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РІК LXV Ч. 216 IN TWO SECTIONS SVOBODA, UKRAINIAN WEEKLY, SATURDAY, NOVEMBER 8, 1958 IN TWO SECTIONS No. 216 VOL. LXV

ARCHBISHOP CONSTANTINE BOHACHEVSKY INSTALLED AS FIRST UKRAINIAN CATHOLIC METROPOLITAN IN U.S.A.

In a very impressive ceremony which touched the hearts of the over 12,000 of the faithful who attended it, Archbishop Constantine Bohachevsky was installed as the first Ukrainian Catholic Metropolitan in the United States, in Philadelphia's huge Convention Hall, last Saturday, November 1st.

The Erection and Installation were performed by Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States during the Divine Liturgy.

Sixteen archbishops and bishops and some three hundred priests took part in the installation ceremonies. Numerous buses and private cars brought the faithful from many States.

The new Ukrainian Catholic metropolitanate was created last August by the late Pope Pius XII, as one of the far-sighted steps in the reorganization and strengthening of the Ukrainian Catholic Church in the free world.

The Pope's Bull proclaiming the installation of Metropolitan Bohachevsky was read by the Most Rev. Joseph Shmondiuk. This was during the Pontifical Mass. Following the reading of the Evangelium, the oath was administered to Metropolitan Bohachevsky.

The theme of the sermon by the Apostolic Delegate to the United States was the high value of the Ukrainian Catholic Church and role played in Western Ukraine by its ecclesiastics, clergy and faithful.

Following the Divine Liturgy services, thousands had their Holy Communion.

The huge assemblage was then addressed in brief sermon by the Most Reverend Hermaniuk, the first ordained Metropolitan of the Ukrainian Catholic Church in Canada. Speaking in Ukrainian, Metropolitan Hermaniuk called attention to the fact that the establishment of the Ukrainian Catholic metropolitanate in the United States gives its faithful greater freedom of expression and makes it possible for Americans to learn more of and appreciate more about the beauty and richness of the liturgy of the Byzantine Rite of the Ukrainian Catholic Church.

The Pontifical Mass was celebrated by the newly-installed Metropolitan Bohachevsky, with the assistance of the Very Reverend Fathers George Pazdriy and Yaroslav Sirko.

Taking part in the ceremonies were the Most Reverend Ambrose Senyshyn, Bishop of Stamford, Bishops Roborecky and Savaryn of Canada, Bishop Joseph Martinets of Brazil, South America, Bishop John Prashko of Australia, Bishops Elko and Kocicko of Pittsburgh, and, from the Roman Catholic Church, Archbishop John O'Hara of Philadelphia, Bishop Jerome Hannah of Scranton, Pa., and Bishop McCarthy of Camden, N. J.

Many Ukrainian American national and local organizations were represented at the ceremonies.

The Ukrainian National Association was represented by Messrs Dmytro Halychyn, Joseph Lesawyer, Mrs. Gregory Herman, Vice-Presidentess, Dr. Jaroslaw Padoch, Supreme Secreary, Roman Slobodian, Supreme Secretary and Treasurer, respectively, of the Ukrainian National Association, and by Messrs Anton Dragan, Bohdan Krawciw and Dr. Luke Luciw, of the editorial staff of the Svoboda, organ of the Ukrainian National Ass'n.

Following the Pontifical Mass, two dinners were held, one for the clergy and the other for the faithful at Hotel Warwick.

METROPOLITAN CONSTANTINE BOHACHEVSKY

Philadelphia Ukrainians Observe November 1st Holiday

Under the auspices of the Philadelphia chapter of the Ukrainian Congress Committee of America, exercises to commemorate the 40th anniversary of the the historic November 1, 1918 when Western Ukraine became free and independent, were held at the Ukrainian Citizens Club on Sunday, November 2nd last.

Church services in memory of those who died in a vain effort to preserve Western Ukrainian national independence were held Friday in both the Ukrainian Catholic and Orthodox churches.

The Academia, as the exercises were called, was opened by Mr. Nicholas Alexevich, chairman of the arrangements committee.

A talk was then was given then by Dr. Walter Gallan, representing the Union of Ukrainian Veterans in America.

Principal address was by Dr. Anton Knazhynsky, a former prisoner in a Soviet Russian slave labor camp.

The musical portion was provided by the Kobzar Chorus, directed by Mr. Antin Rudnitsky, and accompanied on the piano by Roxolana Ogrodnik.

A recitation of Oles' "Zgraya Lebedina" was given by Yaroslav Rudakevich. Another declamation was made in unison by members of "Moloda Prosvita." A patriotic sketch "On the Barricades of Lviw," the work of Shandrowsky, Cholhan, and Kernytsky, stirred the audience which filled the hall to its capacity.

Another cerebration of Lystopadove Sviato was held o the same day and in the same hall especially for children, in which they themselves participated.

The Philadelphia branch of the Ukrainian Veterans in America arranged on the occasion of the celebration of the holiday, in the quarters of the United Ukrainian American Relief Committee, an exhibit of pictures and articles associated with the Ukrainian Sitchowi Striltsi, the Ukrainian Galician Army, the Ukrainian Insurgent Army (UPA) of World War II and the period following it, and the Ukrainian Division. Exhibited also were momentos of the part Ukrainian American soldiers played in the Korean War. The exhibit was arranged by Messrs M. Wayda and M. Kryvopusk.
pusk.

UNA Branch 120 of Aliquippa Celebrates First Anniversary Of Its New Home

On Sunday, October 26th, the first anniversary banquet of the new UNA Branch 120 home in Aliquippa, Pa. was held.

The banquet — reports Mr. Andrew Jula of Ambridge, Pa. a member of the Board of Advisers of the Ukrainian National Association—was opened with a welcome address by Branch 120 president, Mr. Walter Drevna. Invocation was delivered by Rev. Leo Bilos, pastor of the St. Peter and St. Paul Ukrainian Catholic Church of Aliquippa. Toastmaster of the affair was Mr. Michael Komichak, announcer for the Ukrainian American Radio Hour.

Short talks were given by Burgess James Bruno and by the Honorable Morgan H. Sohn, Common Pleas Judge of Beaver County.

The main address was by Mr. Roman Slobodian, Supreme Treasurer of the UNA. In his address Mr. Slobodian highlighted the work of UNA Branch officers and the large reduction of their mortgage, granted by the UNA, on the new home. Reminding his listeners that Branch 120, St. Nicholas Society, has passed its 40 year mark of activity, and that it has around 300 members, Mr. Slobodian spoke admiringly about the fact that about 75% of its membership is composed of younger generation Ukrainian Americans, born and raised here.

Other guests present were Mr. Andrew Jula, and past UNA executives, Counsellor-at-Law Michael Piznak of New York City, and Mrs. Genevieve Zerebniak of Akron, Ohio.

Mr. Piznak spoke about the wonderful team work among older and younger members o. the UNA in the area which has greatly helped to establish in Aliquippa one of the very finest UNA homes in the country.

Mrs. Zerebniak spoke about the high enthusiasm that is always prevalent among UNA members, and manifested on this occasion by the large turnout at the banquet. She also lauded the fine work of the wives of Branch 120, working through their Ladies Auxiliary.

Also in attendance were Mrs. Roman Slobodian, and Mr. Harry Zerebniak and children.

Present, too, were representatives of UNA branches rom Akron (Olga Zepko), Ford City, McKees Rocks, Ambridge, and Pittsburgh.

On Sunday there was an "open house" reception all day, and the guests were treated to free buffet, snacks and coffee. Dancing continued in the evening to another fine orchestra, reports Mr. Andrew Jula.

ALIQUIPPA ANNIVERSARY BANQUET — Roman Slobodian, supreme treasurer of the Ukrainian National Association was the main speaker at the first anniversary banquet of the new lodge home of Aliquippa UNA Br. 120 Oct. 26th. Being a visitor in the Ambridge-Aliquippa area, Mr. Slobodian visited both lodge homes. Seated: Andrew Jula, supreme advisor, Roman Slobodian; Walter Drevna, president of Aliquippa UNA Br. 120. Standing: John S. Antushak, president of Ambridge UNA Br. 161 and Joseph Prokopovich Ambridge UNA Br. 276. (Courtesy, *News Herald.*)

Lesson of Ukraine Cited at Nov. 1st Holiday Exercises Held in Detroit

Anxious to maintain its own freedom, the United States can learn a lesson from Ukraine, now a Soviet "republic."

Speaking to 1,200 at the Ukrainian National Temple, 4665 Martin St., Mr. Dmytro Halychyn, Supreme President of the Ukrainian National Association, and President of the Ukrainian Congress Committee of America, as reported in the Detroit News, declared that

"The 40th anniversary of the restoration of Ukrainian independence is just as important to the United States and the whole free world as it is to Ukrainians and those of Ukrainian descent.

Fought Alone

"For three years Ukrainians fought alone and unaided against Poles and Soviet Communist forces, despite appeals to the West and our own United States for help. The Ukrainian government and people warned that this very same Communist aggression would eventually threaten the whole world if it was not stopped there and then.

"But not one country was willing to give Ukraine even the slightest help in her lonely fight against Communist Russia. As a result Ukraine, the first nation to fight Communist Russia, became the first victim of Communist aggression."

In the 40 years since that time, said Halychyn, who was an officer in the Ukrainian army, the free world has come to appreciate the Ukrainian struggle against Communist Russia.

Afterward members of the Detroit Ukrainian Plast scouting group depicted a scene in Lviw when independence was proclaimed.

Mrs. Irene Boyko-Yakima, accompanied by Mrs. Lidia Terlecki, performed several Ukrainian songs, and the 46 voices of Cleveland's Dnipro Chorus presented songs sung by the Ukrainian armies from 1918 to 1922.

Other speakers included Denys Kwitkowsky, president of the Detroit UCC, sponsors of the rally: Ivan Kocur, a former Ukrainian army officer and Ivan Bilous, chairman.

Jersey City-ites Observe November 1st Holiday

Despite inclement weather Jersey City Ukrainians wellnigh packed the auditorium of their newly built Ukrainian National Home to observe "Lystopadove Sviato."

Opening talk was given by Mr. Antin Sharan, head of the local branch of the Ukrainian Congress Committee of America.

Principal speaker was Mr. Anton Dragan, editor-in-chief of Svoboda.

Mr. Joseph Lesawyer, Supreme Vice President of the Ukrainian National Association, spoke about the fine accomplishments of the Ukrainian Congress Committee of America and urged all those present to donate to its Ukrainian National Fund.

Choral numbers were sung by the Bayonne male group, directed by Mikola Kormeliuk.

A group of Ukrainian Girl Scouts (Plast), led by Olga Kolodiy, declaimed "November Night."

"Lystopadove Sviato" in New York An Inspiring Event

Last Sunday, November 2nd, Ukrainian Americans of New York City observed with fitting ceremonies the 40th anniversary of the historic November 1, 1918 when the independence of Western Ukraine was proclaimed in Lviw, its ancient capial, and the Western Ukrainian Republic was established.

Memorial services for the many heroes who died in the war for Ukrainian national independence were held, the first in the morning in St. Vladimir and Holy Trinity Ukrainian Orthodox Churches, and in the afternoon in St- George's Ukrainian Catholic Church. At this service responses were sung by the Dumka Male Chorus and the St. George's choir combined.

The "Lystopadove Sviato" exercises were held that evening in the Irving Washington High School auditorium.

The ceremonies were opened by Mr. John Wynnyk, head of the United Ukrainian American Organizations Committee of New York.

Principal speaker in Ukrainian was Mr. Lev Lepky, who served as an officer in the famed Sitchowi Striltsi Corps who fought so bravely for Ukrainian independence then, and Mr. John Roberts, whose address appears on page 3.

The program included singing by the Dumka chorus, directed by L. Krushelnitsky, with solo parts sung by R. Stetsura; declamation by Miss R. Case, and a duet by J. Kononiw and W. Kalyna, accompanied on the piano by B. Bazal.

UNA Regional Rally to Be Held In Youngstown, Ohio, Nov. 15

A Regional Rally of officers and members of the Ukrainian National Association will be held Saturday, November the 15th, in Youngstown, Ohio, in the Franklin Avenue Hall. Time: 7 p.m.

It will be attended by delegates of UNA Branches of the last quadrennial convention of the association, representatives of UNA Branches, 140, 230, 274 and 348 of Youngstown, 119 and 218 of Campbell, 386 of Sharon, and 115 of Kenton, and by all other rank and finle members of the Ukrainian National Association in that area.

Among those who will participate in the conclave will be Dr. Jaroslaw Padoch, Supreme Secretary of the Ukrainian National Association, and Mr. D. Szmagala, a veteran and very deserving member of the UNA Board of Advisers.

One of the main purposes of the rally will be to make better known to all those present all of the resolutions pertaining to UNA membership, and the various new life insurance benefits offared to them, which were unanimously passed at the Cleveland UNA convention.

Famine Observed in Amsterdam 25th Anniversary of Ukraine

Amsterdamians of Ukrainian descent commemorated the 25th anniversary of the famine on Sunday, October 26th last, with ceremonies in the hall of St. Nicholas Ukrainian Church, reports the Evening Recorder daily of Amsterdam, N. Y.

Speakers were Simeon Hnatkowsky, chairman of the local branch of the Ukrainian Congress Committee, and Attorney Myron Komar.

By unanimous vote, the participants adopted a resolution condemning the Soviet-instigated famine of 1932 and 1933 that resulted in the death of six million people.

The resolution denounced the crime perpetrated by Moscow on Ukrainian territory and paid tribute to the victims of the famine.

Serving on the manifestation committee were the Rev. Leo Lischynsky, pastor of St. Nicholas Church, Attorney Komar, Mr. Hnatkowsky, Dmytro Olijnyk and Thomas Laba.

Date of Infamy

An editorial very worthy of note, captioned as above, appeared as the leading one, in the Wednesday, 29th last number of the Amsterdam Evening Recorder, of Amsterdam, N. Y. It concerns itself with the comemoration held by Amsterdamians of the 25th anniversary of the infamous famine in Ukraine. Whoever wrote it, we do not know, but it is one of the very best we have run across. Therefore, we quote it verbatum below. May it serve as an example to the editorial writers of other newspapers:

Text

Amsterdamians of Ukrainian descent recently commemorated the 25th anniversary of the infamous famine in the ukraine.

By unanimous vote, the participants adopted a resolution condemning the Soviet-instigated famine in 1932-33 which resulted in the death of six million innocent people.

The resolution denounced the crime perpetrated by Moscow on Ukrainian territory and paid tribute to the victims of the famine. Nations of the free world were also called upon to condemn the crime and all governments were requested to take suitable action pertaining to this offense against humanity.

It is well, with certain factions in our own country advocating a hands-off policy on Communist designs and ambitions, to remember the record of Soviet Russi. Co-existence is a commendable ideal, but what sort of co-existence is possible with a world power capable of such an atrocity as starving an entire population?

Can we trust the promises and explanations of a government dedicated to world conquest through one method or another? Can we hope to reach an acceptable agreement with a government which has not hesitated to eliminate millions of people in its march of conquest? Can we take the word of a regime which boasts that it has no regard for the rights of individuals?

The recent commemoration of the Ukrainian dissster should serve as a timely reminder to free men everywhere. A form of goverment which has no respect for its own people can hardly be expected to hold others in any higher regard. It is too bad that so many well-meaning nations had to learn this the hard way.

Chicago Ukrainians Pay Homage To Freedom Fighters

Under the auspices of the League of Americans of Ukrainian Descent, the "Lystopadove Sviato" exercises were held last Snday, in form of church services, in both the Ukrainian Catholic and Orthodox churches and a concert, the latter held in the auditorium of the St. Nicholas Ukrainian Catholic School.

The concert program featured a combined chorus and orchestra composed of students of the schools, under the direction of Sister Bernarda, and the SUMA orchestra led by Prof. John Barabash.

Principal speaker was Col. Kost Mandzenko of Minneapolis, Minn.

Proceeds derived from the affair went to the Ukrainian National Fund.

Rep. Dwyer Sees Blocs' Decline

Pictured below are Mrs. Mary Genta, treasurer of the Daughters of Ukraine, Mrs. Anna Kreitz, another officer of the organization, Mrs. Peter Wanat, Mrs. Dwyer, Mrs. Harry Seeber, Mrs. John Korytko, Mrs. John Torrick, Mrs. Michael Procak, president of the Daughters of Ukraine, Mrs. Roman Hrab, one of its officers, and Mrs. Rodnicki.

Rep. Florence P. Dwyer, Republican, of Elizabeth, N. J., who was re-elected to Congress last Tuesday, said that "political bosses are no longer able to control blocs of minority and nationality grouys."

Speaking at the home of Mrs. Mary Procak Jr., of 213 Vine street, Elizabeth, N. J. the congresswoman said: "The people no longer vote for candidates just because of labels."

In a letter to Mrs. Procak, the congresswoman expressed her thanks for her hospitality, and wrote "that a gathering such as this provides a candidate an ideal opportunity to meet people on a personal basis and to discuss issues more thoroughly than is ordinarily possible."

At the home of Mrs. Procak 25 Ukrainian women personally greeted the congresswoman.

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QUO VADIS—'VOICE OF AMERICA'?

Perhaps not many Americans of Ukrainian and other Eastern European descent are aware of the far-reaching changes which are taking place in the "Voice of America," our propaganda instrumentality and voice of freedom, through which we talk to the enslaved nations behind the Iron Curtain. Despite the constant pronouncements of our government to the effect that the United States is opposing the enslavement of the subjugated nations by Communist Russia, its powerful propaganda arm, the VOA, is implementing a program which is not in step with these pronouncements.

Briefly, a few months ago the United States Information agency (USIA), in the "interest of economy" and "more technical efficiency," decided to cut **the Ukrainian, Estonian, Latvian and Lithuanian language** broadcasting time by half and completely **eliminate the Uzbek language** broadcast to the USSR, inasmuch as it was thought Uzbekistan was a "less critical area" for U.S. foreign policy (!). But this is not all.

At the expense of these non-Russian language broadcasts, **the Russian-language and English-language broadcasts to the USSR were automatically augmented,** and the official reasons given by the USIA officials was that both the Russian and English broadcasts to the USSR were less jammed by Moscow than those of the non-Russian nations.

Unacceptable Explanations of USIA Policy-Makers

Other reasons for these illogical and harmful moves by the USIA were also advanced by its officials. One argument was that of a technical nature, namely, that by cutting down the broadcasting time the USIA would be able to use more powerful transmitters which will penetrate and break through the Russian jamming. But these arguments seem to be a cover for a decision which appears to us to be the basic, though erroneous, policy of the United States government toward the non-Russian nations of the USSR. Our government, whether Mr. Dulles recognizes it or not, has been shying away from encouraging the the non-Russian nations in their struggle for freedom and against Russian communist imperialism and domination, which policy is reflected in the VOA broadcasting. And yet, we have been vehemently opposing British, French and Dutch colonialism both in Asia and Africa to the point that we almost lost our great European allies.

In his reply to Dr. Stephen Wytwytsky, President of the Ukrainian National Republic in exile, Gordan A. Ewing, Acting Director, Broadcasting Service, USIA, wrote on September 18, 1958:

"...Ukrainian was one of the languages so affected. Instead of originating two 30-minute programs daily, we intend to concentrate our facilities on one 30-minute broadcast daily, broadcast at a good evening hour and repeated at breakfast time. Instead of 6 transmitters utilizing a total of 305 KWs of power, the new plan makes available 19 transmitters with 1225 KWs of power.

"In addition, the 'Voice of America' has found that there is practically no Soviet jamming of English language to the Soviet bloc. There will also be a small increase in Russian. **This decision was based on the fact that Russian has become the major language throughout the Soviet Union The leadership group—the technicians and intellectuals of the Soviet Union all know and understand Russian. These changes reflect no change in the policy of the United States toward the captive people behind the Iron Curtain"** (bold face is ours—Editor).

The Significance of the USIA Statement

Thus, we see that what actually lies in the background of these changes is something far more important than these technical "improvements" would seem to indicate. What this trend portends is the total liquidation of the non-Russian languages from our propaganda instrumentalities. This was indicated some months ago by the new Director of the USIA, George V. Allen, who in a public statement said that, since the British Broadcasting Corporation broadcasts to the Soviet Union only in the Russian language, he saw no reason why the USIA should not follow its lead.

If our psychological warfare experts would realize the mission of the "Voice of America" and the entire USIA system, they would certainly take a different and more positive approach. For instance, they ought to ponder on one important point:

Why does Moscow jam these non-Russian broadcasts more heavily, whereas the Russian-language of English-language broadcasts are less jammed or not at all?

Would this not indicate that the Russians are more afraid of the non- Russian broadcasts than they are of the Russian or English broadcasts of the VOA? And if it is so, then we should not reduce these, but, on the contrary, strengthen and make them so powerful that they ought penetrate the barrage of Russian jamming at any time.

Or, are we trying to accommodate the Russians and do only what seems to please them and be polite to them? If so, why then all this fuss about our "sacred crusade against communism"?

But, what is most important and tragic is the admission of the USIA officials that the decision to cut down the non-Russian language broadcasts was based "on the fact that Russian has become the major language throughout the Soviet Union."

Even if the above statement were true, the USIA officials ought to know that the Russian language was and still is a powerful instrument of Russification and Sovietization of the conquered non-Russian nations of Europe and Asia. In Ukraine, the Baltic States, in Turkestan and in the Caucasus Moscow is enforcing Russification of the non-Russian languages, imposing Russian literature, and alas, even the Russian Cyrillic alphabet on the Moslem peoples of the USSR—in order to destroy their national entities and thus make them more easily conquerable

On June 29, 1951, when the VOA Uzbek-language services were initiated, Secretary of State Dean Acheson, said:

"'The Voice of America' will henceforth bring you in your own language the truth which the Communists fear and try to keep from you. We shall tell you what is happening in the free world and particularly in those regions of the free world linked with you by religion, tradition, and culture... We shall tell you how free men are standing firm against the further spread of despotism..."

But now the USIA deems Uzbekistan is a "less critical area" and therefore, has completely eliminated the Uzbek-language services of the VOA. At the same time, Khrushchev and Co. are building powerful propaganda facilities in Hashkent, capital of the Uzbek SSR, from which they are endeavoring to reach the Moslems outside the USSR and sway them to the communist cause. In Kiev, capital of Ukraine, too, the Ukrainian-language broadcasts to the Ukrainians in the free world were greatly augmented in the past few months.

Sen. Paul H. Douglas of Illinois, upon hearing about these changes in the VOA, said::

"It is... shocking to learn that the VOA is now engaged in a series of actions which do violence to one of the major proposals with which Secretary Dulles expressed his agreement."

What Senator Douglas had in mind was the memorandum of the 17 American nationality organizations, including the Ukrainian Congress Committee of America, which he, Senator H. Alexander Smith of New Jersey, Congressmen Michael A. Feighan of Ohio, and Walter Judd of Minnesota, submitted to Secretary Dulles in the spring.

To prevent these drastic, contradictary and appeasing changes within the VOA, the House Committee on Foreign Relations ("Committee on State Department Organization and Foreign Operations") held a hearing last month, at which several American leaders, concerned with the VOA policies, presented their testimonies. Among them were Dr. Stepan Wytwytsky, President of the Ukrainian National Republic in exile; Dr. Lev E. Dobriansky, Chairman of the Ukrainian Congress Committee of America; Congressman Michael A. Feighan of Ohio; Very Rev. Msgr. John Balkunas, President of the Conference of Americans of Central and Eastern European Descent (CACEED); Dr. Pius Gregaitis, President of the Lithuanian-American Council, and others.

Their criticism and recommendations will be summarized in a second article next week. All who are interested in our psychological warfare policies ought to read the editorial entitled "The Voice of — America," which appeared in the September, 1958 issue of **The Ukrainian Quarterly**, published by the Ukrainian Congress Committee of America.

THE NEW AFRICAN STATES

By Clarence A. Manning

The overwhelming vote in French Guinea against the De Gaulle Constitution was immediately interpreted by the General in accordance with his statements before the voting as a sign that the area wished to withdraw at once from the French Union and this will mean its immediate appearance on the map of Africa as an independent state. This is the first of the French African colonies south of the Sahara to receive its independence and it may inaugurate a further series of national states, although it may well be doubted whether the independence of any of them will come so precipitately.

Changes in the Map of Africa

It is an example of the rapid changes that are being made in the map of Africa, for that had scarcely taken shape when World War I started and commenced the series of upsets which have not yet reached their climax. Whether those changes will be to the benefit or harm of the free nations is still uncertain for the entire their series of national states, continent is in the throes of a convulsion, the end of which no one can foresee.

When World War I started, there was only two independent states on the entire continent, Ethiopia which had maintained for centuries a precarious existence as an independent Christian state on the edge of the Moslem world. and Liberia which had been settled by American Negroes. Yet there were really three Africas with a very different political situation and development in each.

To the north of the Sahara Desert there were the Arab Mohammedan peoples. Of these Egypt while technically part of the Ottoman Empire was practically under British control. Algeria had been formally incorporated into France but this was more in name than in fact for the full right of citizens was granted only to the French settlers and a very few of the Moslems. Tunis was a French protectorate. Morocco was divided between France and Spain and between Tunis and Egypt was an ill-defined area seized by Italy after the Italian-Turkish War of 1911 (the modern Libya). These divisions, however, did have a certain sense for they corresponded to the century-old provinces of the Arab conquest and the Ottoman rule and there were really doubtful boundaries only in the south where the territory of these provinces merged into the Sahara Desert. There was general agreement that in them all the Arab language and the Mohammedan religion were general and it was only a question how the right of self-determination was to be exercised, not where.

In the south of the continent was the Union of South Africa with its mixed Boers and English. The situation was complicated by the enormous Negro population but the white settlements were sufficiently large to justify the Boers in their own mind for demanding a white country and they had the determination to maintain this at all costs—and they are trying to do it.

In between lay Africa south of the Sahara and this was an inchoate mass of more or less primitive peoples under English, French, German and Portuguese rule. The boundaries of these colonies had been drawn arbitrarily for during the last quarter of the nineteenth centrury, the European nations had drawn up treaty after treaty disposing of these lands according to their own

(Concluded on page 3)

UKRAINIAN NEW CANADIANS: BLACK BREAD AND EASTER EGGS

(Courtesy, **Liberty** magazine, Toronto, Ontario, Canada. November 1, 1958 issue)

By FRANK RASKY

At 3 o'clock in the morning recently. Paul Yuzyk, professor of Slavic studies at University of Manitoba, the greatest living authority on Canada's 500,000 Ukrainians, was jolted awake in his Winnipeg bedroom by the ringing telephone.

Rubbing the sleep from his eyes, the short, oval-cheeked, 40-year-old professor picked up the phone. He was overwhelmed to hear the weeping of an elderly Ukrainian-bort Manitoba farm mother.

"Professor, what shall I do with my daughter?" the woman wailed. "She's not marrying a Ukrainian. She wants to marry an **Irishman!** Imagine a mixed marriage in my family!"

Canada's non-Ukrainian 'mixed marriages'

Prof. Yuzyk laughed sympathetically.

"But that's Canada for you," he said, in his richly persuasive voice. "Look at my own Ukrainian fomily. I'm the oldest of four sons born in Saskatchewan—and the only one to mar- a Ukrainian. One of my brothers married an English girl. One is wed to a Mennonite. And the third to a Swede."

Comforted, the farm mother sighed and agreed, "Yes, that's Canada for you."

Endured 'garlic-smelling Bohunk' insults

The story illustrates one characteristic of Canada's half million Ukrainians—70,000 of whom have come here since World War II. Of good peasant stock, the old-timers opened up our prairies and laid ribbons of railway tracks across the nation. Yet they are more reluctant than any other ethnic group to give up their traditions.

These traditions are perhaps best symbolized by the Ukrainian **chorney khlib** (black bread) and **Pysanky** (Easter eggs). In their grass-thatched log cabins on the Prairies 65 years ago, the Ukrainian pioneers, wearing sheppskin coats, used to bake bread in home-made ovens. These rude ovens were a mixture of top soil, water and chopped straw, exactly like the clay used by the Children of Israel in making bricks for Pharaoh.

The ovens were also used for baking their gorgeous, multicolored Easter eggs, often requiring five hours of patient decorating. It was hard work but the Ukrainians have a passion for hard work—almost as though they revered it before their Catholic and Greek Orthodox ikons.

They work hard creatively (hand-embroidering their beautiful costumes, and building their Byzantine, onion-domed churches). And they play hard creatively (indulging in fiery Kozak sabre dances, and singing for hours their plaintive Slavic folk ballads).

The Ukrainian immigrans have continuel to cling to their flamboyant traditions, in the face of fierce Canadian opposition. When they first carved homesteds of Manitoba, Saskatchewan and Alberta, these "mules and workhorses of the West" weren't even accorded their rightful names as Ukrainians. They were derided as "Ruthenians", "Bukovinians", "damned Galicians", "Polak sheepskins" and "Little Russian Bohunks". Indeed, one Ukrainian MP for Vegreville, Alberta, M. Luchkovich, indignantly cited a Canadian Protestant bigot, who'd maligned his people as "dirty, ignorant, garlic-smelling, unpreferred continentals."

Nevertheless, sticking to their customs, the Ukrainians have taken comfort in the enlightened wirds of two Canadian statesmen.

One was D'Arcy Magee, who urged, "Let it be the mad desire of other nations to lay waste; let be ours to populate waste places." The other was Lord Tweedmuir, Governor-General of Canada 20 years ago; he advised the Ukrainian farm community of Fraserwood, Man., "You will all be better Canadians for being also good Ukrainians."

This is not to suggest that the Ukrainians have refused to change into good Canadians. Though 50% of the early settlers were illiterate, they have sacrificed to make sure their children receive a sound Canadian education. The second and third-generation Ukrainians—as well as the postwar immigrants—are superb artisans, teachers and political administrators.

A sovereign example is our cabinet minister, Michael Starr. He was born in Copper Cliff, Ont., 48 years ago, the son of a West Ukraine immigrant. His father, Matthew, worked in the New Land as a meat-packing and mining smelter worker.

"My parents came from peasant stock," the Federal Minister of Labor told me from Ottawa proudly. "They worked hard for a living here in Canada. We Canadians of Ukrainian descent are a frugal people. We take pride in home ownership, as well as personal independence."

What's more, the Ukrainian people here are often nicknamed "the Texans of the Slavs." Marvellous raconteurs with an earthy humor, they love spinning stories about the legendary heroes, who vainly tried to stem the flow of invaders into their homeland. The conquerors range from the Tartars a thousand years ago, to the Russians, who have tried to crush them over the last 300 years.

Their homeland has been split up so often, it is little wonder that the Ukrainians in this country are divided into such a profusion of conflicting organizations.

"Our political background is like that of the Jews," says Jerry Bilak, a 31-year-old, blue-eyed blond; he fled from successive West Ukraine conquests by the Romanians, Germans and Communists Russians, to become a $35-a-week cashier in Montreal's Cabaret night club. He is now secretary of the Ukrainian National Federation of Canada, which tries to unite 10,000 members in 80 clubs across the country.

"The Jews fought for 2,000 years to build their own state of Israel against hopeless odds," Bilak says. "Similarly, the more our oppressors try to break our back, the more it hardens our sense of patriotic mission to free Ukraine. The oldtimers here say. 'If not my generation, it'll be the next.'"

Why are the Ukrainians here splintered into more organizations than any other Canadian ethnic group?

"Because we are keenly individualistic," says Bilak. "That's why Stalin intentionally straved seven million Ukrainian farmers in 1932 and 1933. Those dedicated individualists refused to let their farms be collectivized. When coming to Canada, the Ukrainians were ambitious to express themselves individually. So many initiated their own groups. A sociable people, we Ukrainians like to get together and start something."

One reason why Ukrainians have kept so tightly knit in Canada, Bilak believes, is that the mother is boss of the hame. While her husband is off at the wars or on the job, she is the matriarch who stoutly maintains the Ukrainian traditions of the language and church. Bilak likes quoting the Ukrainian operetta, **Kozaks Beyond The Danube,** in which the warrior, Kars, comes home late at night from a party. He sings woefully, "I'm not afraid of the Turks, or the devil himself. But I am afraid of my wife."

(To be continued)

UNA MEMBER: YOUR VOTE IS IMPORTANT

By Theodore Lutwiniak

All 500 branches of the Ukrainian National Association will be having their annual meetings during December and January. UNA members should start thinking seriously about their branch officers for 1959. The members who do not attend meetings are at a disadvantage because they do not know who is deserving, should they attend the annual meeting they may easily vote and elect some one who ran for a position on a "What have I got to lose?" attitude, leaving the deserving candidate bitterly disappointed. This has happened in the past, and we want you to know that such things do not help anything or anybody. Start attending your branch meetings now so that you'll know what you're doing when you cast that very important vote of yours.

Who is deserving? It is your business to find out. And you won't find out anything sitting at home watching TV while your fellow members are having a meeting. Go to the meeting and see what's going on. Find out who's been active all year getting new members; find out if the current officers are worth retaining (by evaluating their accomplishments) and, if not, vote in members who have shown an interest in building up the branch and working for it. One of the most common complaints received at the offices of the UNA involves branch officers: members write that they receive poor service. So who is to blame? The UNA didn't appoint the officers in question—they were elected to their positions by the branch members themselves!

It is also important that old and sick branch officers be replaced, regardless how deserving they are; these old members have done more than their share and should be retired for their own good. Most of them don't care to continue serving year after year; they do so only because no one wants to take over their duties. And that is another result of poor attendance at branch meetings. To repeat, go to the meetings and find out what's going on; Your ill and old branch secretary wants to retire—for crying out loud! — see what you can do to help him;

The UNA is a fraternal benefit society. That means the entire organization is run by the members—there is no outside interference. The most important position in the UNA is the office of Supreme President, and that position is held by a man who was elected by his branch members to go to a convention as a delegate; the convention delegates elected him president. That's the kind of organization we have. Every member is important. Every additional member in attendance at a branch meeting is important. Every vote is important. The UNA is important. Let's keep this in mind by showing up at branch meetings and taking an active interest in things.

One more thing—it is still a fact that the American born generation is in a position to do great things for the UNA because the opportunity for young people to become branch officers and convention delegates is available to those who are deserving. Just remember, though, no one will ever get anywhere by avoiding branch meetings; and going once a year won't help very much. The key to success with the UNA is to attend as many meetings as possible and to be active. Enough said?

★

We wish to take this opportunity to thank our friends for their good wishes during our recent illness and hospitalization. A note to the members of UNA Branch 287, of which I am secretary: the mailing of dues notices, receipt books, and the like, has been delayed; I am taking care of the backlog now and things should be back to normal soon. Thank you for your patience and understanding.

WHY BE ON THE OUTSIDE? JOIN THE UKRAINIAN NATIONAL ASS'N TODAY AND READ THE "SVOBODA" AND THE UKRAINIAN WEEKLY

NAMES OF NATIONS and IMPERIALIST INTRIGUE

By Dimitri Horbay

(4)

Therefore Ivan's naming himself "Tsar of all the Russias" was a boast hollow and meaningless, as he was Tsar only of Ruś-Ukraine's former imperialist possessions, but not of Ruś-Ukraine itself.

Although eventually the ancient Ruś-Ukrainian name of "Russia" did become to be associated solely with Muscovy, it was not due to Ivan's act of misappropriation, but to a similar act carried out by Peter the Great some two centuries later.

Voluminous and conclusive historical data exist showing that after Ivan III styled himself "Tsar of all the Russias," his native country retained its own name of Muscovy, locally and internationally, for well over two centuries. During this same lengthy period Ukraine was known, also locally and internationally, as Ruś, Russia, and Ukraine, and on ocasion as Scythia or Sarmatia.

In his work on Ukraine's name, Prof. Shelukhin reveals that in the library of the Vatican in Rome there are five maps embracing Eastern Europe of the 16th century, dated 1508, 1529, 1532, 1532, 1565, and 1571. On these five maps Ukraine is referred to as Sarmatia twice, and as Russia three times. While on the same maps present-day Great Russia is referred to as Muscovy four times, and once as the Duchy of Muscovy.

Two 16th century maps, found in France in the Archives of the Ministry for Foreign Affairs, and in the National Library at Paris, refer to Ukraine as "Ukraine." The first map is dated 1572; the date of the second map is unknown, but is earlier than 1580, the year when, with this map in his possession, the French merchant Motiel set out for Turkey by way of Ukraine.

There are other similar maps of the 16th, 17th and even 18th centuries, but there is hardly any need to mention them here; although they too confirm that in their time Ukraine was known as Ruś, Russia, Ukraine: the Cossack Nation, or "Land of the Cossacks"; while the country known to us now as "Russia" or Soviet Russia was then known simply as "Muscovy" or the "Duchy of Muscovy."

The above facts, recording as they do which country is the rightful owner of the ancient name "Ruś," and "Russia," are duly ascertained not only in the abovt mentioned authoritative maps, but also in historical writings and other historical incidents of which we shall here set down four, in their chronological order, showing that after the first instance of Muscovy's illegal appropriation of Ukraine's ancient name ::Ruś," and "Russia," Ukraine nonetheless still retained title to them not only among her native population, but also in the eyes of foreign observers in the next three centuries; the 16th, 17th and 18th, that followed this Muscovite act of usurpation

When Chanceller returned to England after having become the first Englishman to "discover" Muscovy by way of Archangel on the White Sea, in the year 1554, Queen Mary (who had succeeded Edward VI), in her anxiety to promote trade with the newly discovered Eastern power, "chartered a corporation known as the Muscovy Company."

Now if the land that Chanceller stumbled upon by fate was at that time known as "Russia," as some Great Russian historians and all her publicists claim, then why should Queen Mary have applied the name Muscovy to the company that she organized? Apparently she employed the name Muscovy because that was the name of the country with which she desired to establish friendly relations for the purpose of carrying on a profitable trade. This practice of apellatory handshaking has survived among nations to the present day.

We might add that had it been true, as some Great Russians assert, that they have always resented having their country called "Muccovy," then Queen Mary never would have named her trading organization the "Muscovy Company," as we know she did; for that certainly would have been no way for her to make friends with, or influence, the Muscovites.

The French engineer, Guillaume Levasseur de Beauplan, following a stay of seventeen years in Ukraine during the first half of the 17th century, authored a book entiled "Description de l'Ukraine" (1651). An English translation of this work was published at the turn of the 18th century, and a new edition of this translation has been published in the United States during the current year, 1958.

In this authoritative work, based on years of first-hand observation by a man schooled to strive for precission, Beauplan uses the names "Ukraine" and "Russia" as synonyms for the territary known today as Ukraine.

He clearly distinguishes between the country Ukraine-Russia; and the country that we today know as Russia. Throughout his work he refers to the latter solely as Muscovy, never once as "Ruś," "Russia," or "Great Russia."

Also throughout his book he refers to the native population of Ukraine-Russia — the Kozaks (Cossacks), peasantse, and the nobility — as "Russians." **He never applies this term to the people of Muscovy, whom he calls simply "Muscovites."**

According to Beauplan, in the first half of the 17th century the population of Ukraine still employed the very ancient name Ruś, by which they referred to their Greek Orthodox Church.

The Great Russians have no plausible rejoinder to the fact so aptly presented by Beauplan that in his day Ukraine was known not only as Ukraine, but as Ruś and Russia as well; while present-day Russia was then known only as Muscovy.

They may say "Well, Beauplan spent all his time only in Ukraine, where the population called our country 'Muscovy'—but how was he to know what the real name of our nation was, when he did not visit it?"

In the event such an argument might possibly arise, let us examine the work of another foreigner, who did just the opposite of Beauplan, i.e., who a century after Beauplan's stay in Ukraine, stayed only in Muscovy, and did not visit Ukraine.

(To be continued)

THE NEW AFRICAN STATES

(Concluded from page 2)

whims. Little or no consideration was paid to the tribal affinities or preferences of the different African tribes but explorers and colonial officials had taken advantage of shifting local conditions to adjust boundaries as seemed good to them and were approved by the exigencies of the great power politics of Europe. In a few cases as in Kenya, the land was suitable for white colonization and settlers had been brought out to till the land and to guide the natives to work for them. In the other cases, white influence was exerted through the colonial governments and the few schools, while the hope was timidly held out that the natives, when they were civilized and trained, would move to a higher status.

The Problem of Independence

The great changes since World War II have accelerated the problem of giving these peoples independence. The Italian colonies on the Red Sea were promised independence around 1960 and Libya was immediately set up as an independent state. Tunis, Morocco and Egypt received full independence while in North Africa only Algeria has remained a sore spot as the demand for independence has grown into open revolt.

Within the British Commonwealth Ghant has already been given its independence. Nigeria is working to it and will soon appear under a new name on the international horizon. But there have been few or no signs of independence given in the French, Portuguese and Belgian possessions and plans have been rather based on the unlikely possibility that they can be contained within the politically centralized system of the European regimes.

Yet experience has already shown that many of the former colonial boundaries are scarcely realistic. The capitals of many of these colonies owe their position to some geographical feature that attracted the early explorers and the majority of them have taken shape from the seacoast inland. The peoples in the interior are almost invariably members of some other linguistic group who had their own transitory organization when they were brought into the European colony, an organization which was often the result of the personal influence of one chiftain or tribal leader and did not survive him.

Thus we can by no means say that the granting of independence to the different African colonies will solve definitely the future boundaries of the African states. It will not solve the proper development of the different African states. It will not solve the proper development of the different African cultures for in far too many cases we have examples of one culture brought into contact with two European modes of thinking so that the differences and similarities of the groups have been affected and artificially separated or combined to suit European interests. At the same time Arab Mohammedan emissaries are pushing down from the north and trying to graft their culture and faith on many of these groups, the very existence of which is ignored by colonial administrators and scholars in the free world.

Soviet Scheme

This is an ideal set up for the Soviet universities and especially their schools of communism are seeking out ambitious young men to study in Moscow and elsewhere behind the iron curtain and on their part the Russian Communists are training a staff of men who will be familiar with the traditions and desires of the Negroes and learn how they can implant on these in an intelligible language the stamp of Communism.

In a world, the Western governments and universities alike are taking toward Africa the same attitude that they are toward the USSR, a more or less careful consideration of the official divisions and an ignoring of the real cultural problems that the USSR is facing Just as they are studying and talking about Russia and neglecting the Ukrainians and the oppressed nations in the old Russian Empire, so they are not trying to discover whether the boundaries set up in Africa correspond to the natural scheme of development of the people or whether kindred tribes are being put under diverse governmental rule where they will not be able to make their wishes known.

Africa has fully come into the consciousness of Europe and America only since World War II, if it has really done that. The names of the great men of the African tradition or history are not known even in scholarly circles abroad and then the governments wonder why the Communist-trained leaders of dissension are meeting with disproportionate success in stirring up what are euphenistically called tribal disputes If the United States, the free world are to guide effectively the African peoples on their way to international independence, they will have to give up this attitude and really seek to discover the racial affinities of the different groups and make self-determination real and intelligent.

Otherwise they will be faced with such movements as that of the MauMau, which long disturbed Kenya. The leaders of that were Moscow-trained and realized how they could use their Communist training to arouse national hate against the whites. It would be vastly less expensive for Africa and the world, if the West realized this and used the same care and study in picking leaders to educate and train that Moscow does to create dissension and hate. It would be far easier to prepare the Africans for statehood in boundaries that are suitable than it would be to fight against the Soviet agents in support of a settlement drawn up in Europe and modified only under pressure. It is only by doing this that the free world can secure African support throughout the continent and make the new African states truly peaceloving and cooperating in the future of a free humanity.

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Nail the Big Lie About Ukrainians

By JOHN ROBERTS

(Excerpts from address delivered at "Lystopadove Sviato," November 1st Holiday, held in New York City last Sunday November 2nd)

Today we celebrate the 40th Anniversary of the proclamation of the establishment of the Western Ukrainian National Republic in the City of Lviw November 1st, 1918 and we dedicate this gathering to the memory of the many Ukrainian heroes who gave their lives for the perpetuation of the principle of a free and independent Ukrainian nation.

The historical events leading up to and following the proclamation are too well known to warrant more than cursory mention.

Wfth the pending collapse and disentegration of the Austro-Hungarian monarchy, Emperor Karl issued the manifesto of October 16th which provided for the transformation of the Empire into a federal union of free peoples. Within a few days the Ukrainian National **Rada** met at Lviw and it issued an appeal for the formation of a republic which could include all the Ukrainians living in the empire, i.e. Eastern Galicia, northern Bukovina and Carpatho-Ukraine.

The Poles were intent upon preventing the Ukrainians from asserting control over Eastern Galicia, as this would conflict with their manifest ambitions for a "Greater Poland." But the Ukrainians made a final effort on October 31st, to avoid the use of force; on that day Dr. Levitsky headed a delegation which called on the Governor of Galicia and requested him to relinquesh authority. He refused, and the Ukrainians in Lviw proceeded to gather their forces under the command and direction of Colonel Dmytro Witovsky.

On November 1st, 1918, a thousand Ukrainian soldiers, most of whom were technically and theoretically still in the Austrian army, seized the principal buildings in Lviw and raised the Ukrainian flag on the towers of the City Hall building.

The **Rada** met and issued a proclamation to the Western Ukrainian people informing them that they were now masters in their own land. The inspiring message of the proclamation is as applicable today as it was forty years ago. It said:

"The fate of the Ukrainian state is in your hands. You shall stand as an impregnable wall and you shall repulse all inimical attempts upon the Ukrainian state."

The story of the subsequent course of the struggle against the Polish invasion, and the highlight during this struggle on January 22nd, 1919 of the Act of Union by virtue of which the Western Ukrainian Republic was united with the Ukrainian National Republic, and the inevitable defeat of the Ukrainians, has been told too frequently to warrant re-telling at this time.

But the story of the mendacious, fraudulent, calumnous, distortive misrepresentations—outright lies — concerning the Ukrainians, made by the Poles, the Red and White Russians, the Roumanians, the Czechos etc. and the deluded gullibility of the Americans (Wilson) the French (Clemenceau) is a facet of the story that requires constant repetition because this very method, then employed of destroying and betraying a people's just claim to freedom and independence is exactly **modus operandi** today. The weapon of the Russian onslaught against the free world today is prevarication and propaganda—more powerful than their sputniks and missilles.

Let me itemize some of the crude, crass falsifications and distortions and concealments of truth which were used during the period of the Western Ukrainian Republic — all of which contributed to the defeat of the Ukrainians and their exclusion from the benefits of Wilsonian self-determination.

1. The Poles and Russians for many, many years repeated that there was no such entity or nationality as the Ukrainians were "Little Russians."

2. The Roumanians declared that the Ukrainians in northern Bukovina were not really Ukrainians, but Roumanians who had forgotten the Roumanian language.

3. The Czechs encouraged the falsehood that Carpatho-Ukrainians were actually Carpatho Russians.

4. After the uprising in Lviw on November 1st, 1918, the Poles circulated the story that this revolution had been brought about by the German and Austrian forces. They spread the rumor that the Ukrainians had offered the Crown of Ukraine to Austrian Archduke William Hapsburg.

Thus Poles convinced the Allies that the Ukrainian fight was "German Intrigue" rather than a fight for self determination as a nation.

5. The Czarist Russians under Deniken contended falsely that the Ukrainians themselves were Bolshevists—thus giving them the pretext for attacking the Ukrainians and thus further their concept of a Great Mother Russia.

6. By falsification of census statistics the Poles attempted to and probably convinced the Allies that the number of Poles in East Galicia was equal to that of the Ukrainians. Inasmuch as the 'Yiddish' language was not recognized by law, the Jews of Galicia were entered in Census as Poles. Ukrainians who embraced the Roman Catholic faith were listed as Poles. On large estates, the lords of the manor who were mostly Poles, listed all their residents as Poles although most of these serfs were Ukrainians.

7. The French were sold a bill of goods, that a strong Poland would counterbalance Germany in Eastern Europe and as a result the French greeted the Ukrainian claims to East Galicia with distinct disfavor and also supported the White Russian generals against the Ukrainian Government in Kiev.

8. The British were also deceived into helping Generals Deniken, Wrangel and Kolchak with arms and amunitions—who it appeared spent more time fighting the Ukrainians than they did fighting the Bolsheviks.

9. Wilson in the meantime was the victim of the same deceptions and apparently did not appear to have accurate information as what was going on in Eastern Europe.

10. As a result of the positive fradulent misrepresentations, the negative deceits of omission and disregard crept into the peace treaties and resulted in the re-creation of Europe without an independent Ukraine and I might state—to the evelasting regret of the Free world today.

For example—the Treaty between the United States, The British Empire, France, Italy with Poland (June 28, 1923 Versailles) which ceded vast Ukrainian territories to Poland omits and fails to mention specifically any reference to Ukrainians. They are referred to in the treaty as Polish nationals who belong to racial, religious or linguistic minorities. This of course is a palable and obvious fraud—as the Ukrainians were not Polish nationals, nor were they a minority.

11. This same treaty (please note the date June 28, 1919) provided that all Polish nationals shall be equal before the law and shall enjoy the same civil and political rights, without distinction as to race language or religion. What a farce. While the Polish delegation was signing this document they were continuing under General Haller, trained and supplied by the Allies,—to exterminate the forces of the Ukrainian Republic.

12. It was obvious that President Wilson after signing the Versailles treaty did not have a true report of what was occuring in Eastern Europe. He stated at the time of the signing "It recognized the inalienable rights of nationality, the rights of minorities and the sanctity of religious belief and practice.

I can go on reciting the many incidents of dishonest and deluded diplomacy but the time alotted me permits but the mention of a few.

In this discussion I emphasize distortion, dishonesty and delusion for the reason that the Ukrainians today, and the free world as well are constantly fighting the battle of the lie.

You cannot read the newspapers without reading any number of items about the Soviets or the Russians. In today New York Times the Book review section "analyzes" two new books on Russia. There are several news items on the same subject in the news sections. In none of these items are the Ukrainians mentioned and the term Russians is used interchangeably with Soviets. The books are obviously written by individuals who visited Russia recently and have suddenly become experts. The theme of course is that conditions are very good for the inhabitants.

All people interested in regaining and retaining a free world, especially the Ukrainians, have the obligation and responsibility of being well informed on matters that affect our freedom, and we must be on the alert constantly to nail the big lie, the half truth or the deceptive fraudulent omission in the newspapers, publications, magazines, books, television programs etc.

The Ukrainian Congress Committee to a large extent performs the function, but we cannot do it alone. For example, we conducted a major campaign to defeat the intention of reducing non-Russian broadcasts in the Voice of America beamed to the Soviet Union.

In a recent television program "The Death of Stalin"—Khrushchev was repeatedly referred to as a Ukrainian. This is an outright lie and slander against the Ukrainian peoule. A number of issues of the Ukrainian Bulletin (published by the UCCA) devoted considerable space to prove that Khrushchev is a Russian and not a Ukrainian.

As I said before the Ukrainian Congress Committee cannot do the job alone. We have a tremendous propaganda machine to contend with. With your support and participation in the **word war** we will be able to oppose the lie more effectively.

Formation of Truth Committees in your local chapters of the UCCA and other Ukrainian organizations, letters to editors, letters to congressmen and other officials and to the colleges and publishers would assist tremendously.

And for the future—please wherever possible give your children a higher education and have them select careers in the diplomatic service, journalism, public relations, law, and/or any field which will provide us with the word soldier in the future.

Remember again these words of the proclamation of the Western Ukrainian Republic.

"The fate of the Ukrainian state is in your hands. You shall stand as an impregnable wall and you shall repulse all inimical attepts upon the Ukrainian State."

UYL-NA HISTORY PRESENTED OVER THE AIR

On November 1, the Ukrainian Arts Club of Chicago presented its third radio talk over Voice of Freedom, a Ukrainian radio hour emanating from station WHFC, Chicago, 6:30 to 8:00 P.M. (C.S.T.) every Saturday.

The program is narrated by Mr. Stephen Sambirsky.

Members of the Ukrainian Arts Club have been taking turns in presenting the talks. The first talk was presented by Dr. Mitchell Zadorosny, a college professor and instructor at Wright Jr. College; the second talk was given by Mrs. Lee Pankow, a former Chicago school teacher, and the third talk—the thext of which appears below—was presented by Miss Olga Lubezny, a faculty member of the Cook County School of Nursing.

Text of Broadcast

On October 18, the Ukrainian Arts Club of Chicago presented a talk stressing the importance of being a successful American before one could hope to effectively promote the Ukrainian cause. Early in our history, we discovered that the whole question of a Ukrainian Cause was not merely a local affair but had national implications and significance. We therefore searched for a Ukrainian national organization with similar ideals, purposes and aims. We found that organization in the Ukrainian Youth League of North America. We became a member club and have been proud to be associated with this fine organization through the years. In commemoration of the silver anniversary of the UYL-NA, we wish to present a brief history of that organization.

In August of 1933, representatives of Ukrainian clubs throughout the United States had gathered in Chicago during the Century of Progress Exposition for the purpose of combining all existing Ukrainian youth clubs into one main nucleus, irrespective of religious or political beliefs, with the exception of communism. No new club was being formed. This was to be a congress of all existing Ukrainian youth clubs. The words of Stephen Shumeyko, the first president of the League best expressed the mood of the era::

"The older generation came to this country fearless, penniless, and lacking in the knowlege of American customs and language. They managed to improve themselves, send their children to schools, build institutions and to earn the respect and recognition of the American people. Now a new ped to carry on the tasks, labor, aspirations and ideals of its predecessor. They are the young Ukrainian Americans. We are the hope of the older generation. Upon us depend the future of Ukrainian life in America. As individuals we are able to take over from where they left off, but as a body we are not, for we lack unity and organization. **United we stand, Divided we fall.**

"A plan to form such an organization is two-fold: 1) join the already existing United Ukrainian organizations, 2) take proper steps now leading to the formation of a League of Ukrainian American Youth. It is imperative that many join the already existing organizations, providing a foundation upon which those organizations can flourish. In general, the main task shall be to take the initiative in the leadership of Ukrainian American youth, to disseminate among this youth a knowledge of Ukraine and the Ukrainian people in all of its manifold aspects, to diffuse among the American people knowledge of Ukraine and Ukrainian aspirations to take part in all Ukrainian nationalistic manifestations and to do all in its power to promote the Ukrainian cause."

With these words as an inspiration, the UYL-NA was born

The work was just beginning. Subsequent conventions were held. The 1934 and 1935 conventions consisted mostly of laying the groundwork for future endeavors. In 1936, the League sponsored the first Ukrainian American Olympiad. Some 150 Ukrainian athletes took part in affair with 5,000 spectators looking on. The 1937 convention gave birth to the **Ukrainian Trend**, the official organ of the UYL-NA. A softball tournament was held in 1938. The 1939 convention counted 69 Ukrainian organizations present, and the 1940 convention was highlighted by a Ukrainian Art Exhibit. The 1941 convention in keeping with the 25th anniversary of the death of Ivan Franko, reaffirmed our strong Ukrainian heritage by publication of Ukrainian Cultural Heritage Booklets.

No conventions were held from 1945 because of the war.

One of the first projects undertaken by the League following the war was to support the United Ukrainian Relief Committee. Various rallies were sponsored in an effort to raise money. The 1946 convention devoted its efforts to urging the U.S. Government to permit entry into the United States of Ukrainian Displaced Persons who did not wish to return to their homeland under the present government. The 1947 convention had as its theme, the "Post War Resurgence of Young Ukrainian American Life." New life had come into the League which enabled it to make even greater strides in the promulgation of the Ukrainian Cause.

The **Ukrainian Arts** book, in the English language, was published by the UYL-NA in 1952. An annual Ukrainian Youth Directory was born in 1955. The 1956 convention attended by 1,500 persons, gave birth to the Ukrainian Youth League Foundation, Inc. The Foundation handles all cultural activities of the League and published the **Ukrainian Trend.** Presently, the Foundation is preparing a companion volume to the **Ukrainian Arts** book entitled, **Dances of Ukraine.**

Myron B. Kuropas
3301 N. Newyand Ave.
Chicago 34, Ill.

THEIR STAY IN FRANCE

Nadia Evanowicz Shaible, daughter of Mr. and Mrs. George Evanowicz af Baltimore, Maryland, has been living in Calais, France, with her husband George J. Schaible, Director of the manufacture of the second transatlantiv telephone cable, for over a year.

After a very smooth voyage aboard the Liberte, they disembarked at LeHavre on September 7, 1957, and journeyed to Paris. There they stayed for two weeks investigating the wonders of Paris. One of the highlights was a ride up the Eiffel Tower which has a first class restaurant at the first level where you can simultaneously enjoy the cuisine and magnificent view of the city. Other famous items of interest included the Sacre - Croix Church, the Louvre Art Museum, Palace of Versailles, Chateau at Fontainebleau and last but not least visits to the night clubs in the Latin Quarter and Monmarte, and the fabulous Lido Club on the Champs Elysees.

When this pleasant interlude ended, they left for Calais in Northern France, where the new French Cable Plant was being erected. Here they lived for six months at the new Hotel Maurice until their villa was completed on the outskirts of Calais. Since there were no numbers on the houses in this district it was necessary for mailing purpuses, to identify the structure by name and after due consideration it was aptly called Villa 'Bonne Chance' which in English means Good Luck. A picturesque canal flows in fornt of the house and the rear view of the country of the country side from the picture window extends for miles. The house is very modern with units in the kitchen, central heating, and on Sundays when the French promenade, they all gather in front of the villa as it is the only one of its kind in that section.

The nearness of London, Paris, Holland and the Brussels Fair has enticed them into visiting these spots whenever time permits. With two European vacations under their heel, Nadia and Gearge have journeyed by car through Central and Southern Germany, the French and Italian Rivieras, and have crossed the Swiss, Bavarian, and Italian Alps.

Nadia has to speak French everyday as no one in Calais speaks English, that is as far as the merchants in town are concerned. Also George has somewhat mastered the lanlanguage to avoid ordering surprises when dining out.

They have made many friends and an interesting and and friendly exchange of views on a variety of subjects has they hope helped in a small way to better our foreign relations. Curiously, there exists the popular conception in France that all Americans are millionares and a majority of peolpe are sold on this idea so solidly that no amount of discussion can change their opinion.

Nadia keeps up with all the Ukrainian news by monthly packages sent by her parents which always include The Ukrainian Weekly Section.

Now that the job is progressing fairly well, Nadia and her husband are beginning to look forward to the time of their return to the U.S.A. for although the marvels of the Continents reflect a magnificent past, this is present and for the future there is no place like home.

Whene'er our country calls, friends, sons, and sires should yield their treasure up, nor own a sense beyond the public safety.

— Brooke.

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ШЛЯХ МОЛОДІ

ПРОБЛЕМИ ВЛАШТУВАННЯ ЗДВИГУ

Щорічні сумівські Здвиги це не тільки нетерпеливо очікувана на протязі цілого року зустріч сумівської молоді, не лише повні зусиль та надій приготування до спортових і мистецьких конкурсів між Осередками, не тільки ідейне піднесення, що знаходить свій вияв в офіційній та маніфестаційній частинах, Здвиги — це вже традиція, тісно пов'язана з життям і працею сумівської молоді, яка глибоко вкорінюється і надає цій молодечій організації своєрідного характеру. Тим то ці, традиційні вже, сумівські імпрези вимагають всебічної, добре продуманої підготови, дбайливого плянування та великого вкладу праці.

Ясно, що вслід за тим приходять труднощі, які, в першу чергу, можна запримітити на Здвигах-Захід, бо Осередки, не маючи ще своєї посілости, що дорівнювала б Оселі в Еленвіллі, відбувають свої Здвиги кожного року в іншій місцевості на винайманих площах, які часто-густо не відповідають вимогам розміру та устаткування, вимагають колосального вкладу праці, щоб, бодай в деякій мірі, зробити їх придатними для переведення імпрези.

Але, не зважаючи на всі труднощі й перешкоди, Здвиги-Захід мають багато додатніх сторінок і проходять з успіхом.

Більші Осередки, як Шикаго, Дітройт та Клівленд, влаштовують Здвиги по черзі. Будучи господарем Здвигу, молодь привчається до гостинности, активно втягається в громадську роботу і набирає досвіду та практики в переведенні імпрез на більшу скалю. Крім виховного, ці Здвиги мають і пропаґандивне значення, бо презентують нашим громадам сумівську молодь як цілість, дають їм змогу ближче познайомитись з працею та завданням СУМ'у.

Очевидно, що Здвиги, розміри яких рік-річно поширюються, вимагають інтенсивної праці над поширенням програми, введенням нових ділянок та постійним підвищуванням мистецького рівня.

Тому щиро треба привітати введення таборування, яке відбувалось цього року під час Здвигу в Клівленді. Триденний табір „Хортиця", хоч і не виправдав усіх сподівань, хоч і не зміг перевести в діло усіх плянів, все таки багато причинився до загального успіху Здвигу і надав йому більш здисциплінованої форми. Ми певні, що всі недотягнення в майбутньому можна буде виправити. При цьому слід було б призадуматись над введенням ще одного відзначення, крім грамот, за найкращі точки в мистецькій частині, чи відзначень за перші місця в спортовій частині. Маю тут на думці окреме відзначення за найкращу зовнішню форму Осередку. Таким чином на протязі цілого року довелося б Осередкам підготовлятись не тільки до конкурсу в спортовій та мистецькій частинах, але й потрактувати належно справу дефіляди в маніфестаційній частині. Тут відіграли б ролю не лише впоряд, дисципліна, бездоганно оформлений однострій та відзнаки, а й карність та поведінка поодиноких Осередків протягом цілого Здвигу.

Відзначення за найкращу форму Осередку мало б велике виховне значення і у великій мірі допомогло б надати сумівським лавам повної дисциплінованости та кращого зовнішнього вигляду, бо ж саме за це мали б змагатись між собою поодинокі Осередки. Таке відзначення стало б гордістю цілого Осередку, бо було б заслугою не лише виховників, а й кожного члена зокрема.

Треба, одначе, ствердити, що Здвиги рік-річно більшають формою і змістом, зростають числом учасників та набирають розмаху. Зростає число спортових дружин та гуртків, а мистецька частина виявляє щораз більші мистецькі спроможності. Появляються все нові музичні та хорові ансамблі, балетні групи, як також поодинокі мистецькі таланти в різних ділянках. Щораз більше учасників збирає довкола себе Сумівська Ватра, біля якої зникають границі стейтів, а постає одна велика сумівська сім'я.

Майбутній Команді 8-го Здвигу-Захід від щирого серця бажаємо перевести його ще краще та успішніше. Щасти Боже!

С. М. Б.

Загальний вигляд трибуни під час дефіляди. На трибуні (зліва направо): Командант Здвигу — В. Горлятович, представник ЦУ СУМ — Е. Гановський, В. Шарван, представник ГУ СУМА Л. Футала, представник ГУ СУМА В. Левицький, представник ЦК АБН п-ні Я. Стецько, кандидат на конгресмена Д. Фрідом, біля нього перекладач — член Команди та представники місцевих організацій. Біля трибуни: оркестра, члени Команди та гості Здвигу

СВЯТО МОЛОДОСТИ І ЗАВЗЯТТЯ

Вістка про те, що цьогорічний Здвиг Спілки Української Молоді Америки північно-західніх стейтів відбудеться у Клівленді, викликала велике піднесення серед клівлендської української молоді, запалила творчу ініціятиву, збудила гарячі бажання якнайкраще урядити та провести цей маніфестаційний виступ, виявити себе здібними організаторами, добре підготуватись до прийняття численних гостей з інших Осередків, показати власні досягнення в самодіяльній мистецькій творчості і разом з тим спільною демонстрацією проголосити, що визволення України завжди було і є нашою метою, під кличем чого мало проходити ціле свято.

Вже за багато тижнів до початку заповідженого Здвигу почалась інтенсивна підготовча праця. Складалися пляни, малювалося велике мистецьке пано до трибуни, гасла і транспаренти, численні самодіяльні гуртки безупинно робили проби. Велика домівка СУМА сповнилась багатоголосим гомоном, покликана до керівництва підготовою і переведенням маніфестаційного свята Команда Здвигу безперервно відбувала засідання. До її складу входили: В Горлятович — командант, В. Древницький — обозний, С. Кріслатий — писар, Т. Бурий — мистецький керівник, І. Коломисць — пресово-інформаційний керівник, П. Присяжний — фінансовий керівник, М. Лішнянський — кватирмайстер, І. Павник — господарчий, Я. Кубин — шеф порядку, С. Маланчук — спортовий керівник, Л. Кусяка — звуково-тихнічний, проф. Ю. Лінчевський, В. Ліщинецький С. Бура, М. Кігічак та Т. Цішкевич — звичайні члени. Медичну обслугу переводив д-р Клос.

В останні дні перед Здвигом уся праця з домівки СУМА зосередилась на площі греко-католицької церкви, де мало відбутись свято. Побудовали трибуну, на сусідній площі виріс великий табір, що під своїми шатрами мав примістити багато сотень учасників Здвигу на ті три дні, готувалася кухня, щоб гідно прийняти сумівців і гостей.

З ранку 30-го серпня почали прибувати до Клівленду Осередки СУМА з інших міст і стейтів. Приїхали всі три Осередки з Шикаго — імени Павлушкова, ім. Богуна і „Крути", прибули обидва Осередки — „Київ" і ім. Орлика — з Дітройту, прибули сумівці з Акрону, Янґставну, Кентону. Першими на площі були, звичайно, господарі свята — члени Осередку ім. Б. Хмельницького в Клівленді, Огайо.

Загальний вигляд площі Здвигу в Клівленді, Огайо, під час Богослуження

Велика спеціяльно побудована входова брама гостинно зустрічала прибуваючих привітом, вимальованим жовтими літерами на синьому транспаренті. Від Головної Управи СУМА прибули на свято Л. Футала, інж. В. Левицький, п. В. Шарван та від Центральної Управи СУМ Е. Гановський. На просторому зеленому лузі, серед кущів і дерев, що так нагадували всім дорогу Батьківщину, розсипалися групами численні учасники Здвигу.

Почались веселі зустрічі і привітання друзів з різних Осередків. Радості молоді раділа, здається, й сама природа, бо хмарне зранку небо вияснилось і перед початком Здвигу встановилась ясна, соняшна погода. По полудні залунали звуки духової оркестри. На майдан стрункими лавами з прапорами організовано вийшли Осередки: Дітройт, Шикаго, Клівленд, а за ними й менші групи.

Скоро вся велика площа була залита уніформованою молоддю, що вишикувалась рядами, створивши великий чотирикутник перед трибуною, з якої полум'яніло гасло „Бог і Батьківщина" та клич Здвигу „Визволення України — наша мета". Перед трибуною вишикувались члени Команди Здвигу. Під звуки національних гимнів підносяться на щогли американський та український і сумівський прапори. Командант Здвигу В. Горлятович відкриває 7-ий Всеамериканський Здвиг СУМА північно-західніх стейтів. До учасників Здвигу з промовою звертається член Команди проф. Ю. Григоріїв. „Приємно і радісно подивитись на цей залитий сонцем майдан, — каже він — де зібралась наша молодь, цвіт української нації, її майбутність, її надія. Далі проф. Ю. Григоріїв нагадує невідрадне становище молоді в рідному краю і наводить з історії приклади героїзму та самопожертви нашої молоді в обороні рідного краю. Він закликає молодь берегти національні традиції, не піддаватись денаціоналізації і бути завжди готовими стати в обороні волі і чести України. Писар С. Кріслатий відчитав денний наказ. З закінченням урочистої частини почалися спортові змагання з відбиванки і інших видів спорту, що продемонстрували міцну загартованість сумівської молоді.

Для учасників Здвигу православного віровизнання в Клівленді в Українській Автокефальній Православній Церкві відбулося Богослуження в інтенції сумівської молоді і Здвигу, на яке поїхали з площі Здвигу православні сумівці.

А коли фіялковий серпанок вечірніх сутінків укрив маніфестаційну площу, всі учасники Здвигу зійшлися на Сумівську Ватру. Яскраво запалало сухе дерево, викидаючи в темне небо тисячі іскор. До присутніх звернувся зі словом голова Виховної Ради при Осередку ім. Б. Хмельницького проф. В. Радзикевич, оповідаючи про походження Ватри та бажаючи повних успіхів з нагоди Здвигу. При вогні Ватри почалась мистецька самодіяльність. Виступали співочий октет старших сумівок з Клівленду та інші групи. В зоряне небо линули пісні. Ватра догоряла. Потім почалась весела забава, що тривала до пізньої ночі.

Ранком другого дня Здвигу, 31 серпня, організовано, в уніформах вийшли всі учасники свята на Богослуження. Польову Службу Божу відправив о. монсеньйор Дм. Гресько, який у своїй проповіді відзначив велику релігійність і патріотизм української молоді.

Після закінчення Богослуження з привітальними промовами до учасників Здвигу виступали прибулі до Клівленду гості: голова Українського Народного Союзу Дмитро Галичин, член Головної Пластової Старшини Ярослав Падох і головний редактор „Свободи" А. Драган. У своїй промові п. Д. Галичин навів витяг з одного із перших чисел „Свободи" з-перед 60-ти років де було сказано, що Україна може гордитися своїми синами, і заявив, що цими словами хоче тепер привітати учасників Здвигу. Передаючи привіт від Головної Пластової Старшини, д-р Я. Падох відмітив великі досягнення молоді, зорганізованої в СУМА, і заявив, що свої враження передасть членам Пласту, які повинні змагатися з сумівцями за все те, що є краще.

Серед веселих розмов безперервно прибуваючих гостей непомітно проходив час. По полудні на Здвиг завітали член ЦК АБН пані Ярослава Стецько, кандидат на конгресмена Джан Фрідом та численні інші відвідувачі. О 3-ій годині почалась маніфестаційна частина.

Знову зелений майдан заповнили стрункі лави сумівок і сумівців. Командант Здвигу і члени Головної Управи СУМА обійшли зібраних, обмінюючись рукостисканнями з кожним головою Осередку та відбираючи від них звіти. Писар Здвигу відчитав святочний наказ, після чого промовляв представник ЦУ СУМ Е. Гановський.

З привітальною промовою до учасників Здвигу виступила пані Я. Стецько, оповідаючи про національно-визвольну боротьбу поневолених народів, в аванґарді якої стоїть молодь, і висловлюючи тверду певність у недалеке визволення України. Далі говорив Л. Футала від Головної Управи СУМА, після чого секретар Здвигу відчитав привіти від президента ЗДА Д. Д. Айзенгавера, від ЗЧ ОУН і ін. З привітанням в англійській мові виступив п. Джан Фрідом, який сказав, що подивляє успіхи у вихованні української молоді, та побажав українському народові скорого визволення. Промови скінчено, почалась урочиста дефіляда.

Перед трибуною з прапорами проходять церемоніяльним маршем один за одним Осередки. В твердому кроці маніфестуючих відчувалась тверда їх воля і незламна рішеність віддати всі свої молоді сили великій справі визволення рідного краю.

Урочисту частину змінює мистецька програма. На естраді виступали 24 самодіяльні гуртки різних Осередків. Різноманітні форми самодіяльного мистецтва — танці, співи, музика, деклямації, виступи духової і мандолінової оркестр, хорів, балетних груп, вільноручні вправи, сольові точки, в яких брали участь старша молодь і юні сумівці, розкрили велику обдарованість підростаючого покоління, буйний розквіт самодіяльних талантів, велику любов до рідної пісні і танцю, притаманну українському народові з давніх-давен. Прекрасні зразки танцювального мистецтва показав, одягнений у барвисті національні вбрання, клівлендський балет Юної СУМА під керівництвом Віктора Богуславського, добре писалась духова оркестра під диригуванням А. Крука, і діти з серпами, що виступили з вільноручними вправами під проводом Зені Тарчанин та мистецьким оформленням Орисі Руденської; з Шикаго найкращі зразки виконання української пісні подавали хори Юної СУМА та дорослих сумівців під диригентурою Омеляна Плешкевича; з Дітройту великий успіх здобув молодий ансамбль бандуристок під керівництвом Петра Потапенка, а також балетні групи обох Осередків; з Янґставну маленька Мирослава Стапай зворушливо відчитала вірша, мандолінова оркестра під диригентурою проф. Жмуркевича успішно виконала кілька точок.

Вже спустилась ніч, коли скінчилась мистецька частина. Дещо обнизили мистецький рівень програми деякі менш опрацьовані або невдало підібрані точки, а також брак освітлення на естраді, що не дав змоги до кінця вичерпати програму, зокрема не дав можливости показати те, що так старанно підготовляли до Здвигу деякі групи з Клівленду та Шикаго. У великій залі відбулася забава.

Старанність і дбайливість підготови до Здвигу обумовили успішне його переведення. Загалом у Здвизі взяло участь цев'ять Осередків в кількості 1200 осіб та багато гостей. Маніфестаційний виступ Осередків північно-західніх стейтів, переведений цього року вперше в Клівленді, показав міцну зорганізованість української молоді, її високе служіння своїм державно-політичним ідеалам і плеканню рідних національних традицій. Він розкрив її патріотичне наставлення і рішеність кожної хвилини стати в обороні волі і чести своєї батьківщини, віддаючи цій великій справі всі свої сили й енергію, а коли треба буде, то й найцінніше, що вона має — своє життя.

Г. Л.

Хор Осередку ім. Павлушкова в Шикаго, що здобув перше місце з хорового мистецтва старших сумівців. Біля мікрофона мист. керівник Т. Бурий

„Женці" — група сумівок Осередку ім. Б. Хмельницького, що зайняла 1-ше місце з вільноручних вправ оригінальністю костюмів та виконання

КОНФЕРЕНЦІЯ ГОЛІВ ОРГАНІЗАЦІЙ ВИЗВОЛЬНОГО ФРОНТУ

З ухвал Конференцій Голів Відділів ООЧСУ і Осередків СУМА, що відбулися в Ню Йорку і Дітройті 4-го і 11-го жовтня ц. р.

Ствердивши, що в більшості Відділи ООЧСУ і Осередки СУМА ділово співпрацювали на суспільному відтинку, Конференції наголосили конечність одностайної, узгідненої діяльности всіх організацій ВФ в українських громадах та на зовнішньо-політичному відтинку. Українська визвольна політика — єдина і протиставлення одного відтинку другому чи міряння, який важливіший, є безпредметним, бо вся праця ОВФ ставить своїм завданням залучити до боротьби проти окупанта України всі національні сили.

Розкриття месіянізму в російській імперській політиці і боротьба з російсько-большевицьким імперіялізмом, який свій колоніялізм прикриває інтернаціональним комунізмом, є головним завданням суспільно-політичної діяльности так в зовнішньо-українській праці, як і серед української спільноти.

Вся дотеперішня діяльність московських антикомуністичних організацій вказує на те, що вони, коли йде про збереження цілости імперії, сходяться з імперіяльною політикою Кремлю. Тому ОВФ в своїй практичній політичній роботі наголошують боротьбу з російським імперіялізмом і його колоніяльною політикою.

Конференції зобов'язують Відділи ООЧСУ, Осередки СУМА та клітини ПАБНА подбати про те, щоб в американській пресі на терені їхньої діяльности появлялися статті з насвітленням названих питань і проблем.

В роз'яснювально-інформативній праці серед американців більше уваги приділити інформації робітників юній та інших організацій про визвольну боротьбу України, паралізуючи московські і комуністичні впливи.

Конференції зобов'язують Відділи ООЧСУ і Осередки СУМА не розпорошувати сил, а спільно плянувати і переводити культурно-політичну працю, залучаючи до неї найширші кола української спільноти.

Відмічаючи деяке збайдужіння серед спільноти, а зокрема щодо української культури, конференції постановили зобов'язати Відділи і Осередки всебічно підтримувати розбудову української культури.

Організації ВФ не можуть замикатися у власному середовищі, обмежуючи свою діяльність серед членства. Входячи в систему УККА, систематичною конструктивною працею мають поширювати і скріплювати самостійницькі позиції серед спільноти.

Ініціятива, здійснювана в конструктивній праці, як і досі, залишається підставою діяльности в українській громаді.

Життя показало, що дотеперішні голосні розмови про консолідацію не тільки не сприяли об'єднанню, а тільки поглиблювали сварки і чвари. Тому конференції вважають, що через конструктивну працю серед спільноти, з залученням до праці національних сил, лежить шлях до об'єднання всіх самостійницьких сил. ОВФ обороняють здорову національну громаду, як підставу нашого буття на чужині, паралізуючи і поборюючи в себе відцентрові тенденції.

Всі Відділи і Осередки, підтримуючи Народний Фонд, мають виконати свої зобов'язання перед УККА і розпочати підготову до Конґресу.

Суспільно-політична робота, як і досі, буде увиразнюватися навколо історичних подій. 1959 рік буде роком Мазепи. ОВФ підтримують, ініціюють в системі УККА всі заходи, пов'язані з цією датою. Разом з тим ОВФ в перших днях липня (День Незалежности) організують Свято Перемоги над Москвою під Конотопом 300 років тому. На відзначення цієї дати буде зорганізована Х Зустріч українців Америки і Канади в Торонто.

Конференції радять і зобов'язують Відділи й Осередки, ініціюючи і організовуючи суспільні вияви: імпрези, маніфестації, академії, уникати штампової обрядовости, а дбати про політичний зміст, високий культурний рівень і мистецьке оформлення їх.

Конференції зобов'язали Відділи і Осередки в щоденному житті плекати товариськість у відносинах, витворюючи культурну, етичну атмосферу серед членства.

У боротьбі з денаціоналізаційними впливами Відділи й Осередки домагаються національного узмістовлення парохіяльних шкіл і дбають, щоб вся молодь обов'язково відвідувала курси українознавства, а там, де є змога — організувати їх при Осередках СУМА, за програмово-методичними вказівками Шкільної Ради УККА.

Стверджуючи, що за національне виховання дітвори, яким кермує СУМА, несуть відповідальність всі організації ВФ, конференції рекомендують Відділам і Осередкам посилити працю з батьками, залучаючи їх до виховної та суспільно-політичної праці.

Конференції ухвалили надіслати привіт Докторові Д. Донцову в його 75-ліття на відзначення 50-літньої плідної публіцистично-політичної та літературної праці.

За Президію конференції:
Мих. Фурда д-р Мих. Дужий
Ню Йорк Дітройт

Загальний вигляд табору „Хортиця" під час Здвигу-Захід

З ПІДСУМКІВ НАШОЇ ПРОПАГАНДИ

Ще не затихли розмови про Здвиг СУМА в Клівленді, Огайо, як перед нами, сумівцями, постає проблема підготови та влаштовання наступного Здвигу. Насувається питання: що дав нам, сумівцям, Здвиг на терені Клівленду? З певністю стверджуємо: багато!

Здвиг, що відбувається щоразу в іншій місцевості, має багато різних недотягнень в самій підготові та переведенні, зате має перевагу з пропаґандивного боку, бо при самій його підготові СУМА виходить перед широке громадянство з усіма своїми проблемами, розголошується наявність самої організації в даному терені серед українців та чужомовних мас, оживлюється діяльність місцевого Осередку, приєднуються нових прихильників, популяризується справу виховання молоді методами, що їх використовує СУМА, про що свідчать слова кандидата на конґресмена Д. Фрідома, який у своїй привітальній промові заявив, що подивляє і схвалює наші методи виховання молоді. А також під час самого Здвигу виявляється не лише рівень нашого вміння народного мистецтва та науки, а й виказує нас як добре зорганізовану одиницю перед місцевим населенням та урядом, на чому користає місцевий Осередок і організація в цілому. Під час переведення Здвигу подив і признання виявив шеф поліції міста Парми, де відбувався Здвиг, що при такій великій кількості людей на протязі 3-ох днів не було ні одного автомобільного чи аморального випадку.

Велику ролю в Здвигах відіграє добре та своєчасно зорганізований відділ преси та інформації, що повинен розпочати підготову ще далеко перед Здвигом і зацікавити ним українське та чужомовне громадянство, вияснюючи, для чого існує наша організація, для чого такий Здвиг відбувається, що зможе воно побачити і які спільні зацікавлення матиме. Таку підготову можна зробити при допомозі української та чужомовної преси, радіо, особистих та організаційних запрошень, виданням літератури, призначеної тій цілі. Відділ преси та інформації при Команді 7-го Здвигу-Захід використав усі можливі засоби для популяризації Здвигу: вмістив статті про Здвиг в трьох американських найбільших тиражем газетах, подав оголошення в українській радіогодині, видав журнал-однодневку з статтями та програмою в англійській та українській мовах; при допомозі секретаря Здвигу розіслано запрошення до всіх українських організацій, чільних американських діячів та визначних громадян міста Клівленду; розповсюджено друковані оголошення.

На особливу увагу та подяку з нашого боку заслуговує Радіогодина Визвольного Фронту при радіостації ВІВ в Клівленді, що своєю передовицею, вміло пов'язаною із Здвигом, спопуляризувала його серед місцевого та довколишнього населення під час самого Здвигу.

Тож складаємо подяку вельмишановним гостям, організаціям та всім учасникам Здвигу, що своїми привітаннями та присутністю збагатили й підтримали моральну сторону Здвигу. А також висловлюємо щиру подяку всім тим відомим і невідомим громадянам, що своєю допомогою та досвідом допомогли нам у підготові та переведенні Здвигу, який увінчався повним успіхом.

За відділ преси та інформ.:
І. Коломисць

ВІСТІ З КАНЦЕЛЯРІЇ ГУ СУМА

● 22 і 23-го листопада в Ню Йорку в домі Організацій Визвольного Фронту при 315 Е. 10 вул, відбудеться Сьомий З'їзд СУМА. Просимо Управи Осередків в ці дні не запляновувати жадних ім. през. З нагоди З'їзду 22-го листопада відбудеться велика сумівська забава.

● Головна Управа вже вислала до Осередків три лекції практичних вправ з географії України, що їх виготовив проф. д-р Е. Жарський для нашого юнацтва. Наступні лекції одержать Осередки через кілька тижнів.

● Сумівець Василь Мельничин, знаний тенор, що закінчив свої студії в Італії, підписав з концертовою аґенцією „Волтерс" контракт на один рік і вже цієї осени даватиме концерти по більших містах Америки. Дорогому Василеві Головна Управа бажає якнайбільше успіхів.

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