak's Reply to the Sultan?" Or the original Shevchenko Festival? And who could forget the greatest of these Youth Festivals of Song and Dance, when "Echoes of Ukraine" brought back moving moments of Ukrainian history onto the stage of Carnegie Hall with scenes from the Hetman Mazeppa era, and the thrilling tableau of "Hetman Bohdan Khmelnitsky' Triumphant Entry into Kyiv?"

All present signs indicate that the old glory of "Echoes of Ukraine" will again return to Carnegie Hall. In fact, it is on its way right now, as anyone can see, by looking in on the rehearsals conducted every Monday night at 8 o'clock at the Ukrainian National Home on 2nd Avenue.

The "Echoes of Ukraine" Festival is returning headed by the "Old Guard": Olya Dmytriw as General Director, Stephen Marusevich as Music Director, John O. Flis as Dance Director and Mlidred Milanowicz as Research and Costume Director. Many of the Old Guard" is also in the chorus and in the dance groups.

OLYA DMYTRIW

STEPHEN MARUSEVICH

Preparations toward the ultimate Carnegie Hall presentation have already begun, and will undergo several stages and appearances. First of these appearances of the "Echoes" group will be at a Music and Dance Festival to be held on May 26th at Fashion Institute. Then, on June 16th, the group will sing at the "Soyuzivka," at the dedication of the Shevchenko statue erected on the grounds of that vacation resort.

But the main goal of the Met Area Committee Festival group will be their "Echoes of Ukraine" Festival at Carnegie Hall, tentatively set for March of 1958.

Present plans include the presentation of three scenes in the new "Echoes": First will be presented, "The Glory of Volodimir's Trident." Second will be "The Glory of the Kozak Era" and last will be "The Glory of the Proclamation of Ukraine's Independence," 40th Anniversary of which will be celebrated next year.

AN OPERA TO THE FREE

An opera that was suppressed for 28 years in the USSR burst to life again on April 1st in Toronto as 200 new Canadians staged the Canadian premiere of Kupalo, by Anatole Wachnianyn — reports Leon Kossar, Toronto Telegraph staff reporter.

Opposition Leader John Diefenbaker addressed the capacity Massey Hall audience last night during opening ceremonies and praised the contributions of newcomers to Canada's cultural scene.

He recalled early days of settlement in the West, and noted that one of the key lines in the opera — "Do not perish in slavery!" — has been a prayer reiterated by the people from Europe as they remembered former homelands in every generation of Canada's cultural development.

The opera was lifted from the near-obscurity to which it had been relegated by Communist censors in the years following World War I, and staged here by the Ukrainian Youth Association of Toronto.

Both principals and cast comprised mainly newcomers of the post-World War II period.

Conductor Leo Turkevich led a spirited choral group of more than 100 voices and a symphonic ensemble through the melodic passages of the Wachnianyn work with a full cognizance of the dramatic message involved.

Bass-baritone Osyp Hoshulak carried his role of Odarka's father.

Michael Holinsky, who appeared in the Kharkov Opera presentation of the opera before it was banned, again sang the role of Stephan, a young Cossack.

Ukrainian American Lawyers Ass'n

At the annual meeting of the Ukrainian American Lawyers Association held Friday, March 15, 1957 at the Ukrainian Institute, 2 East 79th St., New York City the following were re-elected officers for the coming year: Nicholas Hawrylko, President; Marcel E. Wagner, Vice-President; Michael Piznak, Executive Vice - President; George Wolynetz Jr., Vice - President (Membership); John O. Flis, Treasurer; Walter Steck, Secretary-General; Helen Kupchin, Recording Secretary; John H. Roberts, Advisor to Executive Board-Past President.

The following members were elected to serve as directors for the coming year: John H. Barston, Albert H. Dachuk, John O. Flis, Nicholas Hawrylko, Michael J. Hynda, Stephen J. Jarema, Helen Kupchin, Olga Kupchin, Walter Michaelson, M. Piznak, John Piznak, Michael Radek, John H. Roberts, John Romanition, Joseph Saik, William Selnick, Walter Steck, Marcel E. Wagner, Michael Waris, Jr., Anne Winnizki and George Wolynetz Jr.

J. Jarema, Helen Kupchin, Ilga

The President, Mr. Hawrylko welcomed into the association two new members, Anne Winnizki and John Piznak who are practicing lawyers in the New York area.

СВОБОДА SVOBODA
УКРАЇНСЬКИЙ ЩОДЕННИК UKRAINIAN DAILY
FOUNDED 1893
Ukrainian newspaper published daily except Sundays, Mondays and holidays (Saturday and Monday issues combined) by the Ukrainian National Association, Inc. at 81-83 Grand Street, Jersey City 3, N. J.

Entered as Second Class Mail Matter at the Post Office of Jersey City, N. J., on March 30, 1911 under the Act of March 8, 1879

Accepted for mailing at special rate of postage provided for Section 1130 of Act of October 3, 1917 authorized July 31, 1918

The Ukrainian Weekly
English Language Supplement
Subscription Rates for *Ukrainian Weekly* ---------- $3.00 per year
U. N. A. Members ---------- $2.00 per year

Address: "SVOBODA," P. O. BOX 346 — Jersey City 3, N. J.

Our Pride

Our Ukrainian heritage is something to be truly proud of. The historical role of Ukraine, as the cradle of Christian civilization in Eastern Europe and the defender of that civilization before the threat from the East; the deep democratic traditions of the Ukrainian Nation and particularly the Ukrainians love of freedom and the unending struggle for that freedom — all this is the element of our pride that we are of Ukrainian descent. But the greatest element of that pride is our heritage of Ukrainian culture.

It is unfortunate and of a great loss for the entire cultural world, that because of the many centuries political and social enslavement of the Ukrainian Nation, its cultural creative work could not be fully developed but on the contrary was suppressed and destroyed. However, despite all these unfavorable circumstances the creative work of Ukraine does not desist, but in many instances can successfully compete with the cultures of the most advanced nations. Only it is offered no opportunity because every occupant of the Ukrainian land, if he fails to destroy the Ukrainian culture and entirely suppress its development, makes every effort to "localize" it, enveloping it with an iron curtain, withholding it from reaching the treasury of world culture. If, however, Ukrainian creative work finds its place in world culture, it is displayed under the flag of the occupant. And how many names of Ukrainian artists appear in the annals under the nationality name of the occupant, and how much of Ukrainian creative work finds its way to the treasury of world culture under a false nationality name!

Therefore, one of the most important duties of Ukrainians in the free world, be they Ukrainians by birth or descent, is to regain the name of Ukrainian for that centuries long culture which the enemy is appropriating, and help in the further progress and enrichment of Ukrainian culture with new creative work. It is true that if Ukraine was free and independent, there would be no need to constantly struggle for the preservation of Ukrainian culture. Therefore, at the first instance, Ukraine must be aided in obtaining this freedom and independence. Culture and cultural arguments can play a decisive role in gaining this freedom and independence.

Naturally, in the defense, enrichment and progress of Ukrainian culture, we must first of all basically acquaint ourselves with it, to preserve it. This was one of the aims of the *Ukrainian National Association. In summing up the work of* the Ukrainian National Association in the cultural field during its 64 years of existence, as publications about Ukraine in the English language to which will be added shortly the Ukrainian Encyclopedia, the publication of SVOBODA, the UKRAINIAN WEEKLY and the VESELKA and the numerous other publications, this most certainly presents an impossing picture of contribution to the Ukrainian culture.

In the field of Ukrainian culture much work and effort is attributed to the American born Ukrainian generation, who take great pride in its progress. Ukrainian music, song, folk dances, intricate cross stitch embroidery, pysanky and so on find among our American born Ukrainian generation not only great enthusiasts but also performers. This carries a deep meaning because it is this younger keneration the Ukrainian Americans who have the best opportunity and know how to popularize Ukrainian culture among our fellow Americans. It is due to the efforts of the younger generation that the "Schedryk", and the "pysanky", the "kozachok" and such are known among our fellow Americans as Ukrainian and not "Russian" or other.

The work and efforts of the American born Ukrainian generation are being continued with great success and progress. To their credit belongs the publication of the "Ukrainian Arts" book. In the near future another publication will appear on Ukrainian dances. To the credit of the younger generation belongs also the presentation of the "Echoes of Ukraine" which even today is still well remembered.

Therefore we must welcome all measures undertaken by the American born Ukrainian generation to presreve Ukrainian culture and traditions—our rich heritage in which we take great pride.

25 Years of "Experiment in International Living"

If you can imagine an "international town"—a community of 12,000 people following their normal pursuits while dressed in the costumes of nearly all the countries of the world—you will have some idea of what happened in Brattleboro, Vermont, on a recent week-end. The inhabitants thus demonstrated their belief in the ideal that has guided the project known as "Experiment in International Living" initiated 25 years ago.

By visiting and living with people in other countries, the "Experiment" set out to show, any individual could help further world understanding. And some 300 persons in the Brattleboro area have proved the truth of this idea through their participation in the project in the form of visits abroad.

But nearly everyone took part in celebrating the 25th anniversary of the project. The housewife out to do her week-end marketing was dressed in the garb of, say, a Dutch or Scottish housewife. The butcher who served her had put aside his white apron and perhaps had donned a French sailor's uniform; the bank clerk who cashed her check probably wore lederhosen—short leather pants—because his son had lived with a family in Germany several years ago, during his experience in "International Living."

Stores decorated their show windows with items and scenes from countries abroad. A bank had an exhibit of currencies from many countries. The town's streets were lined with flags of member countries of the United Nations.

One evening was devoted to dancing, when local young people proved to an enthusiastic audience of over 600 that the folk dances passed down from parents and grandparents not only have not disappeared, but are very much alive in New England today. Youngsters from Mexico danced La Jarana, "Scratch the Mat" and the Hat Dance; residents of nearby Bellows Falls gave a series of Polish national dances; a group wearing Greek costumes (one had a costume over 100 years old) gave Sirto and Tsamiko; there was an exciting Swedish clapdance. Next were dances native to England, the Ukraine and Chile, and an American square dance.

In addition to these colorful manifestations of Brattleboro's interest in the world's people there was a forum in which "Experimenters" discussed five areas of the world. Participants gave their views on how they, as individuals, as well as the United States as a nation, can help forge a bond of world understanding.

The inspiration for the "Experiment" came to Dr. Donald B. Watt, when, as personnel director of Syracuse University, he attended a young people's conference in Switzerland in 1931. It was there that he realized that the surest way to influence international relations was by creating understanding and knowledge on a people-to-people level. He founded "Experiment in International Living" the next year.

Headquarters of the project is maintained by Dr. Watt in the small community of Putney, near Brattleboro. More than 100 organizations now function to help send young people abroad to live with foreign families. Branches or representatives of the "Experiment" are maintained in Washington and Santa Barbara, California, and in 14 cities around the world.

Although Dr. Watt feels that the many exchange students sponsored on visits to America and the thousands of American students who were helped to obtain summer education in other countries have established a record that would justify having the word "successful" written into the name he gave his project a quarter of a century ago, he is satisfied to retain the original designation—"Experiment in International Living."

This Week in American History

On April 2, 1872—eighty-five years ago—Samuel F. B. Morse, American artist and inventor, died at New York City. After graduating from Yale, he studied art in England for four years. Returning to Boston in 1815, he opened a studio as a portrait painter. Some ten years later, he was one of the chief founders of the National Academy of Design and served as its president for nearly 20 years. In the meantime his interest in electricity and science begun in his college days, became more active. About 1832, when he was 41, the idea for the electric telegraph occurred to him and Morse began to devote himself to experimenting with the transmissions of signals by electricity. While working on this apparatus, Morse devised a code of dots and dashes, the so-called Morse code. In the development of the telegraph, he received financial support from Alfred Vail, who became his partener in 1837. Morse patented his invention, and in 1843 Congress appropriated $30,000 for an experimental telegraph line from Washington to Baltimore. The following year on May 24, this line was successfully used for the first time. The message Morse transmitted was: "What hath God wrought?"

On April 6, 1917—just forty years ago—the joint Congressional resolution declaring a state of war with Germany was signed by President Woodrow Wilson. Four days earlier, on April 2, President Wilson spoke before Congress, condemning the German submarine policy as "warfare against mankind" and asking Congress to declare war against Germany not only to protect the United States but to make the world safe for democracy. War against Austria-Hungary was not declared until eight months later, on December 7, 1917. During World War I the United States was not formally a member nation of the Allies. To the end of that conflict we were known as an "Associated Power" in the group of countries called the "Allied and Associated Powers."

THE AMERICAN TRADITION

By BRUCE CATTON

(Mr. Catton is a distinguished newspaperman, editor and historian. His book on the Civil War, *Stillness at Appomattox*, was awarded the 1954 Pulitzer Prize in history.)

A real national tradition is something that we live by rather than something that we talk about. We seldom try to define it; we feel that we don't have to, because if it is real, living, moving force—and it is, if it is a genuine national tradition—we simply respond to it. We respond to it instinctively, because it is so deeply a part of our lives that it has us in its possession.

The greatest of all American traditions is the simple tradition of freedom. From our earliest days as a people, this tradition has provided us with a faith to live by. It has shaped what Americans have done and what they have dreamed. If any one word tells what America really is, it is that one word—freedom.

We seem to have begun, in this country, with a demand for freedom of religious belief—in Plymouth colony and Providence plantation, in William Penn's settlement of Pennsylvania and in the charter for the first colonization of Maryland.

We moved on to see that freedom must also mean freedom from foreign oppression, and fought the American revolution to make that freedom good.

Then we came to see that there must also be freedom from domestic tyranny, and we put together the Constitution of the United States.

We realized also that the mind of man must be free from dominion by government and we added to our Constitution the Bill of Rights—which is just as pertinent, and just as much needed, today as the time when it was written.

We came, as well, to see that freedom has to be unlimited—that it has to apply all across the board, to men of all colors, and races and all conditions—and we struggled through a terrible Civil War in order to make such an extension of freedom possible.

All of these are not separate freedoms so much as they are varying forms of an undivided whole. For one of the things we have learned in this country is that that freedom has to be indivisible. Anything that limits any part of it, for anyone, is a menace to all of us, a threat to the tradition by which we live. Our American gospel applies unto the least of these, our brethern; we share all of our rights with them, and any denial of freedom, to anybody, anywhere along the line, applies ultimately to all of us.

American freedom today is under attack—very often, by people who insist that they are trying to defend it. In a short-range view conditions are extremely ominous; yet I think if we look at our present situation long-range we can see that we have little reason to be afraid. We get waves of reaction in this country, periodically, in times of extreme national stress, and the great national tradition comes under attack—seems, indeed, to be in a fair way to be overwhelmed entirely. But the waves always pass—with however much incidental injustice and oppression for certain individual victims—because the instinct in the American mind and heart which the tradition is based on is, finally, irrepressible.

Juvenile Delinquency

High school students touring the Capitol in Washington, D. C., the other day, according to the Associated Press, "turned expert witnesses . . . on why parents and children don't always get along and why some boys and girls became delinquent . . .

"A hearing on a bill for Federal grants to help States develop programs against juvenile delinquency had been droning along routinely before the (House Education) subcommittee.

"Then Chairman Carl Elliott, Democrat of Alabama, spotted the young people who had filed quietly into spectators' seats. He asked if any of them would help the subcommittee with the adolescents' point of view."

A number of them spoke; but I think Ellen Chase of Alstead, N. H., gave the most valuable testimony when she reportedly said: "Children aren't happier when they are let run wild. They want some guidance they can rely on. Social pressures often cause the troubles — you're dubbed a sissy if you don't learn to smoke and drink."

There, I think, in three short sentences, is the gist of the whole problem. And no amount of "Federal grants to help States develop programs" is going to solve it. If, however, American parents, generally speaking, took Miss Chase's word to heart and acted accordingly, the problem would largely be solved. As things are, with so many parents delinquent on all the points that Ellen made, it is a tribute to American youth that there are still so many of them who are good and wholesome.

Increased Soviet Anti-Religious Propaganda

The Soviet government in Ukraine has increased its anti-religious propaganda because as reported in the Soviet journal "The Youth of Ukraine" many young people visit the churches, continue religious practices marry and have their children baptized in churches.

Similarly, the "League of Communist Youth," organ of the Komsomol, in the district of Kherson in southern Ukraine attacked its prominent member Hryhoriy Savchenko and his wife because they were married in a church. This was especially painful to the administration of the Komsomol because Savchenko holds the post of Vice-Secretary in the local Komsomol.

U.N.A. Protection For Children

By THEODORE LUTWINIAK

We have done quite a bit of organizational work for the Ukrainian National Association during the past several years. Though we enjoyed a certain amount of success there were more than a few disappointments. One mother, for example, signed up for a UNA insurance certificate for herself, but stated quite firmly that she would sign up her children in a big commercial company "because all my friends have their kids insured there." We tried to get her to change her mind, and even proved to her that UNA insurance was less costlier than the insurance of the commercial company. It was no use.

We missed out in other ways, too. We recall numerous instances where we approached parents of new-born children only to be told that the agents of such-and-such commercial companies had already contacted them.

The UNA is a small organization compared to the commercial giants with their millions of policy-holders and billions of dollars in assets. The UNA, being a fraternal benefit society, depends on its branch officers and a handful of organizers to bring in new business, whereas the big outfits have thousands of full-time agents working for them. It isn't easy for a UNA worker to go out on his own time and face this kind of competition. Getting a new member for the UNA these days is quite an accomplishment. We take our hat off to those diligent and conscientious UNA men and women who consistently bring in new members month after month. Yet despite all the efforts of all the officers and organizers of the 500 branches of the UNA, only a few hundred new members are admitted per month.

So we thought we'd write an article on this subject and stress how important it is for all of us to show some real interest in our UNA. It may not seem important to some people where they insure their babies, but it is important to the UNA. After all, if we Ukrainians do not support our own organization how can we expect to continue its growth and development? Do you know that the UNA has not made any real substantial gains in membership for years because not enough new members are being admitted to offset losses due to death, suspension, cash surrender, and maturity? Would you be surprised to learn that there have been months where the UNA actually showed losses instead of gains? Its a fact!

The UNA keenly misses the business our people are giving to the commercial companies. The UNA has made things as easy as possible for people by admitting children without physical examination for up to $1000 insurance, by offering attractive forms of certificates and reasonable rates, and by paying cash dividends after two calendar years. We appeal to our readers to think about all this and keep the UNA in mind for future insurance needs.

Status of Women

For the past ten or more years there has been an extended lull in the Ukrainian American activities here in New York City. . . . due, for the most part, to the time and effort necessary for the launching and establishment of new careers and new families. Now, with careers and families well under way, the Ukrainian American New Yorkers are beginning to stir themselves. This is a very happy and welcome sign to those of us who were members of, or remember the many activities of, the Ukrainian University Society, Ukrainian Civic Center, N.Y.-N.J. Metropolitan Chorus, etc. The Chorus is already revived and breathing—pardon—'singing'—regularly. It may not be possible to revive all of the 'corpses' however. In that case, for the Ukrainian American woman, only a minimum amount of effort is needed for a return to the good old days of Ukrainian American social and cultural projects and achievements.

Our mothers and aunts laid and reinforced a sturdy foundation in their organizations—which still exist and function today. They carried and still carry on their cultural and philanthropic works without a 'lull' for careers and families. For this we owe them a great debt of gratitude. We have but to step in and carry on to extend their faithful endeavors through greater contact with American and international women's groups. With this very purpose in mind the Ukrainian American Women's Circle came together as Branch 53 of the Ukrainian National Women's League of America. The Circle made its debut at a Tea held at the Ukrainian Institute in New York City on February 10th of this year. The Ukrainian National Women's League is a 32 year old organization with 68 branches. Branch 53 at present is the only New York City branch whose membership is made up of younger Ukrainian American women. Certainly it need not and should not remain the only such branch. There are enough Ukrainian American women in New York City for 10 branches. The field is very fertile—much has been done—much more can be done.

Women's influence on domestic, national and international affairs is well recognized. I recently attended several sessions of the United Nations Commission on the Status of Women. It was truly inspiring to me as a woman to see and hear women of diverse backgrounds and in some cases of almost opposite philosophies, sit together and discuss political rights of women, access of women to education, etc. The work of this commission is very highly regarded —its resolutions are not dismissed lightly—its recommendations are considered seriously. Participating in the sessions are such groups as States members (Argentina, Australia, Byelorussia, China, Cuba, etc.) UNESCO, International Confederation of Free Trade Unions, International Federation of Business and Professional Women, Pax Romana, World Movement of Mothers, International Council of Women and many others. The Ukrainian National Women's League is a member of the National Council of Women of the United States which is an affiliate of the International Council of Women.

Recently the National Council of Women honored Madam Pandit of India with a luncheon at the Waldorf-Astoria. At that luncheon Madam Pandit spoke of the very important role women can and do play in bringing about a greater understanding among the nations of the world—an understanding so vital to the peace of the world. Are we Ukrainian American women any less capable of working towards such supreme ideals? Our path has been cleared—let us go ahead, follow in our mothers' footsteps and keep going on to even greater accomplishments.

ALEXANDRA L. RIZNYK,
President Br. 53, UNWL

BOSAY VISITS THE BARON

By MEROS LECKOW

(2)

"Well, I don't know, I've had too much ale to give you a sensible answer. Let me have all the details of the plan, the interior of the grounds, the position of the guards and then I'll mull it over in my mind. If it looks like it may have a chance of success, I may help you, but," he added with meaning, "it will cost you plenty."

"That's fine," the other agreed, "any sum you say."

With that, arrangements having been made to meet later, the two men shook hands and took leave of each other.

Bosay however did not go far. He crossed the square and entered a building where some of his comrades were quartered. These individuals were gathering their gear together prior to their return to the Sich. At Bosay's entrance their activity ceased and they grouped around the Kozak who expounded to them at great lengths. What the Zaporozhian had to say was apparently of great interest for there was none of the usual banter accompanying Bosay's monologues. Instead, the intent expressions reflected the serious content of Bosay's narration.

Bosay followed his meeting with his comrades by returning to his new-found friend and together they went into the complete details of the plan which was to provide a means of escape for Martin's betrothed. Bosay, it seemed, would never be satisfied until he was familiar with every detail of the fortress, grounds, rooms, guards and servants. In short, when the questions finally ceased, Bosay could visualize in his mind a picture of the route they would be traversing that evening. Eventually he appeared to be satisfied for he gave the plan his stamp of approval, much to the delight of the young swain who offered to stand another round of drinks to seal the bargain. Bosay declined and advised Martin to do the same, quoting superciliously that a clear head would be required for the work that lay ahead. Martin saw the merit of the suggestion and refreshments were passed up. They decided to leave matters at that and to meet on the post road at eleven o'clock.

The night, it turned out, was black and bleak, an ideal one for secreting lovely young damsels out of the clutches of grasping old ogres like Baron Chalinski. When Bosay reached the designated spot decided upon as the starting point of their operations, he found that Martin had not as yet arrived. Bosay walked Midnight, his horse, into the shadows of a clump of trees standing off to one side of the road, lit up his pipe, and settled down to wait. The thought had occurred to him of the ridiculous elements of this strange enterprise. There was plenty of food for thought. What business did a Zaporozhian Kozak he asked himself, a veteran of innumerable battles, have to do with stealing into a nobleman's castle to assist in the abduction of his favorite niece? And why Chalinski? This scourge was the Kozak's most obdurate enemy and if the Baron had been broached on the subject he would undoubtedly have placed Ivan Bosay high up on his list of persons he would most like to see liquidated, for it was Bosay who had been instrumental in effecting the escape of the Zaporozhians held prisoner by the Baron. To add fuel to the fire, Bosay, who had been captured himself, escaped, Chalinski's wrath by walking out of the prison in the guise of a Jesuit Monk. There was no doubting the fact that the Baron would have been delighted to lay his hands on the Kozak again.

These meditations were interrupted by the sound of hoof beats on the road. It proved to be Martin and together they continued along for short distance further. Then the young man raised his hand and they brought their mounts to a halt.

"I think we had better leave the horses here and continue on foot."

"Is it far?"

"No, about a half mile through these trees." He pointed into the darkness. "It certainly is dark."

"The darker the better. It's to our advantage. You lead the way."

"Right, follow me."

Bosay followed his young companian as he crept along the path he was making mental notes, marking the way in case he should find himself returning alone. It was always best to be prepared for any contingency, he told himself.

As Martin had intimated it was not far. They had come to an opening among the trees and a little distance ahead Bosay could make out the indistinct shadows of the walls surrounding the castle.

We've got to make for the postern gate. The guard is a friend of mine and will be expecting us."

"There's just the one man on duty there?"

"Yes, and he won't be relieved until two o'clock. That should give us plenty of time."

"That's fine," Bosay agreed, "let's get moving."

They stole across the clearing and reached the postern gate. The guard greeted Martin.

"Has everything been taken care of?" Martin inquired.

"Everything is all set."

Martin and Bosay slipped silently through the gate into the darkness of the deserted courtyard. They had proceeded a short distance when Bosay gripped his companion by the arm.

"Wait a minute."

"What's wrong?" Martin asked.

"I've dropped my pipe."

"Your pipe!" blurted out Martin in amazement.

"Yes," Bosay continued, "I heard it drop. I know where it is."

"You can't go back now," protested Martin.

"It will only take a minute. It's right by the gate. You wait here, I'll be right back. I can't be without my pipe."

Before Martin could offer any further protest Bosay had disappeared like a cat in the dark. Martin could not fathom the strange action of the man he had chosen to aid him in his dangerous mission. However Bosay reappeared in a matter of minutes.

"I found it, see," he brandished the pipe under Martin's nose triumphantly.

"You're jeopardizing the success of whole plan," Martin was going to continue but decided against it. "Well, let's get on with it."

Bosay nodded his head in agreement and they proceeded to a doorway in the stone wall of the building. Martin approached it cautiously and was about to try it when the sound of a movement brought him up short.

(To be continued)

TERMINOLOGICAL PROBLEMS OF EASTERN EUROPEAN HISTORY

By DR. ROMAN SMAL-STOCKI
Slavic Institute, Marquette University

This is a Memorandum prepared by Professor Roman Smal-Stocki to initiate a scholarly, broad discussion on the English terminology of Eastern European history with hope that it will lead to a conference in this matter of American scholars concerned in a scientifically elaborated terminology. This conference will finally agree upon an elaborated system of an American-English terminology for Eastern European history, political sciences and Slavic philology.)

(1)

It is self-evident that no effective research or teaching of any discipline is possible without a clear-cut terminology. therefore, the elaboration of such a terminology is from the scientific and pedagogical point of view an absolute necessity and a precondition of scholarly progress in all liberal arts and sciences.

II.

It is a matter of fact that the English-American terminology for East European history is in a state of chaos and confusion. It is (1) an obstacle for the teaching of East European history in universities; it is (2) an obstacle for objective historical research, and (3) it created a complete confusion about the real facts and ethnographic divisions of Eastern Europe in the American public opinion, including the American press, radio and television.

Usually scholars, especially the university professors, are responsible for the elaboration of a clear terminology for scientific purposes. It is their duty and responsibility to eliminate all semantical ambiguity from the scholarly terms, applied in a certain discipline, and then to introduce this terminology into general use for the discipline in question, and finally into general use of the public opinion and its means of communication.

Our American historians of "Latin-America" are well aware of this duty and responsibility. Professor Hubert Herring (Hubert Herring, A History of Latin America. Alfred A. Knopf. [New York, 1955], 3-16) discusses carefully the problem of the "Latin-America" term and warns the reader that this term is an "umbrella" word:

"Ours is the story of Latin-America, of that generous span which stretches from the southern border of Texas seven thousand miles south to Cape Horn, thirty-two hundred miles at its widest across Peru and Brazil, an area twice that of all Europe, two and one-half times that of the continental United States. This is Latin America, which shares the Western Hemisphere with two Anglo-Saxon lands, Canada and the United States.

"We use the term 'Latin America' for that southern realm, today occupied by twenty sovereign states, knowing full well that the name is awkward and inaccurate. The umbrella word 'Latin America' can hardly cover the Negro of Haiti, the Aymara on the shores of Lake Titicaca, the Maya of Yucatan, not to mention a half hundred other Indian groups. Some prefer to speak of "Hispanic America," arguing that the Iberian peninsula was called Hispania from the days of the Romans. Spaniards resent the appellation 'Latin America' and agree with Menendez Pidal who protests 'blotting out our name (Spain) from half the world.' Others speak of 'Ibero-America,' but that as well as 'Hispanic-America' takes no account of the Indian. Some plead for the term 'Indo-America,' but that ignores the Spaniard and the Portuguese altogether. And all with one accord forget the African. Were we to be logical, this southern world would be 'Indo-Afro-Ibero-America.' But, for lack of a better term we fall back upon 'Latin-America.'"

Now who lives in the lands behind the smokescreen term of "Latin America" which today shelters some 165,000,000 "Latin Americans?

"There are today, in the mid-twentieth century, some 165,000,000 Latin Americans divided among twenty nations. How then may we classify and describe the varieties of Latin Americans? The southern republics fall roughly into six classifications according to their prevailing racial patterns. First, there are four nations in which the Indian predominates: Guatemala, Ecuador, Peru and Bolivia. Second, there are eight nations in which the mestizo outnumbers all others: Mexico, Honduras, Nicaragua, El Salvador, Columbia, Venezuela, Chile and Paraguay. Third, there are the nations in which Negro blood is important, together with sizable mestizo populations: Panama, Cuba, the Dominican Republic, as well as substantial areas of Columbia, Venezuela and the coastal zones of Honduras and Nicaragua. Fourth, There is Haiti, which is almost entirely Negro. Fifth is Brazil, which has a racial pattern disctinctly its own. Here the population is a mixture of Indian, Negro and white —perhaps 50 per cent white, with the balance represented by mixtures of various descriptions. Sixth, there are three countries definitely white European in origin: Argentina, Uruguay and Costa Rica."

The good fortune of these "Latin Americans" is that into the terms "Latin America" or "Latin Americans" are not implicated some political imperialistic programs and that no group of American scholars is interested in hiding the real facts behind these "umbrella words."

But as a matter of record, the majority of American historians of Eastern Europe were rather disinterested in the enlightenment of American public opinion about the semantics of their "umbrella" terms. Even something worse happened. Some of them were and are simultaneously champions of imperial political conceptions for Eastern Europe and Asia. From this political point of view and not from the view of scholarly objectivity, they approached the problems of American-English terminology for Eastern European history, political sciences and geopraphy, systematically upholding in the term "Russia" the idea of the "indivisibility and unity of Russia" as a territory, and as a "Russian nation," including in it all its multi-national population. *(To be continued)*

East European Discussions

The Iron Curtain countries with special reference to the Eastern European satellites were discussed at a separate meeting at the New School for Social Research on April 4th.

Howland H. Sargeant, presidend of the American Committee for Liberation, Inc. and former Assistant Secretary of State for Public Affairs, gave a talk on "Why Should We Communicate with Peoples behind Iron Curtain?" on Thursday April 4th.

On Monday, April 8th at 8:30 P.M. a panel of speakers recently returned from Eastern Europe will present a report on the Soviet European satellites with special reference to Hungary, Poland and East Germany The panel includes Martin A. Bursten, journalist and public relations director for HIAS (immigrant aid) who covered the flight of refugees from Hungary last November; Lisa Larsen, photographer for Life and other magazines who photographed the Polish elections; and Paul Zinner, Columbia University specialist on Eastern Europe. Saul K. Padover, American historian and a member of the New School Graduate Faculty, will be moderator.

This report is one of a series of monthly world reports on tension areas by speakers who report their first-hand findings.

St. George Post No. 401 Performs Easter Duty

Last Sunday, at Arlington Hall on St. Marks Place in New York City, a substantial group of members of the St. George Holy Name Society and the St. George Post, No. 401, Catholic War Veterans performed their Easter duty by attending a combined corporate communion and breakfast. After receiving Holy Communion at the St. George Ukrainian Catholic Church on East 7th Street in Manhattan, many of the members brought their wives and children, as invited guests, to partake of the meal and to listen to the speakers who were on the program.

Two of the New York County Catholic War Veterans officials, who are also members of the St. George Post, were present as honored guests. John J. Barston, a New York City attorney, who is an Aide to the New York County C.W.V. commander, served as Master of Ceremonies providing a number of laughs with his droll stories. Dr. Walter Baron, the N.Y. County C.W.V. Medical Officer excused himself from saying a few words because he "did not want to bore the listeners with a recital of dull medical statistics."

The Reverend Patrick Paschak, O.S.B.M., was the featured speaker with his subject "Mal-practice of the Catholic religion by practicing Catholics:" In his speech, Father Paschak pointed out that Catholics who attend Mass and donate to the Church think that they are good Christians. He stated that in order to be true Christians they must also live the Catholic doctrine in their family affairs and in their every-day business affairs.

Lieutenant Michael Luchuf, of the New York City Police Department, spoke on "Juvenile Delinquency Today." He pointed out that Juvenile Delinquency is a serious problem to the Police Department and called for assistance in the fight by the parents themselves. Lieutenant Luchf stated that in his opinion, the greatest cause of Juvenile Delinquency was "parental neglect." Parents should have an active interest in the activities of their children. Such things as the Boy Scouts, P.A.L. and boys' clubs are wonderful things in themselves for youngsters, but they have to be supplemented by a strong family tie.

Commander Michael Husar of the St. George Post, Treasurer John West of the Holy Name Society, and Mrs. Joseph Markow, President of the St. George Church Married Ladies' Sodality, each gave a few words of greetings from their respective organizations. Because of the enthusiastic response to this type of corporate communion and breakfast, officers of the veteran group and the Holy Name Society will invite other youth groups of the St. George Church to participate in next years' breakfast.

Harry Polche, Post Historian

New Ukrainian Film

The first showing of a new Ukrainian film "Lviv Howoryt" (Lwiv Speaks) will be presented in the Ukrainian National Home in New York, on Sunday, April 14th, 1957 in several showings from 3 to 10 p. m.

The film will show authentic pictures of Metropolitan Sheptitsky, Metropolitan Slipy, General Taras Chuprynka, General Tarnavsky, views of the city of Lviw other places of interest and so on.

In addition there will be a showing of a documental film in color "Taras Shevchenko, the Artist."

Immigration and Naturalization

Question: I should like to go to Canada for my vacation and combine it with some business. However, I am not yet a citizen, although I have been living in the United States for several years. Will I need a passport and vise in crossing the border?

Answer: You will not need a passport, visa or border crossing card to go into Canada and come back to the United States. If your visit is for six months or less, the law requires only that you have your alien registration card in your possession. The alien registration card which aliens over eighteen must carry at all times will permit you to enter Canada and return to the United States. If your stay extends beyond the six months you will need a reentry permit. It is most important that you observe this formality, because if you were to reenter the United States after an absence of more than six months with the help of your alien registration card, this entry would be illegal and wuold possible subject you to deportation proceedings.

The Ukrainian Alphabet

The Ukrainian alphabet consists of 33 letters and was developed in the first half of the 9th century. With some variations it is used by the Ukrainians, Russians, Serbians, Bulgarians, and Byelorussians.

There is no record as to who was the author of this alphabet as all written documents of the early history have been lost. The only trace of this event is contained in the History of Ukraine by John Krepiakewich, which says that in the year 836 A. D., using the new alphabet, a number of liturgical books were translated from the Greek into the Ukrainian language for use in the chuch.

Some sources attribute the development of the Ukrainian alphabet to a Greek missionary St. Cyril who, together with his brother Methodius preached Christian religion to their Slavic neighbors. There is no doubt that the contribution of the two brothers is outstanding, yet the development of the alphabet attributed to St. Cyril is very doubtful. According to historical documents St. Cyril (Constantine), was born in 827 and the first translation was made in 836 A. D. at the time when he was only 9 years old. Consequently it is out of the question to belive that he could have had anything to do with the translation and still less with the development of the alphabet.

In many English and other European and American publications, such as dictionaries and encyclopaedias, the Ukrainian alphabet is shown as Russian. This is wrong and should be corrected.

A. ZAHARCHAK

LETTERS FROM AMERICA

The fight for freedom, our American way of life and world peace must be won in the minds of men. The United States is too often misunderstood abroad and its aims and policies distorted by hostile propaganda. It's essential, therefore, that the truth about our country and its way of life be made known. Let's use our letters to spread the truth about America, overcome hostile propaganda, and promote understanding and good-will.

UKRAINIAN YOUTH NEWS

By ALEXANDER F. DANKO

Current Events

From time to time we have laid heavy stress on Ukrainian-Americans and Canadians, both organizations and individuals, to work on behalf of the great Ukrainian Cause. In this Jet and Atomic Age, the world is constantly shrinking and thus any trouble spot in this world concerns each and every one of us. Furthermore in aiding the long-struggling Ukrainian people attain their long-sought goal, freedom and independence, you aid greatly in relieving one of the constant sore-spots that has plagued Europe and the world for centuries. All Ukrainian organizations, social, cultural, professional, vets, etc.—have the implied duty of aiding the great Ukrainian Cause.

In the past week, we have seen press dispatches where the 400,000 man Polish army (close to 40 divisions) is ready for war, and even is acting up against the Russkies. I'm certain now that the Poles have attained relative independence from Russia, that they'll be agitating more and more for the long-coveted Ukrainian territory of Halychyna (Western Ukraine). While the valiant Ukrainian Insurgent Army stands ready to fight for Ukraine in the field when the proper time comes, without aid of arms, food and medical supplies, it will be rather hopeless, a much repeated Ukrainian story. Not only the Poles, but the Russians, the Czechoslovaks, the Hungarians and Romenians also covet the rich lands of their neighbor, Ukraine. This then, is the rather bad news from the physical forces side of the picture.

On the political front, although much progress has been achieved by the Ukrainian Congress Committee and the Ukrainian Canadian Committee in enlightening non-Ukrainians about the true Ukrainian story, there are forces who are doing their best to thwart the Ukrainian Cause, working against Ukraine's aspirations for freedom and independence, and constantly working against its success.

Anti-Ukrainian agents or thinkers, placed in key spots, often speak out and publish reports or books against the Ukrainian people. Some notable examples are George F. Kennan, former Ambassador to the U.S.S.R., Eugene Lyons, ex-Red writer and now an editor of "Readers Digest," David Dallin and a host of others.

Last Sunday, the New York Times reported that the Hoover Library for War, Revolution and Peace—at Stanford University in Palo Alto, Cal.—is doing research work on the U.S.S.R. One of the people who has been obtained to research and publish handbooks is Alexander Kerensky, the president of the Provisional Russian government after the Czar was overthrown in 1917. Kerensky then, and still is, a great enemy of the Ukrainian people, denying them the fundamental right of self-determination. This is just one key spot which has been, and will be, used vs. Ukraine. Thus a greater effort by the Ukrainians is certainly very badly needed. To help, send your donations to: U.C.C.A.— P. O. Box 721, Church Street St. Station, New York 7, N. Y.

N.J.-UYL

Last Sunday afternoon, the New Jersey UYL sponsored **Miss Gloria Surmach** in a travelogue of her trip behind the Iron Curtain last summer and it was a very fine success, with the many youth leaguers, parents, and new arrivals all voicing good comments on the affair.

Miss Surmach spoke of her trip to Latvia, then Russia (Leningrad and Moscow) then Ukraine (Kiev and environs) then to Lviw, capital of Western Ukraine and back home. The many color slides of the various sights really thrilled the audience, who constantly asked questions.

In summary, it was a most pleasing presentation and a welcome change of pace in the crowded calender of events for the NJ-UYL — and we urge other groups here in the East, to think about an event like this—for it is a crowd-pleaser and it is a good way for an organization to raise funds. We understand that Carteret, Newark and even Wilmington, Del., (latter was well represented) are intrested in this project.

The NJ-UYL will hold a bowling meeting tomorrow evening after their weekly bowling sessions, at the Ukrainian National Home in Elizabeth. All are welcome to partake in the activities and so many do. For example, last Sunday after the travelogue, we were joined at the bowling sessions by **Miss Vera Nedozytko** of Oshawa, Canada who just arrived to work in Newark. **Miss Yvonne Duzansky** of Chicago and **Mike Dravuschak** of Allentown, who is a rather steady visitor to these parts.

Tonite, a traveling "road-show" of the NJ-UYL will roll vs. Wilmington at the latter's bowling lanes, with a social scheduled after the games. Two weeks ago, a NJ-UYL member club, the Elizabeth Bowling Club, travelled to Troy, N. Y. and we hope to publish details of this trip next week.

Briefs

Tonight is "Ukrainian Nite" on TV **Jack Palance**, one of the best actors extant, will appear on the "Perry Como Show" at 8 P.M. Jack surprisingly enough, will sing (?). He recently recorded songs popular in his Eastern Pennsylvania home area and has even taken lessons of late with a voice teacher, thus it looks as though Mr. Palance has serious intentions about singing. He once did sing a Ukrainian song that his dad liked, on a TV program, in the past.

Palance won the Emmy and Sylvania awards as the best made TV actor for 1956 for his tremendous performance in the Playhouse 90 production "Requiem for a Heavyweight." Recently, Jack scored again with a fine job on that same show.

At 10:30 P. M. on channel 9 **Marion Turash** will represent represent the East in the East-West bowling series that has seen how Campi win for 11 weeks in a row. Miss Turash, a Ukrainian gal from Brooklyn, is one of the top female bowlers in the country.

For the first time in history, the U.S. Air Force won the National AAU Semi-Pro Basketball championship, when they triumphed over the best industrial and corporation teams in the land. Leading the Air Force, were a pair of Ukrainian lads and 2 former members of our annual Ukrainian All-American compilations, 6:6 **Dick Boushka** ex-St. Louis University great and 5:11 **Ron Tomsic**, former Stanford University ace. We featured a story on these 2 All-Americans and stars on the great 1956 U.S. Olympic team in the last issue of the UYL-NA publication "Trend," and it is amazing how closely the careers of these 2 lads parallel each other.

U.N.A. BOWLING LEAGUE NEWS

By STEPHEN KURLAK

Two games won by the Ukrainian Center bowlers from the Ukrainian Y.W.C. team, and two games won by the Ukrainian Orthodox Church quintet from the First Ukrainian P.M.O. five in the matches held Friday, March 26th, left the contest for the second-place spot exactly where it was the week before. Only three games separate the second and third place, and the question of which one will be runner-up to the Ukrainian Amberican Veterans should be resolved within the next few weeks.

The Centerites were in good form the night of the 26th, and proved it by registering the highest team series with a pinfall of 2,668. This included the evening's second highest single game of 958 pins. The highest game total was scored by the Ukrainian American Veterans with a pinfall of 965. Vic Romanyshyn sparked the Vets tallying up a series of 559 pins. His 242-pin game was tops for the night. Bill Banit, however, turned in the most outstanding individual score by registering a series of 612 pins. He rolled games of 167, 215, and 230.

Three clean sweeps were made that night, which is a bit unusual what with the the end of the season not far off. The victors were the senior St. John's C.W.V. quintet, who played against the Penn-Jersey aggregation, the Ukrainian Sitch keglers, who played the Brotherhood of the Holy Ascension team, and the Ukrainian American Veterans who beat the junior St. John's C. W. V. group. The Sitchmen did some strong bowling, marking up games of 894 and 850, which game them the second highest series for the evening totalling 2,658 pins. The junior St. Johnsmen didn't stand a chance against the powerful Ukrainian Veterans team even with a 64-pin handicap. The defeat was complete. The seniors, however, were in better shape and registered games of 790, 810 and 883 pins.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE
TEAM STANDING

	Won	Lost	High 3 G'me Game	High Total Pins	Avr.
1. Ukrainian American Vets	63	24	980	2714	72377	831
2. Ukrainian Center	54½	32½	994	2819	74362	854
3. Ukr. Orthodox Church	51½	35½	991	2686	70554	810
4. St. John's C.W.V., Sr.	49½	37½	906	2580	67679	777
5. 1st Ukrainian P.M.O.	46	41	878	2539	67009	770
6. Ukrainian Sitch A. A.	45½	41½	945	2658	72140	829
7. Penn Jersey S. C.	41	46	926	2586	70458	809
8. Ukrainian Y.W.C.	41	46	860	2428	66083	759
9. Broth. of Holy Ascension	34	53	942	2513	66733	767
10. John's C.W.V., Jr.	9	78	799	2183	58018	666

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Пластова Ватра

РІК IV. Ч. 3 (35)

НА ПОРОЗІ ЮВІЛЕЙНОГО РОКУ

1957-ий рік проголошено ювілейним роком Пласту, 45 років бо минає від 12 квітня 1912 р., коли то перший гурток Пласту під проводом ДРОТ-а в Академічній гімназії — у Львові склав пластову присягу. При ГПБулаві в ЗДА-Канаді створено окремий комітет під проводом сен. К. Паліїва для ювілейної зустрічі й редакції „Життя в Пласті". Не буду тут переповідати виданих уже тим комітетом інформацій і закликів - інструкцій, зверну на щось іншого увагу:

Нинішній час так дуже пригадує нам світові напружені відносини перед обидвома світовими війнами, в 1914 і 1939 роках. Різкий поділ світу на дві цілком протилежні собі частини, перегони в зброєнях, „малі війни" — не ворожать нам на довгу мету не то миру, але навіть відносного спокою „зимної війни". Показується, що не тільки наші діти й унуки, але ми самі, старші, можемо бути свідками подій у їх грозі, небувалій ще в світі. Чи ж можемо ми, пластуни, зажмурювати очі на ці передвісники, давати себе зацитькувати добробутом нового поселення, розпляновувати наші праці так, якби ми жили серед впорядкованих мирних відносин?

Справді, ми, пластуни, маємо наше становище різко визначене, нам не треба вже роз'яснювань, вісток з-поза „залізної заслони", нових подій на Мадярщині, чи де інде, щоб бути свідками, що грозить цілому світові, якби „залізна заслона" мала посуватися далі й далі на вільні ще від неї країни. Ми давали вираз тому не разу наших резолюціях, для нас це щось такого певного, що ми й це не дуже акцентуємо, бо воно якби самозрозуміле. Та наше щоденне життя, спосіб його, стиль його на нових місцях поселення з його добробутом не завжди виявляє, що загал наших членів освідомлює собі таку актуальну вже загрозу того напруженого стану.

Ми в щоденній нашій активній праці часто забуваємо, що те, що для нас, старших, є самозрозумілим, не є таким же самозрозумілим для того покоління, що не мало, або й не пам'ятає того досвіду, що ми його маємо. Пора нам внести і тут певні корективи, підкреслити більше певну сторінку пластового виховання.

А в усьому хай не заражують нас поступовання інших українських суспільних груп, що не вміють, чи не хотять з своїй сліпоті витягнути консеквенцій з нинішнього положення у світі: самолюбство, втягування себе від всякої громадянської праці, від загромадської праці, від загальних надбань, від зле зрозумілої любови батьківської чи материнської, або від виводження дикого танку на вулканом, танку внутрішньоукраїнської нетолеранції, амбіцій верства, намагань тільки для себе загарбати шкіру ведмедя, якого ще далеко не збито. Признаймося щиро, що й ті загально - українські справи вибиваються часто й на нас. Хай отже ювілейний рік 45-річчя Пласту йде під знаком глибокої призадуми над цим, винесення відповідних постанов і рішучого виконання їх.

Ось кілька моїх думок під розвагу:

Недоліком я вважав би, якби не акцентовано у вихованій праці в УПЮ, що Пласт і на еміграції має всеціло старатися себе включувати під нинішню пору в боротьбу української нації з її московсько-совєтським наїзником. До того повинна йти в парі й відповідна тверда й жертвенна заправа, зокрема в наших таборах, безперечно при задержанні питомої юнацтву веселости і радости в великій грі. До того спрямовуймо й вибір звання нашої молоді до стану відданих нашій справі священиків, військовиків, лікарів і санітарного персоналу, політиків із основними студіями, — а не „громадських діячів" із освітою кількох початкових кляс, і т. п.

Повести рішучу боротьбу з членів УСП і УПС, що їх викликує теперішній добробут тут. Добра це річ і доми, і авта, і конта в банках, і підприємства, *але вони повинні* бути тільки засобами до великих цілей загалу, а не тільки в особистій нашій боротьбі з життям. А тим часом помічуємо часто, хто краще став на ноги, то його жертвенність паде і в грошах, і в відданості загальній справі. Що нам поможуть усі матеріяльні надбання, як ми не будемо всі спільно старатися, щоб не впасти в страшну безодню?

Разом із попереднім помічуємо тут і там, що деякі мають на все час, на всі розваги, що їх сьогодні дає американське життя, а на працю для Пласту не „стає часу" їм. Що гірше, ми це помічаємо, але не старасмося засудити таких випадків „Пластовим Законом"!

А вже злочином супроти Нації, вслід за тим і Пласту вважав би я факти, коли б наші дорослі члени Пласту не тільки не причинювалися до уздоровлення наших часом дуже гірких внутрішніх українських відносин, але може й часом їх розогнювали більше. Чим раз рідше помічаємо такі факти в нашому житті, але вони таки ще є, і то також при замиканні не раз очей на ці факти, що зробила, або роблять наші дорослі члени на теренах своєї позапластової дії, кожний у своїй ділянці впливів, щоб хоч на березі вулькану припинити кошмарний танок тіней, на жаль не тіней, а живих людей? *Вже сам УПС з 1000 своїми членами може й повинен відограти тут поважну ролю.*

Але всі повищі завдання ми зможемо виконати тільки при особистій наяві ВЕЛИКОГО ПРИКЛАДУ, а рівночасно і відважній постанові в міру потреби й застосування всіх засобів піднесення пластової дисципліни, як це передбачує Пласт, як елітарна організація.

Все це ще можна направити, багато чому запобігти, але треба рішуче взятися за діло, перше тим, що з вибору за це діло відповідають, а дальше цілому загалові Пласту.

Сірий Лев, Нач. Пластун
(За Листками Дружнього Зв'язку ч. 4.)

ПЛАСТУНИ В АРҐЕНТИНІ

Дня 4 березня цього року відзначувала Пластова Станиця в Буенос Айресі, разом із іншими березневими річницями, також і восьмиріччя існування Пласту в Арґентині.

Хоч пластунів в Арґентині порівнюючи небагато, але все ж таки за ними вже вісім років праці, і то наполегливої, та вислід її: ціле покоління молодих пластунів та пластунок, що покинули Рідну Землю ще дуже малими дітьми, а сьогодні без зайвих вагань перебирають вже на свої молоді плечі керму пластової праці. Це можна було наглядно побачити по цьогорічних таборах, де старше пластунство та старше юнацтво займало пости із підкомандантами включно.

Крім внутрішнього наладнання виховних та організаційних справ, Пласт в Арґентині веде дуже активну пропаґандивну діяльність у пресі, головно заходами пл. сен. П. Клима. Статті із пластовою тематикою появляються часто в часописі „Українське Слово", головно ж у його додатках: „Сторінка молоді" та „Дитяча сторінка", де співпрацюють теж пластуни, а також у католицькому місячнику „Життя" — в календарях „Просвіти", тощо. Багато уваги присвячено теж співпраці із центральними пластовими виховними виданнями та інформації „заграничної" пластової преси про працю в Арґентині.

Не зважаючи на куди менші можливості заробіткування, а тим самим куди більші фінансові труднощі у таборуванні, як, скажемо, в Америці, пластуни в Арґентині таборували майже від хвилини свойого приїзду до тої країни. Перші три табори обслуговували, щоправда, з уваги на комунікаційні труднощі — лиш найбільшу станицю в Буенос Айресі, але, починаючи з 1953 року, табори можна назвати в повному значенні того слова — крайовими. Постійне приміщення таборам дали оо. Василіяни у своїй оселі в Пуэнта дель Індійо, біля 150 км. від Буенос Айресу. З того часу табори відбувалися там рік-річно за винятком минулого року, та створили вже свою традицію, що до неї належить в першу чергу назва „Ненаситець" (що вказує, мабуть, на здорові апетити учасників), до якої додається лиш щороку порядкове число та патрона.

Так і цьогорічний літній табір (читачам із „півночі" треба собі усвідомити, що літо в Арґентині вже минуло!) називався „Ненаситець IУ., ім. проф. О. Тисовського". Тривав він від 28 січня до 10 лютого ц. р. та мав разом 62 учасників та учасниць всіх уладів. Більшість із них творили підтабір „У забудуваннях", а тільки юнаки були виселені „На Сибір" — під шатра.

Командантом табору був пл. сен. М. Василик, підкомандантами ст. пл. Іриней Липинський та юначка Гануся Мосора.

У висліді табору допущено до складення Присяги троє юнаків, п'ятеро одержало четверті відзначення, а один юнак третє. Новацькі вирізнення дістало двоє новачат.

Ступінь орляти осягнуло восьмеро, юного орляти семеро, а жовтодзюбів п'ятеро новаків та новачок.

Пластуни з ЗДА щиро вітають друзів з Арґентини з 12 новим безсумнівним успіхом у таборуванні та бажають їм що кращих на майбутнє.

Л. Х.

ПАМ'ЯТІ ДАНИЛА СКОРОПАДСЬКОГО

Дня 23 лютого 1927 року відійшов з наших рядів, щоб засісти при Вічній Великій Ватрі пластун-сеньйор **Гетьманич**

ДАНИЛО СКОРОПАДСЬКИЙ

Верховний Керманич Гетьманського Руху і почесний голова Союзу Українців у Великій Британії.

Народжений дня 13 лютого 1904 року у Петербурзі, він в роках 1917-1918 став членом скавтського гуртка, заснованого українцем Дашкевичем і, склавши дві проби, був заступником провідника гуртка. Членом Українського Пласту став в 1948 році у Великій Британії і після подання ним верифікаційної заяви і складення Пластового Приречення його верифіковано як Пластуна Сеньйора.

З того часу належав до 1-го Куреня УПСеньйорату ім. Степана Тисовського, виконуючи всі покладені на Нього обов'язки.

В. Й. П.

З ПЛАСТОВОГО ЖИТТЯ

СВЯТО ДЕРЖАВНОСТІ І СОБОРНОСТІ

Святкування роковин актів 22-го січня в Пластовій Станиці Ню Йорк відбулися в неділю 27 січня ц. р. при численній участі пластунів, пластунок та батьків-глядачів. Після відкриття свята пластовим гимном прочитано „святочний наказ". І на короткий час ми — заслухані в слова з IУ-го Універсалу та акту Соборности — пережили, як і ті в Золотоверхому Києві колись — хвилину великого духового піднесення національної гордости. Реферат пл. розв. Юрія Коваля пригадав подробиці цих важливих подій в нашій історії. Окремої уваги заслужили собі декламації малих новачок, як „22-ий Січня" та „Майдан Софії" пл. сен. Лесі Храпливої. Святочну програму переплітали добре виконані пісні пластового хору Станиці: „За рідний край", „Коли ви вмирали" та „Засяло сонце золоте".

На другу частину свята склалися підвищення пластових ступнів у новачат, переведення новаків до юнацтва, святочне заприсяження юначок та юнаків, іменування юначок на ступінь розвідниць та пластові відзначення сеньйорам. Все це було доказом безупинної, інтенсивної праці нюйоркської пластової громади. Кінцева промова Станичного пл. сен. Володимира Савчака коротка та суттєва. В зв'язку з підготовкою до виїзду на Ювілейну Зустріч в Канаді в серпні ц. р. Станичний видав заклик до збирання ощадностей, потрібних на покриття коштів поїздки.

На закінчення свята відспівано національний гимн.

В. С.

СВЯТ-ВЕЧІРНЯ ЗУСТРІЧ

Дня 6-го січня ц. р. о год. 10 ранку зібрались пластуни та пластунки Станиці Ню Йорку, щоб відсвяткувати „Свят-Вечірню Зустріч під Ялинкою". Програма „Зустрічі" складалась з святочної та ділової частин. Під час Свят-Вечірньої частини, у прибраній ялинкою залі Народного Дому, під спів „Бог Предвічний" запалено традиційну свічку. По „Слові" уступаючого станичного пл. сен. О. Сокола, учасники свята ділились просфорою та запалювали свої свічечки. Програму доповнювали колядки та декламації новачок і юначки Глоба. В другій частині новообрана Станична Старшина, під проводом станичного пл. сен. Савчака Вол., офіційно перебрала діловодства. „Зустріч" закінчено Гимном Закарпатських Пластунів. В спільному святкуванні взяли участь запрошені члени Пластприятелів.

ПЛАСТОВИЙ МУЗЕЙ

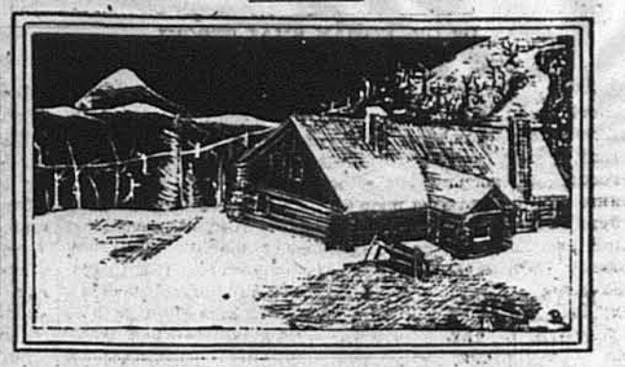
Про стан пластового музею до 1-го жовтня 1956 р. вислано докладний звіт КПС, з поданням імен усіх жертводавців.

Від 1-го жовтня по кінець 1956 року музей поповнився такими пожертвами: Одну книжку прислала КПС, „Молоде Життя" ред. Б. Кравців, „Готуйсь" — ред. Л. Храплива, „Комету" — Бурлаки, „Оріон" — 25 курінь УПС „Чорноморці", „Листки Дружнього Зв'язку 1 Кур. УПС" — Сірий Лев і „Бюлетень УЗО" — інж. І. Тарасюк. До відділу відзнак прийшло 3 предмети: ст. пл. Б. Миколин (1) і кер. музею (2). До неперіодичних видань: пл. сен. Я. Кришталович передав однодівку Ляндецького Коша в Австрії. Найбільше надійшло наказів, обіжників і под.: 4 від КПС, Накази Станиці в Клівленді та інструкції (16) передав пл. сен. Я. Кришталович, він же передав акти Станиці в Клівленді з рр. 1954 і 1955. Станиця в Едмонтоні надіслала своє Різдвяне поздоровлення. Пл. сен. М. Мудрик передала вирізки з преси про діяльність Пласту в Бразилії. Пл. сен. М. Кавка — 7 різних летючок з Клівленду.

Все надіслане записано до Інвентарної книги. Щиро дякуємо жертводавцям і прохаємо не забувати про Пластовий Музей.

Керівництво Музею
4414 Brooklyn Ave.
Cleveland 9, Ohio

КУТОК МОЛОДИХ АВТОРІВ



З лещетарського табору на Вайтфейс 1957 — „Колиба"
Малюнок пл. юн. Роми Баб'юк, Ню Йорк.

Ст. пл. Марта Жовнір

ПЕСЯЧА ІСТОРІЯ

Надворі лютувала зима. Білий сніг покрив усе, вершки домів, маленькі, вузькі вулички. Він мінився мільйонами барв, падаючи на проміння вуличної лямпи. Вітер гонив, немов скажений, старався вдертися до якоїсь хати — але дарма — всі двері були щільно позамикані. Тоді він зі злістю крутив сніжинками, втікав та ховався за рогом вулиці з великим свистом — і знову вилітав.

Піднявши ковніри догори та натягнувши міцно на вуха, прохожі старалися якнайскоріше зайти до своєї мети. Але, проходячи біля однієї із зачинених вже крамниць, кожний кидав погляд на малий сірий клубочок, що лежав там у снігу. З клубка світилися двоє очей та весело шевелів маленький хвостичок. Прохожі споглядали й поспішали далі. Але погляд не отеплив песика. Він мусів положитися, бо лапки змерзли від безупинного стояння.

— Пес, пес! — песик зірвався на лапки та побіг до чоловіка, що кликав його. — Бідний песику, ти змерз, але хіба не дуже, бо ти ж маєш грубе футро — сказав якийсь чоловік і, пошкрябавши пса за вушком, відійшов. Голодні очі песика бачили довгу ковбасу та огонь, що дає тепло — і він побіг за чоловіком. Довго ішли сніжними вулицями і боролися з вітром аж вкінці чоловік приставив біля одних дверей та відчинивши скоро просунувся до середини, заступаючи псові дорогу. — Ні, в цьому будинку не можна мати псів. — Двері замкнулися і малий сірий хвостик знерухомів.

Песик вернувся на своє давнє місце перед крамницею. Там більше прохожих, то може знову хтось заговорить до нього, але не затрісне дверей перед змерзлим, мокрим носиком. Але людей було все менше — година була пізня.

Песик вже не чув своїх лапок, а очка вкрилися ясністю — стали темні та сумні.

Повільною ходою зближався якийсь чоловік. Сніг бив йому в обличчя, що було старе і заросле, теж посивів зі зимна, а стара шапка ледве накривала вуха. Пес жалобно заскавулів. Чоловік підійшов до нього і, витягнувши з кишені змерзлу старечу руку, почав його гладити. Песик ще раз попробував щастя і пішов за чоловіком. Той пробував чомусь відчиняти різні брами — але всі були позамикані. — Ну і що ж ми зробимо? — запитав він. А песик, слухаючи, перехилив голівку на бік і гавкнув. Вони йшли далі.

Сніг перестав падати і мороз більшав, коли обидва подорожні підійшли до однієї брами. Тепло огорнуло їх. Чоловік сів на сходах, витягнув з торби окрасць хліба і поділився ним з псом.

На темноснім небі миготіла зірка. Ніч своєю плахтою закрила місто й чоловіка, що через сон, як його старечу руку розгрівив дружкий дотик рожевого язичка.

ШУКАЄМО СВІТЛИН

Як відомо — готовиться до друку нове видання „Життя в Пласті" д-ра Олександра Тисовського. Книжка буде багато ілюстрована. Адміністрація видання прохає про визичення цікавих й добрих пластових світлин та малюнків з пластового життя — для використання у книжці. Вибрані світлини будуть зрепродуковані й негайно повернені власникам (хібащо є зайві відбитки, які можуть потім бути передані до архіву).

Просимо подавати, що знімка представляє та хто й коли її світлив. Листування просимо спрямовувати на адресу:
M. Pezansky — 32-34 30th St., Long Island City 6, N. Y.

КОНФЕРЕНЦІЯ УКРАЇНСЬКИХ ПЛАСТОВИХ ОРГАНІЗАЦІЙ — ГОЛОВНА БУЛАВА

КОМУНІКАТ Ч. 1.

Головна Пластова Булава повідомляє Українське Громадянство, що **Ювілейна Пластова Зустріч** для відмічення 45-ліття УКРАЇНСЬКОГО ПЛАСТУ відбудеться в днях 3, 4 і 5 серпня 1957 р. на „Пластовій Січі" в Грефтоні, б. Торонта, Онт., Канада. Участь у зустрічі візьме пластова молодь з усіх осередків ЗДА і Канади.

За Головну Пластову Булаву:

пл. сен. **Я. Гладкий**, голова; ст. пл. **В. Вишневський**, в. о. секр.

ПЛАСТОВА ВАТРА
Редаґує пл. сен. Ольга Кузьмович.

О. Город (Арґентина) Пластовий Капелян

ОДИН З МОЇХ ПРОФЕСОРІВ

(Гутірка про проф. д-ра Олександра Тисовського)

— Хвилина уваги, молоді друзі!

Те, що зараз вам розповім, не буде проповіддю в Церкві, ані не вичитане з книжки. Розкажу вам дещо з життя однієї великої людини, що стала нам ще дорожчою в році Ювілею Українського Пласту.

Незабаром тому двадцять років, як мали ми нагоду почути з уст д-ра Тисовського такі слова: „Тільки Бог може це зробити!"

— Що ж таке зробити?

Про це зараз і буде мова. Та найперше треба вам познайомитись з тими часами й обставинами, в яких ми записали ці слова в наших серцях і зберегли досі.

Двадцять років тому мало хто з вас, молодих, оглядав Божий світ, тому без попереднього пояснення могло б вам дещо виглядати незрозумілим. Отож д-р Тисовський був у тому часі професором в Академічній гімназії у Львові. Був не тільки вченим, але передусім знаменитим педагогом, що знав усякі способи, як то дістатися до юних сердець, до того царства, де багато запалу й фантазії, а не багато ще логіки . . .

— Це — кажете — несправедлива оцінка молоді?

Ми в тому часі теж були тієї самої гадки, що й ви сьогодні. На те ми й були молоді, як і ви! Ми всіх переконували й доводили, що ми зовсім не гірші філософи, навіть за Сократа, який признавався, що „тільки те знає, що ніщо не знає". Ми вповні були свідомі, що наше знання далеко вибігає поза вузькі межі цього філософського окреслення. Але проф. Тисовський на своїх лекціях часом, так незамітно, вмів нас переконати, що не раз треба докласти чимало зусиль, щоб примусити до логічного думання.

Ось одна така лекція.

Де? Річ ясна, для нас, у природничому кабінеті. Наш професор був спеціялістом біологічних наук. Вчив нас ботаніки, зоології, соматології (тепер подекуди називають анатомія). Але дозвольте продовжувати, а тоді все роз'яснюється. Тоді викладав професор про спосіб розмножування рослин, про різні роди насінь. В часі викладу, його довгі, спокійні пальці весь час повертали на всі боки якийсь предмет, здається, щоб ми мали змогу краще йому приглянутися. Після закінчення викладу підніс проф. Тисовський той предмет так, щоб ми всі його бачили, і завдав таке питання:

— Скажіть мені, що це таке?

Натягаємо шиї, напинаємо зір, зосереджуємо всю нашу увагу. Нарешті, хтось із лавок:

— Це гіпсова фігурка, помальована на зелено-брунатний колір.

— Та де ж це з гіпсу? Ану пригляньтеся ближче, краще, доторкніть, понюхайте — наводить професор.

— Я вже знаю! Це з дерева!

— Щось у тому роді, але не з дерева. Ану, приглядайтеся краще!

— Це наче б то якесь насіння — кидає хтось несміливо.

Проф. Тисовський оживлено повертається вбік того голосу:

— Знаменито! Так! Це насіння!

Лице професора роз'яснила усмішка, відмолодила його, оживила рум'янцем, немов під подихом свіжого вітру карпатського, що летить проваллям Лімниці, повертає на Кузьминці і губиться в гущавині Остодору.

— Прегарно! Вгадав!

А тепер ще одне зусилля думки:

— До якої породи рослин належатиме це насіння?

Знову вгадування учнів, нові натяки професора:

— Ану, зверніть увагу на оці загнуття, наче пазурі, або щось подібне. До чого воно подібне?

— До якоря! — знову вириваються з лавок.

— Знаменито! Авже ж, подібне воно до якоря. Отже, яка це рослина буде?

— Водна рослина! — паде нарешті влучна відповідь.

Так наші зусилля розгадування зійшлись в одній точці з підказуванням професора і дало загальну радість душ, що досягнули мети. Ми й не запримітили, як досвідчена рука д-ра Тисовського незамітно вела нас з тісної залі й заводила на пластову гутірку.

***

— Вам це припало до вподоби?

Егеж, гарні були лекції професора Тисовського! А коли я вам ще щось розповім, то ви засмієтеся і скажете, що це жарт.

— Ні, не скажете? Так тоді слухайте:

Тисовського предметів ми ніколи не вивчали з книжок. Все вивчали зі слуху. Те, що почули від нього, що побачили під його мікроскопом, що позаписували в зошитах, те залишилося нам у пам'яті. Майже всі ми мали гарні ноти.

— Як це можливе? Певно, задурно діставали добрі ноти?

— Зовсім ні! Всі добре знали його матерію. Хочете знати тайну, тоді напишіть гарного листа до д-ра Тисовського, а Він напевно скаже, як учитися без книжок.

— Та ми відбилися від нашої теми: „Тільки Бог може це зробити!"

— З вас ніхто не був в Академічній гімназії у Львові? Яка шкода! Там не одне цікаве ви побачили б та почули. Під час перерв викладові залі пустіли, зате ставало гамірно на коридорах і на подвір'ї. Веселі розмови, сміхи, метушня наповняли всі закутини гімназії, навіть висмикувалися поза мури на вулицю.

Тоді ми заводили суперечки про спорт, змагання, мандрівки на час вакацій, часом зачіпали й політику. Раз якось зав'язалася дискусія на тему віри. Один з товаришів обстоював нісенітниці, що людина з високою освітою не може мати віри, бо, мовляв, віра є там, де немає знання. На своє „твердження" назвав ряд учених світової слави, як: Вольтера, Дідро, Ренана, Ліперта й ще когось.

— Хто був цей наш товариш?

— Ви влучно підмітили. Він ніколи не був пластуном. Та тоді ми про те не думали.

Ми зразу почали вигрібати з закамарків пам'яти всякі аргументи, щоб боронити позицій віри. Хтось, між іншим, висунув такий аргумент:

— Ти ніяк не маєш рації. Наприклад, проф. Тершаковець, що без труду може викладати чи не всі предмети навчання, щонеділі буває з катедрі св. Юра на Службі Божій. Завжди з донечкою Марусею на колінах. Або хоча б проф. Тисовський . . .

— Ото ж бо й є! Я на це чекав!

Наш противник у релігійних поглядах задоволено посміхнувся і по-мистецьки відвернув наш аргумент проти нас:

— Пригляньтеся гарад проф. Тисовському, то побачите, скільки в нього віри. Він тільки назверх так робить, бо так наказують шкільні приписи. При молитві він стоїть просто, мов свічка, хреститься „замашисто", а крізь уста не пропустить ні одного слова молитви. А проф. Тершаковець:

— Ти знаєш, чому він так сипле залі ноти? Знаєш, чому з кожного з нас хоче зробити „українського міністра"?

— Ну, чому?

— Саме тому, що зачасто ходить до церкви! — і вголос засміявся.

Нам здавалося, що не маємо ніякого аргументу, а втім задзвонив дзвінок і нам треба було йти до кляси.

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— Питаєте, чи ми ще з ним коли дискутували? Чи дали за програму?

— Ні, ми не дали за нашу програму, хоч і не говорили з ним більше на цю тему! Справу розв'язав сам проф. Тисовський, хоч ми ніщо йому про те не згадували. Саме нам так щасливо склалося.

На лекції анатомії викладав проф. Тисовський про кровоносну систему людського організму. Говорив про будову жил, про подвійний обіг крови. Згадав про величезну працю, що її виконує щодня невеличкий серцевий м'яз: 87,000 кг/мт, тобто працю, яка спроможна двигнути 8 вагонів вантажу на висоту одного метра. Це імпозантне досягнення праці! Практично воно виглядає так: і професор заклав ногу на ногу. По декількох хвилинах ми помітили, що нога почала ритмічно, немов під такт, підскакувати й опадати.

— Це тиск крови в жилах працює — вказував професор. Тепер зважте, з якою добірною матеріялу мусять бути зроблені людські жили, коли витримують такий тиск. Пам'ятайте ще і про те, що жили самі вміють управильнювати доплив крови: стягаються і поширюються після потреби; самі пропускають, або стримують кров. На кінець ще одне питання:

— Скажіть, з чого можна зробити людські жили?

Наш противник у диспутах скоро підніс руку:

— Я знаю! Людські жили можна зробити з гуми!

— Ні, заперечив професор. З цього матеріялу не можна зробити жили. Гума вітріє, тріскає, не сповнила б того завдання.

— З шовку, імпреґнованого ґумою — поправив інший.

— І цей матеріял непридатний до будови жил. Він мало поширюється, мало елястичний.

Посипалися й інші вгадування, але жадне не вдоволяло професора. „Ні", а то й „це вже зовсім непридатне" і запит: „З чого ж зробити людські жили" завис у тишині над нашими головами. Остаточно з чого??? В нас заплуталося підзорливе: „Певно й сам професор не знає, так і залишиться!"

Та проф. Тисовський, після останнього „не знаєте?", відповів:

— Людських жил не можна ні з чого зробити! (Ми це й знали!) Тільки Бог може зробити людські жили — закінчив професор — і повів по нас своїм добрячим, батьківським поглядом.

Коли б такі слова впали десь, скажімо, в Італії, то проф. Тисовський зустрінувся б з гураганом оплесків і радісним: „Браво, професоре!", В Америці обступили б учні довкола, поклепали б дружньо по плечах і гукнули б захоплено: „Професор, файний хлоп!".

У нас, в Україні, по залі понісся легкий подих і яркіше розгорілись нам очі. Але перший відрух, може й був — прискочити до нашого дорогого Професора і — міцно, міцно — стиснути в обіймах, немов дякуючи. Такий вчений, а не затратив своєї віри. Так гарно поєднав віру в Бога-Творця зі своєю лекцією. Цей відрух здержували у нас дві сили: повага до професора і вроджена сила нашого народу, яка дбайливо прикриває почування серця. Може ще примішалася й та „сила", що двадцять років тому наказувала нам частенько „поправляти краватку", а нишком татовою бритвою стинати „наростаючі проблеми чоловічої туалети".

Якби воно не було, ми з-під ока поглядали на нашого співдискутанта, а в нього були опущені повіки, немов би щось читав.

Потім ми запримітили, що проф. Тисовський при молитві стояв „на струнко" і дбайливо хрестився. Воно не могло бути інакше, бо це Основник Українського Пласту, цієї молодняцької новітньої організації, що за напрямну праці має: „Вірність Богові й Україні!".