

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

СВОБОДА

УКРАЇНСЬКИЙ ЩОДЕННИК



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MY UKRAINIAN QUOTA

By WILLIAM BITTNER

Dr. William Bittner describes himself as "a professional writer who teaches for a living." Before the Second World War he was a poet since, he has been a literary critic, with articles appearing in *The Nation*, *The New Republic*, *The New Leader*, *The Saturday Review*, *The Chicago Jewish Forum*, and the *New York Post*. He is Assistant Professor of English at Fairleigh Dickinson University, and lectures on literature at the New School for Social Research in New York City. His book, *The Novels of Waldo Frank* has recently been published by the University of Pennsylvania Press, and he is now at work on a biography of Edgar Allan Poe.

Until the fall of 1954, I was as ignorant as most Americans of the existence of a Ukrainian national sense. To me, Ukraine was "a part of Russia," more specifically, "the breadbasket of the USSR." But when the academic year began at the University of Pennsylvania, I was assigned to teach a special course in writing for those students whose native language was not English. There were two Chinese students, a boy from Thailand, a scattering of Spanish-speaking people, and two boys who called themselves Ukrainians.

In conferences, in the papers they wrote for me, in class, they were as persistent in calling themselves Ukrainians as I was in referring to their homeland as Russia. It is easy for a teacher to be obtuse. But I liked them; both were good students, and I was not unhappy to learn, when the semester ended, that they were to be students of mine another term. I felt I wanted to be of help to them, for although they thought well and put their ideas into words with great sensitivity, they had trouble with those impossible English words "a" and "the," and their sentences were sometimes twisted around backwards.

Nevertheless, I was a little tired of teaching this subject. I despaired of my Orientals ever writing a complete sentence, and I had a bad conscience about teaching English to people whose native tongue was completely unknown to me. Even when I tried one of my three Russian phrases, "Da svidanja," on my "Russian" students they smiled sympathetically. So when a colleague asked me if I would take a special student to tutor in English, and he added, "He is a Ukrainian," I said, "My Russian quota is filled."

"Oh, come on, at least meet him," my colleague insisted; "you'll like him." I reluctantly agreed, and the appointment was made. When the hour arrived, an active, smiling man a little older than I was came bounding up the steps to my dingy office. He bowed slightly in the manner of the Habsburg court, smiled even more, and said, "I am Oleh Lysiak." My Russian quota was still closed, but as he talked, I became aware that my Ukrainian quota was opening wide.

Once a week, for the rest of the school year, Oleh Lysiak ran headlong up those stairs, and in the following hour I gave him little nibbles of information about the use of "a" and "the," while he made me aware of the history of a gallant, much-abused people who have cherished their traditions through conquest, occupation, defeat, and exile. He gave me books to read, and as I became humble in my knowledge, I talked more with my two Ukrainian boys. They told me that my new student was an author.

I left Philadelphia at the end of the school year, to live and work in New York City. When I told Mr. Lysiak that, he decided he would come to New York for his lessons (my

lessons would be more like it), and since he could not come as often as before, I suggested that he keep himself in practice by starting to translate the book I had heard he had written. Readers of Svoboda can judge the result for themselves, since one of his chapters has recently been serialized, but the impact of that book on me was without precedent.

My next eye-opener came when I learned that a novel by the Ukrainian Ivan Bahriany had been translated and was to be published in the United States. I arranged with the New York Post to be sent a copy, and in my review suggested that there must be a wealth of literature of that sort. The book so impressed me that I wanted to know more about the body of literature of which it was a part, and which I could not read. It seemed to me that Americans were ready to be interested in reading about a people who so perfectly symbolize the predicament of man today.

But there were still more surprises in store for me. I would have been ignorant indeed not to have known of Ukrainian songs and dances, so when I was invited to a concert by the Ukrainian chorus and orchestra "Kobzar," from Philadelphia, I avidly agreed to come. As I sat in the auditorium of one of New York's large high schools, where the friendly man sitting next to me, Mr. W. Bohachewsky, offered to translate and explain the performances, I glanced eagerly over the program.

My interest was primarily in the choral selections, the traditional music I shall never hear enough of, and so when a suite composed by the conductor was next on the program, I was impatient to get past it. The next thing I knew I was sitting spellbound. Dr. Anton Rudnytsky's musical setting for the prologue of Ivan Franko's *Moses* was the most exciting piece of new music I had heard since I first listened to Igor Stravinsky conduct his own work.

In literature, in music, Ukrainian culture still breaks frontiers. It is clearly of the present, yet it stands firmly upon the heritage of a rich past. But how about the other arts? I visited galleries, and saw the work of Ukrainian painters; I saw the work of sculptors, and heard of still others whose work I want to see. I visited the bar "Lys Mykita," where I met some of the people whose work excited me. Some of the artists were born abroad; some are of families in this country for generations; and without being any the less Americans, they describe themselves proudly as "Ukrainian."

This is of course the secret. America's strength is not in being a "melting pot" where all the customs and traditions brought here by a multitude of nationalities are fused into one—or burnt out altogether. American civilization grows as each new wave of immigration enriches and refreshes it. And the greatest contributions, proportionate to the numbers who come, are made by those most proud of the culture they did not leave behind, but brought with them.

There is much more to be said of my "Ukrainian quota," not all of it good, but none of it evil. I have much yet to learn, and perhaps my Ukrainian friends have a little to learn from me. But already I have learned more than it will ever be in my power to teach.

TAKES PERSISTENCE TO SEE WHAT YOU WANT IN THE USSR

As is well known, visitors to the Soviet Union are pretty well restricted to the sight that the Soviet officials want them to see. That's an old story with the Russians. It dates back to the old "Potemkin Villages" during the time of Empress Katherine II, the destroyer of the Ukrainian Zaporozhian Kozak Sitch stronghold in the lower reaches of the Dnieper river. Her Minister, G. Potemkin, head of the "Novorossiyski Krai" ("New Russian Territory"), and her "beau" at that, had arranged to impress the Empress, with a series of Hollywood type facade villages along the Dnieper, wherein in the sight of the Empress' barge and entourage the village folk, dressed in their colorful native costumes, danced and sang. Catherine fell for that stunt. And so many others in more modern times have fallen for Soviet Russian stunts of a similar nature in Ukraine. The list of their names would more than fill these four pages. Many, however,—refused to be taken in by this hog-wash. Among the more recent ones of them is R. H. Shackford, well known correspondent of the Scripps-Howard newspapers. He tells the following story—cabled from Kiev, Ukraine—in the August 12, 1958 number of the *New York World-Telegram*:

It takes persistence to see what you want to see in the Soviet Union—rather than just the daily Intourist diet of national monuments and museums.

Even with persistence, you don't always succeed. This is a tale of how I almost didn't see a collective farm—one of the most controversial but nonetheless important parts of the Communist state system.

I advised Intourist, the Soviet agency which takes care of foreign visitors on arriving in Russia [journalese for the USSR—Edit.] that during a month's visit, I wanted at some stage to see a collective farm—preferably during a trip in the Ukraine, Russia's richest farming area. The answer was, "Of course." Coming here [Kiev], the capital of the Ukraine, I reminded Intourist again that I expected to see a farm. That was a Saturday, and the answer was, "Of course, next week."

Monday morning Intourist informed me that a visit to a collective farm might not be possible because everyone was busy with the harvest. I said I didn't want to interfere with the harvest—and that the usual hospitality whereby farm managers devote hours to visitors could be dispensed with; I would merely look around a bit and not bother anyone.

By noon I was told definitely—no visit to a collective farm.

Over 70,000 Ukrainians Now Living in Prussia

Over 70,000 Ukrainians are now living in Prussia, where they were deported by the Polish communist government after World War II, the *Ostpreussisches-Blatt* reported. Text follows:— The Ukrainian in East Prussia (which is under communist Polish domination.—Ed.) continue to insist on their right to their homes... in the southern and eastern provinces of Poland. This is plainly stated in the Polish newspaper, "Warmja i Mazury," which appears in Alenstein (Olsztyn). In this newspaper there appeared an article on the "Ukrainian Question," saying that about 70,000 Ukrainians are

"OK," I said, "but it seems strange that here in the heart of one of the world's greatest agricultural areas, one cannot visit a farm. How about just driving into the country and the harvest works—without a formally arranged visit? I'll just look.

After much shilly-shallying it was so arranged. A car nicked me up in the afternoon. We started on the main road to Kharkiv—at about 75 miles an hour. About 20 miles out of Kiev, the driver stopped, where trees and underbrush line both sides of the road and announced:

"Here you can see the fields."

I pushed forward through the underbrush, and sure enough I was on the edge of a huge wheat field—ready for harvesting, but no one was harvesting.

"Fine, let's go on and look at some more," I said.

"But it's all the same for 800 miles," the driver replied.

"Maybe there are some villages we can pass through," I suggested, and he drove on.

Soon we came in sight of a combine harvesting wheat. We stopped at my suggestion and I watched the work. Nearby was a dirt road with a sign pointing to a village only a mile or so away.

"Let's drive down there," I said.

"It would be too uncomfortable—rough and dusty," said the driver.

I assured them that I didn't want to embarrass them—that I knew they had to follow Intourist procedure—but again said I thought it might be funny that one couldn't see the Ukraine countryside.

Without another word, we started down the dusty road and ultimately came to a village. It was a miserable place—and part of a big collective farm. The huts for living were as bad as I saw in the Soviet Union. The little plots around the houses were muddy although the road was dusty. Most of the women were barefooted, with their legs covered with mud up to their knees.

We didn't stop but turned around and went back to the main road—and drove to Kiev in silence.

So I saw part of a collective farm, but obviously not one that the regime would have chosen for me. This was not the case trying to hide collective farms—because they do take visitors to some of them. It was a case of refusal to show anything except on a formal basis—with much hospitality arranged and the manager going through a familiar spiel.

The Intourist "plan" doesn't cover such a simple excursion as a drive into the country and informal chat with a Russian [should have been a Ukrainian—Edit.] farmer—Mr. Shackford concludes.

UYL-NA FOUNDATION CONCERT

Under the capable chairmanship of Dorothy Olen and her business manager, Michael Zaderecky, both of Parma, Ohio, the concert program for the UYL-NA 25th Anniversary Convention is completed. Sponsored by the UYL-NA Foundation, Inc., this cultural array of talent will be presented at the Hannah Theatre, Sunday, August 31st, 1958 at 2 p.m.

Male Choruses, Ukrainian folk dancers and soloists will be featured on the program. Dr. A. Sas-Yaworsky, Abbeville, La., the Ukrainian with all the answers on the 64,000 Question who will be in Cleveland to speak at the Convention Banquet, has amiably agreed to appear at the concert and display some of his musical talents.

Happy, light folk songs will be sung by the "Trembita" Male Choir from Detroit, Michigan. This group has given concerts in Detroit and Chicago where they received good ovations from audiences and good reviews from critics. Prof. Kyrylo Cependa, Director of the 45 voice male choir, was educated at the Music Institute of Mykola Lysenko in Lviv, Ukraine, and the Music Academy of Vienna, Austria and has 20 years of directing experience.

The popular Ukrainian baritone in America, Michael Minsky of New York, N. Y., will vocalize with love songs and gay folk songs. Mr. Minsky has recently appeared in concerts in New York and Boston, where he was very well received.

Violinist, Vladimir Trytiak, Cleveland, Ohio will play recognized compositions for everyone's enjoyment. Prof. Trytiak studied and was graduated from the University of Lviv.

From Toronto, Ontario, Canada the Ukrainian National Federation Dancers will present favorite folk dances, such as "Harvest Dance," "Rendezvous" and "Kolomeyka." Hardly will your feet stay still when the beat of the music begins.

Cleveland dancer, George Rusyn, who is currently studying medicine in Munich, Germany will dance the "Hopak." "Homin" (Echo) Male Chorus under the leadership of Professor Jaroslaw Barnych will prepare a worthwhile program for your pleasure. The Director was educated at the University of Lviv and now conducts in Cleveland.

An original composition especially written for Dorothy Olen and the occasion will be sung by this mezzo soprano and accompanied by the composer, Prof. Vladimir Trytiak. Miss Olen was educated at Baldwin-Wallace College in Cleveland and has sung in New York and Chicago. She has also done much work on radio.

Other Concert Committee members are those handling Public Relations, Michael Bochar; Coordinator, Paul Orsini; Co-Coordinator, Lucille Socha; Advisor, Michael Socha; and Production, Mary Bukartky. Tickets will be available prior to the Concert at the Parma Savings Co., Parma, O. and during the Convention Labor Day Weekend at the Hotel Statler-Hilton, for those wishing to attend this splendid show of stars and performers.

Ukrainian Boys Camp in Stratford Visited by Bishop Senyshyn

On Sunday, July 20th, His Excellency, Bishop Ambrose Senyshyn, OSBM, visited the Ukrainian Catholic Boys Camp at Stratford, N. Y., the "Way" reports.

The staff and a capacity group of campers were on hand to greet Bishop Senyshyn when he arrived at noon, and received from him a memento of the visitation.

At 3 p.m. Moleben to the Sacred Heart was celebrated by His Excellency, assisted by Very Rev. Basil Seredowych, Dean of the Syracuse Deanery, and Rev. John Squiller, camp administrator. Bishop Senyshyn spoke on the value and importance of the camp and emphasized the need of new chapel facilities.

Immediately following Moleben, a Ukrainian program was presented in the dining room, with all campers participating. The program, prepared under the direction of Rev. Lubomyr Husar and Prof. M. Morysiuk, included the recitation of various Ukrainian poems, songs and hymns. Also featured were Ukrainian dances by Roman Petrina and David Solan, and piano renditions by Roman Grypa, Myrosław Lukawsky, and David Solan.

A buffet supper followed. Many priests and parishioners of the Exarchy attended.

UYL-NA Convention to Select "Miss Ukraine"

During the 25th Anniversary Convention of the Ukrainian Youth League of North America, to be held over the coming Labor Day weekend in Cleveland, Ohio, there will be a selection of a lovely and gracious young lady as Miss Ukraine.

She will be selected from among the photographs which are now being collected by Michael Bochar, Chairman of the Contest.

40th Anniversary of Ukraine's Independence Celebrated At Ukrainian Scout Camp

Annually, and about this time of the year, the Ukrainian Boys and Girls Scouts better known by their original name "Plast," located near East Chatham, N.Y. have their Ukrainian Scout Day.

This year it fell on last Saturday, August 9th, and it was celebrated by the Cub Scouts and Senior Boy Scouts now encamped there.

Cleveland dancer, George Rusyn, who is currently studying medicine in Munich, Germany will dance the "Hopak." "Homin" (Echo) Male Chorus under the leadership of Professor Jaroslaw Barnych will prepare a worthwhile program for your pleasure. The Director was educated at the University of Lviv and now conducts in Cleveland.

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The raising of the American Star-Spangled Banner and the Ukrainian Blue and Yellow national banner amidst a solemn hush was fraught with emotion upon thought of all Americans and all the Ukrainians who have sacrificed and died for liberty and independence.

This was followed by talks delivered by Camp Director, Kopystiansky, and Cub Scout Leader Yakiv Shehryn.

Following the afternoon drill exercises, led by Mr. Yuriy Ferencovich, area of the camp was the scene of a Campfire dedicated to the 40th anniversary of Ukrainian national independence.

The Campfire was set afire by Nestor Shust, Camp director and also national director of the Ukrainian Boy Scouts. He introduced Mr. Hohdan Krawciw, Supreme Leader of Ukrainian Boy Scouts; Mr. Jaroslaw Padoch, head of the National Council of the Ukrainian Scouts of America; Mr. Dmytro Halychyn, Supreme President of the Ukrainian National Association

Soviet Leaders Wince: Children Save Money

Benjamin Franklin's saying—"A penny saved is a penny earned" clearly is not going to be framed on the schoolroom walls in the Soviet Union, the Moscow correspondent of the *New York Herald Tribune* reports.

According to the "Komsomolskaya Pravda," unsleeping guardian of the morals and education of young Communists, it has discovered something almost sinister in the fact that some children have their own accounts in savings banks.

The newspaper's view was summed up by the headline, "unwholesome ardor of little depositors," above the story of a mother who has been going through the pockets of her eleven-year-old son.

In them she found not French postcards nor a subversive leaflet by John Foster Dulles but, horror of horrors, a savings bank book.

"Where did you get it?" she demanded.

Mikhail Zoshchenko, 63, Dead

Mikhail Zoshchenko, sixty-three, renowned Soviet satirist, who was born in Ukraine, and whom Stalin made the main target in his post-war campaign for the regimentation of Soviet literature, died in Leningrad, Tuesday, July 22nd, after a long illness, Moscow Radio reported.

Mr. Zoshchenko's forte was the storiette of fewer than a thousand words, written in colloquial language so simple that critics have compared his work with "Alice in Wonderland"—a delight on the surface for a child, a further delight for the adult who sees the satire. His stories of the ignorant peasant forced to cope with a telephone, of the poultry "specialist" whose ducks drown of marriage in the evening and divorce in the morning on the Soviet system.



Miss Rose Marie Koval, contestant for "Miss Ukraine" Contest, to be selected at the UYL-NA Convention, Labor Day Weekend in Cleveland, Ohio. Miss Koval is from Monessen, Pa.

DR. BITTNER TO LECTURE AT UKRAINIAN CULTURAL COURSES AT "SOYUZIVKA"

Dr. William Bittner, prominent American writer and lecturer, whose story appears in this page, will address the students of the Ukrainian Cultural Courses at the UNA's "Soyuzivka," Saturday evening, August 23rd, right after supper.

His topic will be "An American View of Current Ukrainian and East-European Literatures." Guest are invited.

Send in a photograph, black and white glossy, showing facial features clearly, together with your name, address, age and hobbies or general interests written on separate sheet of paper. You must be of Ukrainian extraction and registered at the Convention in order to participate.

"Miss Ukraine" will be selected at the Ball.

All material is to be sent to Mr. Michael Bochar, 3517 Stickney Avenue, Cleveland 9, Ohio as soon possible.



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Under and Cross Currents in Soviet Ukrainian Literature

In perusing the Soviet Ukrainian press and its comments on the importance of Ukrainian literature in the USSR, one cannot help but greet or disown what he reads.

On the one hand, there is a strong demand—as expressed in the Soviet Ukrainian press being made by Ukrainian writers there, that the purity of the Ukrainian language be preserved, and that there should be an avoidance of its adulteration with Russicisms which occur even in the works of the most prominent contemporary Ukrainian writers.

Thus, in the latter case, "Vitchyzna" (no. 5, May, 1958, pp. 199-200), notes that, "We can be justly proud of our [Ukrainian] language, but at the same time we must preserve it, care for its purity, expression and development... Unfortunately, we are faced with many instances which indicate an opposite practice on the part of some of our literary and editorial workers, and their lack of attention to purity, clarity, and expressivity of language..."

Another writer, Stepan Kovhaniuk, writing in the same number of the same publication (pp. 157-180) notes that, "the fact, however, that the Ukrainian reader can understand the Russian language does not, by far, justify indiscriminate use of Russicisms..."

Soviet Ukrainian opposition to Russification, which the Kremlin enforces in the non-Russian Republics of the USSR as part of its official policy, finds expression also in the matter of concerts presented by Ukrainians. Thus, even when visiting foreign countries Ukrainian art troupes are compelled to exhibit Russian art. This happened in the case of Kiev and Odessa theatrical opera and ballet troupes which toured Poland. This was noted by the newspaper of the Ukrainian minority in Poland, "Nashe Slovo" and reprinted in "Vitchyzna."

The writer declares that, "During their visit abroad, Ukrainian artists, in my opinion, should show first of all the art of Ukraine, just as troupes from Russia show achievements of Russian art, and from Byelorussia—Byelorussian art..."

Now let us glance on the other, and negative, side of the coin. Another Soviet Ukrainian writer, H. Yemelianenko, writes

ing about the "Celebration of Lenin's Nationality Policy of the Communist Party" in the "Kommunist Ukrainy" (no. 6, June 1958, p. 52), writes that, "the background of a common system of socialist production of all nations within the single government order, and of the single socialist in content culture, brings ever more vividly to the forefront the need of all nations of the USSR to have a second language, common to all... As we go along, the Russian language comes up as that second, and common language of all socialist countries. The language of the great Russian people is becoming more and more a means of communication of all nations of the USSR. The free spread of the Russian language in Ukraine and in other Republics is an inevitable, and deeply progressive phenomenon, and it answers the needs of developing communism..."

An even more slavish pro-Russian note, which actually is anti-Ukrainian, is sounded by P. Kolesnyk in his part of the discussion in the already mentioned "Vitchyzna" (pp. 206-210) in the second volume of the recently published "History of Ukrainian Literature."

He starts off by saying that, "It is a well known fact that enemies of Soviet literature had been, and still are alleging that under Soviet conditions writers are not free, and that they are supposed to write on orders, i.e. not to write about things that lie in their soul." Then he goes to say that "during the 40 years of its existence, Ukrainian Soviet literature has brought to the forefront a large number of exceptionally original artists of the written word. Even the generally very rich, in names and works, brotherly [sic] Russian literature cannot boast of such anti-podes [sic] of style as Tychna and Rytsky, Bazhan and Sosura, Yanovsky and Panch, Dovzhenko and Smolych."

"Of course, he does not mention that Tychna was forced to make his peace with the Soviet Russian overlords by conforming to the party line; nor Sosura, author of "Love Ukraine," who also had to make his peace with the Reds; nor does he mention Mikola Khylyov, who refused to do so, and in protest shot himself; nor Serhey Yefremov, the literary historian, who in time was liquidated as a writer, and the many other Ukrainian writers who were shot or committed suicide because the Marxists and the Communists who had hoped for the development of some independent intellectual physiognomy within the Soviet Ukraine were regarded as equally hostile to the state as were the bourgeois and the anti-Marxists."

But what does he stress? Well—"Both the pre-October as well as Soviet Ukrainian literature developed in close ties with the brotherly [sic] Russian literature. Russian literature always was and is the bulwark of Ukrainian literature."

Reading the last, we cannot but think that, figuratively speaking, a Soviet Russian MVD gun was being pressed against the nape of his neck as he was knocking off those abominable lies about Ukrainian literature. Anyone who writes that Russian literature is the bulwark of Ukrainian literature is not only an unmitigated liar but also a renegade of the worst sort to the people whom he claims as

SOVIET CLAIMS AT SEA

The recent successful cruise of the Nautilus under the Polar icecap has brought to the attention of the American public the possibilities of the nuclear-powered submarine. Once this is equipped with the missile that can be fired from beneath the surface, the way has been opened for launching a powerful attack on the cities of the USSR through the Arctic and vice versa, once the Soviet has acquired such weapons, it reveals the vulnerability of many other cities in the world from far north.

The value of the submarines does not stop there, for any submarine that is able to lurk in neutral waters undetected can discharge its weapons from a place of safety. Such tactics would give to the submarines of a country that spurned international law the same relative safety as the North Korean and Chinese enjoyed in the air, when the American fliers and those of the other nations of the UN were forbidden to bomb the nests of Migs north of the Yalu in China and in Siberia.

The Council on the Laws of the Seas To make assurance doubly sure, the Soviets advanced such propositions at the Council on the Law of the Sea held this spring in Geneva, Switzerland. Such conferences have been held periodically to establish definite rules for navigation and to facilitate peaceful shipping throughout the world. These measures have often been hotly debated, but there probably has never been proposals for so far-reaching changes as those that were introduced by the Soviets and that they are attempting to enforce as we shall see unilaterally.

A Most Widely Accepted Rule One of the most widely accepted rules of the Law of the Sea is that each country shall have jurisdiction over the waters on its coasts to the extent of three nautical miles. This apparently took its rise at the end of the eighteenth century with the approximate range of cannon or the distance that ship could normally sail within an hour. It has been accepted by all the great maritime nations as a convenient measure which can furnish protection to the country and yet not interfere too much with navigation. There have always been problems in regard to certain bays, especially those the shores of which are entirely in one country which holds the headlands delimiting the bay.

Certain countries have protested this and have claimed larger areas in order to protect the nation's fisheries and to exclude other nations from rich fishing grounds. Mexico, for example, has claimed control for a distance of six miles to protect its shrimp industry. Some of the South American countries have gone further and claimed an area of two hundred miles off shore for the tuna fisheries, but such claims have aroused opposition and have never been enforced successfully and consistently.

At the recent conference in Geneva, there was considerable opposition to the three mile limit and, as a matter of fact, during the days of Prohibition, the United States did seize rum-runners considerably outside this distance in its efforts to prevent smuggling. The Soviet Union came out flatly for a limit of twelve miles or more, but it was unable to have its proposition accepted by the other maritime nations, even though there was partially accepted an American proposal to extend the limit to six miles, but to add a supplementary six in which it could handle on its own all problems of fisheries.

his own, and he should be disowned by them. So there you are, a peculiar combination of a number of utterances by Soviet Ukrainian writers and critics, some showing signs of independence, despite Moscow's intimidation, and others slavishly following the easier and slavish course, the Red party line. Still, these under and cross currents in Soviet Ukrainian literature afford at least some indication of the seething turmoil of the above-alluded to Ukrainian "inner soul."

The Way of TV Quiz Shows

Poor Ivan Mazepa, the great Hetman of Ukraine. It is not enough that national enemies of Ukraine, in its struggle for the resurrection of its national independence, malign and besmirch him, but even the innocent by-standers, albeit ignorant of history at that, do the same thing. Last week we wrote an editorial column about one such case, titled "Believe It Or Not," about a certain radio commentator out in Chicago who spewed forth a lot of nonsense about Mazepa.

But, to grant him his just dues, the poor fellow just didn't bone up enough before venturing forth over the ethereal radio waves to waft hither and thither anything that popped into his mind about a truly great and historic person, Hetman Ivan Mazepa of Ukraine, who nearly liberated his native land of Russian misrule and domination, but who lost out, together with his ally, Charles XII of Sweden, a great warrior and statesman, at the Battle of Poltava in 1709.

But by no means can we grant any just dues for the "experts" who prepared the questions for the television quiz show last Sunday night where a Teddy Nadler, former \$70-a-week government warehouse clerk in St. Louis, increased his TV quiz show winnings to \$232,000. In reply to a direct question, concerning the military invasions of "Russia" by Charles XII of Sweden and Napoleon, Nadler said that Ivan Mazepa was "a Russian Cossack leader, with whom Charles XII conspired."

This quotation is taken from

Incidentally, it may be noted that the Soviets for some purpose are maintaining off the coast of Canada certain so-called fishing vessels, although there is more than a little suspicion that they are primarily equipped with radars and other electronic instruments and are trying to establish some method of breaking the American and Canadian radar screens which have been set up to warn against Soviet attack.

The decisions of this and previous conferences on territorial and open waters have at least one curious effect. After the Egyptian-Israeli disturbances in 1956, a United Nations force was placed in the fortifications of the islands blocking the Gulf of Aqaba which were declared open waters in an effort to allow Israel access to its southern port of Elath. Today with the explosive situation in the Middle East, Israel probably at Soviet insistence has forbidden the air supply of Transjordan across its territory. Now the British are sending supplies into Transjordan through that same Gulf of Aqaba which Nasser two years ago desired to declare an Arab lake.

On the whole the Geneva Conference came to wise conclusions on the lines that the free world has developed during the last centuries. Some of its decisions will undoubtedly be ratified by the different nations involved. These will have

UNA MEMBER—BECOME ACTIVE!

Many members of the Ukrainian National Association do not attend the regular monthly meetings of their branches. They pay their dues as much as full year in advance, usually by mail, and their branch officers and fellow members never see them at the meetings. This trend, paying dues in advance and skipping meetings, has been on the increase during the past several years. The result is that today some of the branches, including several which have many members, will have trouble in holding successful meetings. "There are over 200 members in my branch," a branch secretary told us recently, "and only 16 attended our last meeting."

The poor attendance at meetings means additional work for the Branch officers, especially the secretary. Take dividend checks, for instance. The secretary had high hopes of distributing them to the members at the meeting, but only a few showed up. So the secretary had to go to the trouble of mailing the checks. When members who have to sign papers fail to come to the meeting, the secretary has to go to their homes to get the signatures. And the same is true in cases where members who have to pay their dues skip the meeting.

Well-attended meetings are necessary for planning activities and electing officers. A branch cannot sponsor a dance or picnic or bus ride or anything else if members show their interest by staying away from meetings. The branches have elections of officers only once a year, but even some of these important meetings are poorly attended. A branch secretary, old and tired, would like to pass his duties to a younger man but cannot do so because (1) not enough members attend the annual meetings or (2) of those who did attend no one wanted the job! It is a fact that UNA branch officers have died (while still in office) from complications resulting from old age. Right now there are branch secretaries who are so old they shouldn't be doing any kind of work at all.

There are other reasons why members should attend branch meetings. An important one has to do with the spirit of fraternalism. Where but at a branch meeting or event can members get together and meet each other? The members of a branch should get to know each other because that is what the branch is for; if the members do not attend the meetings and activities they will become strangers to each other, and that won't help the branch, the UNA, or the spirit of fraternalism itself.

Of course there are some branches that have successful meetings month after month. These branches sponsor dances, organization meetings, picnics, bus rides, bowling tournaments, banquets, and other events. Such active branches attract new members, and it is a pleasure to read their activity reports in the Svboda and The Ukrainian Weekly. The members of these progressive branches are undoubtedly happy to be members and pleased to attend meetings and have something to say about future plans.

All UNA members could and should be active. All it takes is good attendance at meetings. The next time you get a meeting notification from your branch, or read about a forthcoming branch meeting in the Svboda, be sure to attend. Meet your fellow members! Become active!

Ukrainian Geographical Notes

THE POKUTYAN AND BESSARABIAN PLATEAU

There are many plateaus in Ukraine outside the Podolia, the best known of them. The Podolia itself seems to continue across the Dniester river southerly towards the Prut river. This is the so-called Pokutya - Bessarabia Plateau. The name of Pokutya, which means land in the corner, is used to denote the western part of the plateau. It reaches the valleys of the Bystrytysa and the Vorona rivers below the Carpathian mountains. The name of Bessarabia is commonly used to denote the eastern part of this plateau.

There is very little difference in the character of the country between the Podolia on the left bank of the Dniester and the Pokutya and Bessarabia, on the right bank. The valleys of the rivers are deep and winding, the slopes show the same rock layers, only there are fewer rivers feeding the Dniester from the right side than there are on its left side.

certainly little effect on the Soviet Union and its satellites, but they will furnish the free world still more proof, if that be needed, that diplomacy and conference with the USSR can bring little or no relaxation of tension or agreements except when the free world submits to Communist dictation as the price of peace. It is another demonstration that the gulf between East and West is inseparable at present and that for the good of mankind, the West must demand that the USSR accept the traditional standards of international law, if there is to be peace, and must be prepared to insist on the universality of human rights, as modern civilization has understood and developed them.

The sides of the funnel are steep on one side, gray gypsum rocks rise like walls over the bottom of the funnel, which is often filled by a pond or small lake. Many brooks disappear in these funnels, continuing their course under the surface of the earth. The subterranean waters by dissolving the gypsum have also formed spacious caves, some of which are famous for the beauty of their stalactites of white alabaster. The best known of them is the cave of Lokitky, near the town of Tovmach. Similar caves are found in the adjoining section of the Podolia, in Blitze Zolote, and in Kriviat.

The Pokutya is much lower in elevation than the Podolia, attaining only in a few places the height of 1,100 feet. It slopes down in an easterly direction. North of the city of Chervintsi, however, it rises in the wooded hills of Berdo-Horodishche to more than 1,500 feet, the highest elevation to be found between the Carpathians and the Urals. In the east, Berdo-Horodishche passes over the hills of the Khotyn, which mark the eastern termination of the Pokutya. The eastern section of this plateau, Bessarabia, is divided by the rivers Prut and the Reut into narrow marches. The river divide between the Prut and the Dniester attains a height of 1,200 feet in the Magura hill. The plateau becomes instantly lower and flatter and passes over imperceptibly into the steppes of the Pontian plateau.

THE MAN WHO COULD NOT WORK MIRACLES

There once was a man who could not work miracles. This made him frustrated and unhappy, for no matter where he looked, he saw someone who had succeeded in performing a miracle. If he looked at the business world, he saw people who through some miracle had become outstanding executives. While looking at the world of literature he saw others who, also through some miracle, had become famous writers. A look at the field of art made him not only unhappy, but downright miserable. For he had always cherished the hope of becoming a famous artist, by some miracle. But instead he wound up painting advertisements for match book covers. There were other, lesser miracles, that escaped him just as readily while rewarding those who, in his opinion, were less endowed or less deserving than he. These were the glistening, expensive cars, the fashionable clothes, the social gambols. All this made the man who could not work miracles ever ready to complain about his meager lot to anybody willing, or even unwilling, to listen to him. One day, while standing on a station platform waiting for a train, he saw two friends meet. One was tall, thin and reserved looking. The other short, stocky and jovial. The stocky man grabbed his friend by the arm and slapped him on the shoulder, exclaiming: "Well, if it isn't Fred! How are you, old boy? How's the world treating you?" "Fine! Fine, Henry! No complaints!" replied Fred. "And how's everything with you?" "I'm fine, too, but—" and he laughed, "Lots of complaints! Honest, Fred, I don't think I have ever heard you complain once. How do you do it?" Fred smiled, "Oh, I used to

do my share of complaining, too. In fact, I complained I had no shoes, till I met a man who had no feet." "That's good one, Fred," laughed Henry, "where'd you get it?" "Oh, it's an old Persian proverb," Fred replied. Henry again laughed, raucously. But the man who could not work miracles did not laugh. Silently he repeated the old Persian proverb to himself "I complained I had no shoes—till I met a man who had no feet." Slowly it began to dawn on him that the world was not made up solely of people who in one way or another were more fortunate than he; but that, indeed, the majority were far more unfortunate. Gradually, he who thought himself impoverished discovered he had an abundance of wealth. Now the man who could not work miracles is no longer frustrated and unhappy because of his deficiency in this respect. For he now sees that he is a living part of many

miracles around him. First, he has the full use of his deficiency in this respect. For he now sees that he is a living part of many miracles around him. First, he has the full use of his mental and physical faculties: his mind, his legs, arms, eyes, ears, tongue. He has loved ones close by who are as well off as he. He has an inestimable amount of freedom of action, or inaction; all according to his own disposition or desire, and not dependent on anyone's whim or fancy. Now, he is no longer unhappy over the material things he does not have. For he has at last realized how fortunate he is in having the things he does have; such vitally important things that so many people of necessity must do without. Yes, the man who wanted to work miracles finally realized you do not have to reach for the stars and pluck them down from the heavens in order to enjoy their beauty. You have but to look at them.

BOOK REVIEW

L. A. Bulaxovskij, Pytannya pochodzennja ukrainskoj movy. Kyjiv Akademijskij Ukrainjskij RSR, Instytut movoznavstva im. O. O. Potebni, 1956. 219 pp.

ments he asserts that dialects of an East Slavic type that became the basis of the whole from which finally the contemporary Ukrainian language was formed...

The Twenty-Third U.N.A. Day In Chicago

Despite cloudy skies and threats of showers on the July 20th, the 23rd Annual Ukrainian National Association Day of the St. Nicholas Grove in Chicago was a huge success with over 2,000 people attending.



Miss Natalie Doroshekyz

increasing the Maximum amount of insurance to \$50,000 and the New Double Protection and Sickness and Accident Plan for adult members.

MATRIMONY RESEARCH PROJECT

Although the answers to our query on UYL-NA matches marriages didn't exactly snow us under with replies, it certainly gave us some pleasant letters to read.

sional name of "L22 Walters" as a TV and radio announcer in Pittsburgh. "Happy years with four lovely daughters" writes Olga.

UKRAINIAN YOUTH NEWS

UYL-NA Convention The 25th Anniversary Convention of the Ukrainian Youth League of North America (UYL-NA) will take place over the coming Labor Day Weekend (August 29-September 1, 1958) at the Hotel Statler in Cleveland, Ohio.

Ukrainian Cookery Demonstrated At Army Language School

Wearing a hand-embroidered Ukrainian costume, Nina Altman explained and demonstrated the Ukrainian dish "holubtsi" at a meeting held during the week of July 20th of the International Cookery Class of Army Language School in Presidio, California.

Holubtsi Recipe 1/2 lb. ground beef 1/2 cup rice (uncooked) 2 medium onions 1 head cabbage 12 oz. can tomato juice 2 bay leaves 1/2 pint sour cream salt and pepper

How the Nephew Led His Uncle To a Dry Spot

In the old days of Polish rule in Western Ukraine, a village had the misfortune to incur the wrath of its landlord. Without thinking much, the magnate ordered his refractory peasants to the village green and ordered each tenth one to be whipped.

Українська Футряна фірма FUR PIECE you have been longing for? Here at our showroom you will find a wide selection of SCARVES - STOLIES - CAPES - JACKETS and COATS of FINE MINK and other FURS at great Savings.

PAUSE "AWFUL SHRINKAGE"

At a recent news conference, President Eisenhower reportedly foresaw a Federal deficit of some \$10,000,000,000 for the current fiscal year and said it would require an "awful shrinkage" of governmental activity to achieve a balanced budget for his final year in office.

U. S. Issues Youth Guide

The U.S. Labor Department advised - last Saturday, August 9th, youthful job-seekers to absorb all the education and training they can prepare for the highly technical world of tomorrow.

Увага! НЮ ЙОРК Увага! ВИСИЛКА ПАЧОК до всіх країн Європи й других КОРИСТУЙТЕСЬ УСЛУГАМИ ВІДПОВІДАЛЬНОЇ, ВІСІЛКОВОЇ І СКОРОЇ ФІРМИ GENERAL PARCEL & TRAVEL CO., Inc.

UKRAINIAN YOUTH LEAGUE OF NORTH AMERICA, Inc. 25th Silver Anniversary Convention 1933 - 1958 Hotel Statler-Hilton, Cleveland, Ohio Friday, AUGUST 29 Registration Hotel Mezzanine 4:00 to 11:00 PM

THERE'S NOTHING LIKE A DANCE AT SOYUZIVKA! KERHONKON, N. Y. Enjoy an evening of dancing under the stars, chatting with friends, having "a good time". Come to picturesque Soyuzivka in the Catskills for the Gala DANCE this Friday & every SATURDAY

A MODERN UKRAINIAN GRAMMAR by G. LUCKYJ & J. B. RUDNYCKYJ THIRD EDITION, Winnipeg 1958 168 p. - Price: \$3.00

СТУДЕНТСЬКЕ СЛОВО

Олена Теліга

УСЕ — ЛИШЕ НЕ ЦЕ...

Усе — лише не це! Не ці спокійні дні,
Де всі мої слова у барвах однакових,
Думки, мов нероздмухані вогні,
Бажання — в заборонених оковах.

Якогось вітру, сміху зги злюби!
Щоб реалізує душі кризі іржаві грати,
Щоб крикнув хтось: ненавиди і люби —
І варто буде жити ти вмироти!

Не бійся днів, заплутаних вузлом,
Нозей безсонних, озманілих ранків.
Хай ріже гас лише — добром і злом!
Хай палить серце — надірвініші ранки!

Ти в тінні йди. Тривай в пекучій грі.
В слідує світо не лаяйся дивитися —
Лише по спеці грає жданний грім
І з хмар сквогне — багнетом — блискавиця.

Павло Фялпювич

ВІЗЬМЕШ У ЖМЕНЮ...

Візьмеш у жменю сонного насіння
І не пізнаєш власної руки, —
Хай снігий день, хай у землі коріння,
Жиночий сміх і соняшні книжки!

Я не люблю самотнього зідання —
Нащо давати далеким зорям звіт?
Не долетить ні перша, ні остання
З моїх думок у невідомий світ.

Це ти така і тепла, і прищадна,
І над тобою все гудить драти.
Розстеле ніг свої похмурі рядна
І знову не одженеш ти.

Надів мрійні і смутне квітління
Зазублено у передранній млі,
А гострооре, мужне покоління
Уже росте на молодій землі.

КРОВ І СМЕРТЬ У ЛЬВІВСЬКОМУ УНІВЕРСИТЕТІ

Відзначаючи 50-ліття Українського Студентського Руху і включаючись в Ювілейні Святкування цієї дати в 1958-1959 році український студентський З'їзд, розпочинає перелік вибраних статей, що відображають нашу рідну студентську діяльність і містять у собі важливі та цікаві моменти.

Нижче подано статтю про студента Львівського університету Адама Коцька з брошури «Життя і смерть Адама Коцька», яку видано в 1910 році у Львові.

В п'ятницю, дня 1-го липня 1910 року о дев'ятій годині рано чути було відомий борючий у Львівському будинку у Львові; лунали постріли! Бойова пісня. То українські академіки боролися як на революції за справедливі права нашого народу до найвищої школи. В вогні боротьби, смертельно ранений в чолі, один з найкращих провідників української молоді, студент третього року прав Адам Коцько, важко ранено українського академіка Леонтовича і кількох інших. Кілька хвилин пізніше вмишували в університет сильні відділи поліції з зарядженими карабінами і насадженими багнетами до револьверів. У наших знайдено при ревізії, але в загальному не знати при кому, як каде і скільки штук всякої зброї: револьверів, бомб і палиць. Факт, що наші академіки мали револьвери, ще не означає, що вони хотіли когось вбивати, бо, значить польську не навчили і перевагу, могли мати при собі зброю для власної оборони.

Рогатинщини, Снятинщини та Богородчанщини, встояло на місці.

СКОНФІСКОВАНО!

Тимчасом надійшла поліція, яка не скажати ні словечка польським академікам, оточила наших і вихула їх до третього залу. В залу нагорі на лавках поставили в два ряди поліційні жонірки з набитими карабінами і насадженими багнетами, що їх звернули на наших студентів.

Під такою сторожею тримали рівно три години (лише без одного) наших академіків; решта була в коридорах, поміж ними з поляками, і тому їх не арештовано. У наших знайдено при ревізії, але в загальному не знати при кому, як каде і скільки штук всякої зброї: револьверів, бомб і палиць. Факт, що наші академіки мали револьвери, ще не означає, що вони хотіли когось вбивати, бо, значить польську не навчили і перевагу, могли мати при собі зброю для власної оборони.

Зраз приїхала до університету судова комісія, зложена з президента суду Мільшевського, радника Рибіцького, прокурора Барта і Франка та ассистента Рудки, опісля хмарна комісарія і поліційні шпівони. При перелюханні наші академіки, а було між ними багато таких, що тільки знали матуру і не були ще записані в університеті, подали тільки свої прізвища, щоб не думали, що ми шобнебудь затасуємо, і більше ні слова не хотіли балакати з польською комісією, яка не знала, що з ними всіма робити. До години пів до першої ночі зильнено 80 наших академіків, решту перевезено фікарями до сідної в'язниці при вулиці Баторого. Возили їх фікарями від години четвертої пополуно до півночі. Під тормою ченала топа поглядик і приймали наших молоденьких студентів каміням і пльованням. Каміням і сльивою кидали поляки на борця за ідеал нашого народу.

Колои це діялося при вул. Баторого, смертельно ранений Адам Коцько мучився на руках своєї бідної матери і сестри. Перестав жити о годині три чверти на шосту. Сидячи своєю мучу. А його товариші, заперторені в тюрму, не дістали їсти цілу добу і не мали можливості спати. Багато з них пересиділи цілу ніч, бо не мали де схилити голови.

Так борюся і терпію молодий квіт української інтелігенції за права українського народу на світло — у Львові, в стародавній столиці українських князів.

СКОНФІСКОВАНО!

Коцько упав горілиць головою до наших ногам до поліції з словами на устах: «То ніщо, ніщо!» Упавши, втратив притомність. Шпівоні тоді українські академіки залякали відстрілюватися. (Урядовий комунікат піше противно. Не можемо його скритикувати, бо прокуратор зраз сконфіскував би це). Але поляки вже поховалися. Вільна частина наших, перестрашена смертю свого провідника, втекла, лише кілька наших студентів, переважно в

стане членом СУСТА. УСК має виключно характер українського студентського товариства і таким останеться.

За Управу Українського Студентського Клубу: Т. Парик (голова), М. Феденко (скарбник), М. Мауек (секретар).

СТУДЕНТСТВО — МАЙБУТНЯ ПРОВІДНА ВЕРСТВА НАЦІЇ

Одною з найбільш важливих і захоплюючих тем в інтелектуальному житті поодиноких людських спільнот є тема, присвячена питанню провідної верстви. Не один глибокий мислитель світу — філософ, історик чи політичний теоретик — займався цією проблемою, пишучи про природу, функції та значення провідних верств різних народів чи навіть цілих цивілізацій. У нас проблемою української провідної верстви займався, між іншими, Вячеслав Липинський і Дмитро Донцов. Хоч завданням цієї короткої статті є лише звернути увагу на неминучий і скорий прихід нової української верстви в діяльність і з цього приводу зробити деякі міркування, вище кинені думки здаються нам не зайвими. Підкреслимо важливість верстви людей, що надає життєвий тон суспільству, серед якого знаходиться, на нашу думку, не тільки потрібно, але й необхідно. Це диктує здорова логіка суспільного життя, яка вчить, що велич і міць кожного суспільства пояснюється величчям і міццю його провідом чи, як сказав би історик Тойнбі, існуванням «творчої меншости».

Українське студентство в діяльності, як принаймше його частина, це майбутня «творча меншість» українського суспільства. Конкретне завдання цієї «меншости» в майбутньому: поперше, бути гідним репрезентантом української нації в країні свого поселення; подруге, робити все можливе, щоб ідеї українського визвольного руху, спрямовані проти Москви, знаходили позитивне визнання у поважних представників політичних і культурних кругів Заходу і вільного світу, і, третє, створити гармонійну атмосферу українських внутрішньо-політичних відносин за кордоном. Особливо друге і третє завдання вимагатимуть солідної політичної підготовки і сумлінної та відданої праці. Во, здається, не треба доказувати, що ідеї українського визвольного руху, задумані для повалення московської комуністичної імперії і її розчленування на окремі національні держави, з тої чи іншої причини не знайшли належного визнання на Заході, де в загальному панує концепція т. зв. мирної коекзистенції. Також не потрібно доказувати, що українська внутрішньо-українська діяльність на еміграції вимагає рішучих змін і загального оздоровлення. Все те вже тепер мусять приковувати увагу українського студентства — майбутньої провідної верстви нашого суспільства.

Ця майбутня провідна верства мусять бути свідомі й неохотно нести прапор українського визволення. Розуміючи суть агресивного московського комунізму, члени цієї верстви — політики, публіцисти і професори — називаючи лише декілька професій, що відіграватимуть велику роль в систематичному пропагуванні української правди, мусять бути ретельно і витримано остерігати провідні чинники Заходу проти смертельної небезпеки більшовизму. Ставлячись наскрізь вороже до комуністичного ворога і спокійно, з розумінням, до української людини іншого політичного переконання, вони, можливо, внесуть нові і кращі відносини в українську політичну панораму. Завжди і всюди маючи на увазі визволення рідної землі і в зв'язку з тим стоячи на засади примату політики в нашому громадському житті, вони, безперечно, не залишаться байдужими, коли на тяжку й відповідальну діяльність української політики посягнуть невідповідальні й невідповідні до того люди. Це ж бо члени «творчої меншости» напевно знають, що політика — це високе мистецтво, яке, щоб бути високим, вимагає постійного творчого дотуку справжнього майстра.

3 канцелярії ФКУ

12-го липня н. р. відбулося засідання Управи АНТШ, на якому рішено увійти до Наукової Ради Фонду Катедри Українознавства (ФКУ) і призначити членом професора д-ра Володимира Каліну, як постійного представника АНТШ до згаданого органу ФКУ. У цьому засіданні виступив зі словом С. Хемич, Президент ФКУ, який познайомив присутніх членів Управи АНТШ з працею і завданнями ФКУ і дав відповіді на ряд поставлених питань.

На прохання Головної Екзекутивної ФКУ, Гол. Председателя УНСОУ п. Д. Галич дав згоду на принагідну публікацію при «Свободі» окремих інформаційних сторінок ФКУ, ГЕ ФКУ висловлює цією дорогою ширшу подяку УНСОУ за прихильність.

28-го липня н. р. відбулося чергове засідання ГЕ ФКУ, на якому обговорено такі справи: 1) Уконтрактування Редколегії для принагідної сторінок ФКУ у «Свободі».

2) Обговорення метод організації місцевих Відділів ФКУ, яких повинні дотримуватися тимчасові представники ФКУ, що вестимуть підготовку для заснування таких Відділів. 3) Звітвання поодиноких членів ГЕ ФКУ про виконання доручених їм справ. Наступне засідання ГЕ ФКУ відбудеться, як звичайно, останнього понеділка, себто 25-го серпня в домі УСК в Нью Йорку.

ГЕ ФКУ вислала ряд листів-привітань з нагоди з'їзду та конференції професійних, політичних і церковних українських організацій — лікарській конференції в Ши-

ПИТАННЯ ДОПОМОГИ УКРАЇНСЬКОМУ СТУДЕНТСТВУ НА ЧУЖИНІ

(Інтерв'ю з Президентом КоДУС-у проф. Ол. Кульчицьким)

Як довідомось з Європи, Комісія Допомоги Українському Студентству зустрічається останніми роками з проблемою українських американських студентів, що студують в європейських університетах і що дуже часто не вилі власними засобами забезпечити своїх студій. З цього приводу ми дозволили собі поставити Вам, Велимишановний Пане Професоре, що очолює нашу допомогову установу, кілька питань. Ваша відповідь напевно знайде велике зацікавлення не лише серед тих наших студентів, які мають намір кінчати чи продовжувати свої студії в Європі, але й серед нашого громадянства, яке своїми пожертвами уможливило студії десяткам здібних молодих людей.

Запит: Коли і де засновано Комісію Допомоги Українському Студентству та чия ініціатива відіграла в цьому доброділі головну роль?

Відповідь: КоДУС засновано в 1940 р. завдяки ініціативі Українського Центрального Комітету, що під ту пору був під проводом проф. В. Кубишова одним з осередків громадських починів. Між засновниками КоДУС-у були о. д-р Гринько, проф. Полянський і проф. З. Кузеля, який згодом, ставши його головою, відіграв головну роль в діяльності КоДУС-у, аж до своєї смерті в 1952 р.

Запит: Скільки студентів підтримує тепер КоДУС?

Відповідь: У 1957-58 році КоДУС охопив допомогою 75 студентів.

Запит: На які осередки припадає найбільше стипендія?

Відповідь: Найбільше стипендія припадає на Німеччину (34), а з інших країн, по черзі — на Францію (16), Австрію (13), Югославію (7), Швейцарію (3), Бельгію (1) і Італію (1).

Запит: Який розмір стипендій був в поточному академічному році? Чи можна сподіватись підвищення стипендій, беручи до уваги зростання коштів прожитку?

Відповідь: Розмір допомоги КоДУС-у пропорційний до надходжень, і наслідком того підтримка КоДУС-у не залежить в основному від назви «стипендій», а скоріше від щомісячних «допомог», оскільки суму 12-15 дол. місячно не можна назвати стипендією (для порівняння варто відмітити, що французькі державні стипендії становлять приблизно 50 дол. місячно). Цей дуже недостатній рівень допомоги все ж таки у порівнянні з минулим роком означає побільшення на 20-30%. Виплати навіть таких скромних сум не можна вважати на майбутнє забезпеченням: все залежить від надходжень, тобто успіхів зборів і повернень стипендій.

Запит: Чи КоДУС має серед своїх стипендіатів в Європі американських кандидатів чи інших позаєвропейських громадян?

Відповідь: Поміж стипендіатами КоДУС-у були і з українськими студентами з Канади та ЗДА (тепер є їх 16). КоДУС дуже радіє цією обставиною, вважаючи її у своїй культурній політиці великим позитивом, — з одного боку із точки зору затіснення зв'язків поміж європейськими студентами і американським українським студентством, а з другого боку з точки зору зростання зв'язків допитливості американських студій — європейськими.

Ця настанова КоДУС-у щодо студентів із ЗДА і Канади знайшла свою підтримку в резолюції Загальних Зборів КоДУС-у з 21-го червня ц. р.: «Збори вважають необхідним включити в допомоговий план КоДУС-у і тих українських студентів, які прибули на студії з-за океану до Європи» (точка 4-та резолюції).

Запит: Ця обставина важ-

ФЕДЕРАЦІЯ ДЕМОКРАТИЧНОГО СТУДЕНТСТВА СХІДНОЇ ТА ЦЕНТРАЛЬНОЇ ЄВРОПИ В АРГЕНТИНІ

З початком місяця червня ц. р. засновано в Аргентині Федерацію Демократичного Студентства Східної та Центральної Європи, до складу якої входять студентські громади таких народів: хорвати, естонці, лотиські, мадяри, поляки, словаки, словінці та українці. Перед оформленням статуту згаданої Федерації, зредоговано декларацію, підписану всіма членами і засновниками, яка творить спільну платформу взаємного порозуміння. Подасмо переклад тексту цієї декларації:

Підстава до Федерації Демократичного Студентства Східної та Центральної Європи в Аргентині.

Створити Федерацію студентських організацій східно- та центрально-європейських націй, поновлених совєтським імперіалізмом, із метою:

а) скріпити товариські зв'язки та солідарність між студентами на еміграції в Аргентині;

б) координувати їхню боротьбу в визвольних змаганнях;

в) інформувати та висловлювати в аргентинських та латиноамериканських студентських і інтелектуальних колах проблеми згаданих країн, щоб викликати в них активну солідарність. Така праця відбуватиметься без партійної, релігійної чи расової дискримінації, беручи справи економічні й соціальні східної та центральної Європи в актуальні дусі і маючи на увазі народні бажання в недавніх повстаннях на Мадриді, у Польщі та ін. і співрачність на принципах:

1) визнання самостійності народів;

2) демократичної системи з призначенням прав індивідуальних, політичних і соціальних;

3) відкидання всякої тоталітарної чи імперіалістичної системи, правої чи лівої, у подальженні східно- та центрально-європейських проблем.

Вдійнення цих принципів є одним з можливих і потрібних умов до створення правдивого миру.

Членами Федерації можуть бути тільки ті демократичні студентські організації, які признаватимуть і виконуватимуть згадані принципи.

гас, — у плян своєї культурної політики, — побіч стипендій для студентів українознавства та конкурсових нагород за написання студентами праці із цієї діяльності. На жаль, справа здійснення проєкту натрапила на труднощі і посягається дуже поволі. Тільки в студентському осередку в Лювене вдалося дотепер частково перевести іспити. Загальні Збори наклали на Президію обов'язок перевести перевірку з українознавства всіх стипендіатів на протязі найпізнішого одного року. Збори підкреслили, що не можна користуватися допомогою КоДУС-у від 1940 р., а прізвища тих, що не виконують свого зобов'язання, оголошувати в пресі» (точка 5 резолюції).

Запит: Як нам відомо, багато чужинців, професорів і студентів дивуються, що українська громада на еміграції зуміла на протязі довгих років удержати поважний стипендіативний центр, який піклується щорічно десятками наших студентів. Чи у Ваших взаєминах із чужинними чинниками трапляються такі голоси? Яка загальна оцінка про Вашу працю в чужому світі?

Відповідь: Найкращим доказом признання чужих середовищ з той факт, що КоДУС отримав від Міжнародної організації ЮНЕСКО щорічно запити про свою допомогову діяльність та ваканційні літні курси, і що дані про цю діяльність друкуються у виданнях ЮНЕСКО.

Запит: До нас доходить інформація про те, що КоДУС взяв на себе ініціативу підтримати українознавчі студії серед наших студентів в чужих університетах. Які успіхи цієї акції?

Відповідь: КоДУС включив проєкт ЦЕСУС-у про введення іспитів із «мінімуму» українознавчого знання для всіх студентів, що він їм допома-

Редату Колегія з уповноваження Пресового Бюро СУСТА: Константин САВЧУК, Христиня БУДЗИК, Яр МОЙСОК. Editor: Konstantyn SAWCZUK Jersey City, N. J.

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