

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

СВОБОДА UKRAINSKYI SHODENNIK SVOBODA UKRAINIAN DAILY

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The Ukrainian Weekly Section

CHICAGO YOUTH—WE ARE ALL UKRAINIAN

On Sunday, November 23, the Ukrainian Youth Club, a branch of the Ukrainian Youth League of North America, presented two movies, "Treasures of Ukraine" and "Ukrainian Christmas" at the Ukrainian Civic Center, 841 N. Western Avenue. In addition to the cultural value of the program, the affair was planned with a three-fold purpose in mind: 1) to acquaint the youth of Chicago with the UYL-NA. 2) to lay the groundwork for a Chicago Council of Youth and 3) to encourage Ukrainian youth to become active in Ukrainian youth clubs. Handout programs included a brief history of the UYL-NA, an invitation to all youth clubs in the area to join the UYL-NA and become charter members of the Youth Council to be formed in December, and an invitation to individuals to join one of the UYL-NA chapter clubs which now include: The Ukrainian Youth Club of Chicago, The Ukrainian Arts Club, The Ukrainian Bowling League, and the Chicago Lions. A similar program had been planned for Oct. 12, but had to be postponed to the unfortunate illness of Miss Gloria Surmach who was to highlight the program. Thus far, eight Ukrainian youth organizations in Chicago have been asked to send representatives to the first council meeting scheduled for Sunday, December 7. Tentative agendas of the proceedings, and copies of the UYL-NA constitution will be mailed to all representatives so that they may know what to expect. The first meeting shall be largely organizational in scope with ideas for further action, publication of a non-conflicting social schedule, area sports rallies, fund raising etc. will come from the club representatives themselves.

In unity there is strength. The time is long overdue that a co-ordinated effort was made by all Chicago youth, regardless of background, interest or religion to acquaint Americans with Ukrainians, to break the barriers of bias, misunderstanding and prejudice that have existed among our Ukrainian people and has repeatedly hampered the Ukrainian cause, and to provide an example for our future offspring to emulate. Our efforts in this regard may well be the beginning of a revival of unity among older generation, so sorely needed if the Ukrainians are to have any chance against the wall of organized, well planned, and unified Bolshevik Russian scourge. The task is a big one. It can be accomplished, however if approached with a Christian spirit of brotherhood, humility, and sincerity and a strong resolve to succeed. We, the Ukrainian youth of Chicago, have the vitality, stamina and firmness of purpose needed to accomplish such a task. All we need is the desire. The following individuals and their respective clubs, in addition to the four present Chicago UYL-NA clubs, have been contacted: Mr. Victor Bilous—Organization of Democratic Ukrainian Youth; Mr. Myron Dachiwsky—Ukrainian Students of Chicago; Mr. John Joreski—St. Andrews Youth Society; Mr. John Spivak—St. Peter and Paul Orthodox League; Miss Luba Toloczko—Organization of Ukrainian Catholic Students—SUM. Youth organizations in the Chicago area whose name is not listed, and who wish to send representatives, are asked to contact the UYL-NA district organizer, Mr. Tony Kit, 703 N. Central Ave. MA 6-8352. Chicagoan

Ukrainian Youth Association of America Holds Its Seventh Annual Convention

The Ukrainian Youth Association of America (SUMA—Spilka Ukrainskoyi Molodi Ameriky) held its seventh annual convention during the past weekend, Saturday and Sunday, November 22 and 23, in New York City, at the Home of the Organization of the Liberation Front, at 315 East 10th street. SUMA membership, which includes juveniles, consists of 4,580 members. The convention was formally opened by acting president of the SUMA, Mr. M. Furda. Chairman was Mr. L. Futala. There was a lively discussion on various matters pertaining to the organization following the reports of the executive board of the organization. Saturday evening the participants in the convention enjoyed themselves at a ball and dance. On Sunday, after attending church services at the Ukrainian churches, the conventioners re-convened, and were addressed with words of greetings by Dr. Lev Dobriansky, a member of the faculty of Georgetown University, and National Chairman of the Ukrainian Congress Committee of America, Mr. Joseph Lesawyer, Supreme Vice President of the Ukrainian National Association, who spoke as a representative of the Ukrainian Students Fund, Dr. Jaroslav Padoch, Supreme Secretary, of the Ukrainian National Ass'n, Prof. Ivan Wowchuk, head of

the Organization for Four Freedoms for Ukraine, Mr. Lozinsky of the Organization for Rebirth of Ukraine, Mr. Vyacheslav Davidenko, associate editor of the "Svoboda," organ of the Ukrainian National Association; Mr. Ihnat Bilinsky, editor of "America," organ of the Providence Association of Ukrainian Catholics in America, and representatives of various organizations. Prof. Senon Sahar delivered an address on the subject of the "Problem of Ukrainian Patriotism." Mr. M. Furda was elected president of the organization. Executive Committee:—M. Shmigel, Futala, Y. Kazankivsky, Y. Havur, Y. Humenluka, Mrs. E. Zmurkevich, I. Kobasa, H. Cebryi, M. Yerenenko, Y. Goy, D. Bahriy, M. Semanyshyn, W. Kostryk, alternates—E. Nestoruk, Shishkevich, and A. Haydar. Auditing Committee:—E. Ivashkiw, chairman, Dr. Kyudich, M. Yaremko, I. Terlecky, members. Board of Arbitration:—W. Lewitsky, chairman, I. Chmola, A. Zbrodsky, M. Sulyma, T. Bodnar, members. Mr. Omelchenko, former president of SUMA, who served for two yearly terms, was elected as honorary president of the organization. The convention sessions were brought to a close with the singing of the Ukrainian national anthem, "She Ne Vmerla Ukraina."

UCCA ECONOMIC COUNCIL ESTABLISHED

Under the sponsorship of the Ukrainian Congress Committee of America, a meeting of Ukrainian American business men and professionalists was held last Saturday at the Ukrainian National Home in New York City, at which a Ukrainian Economic Council was created, as an affiliate of the UCCA, the purpose of which is that of advancing the economic interests of the Ukrainian American people. The meeting was presided over by Mr. Joseph Lesawyer. The presidium also included Messrs Yaroslav Pastushenko, Stephen Sprynsky, Ivan Sheparovych, and Wr. Mykola Cenko. Principal speaker was Dr. Lev E. Dobriansky of Georgetown University. He spoke about the general American economy, and that of the Ukrainian American people. Another speaker was Mr. Michael Rybak, who spoke about the potentialities of the development of Ukrainian economy in this country. Following a discussion on the topics raised, the following were elected as officers of the Economic Council of the Ukrainian Congress Committee of America, listed here in (Ukrainian) alphabetical order: Petro Bakowych, George Wolynets, Joseph Lesawyer, Oleksa Melnychenko, Yaroslav Pa-

doch, Yaroslav Pastushenko, Ivan Porytko, Volodymyr Pashkar, Roman Rakowsky, Yuriy Rybak, Stepan Sprynsky, Platon Stasiuk, Vasyi Tytanych, Mykola Cenko, and Ivan Sheparovych. Following the conference, there was a dinner, which was formally opened by Mrs. Katherine Peleshok, who greeted the diners in the name of the newly-organized UCCA Economic Council. Invocation was by Rev. Sebastian Sabol of the St. George's Ukrainian Catholic Church. Toastmaster was Mr. Joseph Lesawyer. Among those who spoke briefly was Mr. Dmytro Halychyn, Supreme President of the Ukrainian National Association and President of the Ukrainian Congress Committee of America, Mr. Walt Dushnyk, editor of the "Ukrainian Quarterly" and "The Ukrainian Bulletin," both of which are publications of the UCCA, and Messrs Oleksa Lys, Vasyi Tytanych, Walter Dzus—the inventor and manufacturer of the famed Dzus Fastener, Alex Sokolyshyn, and Stephen Sprynsky, the latter who helped to initiate the founding of the Economic Council of the Ukrainian Congress Committee of America.

SUPREME EXECUTIVE COMMITTEE HOLDS MEETING AT SOYUZIVKA

A new English language publication for Ukrainian American school children, and the publication of other works in English pertaining to Ukrainian history and cultural achievements for utilization of them, was one of the many things discussed at a meeting, held Wednesday, November 19 last, at the famed Soyuzivka UNA resort Estate, in Kerhonkson, N. Y. of the Supreme Executive Committee of the Ukrainian National Association. The meeting, which lasted all day, was chairmanned by

Mr. Dmytro Halychyn, Supreme Vice President of the Ukrainian National Association, and taking part in it were Supreme Vice President Joseph Lesawyer, Supreme Vice Presidentess Mrs. Anne Herman, Supreme Secretary Dr. Jaroslav Padoch, Supreme Treasurer Roman Slobodian, of the UNA, and also Mr. Anton Dragan, editor-in-chief of the Svoboda. Taking part in the discussions also was Mr. Daniel Slobodian, manager of the Soyuzivka, and his assistant, Mr. Volodimir Kwas.

Lesawyer Elected Head of New York UNA Branches Committee

The Committee of the Ukrainian National Association of the New York Metropolitan Area, at a meeting held on Friday, November 14th, at the Ukrainian National Home, elected Mr. Joseph Lesawyer as its head. Mr. Lesawyer is Supreme Vice President of the UNNA, and Vice President of the Ukrainian Con-

gress Committee of America. The electors were seventy in number, representing 18 UNA Branches. Chairman was Mr. Dmytro Halychyn, Supreme President of the UNA. Reports of the committee's activities were delivered by Mr. Michael Piznak, its former head, and by Mr. Peter Kuchma, a member of the Supreme Auditing Committee of the UNA.

Young Ukrainian Dancer to Appear At Christmas Shows

Eugenia Stashynsky, Ukrainian, daughter of Mrs. M. W. Stashynsky of 346 17th Avenue, Irvington, N. J. will be featured in all three dance productions at the Holiday Theatre Christmas show in Clinton Place Junior High School, Newark. The 16-year-old dancer will portray a hunter in Prokofiev's fable, "Peter and the Wolf," and a harlequin in "Carnival of the Moon," a dance fantasy which will have its New Jersey premiere at the Holiday Theatre Company of 20 dancers who will perform in the show. She also will be a member of the ensemble in the classical ballet, "Les Sylphides." All three productions will be presented on Saturday, Dec. 27; Sunday, Dec. 28; Tuesday, Dec. 30; Thursday, Jan. 1; Saturday, Jan. 3, and Sunday, Jan. 4. All performances will start at 2:30 p.m. Miss Stashynsky, who attends Irvington High School, is a member of the Holiday Theatre company of 20 dancers who will perform in the show. The orchestra will be conducted by Achilles D'Amico. Tickets now are available at the Holiday Theatre office, 9 West Park St., Newark, at Bamberger's and at all Newark ticket agencies. Discounts will be given groups of 25 or more and special arrangements will be made for fund-raising parties.

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Sixteenth Anniversary of UPA Celebrated by Its Veterans in New York City

Last Sunday, November 23, the leadership of Hetman Bohdan Khmelnitsky, the "Cromwell of Eastern Europe"; the Ukrainian National Republic of post-World War I times; of the heroic struggle of the UPPA; and finally, on the continuing fight of Ukrainian freedom fighters, underground and above ground, for Ukrainian national freedom which is raging in Soviet Russia today. The concert portion of the UPA Academia featured piano renditions by Miss Daria Yakimiw; violinist Yuriy Shuhan, accompanied on the piano by Prof. Eugenia Chapelsky; a String Quartet of the Ukrainian Musical Institute of New York City, composed of M. Zakharenko, Y. Shuhan, W. Kekish, and Miss Malchivska, accompanied on the piano by Miss Maria Cisyk and a joint recital by a group of SUMA (Ukrainian Youth Association of America) girls, W. Hlukha, J. Novosad, and J. Stadyk. The concert highlights was the singing of a number of UPA and other Ukrainian patriotic songs by the Boyan Women's Chorus, directed by Prof. Ivan Nedilsky. The affair was conducted with the singing of the stirring "Ne Pora."

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New York Exhibit of Gritchenko Paintings Lauded by All

The world famed Ukrainian painter, Alexander Gritchenko, who resides in France, and who is now in New York City, is winning much praise from art critics for a exhibit of his paintings in the Ukrainian Institute of America in New York City. It is being held under the auspices of the Ukrainian Artists Association of America, of which Gritchenko is an honorary member. The exhibit which will end tomorrow, November 30th, marks the Gritchenko's 75th birthday. Mr. Gritchenko was born in 1883, in Kralovets, Ukraine. At first he studied philology and biology, but with time he determined upon the arts. He played an important role in the modern art movement in what was the former Czarist Empire. In 1919 he went to Constantinople where his water colors were acquired by the well known American archeologist, Thomas Whittemore, and by Mrs. Slater Kerrigan.

In 1923 in Paris Dr. Barnes bought 17 of Gritchenko's paintings for his famous for his famous collection in Merion, Pa. Gritchenko has always been hailed by critics as a fine colorist and has often been compared with such great masters of modern painting as Van Gogh, Renoir and Matisse. There are two monographs dealing with his work, one in Ukrainian by Pavlo Kovzhun (1934) and the other, with French and English text, by Rene Jean and Paul Fierens, the Conservateur in Chief of the Royal Museum in Paris in 1948. Gritchenko has had many personal showings in European capitals, 14 of them in leading Parisian galleries. He is represented in such a distinguished museum as the Museum of Modern Art in Paris. His works hang in museums in Madrid, Brussels, Copenhagen, Ghent, Baltimore, and the like. Some collectors, such as Mr. Semcensen of Oslo, have as many as 180 of his works.

Ukrainians Honor Thomas J. Dodd At Democratic Rally



U. S. Senator Thomas Dodd shown above being presented with a gift. On his right is Mr. Michael Melnyk, and on his left is Mr. Russell.

Planning with considerable confidence and optimism the Ukrainian Democratic Club and the Hartford Branch of the Ukrainian Congress Committee achieved a very successful political rally on Sunday, October 26th at the Ukrainian American Citizens Club in Hartford, Conn. Here it was demonstrated to candidate for Senator, Thomas Dodd, that the Ukrainians of Hartford were his friends and supporters and their choice for the U.S. Senate. Russell Huk, President of the Ukrainian Democratic Club of Hartford, Vice President of the Ukrainian American Citizens Club and Supreme Advisor of the Ukrainian National Association, introduced the numerous Democratic candidates who were warmly received by the large audience of Ukrainians assembled at the Citizens Club. Thomas Dodd is well known to the Ukrainian community of Hartford, spoke briefly, due to limited time since he had numerous other engagements to fulfill this Sunday afternoon. Candidate Dodd was extremely pleased upon receiving a gift from the Ukrainian people which was presented to him by Michael Melnyk of the Ukrainian Congress Committee, and a member of Branch 277 of the Ukrainian National Association. The gift, a desk set carved of wood in Ukraine, was admired as something unique and quite impressive. Mr. Dodd said that he would cherish not only the gift for as long as he lived but also this moment of presentation. The following week Mr. Dodd was elected to office as U.S. Senator.

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WAER Radio Presents "The Portrait Of Ukraine"

The radio staff of the Syracuse University Ukrainian Club presented the first Ukraine radio show on campus over WAER's weekly program entitled "Portrait of a Nation." This series, produced by Gerald Edward Sullivan, presents a musical tour of different countries of our wide world. Painting the background, history, traditions and cultures of the various nations, "Portrait of a Nation" creates a colorfully vivid and imaginative sketch of other people in other lands. On November 10, the show itself was dedicated to a travelogue of Ukraine. The ancient capital city of Kiev, the "fortress city" of Lviv, the Black Sea resort area, and the Donbas basin were visited while the Ukrainian Symphony Orchestra, the Lviv Opera Company, and the folk singing and music of the Carpathian

mountainland was also broadcast. The portrait of Ukraine devoted special attention to the present colonial economy, the sacred and choral music, the folk dancing, and the name of Ukraine. The program closed with the Bandurist rendition of "Chas Do Domu Chas" followed by the Dumka Choir's presentation of Ivan Franko's "The Eternal Revolutionist" with a translation in English. WAER is an educational FM station licensed to Syracuse University by the Federal Communication Commission. The goal of WAER is to present high quality broadcasting and a program schedule which serves both the community and the University. Radio staff members of the Ukrainian Club are Patricia Markol, Orest Kraus, Alex Zyzewski, Mary Bishko and Walter Prybyla.

PARTICIPATED IN 1958 NEW JERSEY ALL STATE HIGH SCHOOL CHORUS CONCERT

Miss Joanne Sychchik, daughter of Mr. and Mrs. Joseph Sychchik, of 128 Edgar St. Carteret, N. J., participated in the 1958 New Jersey All-State High School Chorus concert which was held at the Mosque Theatre, Newark, Sunday afternoon. Miss Sychchik was auditioned for the All-State Chorus and represented the Carteret High School in the N. J. All-State Concert held at the Teachers' Convention in Atlantic City. Approximately 625 students of the state of New Jersey were auditioned and only 300 were accepted. Miss Sychchik is a junior in high school and sings second alto in the A' Cappella Choir under the direction of Miss Kramer of the Music Dept. Miss Sychchik is member of the St. Demetrius Orthodox



Miss Joanne Sychchik Church of Carteret and also belongs to the choral group of the church. Joanne is also a member of the Ukrainian National Association.

Rev. Zaparyniuk Passes Away

The Very Rev. Michael Zaparyniuk, 67, pastor of the Holy Trinity Ukrainian Orthodox church, in Trenton, New Jersey, died on Sunday, November 2nd, at the parish home, 18 Woodlawn street, Trenton, N. J. Born in Wolkowitsl, district Sniatyn, Western Ukraine, he came to USA in 1919. Noted among the faithful of

the Ukrainian Orthodox Church of the United States of America as the "builder of churches," he had designed and helped to build churches in Cleveland, Johnson City, Minneapolis and the current church in Trenton, where he served as pastor for a number of years. He was also known as one of the ablest administrators in his diocese.

Ukrainian Evening Program Held In Cleveland Public Library

On Nov. 21 there was held one of the series of Evening of Ukrainian Fine Arts Dept of the Library, arranged by Miss Barbara Penyak. The program included Ukrainian songs performed by the Choir "Homin" conducted by Mr. Yaroslav Barnych and dances performed by the Ukrainian Youth Association "SUMA" and held in the auditorium of the Main Building of the Cleveland Public Library. Simultaneously, and as part of the celebrations, there was opened an exhibition of Ukrainian Folk Art arranged by the local branch of Ukrainian National Women's League of America, in Cleveland, Ohio. It is worth noticing that this Department comprises about 4000 Ukrainian books at the present time. It is one of the largest public library collections of this kind in the country.

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Annual Thanksgiving Dance At Columbia University

In keeping with a tradition established by it among Ukrainians on the Columbia University campus, the Ukrainian Circle of Columbia again is sponsoring its annual Thanksgiving Dance. It will take place on Saturday, November 29th at 8:30 p.m. in John Jay Hall at Columbia University. The well-known and melodious Amor Orchestra will make the music. The Broadway-7th Avenue subway line stops at West 116th St. and Broadway—a

short distance from John Jay Hall. Proceeds from the dance will go into the stipend fund for the continued study of Ukrainian courses at Columbia University. This fund, also has been a tradition with the Ukrainian Circle. The Circle is certain that this year, as every year, its guests at the Thanksgiving Dance will be upholding three traditions—the dance, the stipend fund and personal enjoyment. JYK



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THE BERLIN CRISIS

By CLARENCE A. MANNING

The two conferences at Geneva have now apparently become hopelessly deadlocked and the discussions in Warsaw have relapsed into infrequent meetings with neither side budging from its declared position.

He has done this because Berlin is in a sense the key to the Western position in Central Europe. It is useless today to waste time on the reasons for such a grotesque situation.

Now, the Soviets are trying new tactics. They have set up their puppet regime in East Germany and step by step they are transferring to it the control over the area.

But they are now insisting that all matters touching the Soviet-controlled sectors must be conducted with the East German government.

The Western nations have no illusions as to what their departure from Berlin would mean. In the first place, the free part of the city with its millions of inhabitants which has been restored by Western and especially American money, would wither on the vine.

In all this the West is following the course which it adopted toward Hitler. The West allowed Hitler to move in and fortify the Rhineland. It allowed the Nazi occupation of Austria.

The consequences of an Allied withdrawal would be catastrophic and they would pyramid at an alarming rate. Yet despite that, there has been no idea of the answer that the free world would make to this move.

courses of action and these have ranged from the equivalent of a surrender to a call for action. Some forces have argued for the acceptance of the East German control with the proviso that the Allied convoys state that they regard the East Germans as the representatives of the Soviet Others have called for the abandonment of land convoys and the reinstallation of an airlift in the hope that East Germany will not interfere with the Allied plans over East German territory.

The confusion as to the answer that is to be made to Khrushchev and Kremlin, whatever course of action is finally adopted, throws into high relief the difference between the Allied methods of handling the crisis and the Soviet means for forcing it.

On the other hand, Moscow working night and day to increase those tensions while it is pleading and talking peace. It is constantly probing along the borders and in the United Nations to find a weak spot where it can advance its power without forcing so evident a crisis that the West will react violently and precipitate World War III.

It has been the same way with the present crisis. Inspired by the desire for peace, the West allowed the satellite states to fall under Muscovite control with but the barest diplomatic protests and no effective action.

Imperialist Hungary referred to the small nation of Slovakia as "Upper Hungary." Hungary also renamed the Ukrainian territory in the Carpathians, known as Carpatho-Ukraine, to "Ugro-Rus."

At such times when British influence was strong in Iran tacking and it has allowed the Soviets to nibble where they will, so long as there is a pretense of legality.

NEED FOR SLAVIC STUDIES IN THE SCHOOLS

Under the above head the Globe and Mail daily (November 17th, 1958) of Toronto, Canada, carried on its leading editorial page column a commentary by Mr. Andrew Gregorovich, of Hamilton, Ont., a contributor of articles to The Ukrainian Weekly, which we reprint below, for it is worthy of note:

Canada's Minister of External Affairs, the Hon. Sidney Smith, has clearly emphasized in the Henry Marshall Tory Lectures at the University of Alberta a point which is most crucial to Canada's welfare. He has brought out clearly and accurately one of the chief causes of the present East-West conflict as well as the solution.

The cause was stated precisely by Dr. Smith in these words: "Our intellectual concentration on the Roman West to the exclusion of the Byzantine East lies close to the heart of the present global... misunderstanding between the... East and West."

It is this over-zealous struggle for peace and this willingness to be satisfied with minor infractions of the agreements that has emboldened Khrushchev to go further and to make more and more far-reaching demands. It is high time that there be applied to Moscow the same readiness to take action that there was in Lebanon.

Clearly, Canadian education is suffering as a result of the one-sided picture that exists in our school textbooks of the world centering exclusively around Western Europe.

Ontario, with at least three schools offering Russian, will no doubt expand and perhaps eventually other Slavic languages will be offered. If Ukrainian or Russian were suggested now as additions to the Ontario high school curriculum despite their importance and almost their right to be included for Canada's welfare, a furor would likely result.

As other examples of this imperialist expediency, we may point out that the large Chinese province of Manchuria was renamed "Manchucuo" by the Japanese after falling victim to their aggression.

Imperialist Poland renamed Western Ukraine, that part of the Ukrainian nation which for a long time in the past was under Poland's political domination, "Little Poland."

The 1654 Treaty of Pereyaslav, entered into by Muscovy and Ukraine as an instrument for mutual assistance against their enemies, was signed by Ukraine as "Rus-Ukraine."

With the gradual suppression of Ukrainian liberties by Muscovy, the latter under Peter the Great greatly accentuated official reference to itself as 'Russia,' the Greek form of the Ukrainian ancient name of Rus.

Although the Sputnik jolted us from our lethargic attitude toward education they focussed our attention chiefly on the sciences. Since Dr. Smith places such emphasis on the humanities it is apparent that we should expand widely our Slavic Studies (almost synonymous with Eastern Europe) concentrating particularly on a wholly neglected field, the histories of Russia and Ukraine.

The Old Ukrainian (Old Slavonic) language is still a controversial subject among some scholars. The controversy arises from the difficulty of properly defining it and establishing its origin. Up to now many internationally known scholars and philologists tried to define it, but without success.

The attempt to define and to establish the origin of the Old Ukrainian language may be compared to the story of the Blind Men of Hindustan and the elephant.

Similarly many "reliable" authorities describe the Old Ukrainian language. They are all partly right, yet, mostly, if not entirely wrong. To illustrate this point we quote below three of them as recorded in the book "Guide to Slavonic Languages," by R. G. A. de Bray, London, 1951. Here they are:

1. The first writing in old Slavonic are now generally considered by philologists to have been in the language of the Slavs of Macedonia. (Therefore, the language is old Macedonian).

2. Franco Miklosic, the Slovene scholar, towards the middle of the nineteenth century advanced the theory that the language was that of the Slavs of Pannonia (modern Hungary) and therefore maintained that the language was Old Slavonian.

3. Some later scholars, such as A. Laskien, a German, came to the conclusion on philological grounds that the language was really old Bulgarian.

The above three statements one of our high school students with a basic foundation in Eastern European history. They want it, they need it and they deserve it in order to understand the Soviet Union today.

The Ontario Department of Education should start planning now to include instruction in the high school history course, in proper proportion to their importance, the neglected history of the principal Slavic nations, Russia, Poland and Ukraine.

Ukrainian liberties by Muscovy, the latter under Peter the Great greatly accentuated official reference to itself as 'Russia,' the Greek form of the Ukrainian ancient name of Rus.

When the Muscovites, in an effort to combat the Ukrainian move for preservation of their national identity, instituted the practice of referring to Ukraine, both in official decrees and historical-publicist works, as "Little Russia," on the part of the Muscovites, this was a perversion of the ancient meaning of "Little Rus," a term that in its application formerly to Rus-Ukraine is comarable to the term "Greece Minor" when wishing to distinguish between

TWO LANGUAGES

During their long history the Ukrainians, as no other people, have developed two alphabets and two languages. The alphabets are the ancient, known as the Glagolitic, and the modern, known known as the Cyrillic. The two languages are the Old Ukrainian, sometimes mistakenly referred to as the Old Slavonic, or Church Slavonic, which is used in church services and the modern one.

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The attempt to define and to establish the origin of the Old Ukrainian language may be compared to the story of the Blind Men of Hindustan and the elephant. The story goes that a number of blind men were assigned the task of describing the elephant, and so they did. According to one the elephant resembled a huge, round column; according to another, he resembled a pipe; and according to still another, the elephant resembled a rope, etc. All of them were partly right, yet, at the same time, their conclusions were entirely wrong.

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fully resemble the descriptions of the blind men of Hindustan. Besides these three there are many more similar expert opinions based on wishful thinking. Evidently all the three opinions cannot be right, but all of them can be wrong, and they are.

In order to answer the question: What is the Old Slavonic language? we must go to the source and ascertain into which language the original liturgical books were translated from the Greek in the ninth century. The most reliable source in this instance is the following account. A fourteen century scholar, Constantine Hramatyn, a Serbian citizen. A Book about Literature, in his reference to Constantine, a Greek national who later became a missionary and assumed the name Syril, maintains that he (Cyril), after his return from Crimea about 863 A.D., undertook the task of translating the liturgical books from the Greek into one of the Slav languages. For that purpose he organized a committee of men who knew the Greek and the Slav languages and commissioned them to make the translation. Here a question arose as to which language to use. And it is further reported that "after a long and serious consideration these good men chose the pliable and beautiful Ukrainian language."

Other Slav languages of the time mentioned by that committee were: Czech, Bulgarian, Croatian, Serb, Bosnian and Slovene, which were to be used as auxiliary only. The principal language was to be the Ukrainian. And that's the answer. That language, therefore, is not Old Slavonic, nor Church Slavonic, as there never existed such a people. Neither it is Bulgarian, Slovene, Macedonian or any other but it is the old Ukrainian language.

There are some writers who maintain that the Old Slavonic language is the one spoken by the original Slavs before their dispersal and migration from their original home. This sounds logical. Now the question arises, where was the original home of the Slavs?

According to general consensus of opinion the home of the original Slavs was "somewhere in the plain North East of the Carpathians in the Dniester and Dnieper basins." This territory for ages past was and still is inhabited by the Ukrainians. Therefore, they are the original Slavs, who gave us the so called Old Slavonic language. Since these people now do not call themselves "Old Slavs," but Ukrainians, it is nothing but fair that their old language should not be called Old Slavonic, but Old Ukrainian.

A legislative bill recently proposed in Soviet Ukraine calls for "the re-enforcement of the struggle against anti-social and parasitic elements." Envisioned is the deportation of such "elements" for a period of from 2 to 5 years. The decision to deport would be adopted by a "reunion of citizens."

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NEW FORM OF UNA INSURANCE

By THEODORE LUTWINIAK

The last convention of the Ukrainian National Association approved a new form of insurance protection, namely: Double Protection Up to Age 60.

This certificate provides for the payment of the full amount of insurance to the beneficiary should the member die before age 60. Should the member die after age 60 the beneficiary would receive one-half of the insurance amount.

When the member is insured for \$1000, for example, and dies before reaching age 60, the beneficiary would receive \$1000. Should the member die after age 60, however, the beneficiary would receive \$500. This certificate is designed for members who have large families and small income. They can have insurance for large amounts at low cost and so have full protection for their families up to age 60.

The dues for the Double Protection up to Age 60 certificate are lower than the dues on certificates where the amount of insurance is fixed. The double protection feature lasts to the certificate anniversary nearest the member's 60th

birthday. The insurance is issued on a whole life basis.

Persons from 16 to 40 years of age may apply for insurance up to \$50,000; from 41 to 50 up to \$25,000. These limitations include UNA insurance already in force. All applicants must undergo physical examination except those up to 40 of age who want \$1000 insurance, including UNA insurance already in force.

The Double Protection Up to Age 60 certificate may be had had with Double Indemnity provision for a small additional cost.

Dividends are payable after dues have been paid for two calendar years. The monthly dues per \$1000 insurance at age 16 amount to \$1.15; age 26, \$1.40; age 36, \$1.78; age 46, \$2.32. To these rates should be added 15 cents monthly for the Indigent, Convention and National Funds. The Svoboda is 65 cents monthly extra. Double Indemnity is also extra. Persons who are already members need not contribute the 15 cents monthly to funds if they are already paying same.

Interested persons should consult their local branch secretaries, but any inquiries addressed to the UNA, Box 76, Jersey City 3, N. J., will receive prompt attention.

United States Youth and Fraternal Organizations Target of Overseas Communist Propaganda

Suppose you were a Communist propagandist and wanted to influence American public opinion. Of course, you would want to get your propaganda into the hands of opinion-forming groups in the United States. That is just what Communist propagandists are trying to do today. Within the past few months, youth fraternal organizations in the U. S. have been pelted with Communist propaganda from such distant separated locations as Pyongyang, Korea, and the Soviet Embassy in Washington, D. C.

George V. Allen, Director of the U. S. Information Agency has reported that Communist

spending on propaganda directed at the non-Communist world ran between \$500 million and \$750 million in 1957, twenty percent more than in 1956. The trend is still upward. Part of the money is going into propaganda efforts such as these:

"Dear Friends," begins a letter from the Central Committee, Korean Democratic Women's Union, of Pyongyang, Korea (Communist). "Before long, we will mark the 10th anniversary of the founding of the glorious Democratic People's Republic of Korea. In the past ten years, great changes have taken place in the northern half of the Re-

The True Meaning of America

By OLEH LYSTIAK

Since arriving in the U.S.A. I have been trying to understand the words of Sinclair Lewis: "Intellectually I know that America is no better than any other country; emotionally I know she is better than every other country."

I was of another opinion; intellectually, I knew that America is better than any other country, but I was eager to feel the same emotionally.

A year ago when I had just received my final citizenship papers, and feeling sure that I know all things American, I was walking home along a narrow street in North Philadelphia. Between the parked cars lining both curbs a few boys were playing ball. Just as I drew abreast of them, one of the boys missed a catch and ran after the rolling ball, heedless of a suddenly approaching car. There was a scream and

screech of brakes, and the car stopped a few inches from the boy paralyzed by fear. I glanced at the driver, a man with the bulldog look. As suddenly as the near accident had broken into their game, all the boys turned and fled. The driver stepped out of the car, the same angry expression on his face, but instead of running after the boys he turned and picked the ball that had been torn on the cobblestones by the wheels of his car.

I was sure he wanted to punish the boys, to teach them a lesson about playing on narrow streets. I had already seen many such scenes in various countries. Sure enough, he waved the boys, now peering from a vacant lot. They came slowly from their hiding places and carefully approached the bulldog-faced man. It was a trap, I thought; let them come closer, and then...

When the most courageous boy came to him, the man did something strange. He didn't hit the boy as I expected, but put something quickly into his hand and stepped back into his car. Before he drove away he said without smiling with same bad face: "That's for the busted ball, kid." The boy opened his hand and showed the others—a silver half dollar.

Since then I have come closer to understanding. I even think that the day when I will feel the same emotions as Sinclair Lewis is not too far away.

CONGRESS OF SOVIET WRITERS OF UKRAINE

Late this month of November, a month before the Third All-Union Congress of Soviet Writers in Moscow, the 4th Congress of Soviet Writers of Ukraine will take place in Kiev. The literary organs of the Union of Soviet Writers of Ukraine (Literaturna Hazeta, Vityhyna Zhavten and others) have begun a systematic campaign against "revisionism," "Dudin-tsevism" and, of course, against "bourgeois Ukrainian nationalism" in literature.

That the names Rus and Russia were not retained longer by Ukraine was due almost wholly to Muscovite imperialist intrigue, and not to any question contesting Ukraine's right to ownership. (The End)

NAMES OF NATIONS and IMPERIALIST INTRIGUE

By DIMITRI HORBAY (7)

As other examples of this imperialist expediency, we may point out that the large Chinese province of Manchuria was renamed "Manchucuo" by the Japanese after falling victim to their aggression.

Imperialist Hungary referred to the small nation of Slovakia as "Upper Hungary." Hungary also renamed the Ukrainian territory in the Carpathians, known as Carpatho-Ukraine, to "Ugro-Rus."

Imperialist Poland renamed Western Ukraine, that part of the Ukrainian nation which for a long time in the past was under Poland's political domination, "Little Poland."

The 1654 Treaty of Pereyaslav, entered into by Muscovy and Ukraine as an instrument for mutual assistance against their enemies, was signed by Ukraine as "Rus-Ukraine."

states were destroyed and kept in subjection for many centuries by various enemies, both ancient Jewish state names, Israel and Judah, were cast into oblivion by enemy hands. The true Zionist or Jewish national, would no more relish being called a "Palestinian" than a patriotic Ukrainian would appreciate being called a "Little Russian."

Imperialist Poland renamed Western Ukraine, that part of the Ukrainian nation which for a long time in the past was under Poland's political domination, "Little Poland."

Poland, in turn, suffered a similar act at the hands of Czarist Russia when she was under her political control. So that the name "Kingdom of Poland," said by the Poles to have been "guaranteed by treaties," was altered by Great Russia to "Province of Warsaw."

With the gradual suppression of Ukrainian liberties by Muscovy, the latter under Peter the Great greatly accentuated official reference to itself as 'Russia,' the Greek form of the Ukrainian ancient name of Rus.

# UKRAINIAN NEW CANADIANS: BLACK BREAD AND EASTER EGGS

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

By FRANK RASKY

An enthusiastic newcomer, who works as a millwright in a Vancouver sawmill, Ihor Chaikovsky, 33, is president of the local Ukrainian National Federation, (which recently helped stage mammoth Ukrainian concerts and handicraft shows for B.C.'s Centennial). Chaikovsky arrived 10 years ago, after shovelling coal for four years in a German Ukraine slave labor camp; he escaped amid a hail of bullets by cutting the barbed wire fence.

While first working as a CNR cook, he had trouble puzzling out the English language. The foreman told him, "You're working too hard. Take it easy."

Ihor was vastly upset, because in Ukrainian, "take it easy" means "crazy." But his fellow workers explained, "I went to the man," Thor says, "and apologized for thinking badly of him."

Now, he is positively exultant that his two Canadian-born children will be able to grow up, breathing the free air of B.C. "I hope my kids never have to leave heaven!" exclaims Ihor.

Not quite so extreme is 46-year-old John Stanko. Now a Vancouver sawmill worker, he was a school principal under both Gorman and Russian occupation of Ukraine. "Canadian teachers are miserably paid," he says. "In the old countries, teachers are well-paid—even in Russia. Teachers in Europe also demand more respect from their pupils. If I say one of my pupils in a midnight show, I'd scold him in class next morning. Young people here say, 'Well, it's a free country.'"

His wife, Stephanie, a 38-year-old seamstress in a Vancouver ready-to-wear factory, suggests why the Old Country pays teachers well: "They realize teachers—in whose hands lie the coming generation—can raise the country's low standards."

Their blonde daughter, Shirley, an accomplished pianist of 17, with a delicate face as pretty as a china doll, is more in favor of our academic freedom than her parents. "You should go along with the way things are done in this new country," she mildly scolds them. "At the broad-minded schools here, we Ukrainians are treated as equals by teachers and pupils alike."

Nevertheless, the whole family, owning two Vancouver houses, prefer Canada. Back in 1944, they recall packing their few belongings into a horse-drawn wagon. Then for two terrible years, they crossed Poland, Czechoslovakia and half

of Germany, fleeing before the onsurging Russian battle line as it moved across Europe. Once, when the battlefield was just two miles away, they frantically tossed what they could into the wagon; to lighten the load, so the horses could run faster, they raced behind, desperately hanging onto the tailgate.

Stanko, in his spare time, now is president of the Ukrainian Canadian Committee, and directs the drama productions at the local St. Mary's Ukrainian Catholic Church. "I work hard in the lumber mill, but I'm satisfied," says the ex-principal good-naturedly. "Better I should send my daughters to college. Suppose I were to take the years of university here necessary to go back to teaching. By the time I graduated, it would be time to die."

Alberta is a happy breeding ground of 70,000 Ukrainians—10,000 of whom have flocked there since World War II. They range from Edmonton's Mayor Bill Hawrelak, the 44-year-old son of a Ukrainian homesteader, to ditch-diggers and prosperous farmers, whose land gushes with oil wells.

They are deeply religious. Rev. Heronim D. Hrycyua, the short, grayish, balding pastor of Edmonton's Ukrainian Orthodox Parish of St. John, says, "For special holidays, we have to hold two services—and often turn some away. That is why we are now building two new churches."

Even the young Ukrainians like reading about the early settlers in Alberta. They crowd the 20-year-old Ukrainian Book Store on Edmonton's 101st Street. This emporium, full of records and sheet music as well, is run by Peter Ferbey, a stoutish ex-miner of 63, with dark, wise eyes and hard-working hands.

"Translations are popular," he says, "because, though the younger people speak Ukrainian, they cannot read and write the language." Favorites are English translations of Elias Kiriak's novel about pioneer days around Two Hills, Alta., "Sons Of The Soil; Vera Lysenko's 'men in Sheepskin Coats; and the collected poems of Lesya Ukrainka, 'Spirit of Flame."

"Canadians are not book-buyers—they borrow," says Ferbey. "Our people like to build up their own libraries. And all the books they have in them, they read many times. They feel books are to be read—not for show."

## Autumnal Beauty

By MYROSLAVA

'Tis a time of beauty. A time when the world witnesses a great transformation, due to a master artist reigning in the heavens above.

With deft strokes He paints a beautiful portrait done in glorious colors of crimson red, pale yellow or russet brown. From these master strokes, the world emerges breathtakingly lovely.

'Tis a charming portrait of nature for the eyes to behold and for the soul to revel in.

\*

### AUTUMN

By Lesya Ukrainka

Autumn with fingers all blood-stained hastens on, Longing to meet with her dear distant sun  
Blood over her garments enhances their charm, Spattering them like brocade. Thus for the sun is fair autumn adorned, Robed like a princess for festival rites.

All that the world hath of beauty she takes,

Garbing herself in its sheen.

Ah, but the days swiftly shorten and change, Sometimes the sun gleams, then shadows his face. Fast-fading autumn now grieves and laments, Hopes of the springtime are gone.

Autumn goes on, but invisible thorns Tear at her body and wear it away; Yet, though despairing, she smiles as she cries: "Sun, look upon me, smile!"

Yonder the sun sinks behind the dark hills, Blasts of raw wind swinging up bring the frost, Massive grey clouds slowly pile in the sky, Winter replies "Lo, I come!"

Autumn then tears at her garments bloodstained, Down at her feet they lie strewn in a heap; Naked, defenceless, she stands as she groans: "Come then, for now it is time"

## Ukrainian Folksongs in English Translation

(DZIBKO, J. My Songs. A Selection of Ukrainian Folksongs in English Translation. Winnipeg: Ukrainian Canadian Pioneer's Library, No. 2, 1958. 102 pp.)

My songs, what am I to do with you? I shall go to the woods and see you there. Some day girls will come there to pick mushrooms And they will find you, my songs.

The Canadian prairies have long been acknowledged the stronghold of Ukrainian settlement on this continent. Among the few possessions which the early "Galician" settlers brought with them, were their precious folksongs. These formed such an important element in their day-to-day life, that without these plaintive melodies and homespun ditties, it is inconceivable that the hardships confronting these homesteaders could have been endured.

In recent years, more and more of these have been recorded, but few, if any, have been translated into English. Mr. Dzibko's book, "My Songs," is a compilation of some eighty-six folksongs, translated into English by Prof. Honore Ewach of Winnipeg. The collection has been edited by Prof. J. Rudnyckij, English translations have been read and checked by Prof. R. M. Dawson, both of the University of Manitoba in Winnipeg.

The "songs" contain a wealth of subject material, some of which can be traced to historical events of the 17th century in Ukraine. Of special interest are the two songs dealing with the immigrant in America and Canada. These express a pathetic loneliness and nostalgia for native hills and fields, and the loved ones left behind in far-off Ukraine.

Besides providing an excellent insight into the temperament of Canada's early Ukrainian settlers, Prof. Ewach's translations make it possible for those not acquainted with the Ukrainian language to discover for themselves the rich simplicity and unaffected inateness to be found in the Ukrainian folksong.

Prof. Ewach is not new to the field of translation, having translated a collection of "Ukrainian Songs and Lyrics" in 1933. At times, he tends to emphasize the content found in the original Ukrainian text, at the expense of its form. In spite of occasional liberties which he takes with the original text, Prof. Ewach has bravely responded to the challenge of verse-translation.

Those acquainted with the Ukrainian language will find it highly profitable, if not entertaining, to compare the English translations of Prof. Ewach, with the original Ukrainian texts found in Mr. Dzibko's 1st volume, "Ukrainian Lemko and Other Folksongs," Winnipeg, 1956.

R. Klymash, University of Manitoba

Why be on the outside? Join the Ukrainian National Association today and read the "Ukrainian Weekly"!

## UKRAINIAN YOUTH NEWS

By ALEXANDER F. DANKO

New Jersey U.Y.L.

The New Jersey Ukrainian Youth League held its regular monthly business meeting last week, and besides the nominations for new officers and discussion of UYL-NA matters, it was decided to hold the 3rd annual N.J.-UYL Ukrainian Bowling Jamboree on Sunday, February 22, 1959 (with the following Monday a national holiday) at N.J.'s bowling headquarters, the Hy-Way Bowl on Rt. 22 in Union, N. J.

The bowling events will take place in the mid-afternoon and early evening, with a buffet and the dance to follow at Newark's Ukrainian Sitch Home.

With 14 teams in the N.J.-UYL bowling league rolling each Sunday, 10 teams in the Newark Ukrainian League on Friday, and 8 teams bowling each Thursday at the Elizabeth-Roselle Park Ukrainian league, there is a tremendous potential of home-grown bowlers for the N. J. bowling jamboree—while the entire Eastern area likewise is booming with Ukrainian bowling activity—a mighty good sign indeed.

Thus it looks like the East will again be well represented at the annual UYL-NA Sports Rally—at Troy, N. Y. next May 15-17, 1959 weekend.

The N.J.-UYL is also holding its usual Fall trek "up to the mountains" at Soyuzivka in Kerhonkson, N. Y. this weekend November 28-30, '58. Everyone is invited to join this very active group, and from all indications, it appears as though many areas will be represented there.

Co-chairman Stella Maciach and Bill Dudak promise a weekend of surprises and doings (and cha-cha-cha?) for all in attendance. See you there?

New York

The New York City Ukrainian Bowling League held their first annual elections recently and the following slate of officers were voted in: President—Cornell Karapura, Astoria; Vice-President—Mille Palchinsky, Manhattan; Treasurer—Olga Evashyn, Manhattan; Secretary—Mary Kassen, Manhattan; Publicity Director—Frank Labiak, Astoria.

The "N.Y.C. Ukrainian Bowling League," ever-growing and on the move, travelled down to Wilmington, Del. three weeks ago and engaged the fine Ukrainian group there in a friendly social—bowling match. High team for the night was a Wilmington team led by captain Tom Hlywak while Olga Czup and Nadya Horodetsky and Kay Tybor of Manhattan and Ann Kociv of Brooklyn were abet of their games (the alleys, right girls?)

N. J. was represented by Carteret's lovely Cathy Lesky, Nick and Mike Pochynok, Paul and Mrs. Stanley Phillips, Mr. Wasilowicz, Joe Orenchak, Walt Bodnar and yours truly.

After the bowling events, the entire group repaired to the Ukrainian Citizens Club at 625 South Heald St., (Alternate Rt. 13) for a grand feast prepared by the young Wilmington ladies—under the expert direction of Jenny Tyravsky, Jenny Kosowsky and Mrs. Ann Dalaski. The assembly showed their appreciation by making short work of the food.

Walt Bodnar emceed the post-dinner festivities which included brief talks and a plaque to the winning team—donated by Mickey Hamalak who came down with his lovely wife and young daughter. Dancing, from kolomeykas to cha-cha-cha, followed, with community singing by

every closing out the wonderful affair. More of those intercity affairs should be held in all areas for more Ukrainian youth promotion.

The N.Y.C. bowlers met last Sunday and had their largest turnout yet, even though there were excusable absences among several of the regulars. Thus it seems that this N.Y.C. Ukrainian Bowling League is definitely here to stay—with Messrs. Orenchak and Wasilowicz "instructing?"

All New York area Ukrainians who wish to join this enterprising group are more than welcome. The group rolls every second Sunday afternoon at 4:30 P.M. at Mickey Hamalak's Queens Recreation Center at 43-39—32nd Place in Long Island City, Queens, just over the 59th St. bridge from Manhattan. All queries concerning this group can be directed to Mary Kassen—333 East 5th Street, New York 3, N. Y.

Jersey City

The new "Fantasy Room," a cocktail lounge at the Ukrainian Community Center of Jersey City was opened 3 weeks ago with a nice housewarming party attended by a large crowd. This room will be a big money-maker as it will serve all groups and organizations in the Jersey City area, working 7 days (and nites) in the week.

Lehigh Valley

The St. Mary's chapter of the Lehigh Valley Ukrainian Orthodox League, held their 7th annual Harvest Moon Banquet and Ball at the Hotel Traylor in Allentown recently. Over 100 persons from N.J., N.Y., Penn., and Ohio attended the affair, which was presided over by Walter Pypniuk.

Allentown attorney George Joseph, active in the Syrian Youth Organization, spoke on aspects of Orthodoxy and reminded his listeners that Christianity was introduced into Eastern Europe by the great Ukrainian Prince, St. Volodymyr in 988 A. D.

We would like to see this Lehigh Valley area, once so very active, realize its great potential once again and re-institute a solid, active all-year-round Ukrainian Youth program.

New York Dancers

The annual "Fall Festival" of the Folk Festival Council (representing 20 ethnic groups) was held last Sunday evening at the Fashion Institute Auditorium located at 225 West 24th St. in New York City.

Five Ukrainian dance groups belong here, including "Dance Ukraine", taught by Ann Y. Hatfield, who doubles as NYC UYL-NA district organizer, "New Dance Ukraine", "Ukrainian Dancing Society of N.Y.", "Junior Ukraine Dancers" and "Ukraine Dancers". It was a fine show.

UYL-NA

It is imagination, or are the minutes of the last UYL-NA Executive Board meeting really late in getting out to the member clubs?

Send all you UYL-NA news to the "Trendette" editor: Miss La Verne Korduck, 2131 W. Walton St., Chicago 22, Illinois.

The deadline is the 20th of each month, but perhaps an air-mail or special delivery stamp might still be able to get your news in on time for the December issue.

Let's have all Ukrainian bowling and basketball news in to both Miss Korduck and the UYL-NA Sport Director, Mike Lepak of Auburn, N.Y.

## U.N.A. BOWLING LEAGUE NEWS

TIGHT COMPETITION SCRAMBLES LEADING TEAMS

By STEPHEN KURLAK

With one-third of the league's 1958-59 schedule completed, only one-half game separates the first four teams, with the keggers representing the First Ukrainian P.M.O. in the top spot. Virtually breathing down their necks comes the Ukrainian Y.W.C. team followed by the Ukrainian Sitch group.

The Sitchmen dropped their lead position as a result of the matches held Friday, November 21st. Playing against the Ukrainian Center quintet, they lost the first two games, and just squeaked through the third by five pins.

The Y.W.C. players, on the other hand, won two games out of three from the Ukrainian American Veterans in a hard-fought match and thus eased themselves into the second-place position. In the process, the "Y" men, registered the night's second highest three-game series with a pin-fall of 2,478, which included the third best single game of

841 pins. Most of the heavy pinning was made by Walter Molinsky who blasted the wood for a set of 577 pins, second best for the evening.

The best team performance was made by the Ukrainian Orthodox Church aggregation in its match against the St. John's Holy Name Society five, during which it won two games handily by large margins. The 938 pin total in the first game was the highest and helped swell the series total to 2,541 pins, highest for that night. Churchma Luke Janicki's 5,881 pin set best of the individual performances, was mainly responsible for his team's victory.

The only three-game "sweep" in those matches was that made by the "senior" St. John's C.W.V. quintet over the Brotherhood of the Holy Ascension keggers. Outstanding for the St. Johnsmen was the night's third highest series scored by J. De Carvalko.

### UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

	Won	Lost	High 3 G's	Total Game High	Pins Avr.
1. First Ukrainian P.M.O.	12 1/2	11 1/2	874	2518	26466 802
2. Ukrainian Y.W.C.	21	12	945	2603	27216 824
3. Ukrainian Sitch A.A.	20 1/2	12 1/2	923	2565	27488 832
4. Br'hood Holy Ascension	20	13	909	2607	26796 812
5. Ukr. Orthodox Church	18	15	949	2604	26920 815
6. Ukrainian American Vets	16 1/2	16 1/2	913	2598	27282 826
7. St. John's C.W.V. Sr.	15 1/2	17 1/2	881	2529	25750 780
8. Ukrainian Center	13	20	890	2482	26100 790
9. St. John's H.N.S.	11	22	837	2380	24765 750
10. St. John's C.W.V. Jr.	6	27	798	2206	23013 697

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з нагоди свого — 65-РІЧЧЯ — влаштує

**в СУБОТУ, 29-го ЛИСТОПАДА о годині 6-ій вечорі**  
в залах нового УКРАЇНСЬКОГО НАРОДНОГО ДОМУ при Оакленд Евеню і Фліт Стріт в ДЖЕРЗІ СІТІ, Н. Дж.

**ЮВІЛЕЙНУ ЗУСТРІЧ**  
3  
**УКРАЇНСЬКИМ ГРОМАДЯНСТВОМ**

В ПРОГРАМІ ЗУСТРІЧІ, яка відбудеться при ЗАСТЕЛЕНИХ СТОЛІКАХ та включатиме — ПЕРЕКУСКУ І ЧАРКУ ВІНА — передбачено:

1. ПРИВІТ І ВСТУПНІ ЗАВВАГИ;
2. ГОСТИННІ ВСТУПИ оперної співачки п. Марії ЛІСОГІР, при фортепіановому акомпанюванні п. Ольги ДМИТРИВ, та директора Українського театру в Америці п. Носипа ГРІНЯКА в ролі ГРІНЦЯ ЗАЗУЛІ з коментарем на актуальну тему;
3. "ЖИВА СВОБОДА" — виступи редактора щоденника, англійського тижневика і дитячого місячника, з короткими коментарями на актуальні культурні і політичні теми;
4. МАЄМО ЧЕСТЬ ПРЕДСТАВИТИ діячів української преси, літератури, мистецтва, науки і суспільно-громадського життя;
5. ЗАБАВА І РОЗВАГИ, під час яких щасливіші з ВШ Гостей матимуть нагоду стати власником мистецького образу із спадщини сл. п. д-ра Луки Мишуги.
6. ВСТУП славного танцюриста зі Школи АВРАМЕНКА.

Пожертва при вступі — \$3.50 від особи.  
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Приймаю замовлення від ОРГАНІЗАЦІЇ та ПРИВАТНИХ ОСІБ на ПІДПИСИМСТВА, як: БАЛІ-ТАНЦІ — ВЕСІЛЛЯ і т. п.

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# ПРОМІНЬ

Рік IV

Листопад, 1958

Ч. 9 (36)

## ЛИСТОПАДОВІ ДНІ

Холодним дощем стукас вітер у вікна, немаче просить до хати. За вікном метушаться тіні дерев. Вони наче підбігають до вікна, вимахують руками, немов щось хочуть сказати, немов кличуть кудись. А може це не тіні дерев, а вичарувана душею туга за далекою землею батьків? Ось вона оформлюється в людські постаті. Багато їх. І в снігах шинелях вони йдуть колоною через густі ліси Житомирщини. Вбого зодягнені, а деякі зовсім босі, виснажені бездумними боями й важким маршем. Але з дивним спіймом в очах, що нагадує сльозу віри в очі перших християн.

Це — група Тютюнника. Це ті, які, не мовчачи примиритись з думкою про те, що зброя вивільнила боротьба закінчилася, вже з табірні інтерв'ювані у Пельці чи раз вирушили в похід на визволення України.

З військово-стратегічного погляду цей похід невеликої і слабо озброєної групи проти московсько-більшовицьких армій можливо згори був засуджений на невдачу, на той трагічний кінець, який її зустрів: поразку під Мильками, полон і розстріл під Базаром. Але чи це головне? Важливішим є приклад жертвенної відданості ідеї Нації, якої не могли зломити ні тортури походу, ні тортури в московсько-більшовицькому полоні, ні вештлі більшовицької обидки помилування і вигідного життя, якщо вони піду на службу Москві. Тому дарма, що вже на початку походу вони були засуджені на смерть. На протязі наступного десяти років мільйони згинув з рук московських окупантів, не залишивши по собі ніякого сліду і пам'яті. Але з над братньої могили 359 героїв Базару все це променює і променюватиме, як заповіть для поколінь, незламна віра в перемогу і звільнення України.

Шумлять і гниуть під вітром дерева за вікном. Що це — затісна вулиця американського міста чи, може, Сауїтський парк у Львові? Тіні, що бігають під деревами, чи не тіні цих студентів і робітників, які в таку саму листопадову ніч 1918 року шлі захищати Львів і право українців на їхні праїдні землі. Ось вони перебігають від дерева до дерева, стріляючи, по ворогові, що наступає збоку вулиці Саїгі. Дехто з них уже лежить непорушно на пошковленому листі, немов цілуючи батьківську землю. Але хіба за волю смерті страшна? Оживає Сауїтський паркомітні юнаки і юначки, що, демонструючи на Святоюрській площі проти польського окупанта, змушені були голіруч зводити нерівний бій з польською поліцією. Падають поранені поліційними шаблями і прикладами крісів, зловлені й заковані в кайдани йдуть десятками до в'язниці. Але на другий рік, у річницю Листопада, знову тисячі їх заповнюють Святоюрську площу, щоб це раз пригадати ворогові, що він тут — тільки окупант. А серед ночі, у темряві парку відбуваються короткі зустрічі, шепотом передаються ключики і накази. Це — воляки невидимі, але вєоди дїючої армії українського націоналістичного підпілля, бойовики Організації Українських Націоналістів готуються до майбутнього збройного зриву. І урочисто складають приречення: „Збудуєш Українську Державу, або згинеш у боротьбі за неї...“

Ось вони знову в темних лісах Волині, серед карпатських смерек „Молоді, тільки б жити. Але хіба можливе життя в рабстві? І строчить кулемет по наступаючих давк військ МВД, і у відвіді на перепелетєне з московською лайкою „давайде, бандіт! лунає молодече „слава Україні!“ А холодний листопадовий день змивас скропленим кров'ю сліди невидимі і незнищенної армії українського націоналістичного підпілля. Бо хіба ж можна знищити Ідею? Хіба можна заглушити в душах поколінь могутню: „Ще не вмерла України!“, лунає з усіх побойовиць наших національних змагань?..

Розливаються і відходять тіні, вичарувані тугою за героїчною землею батьків. Мов телеграфом, вистукують краплини дощу на шибках вікон заповіть і наказ...



Виховний табір на оселі ім. О. Ольжича в 1958 р.

Д-р Михайло Данилюк

## У 25-ліття МУН

(З доповіді, виголошеної на ювілей)

Добре і правильно вихована людина може вплинути на старше покоління. Бо коли говоримо про добре виховану людину, то маємо на увазі певні принципи виховання. Одним із таких принципів є виховання почуття правдивого патріотизму. Але не того патріотизму, що вміє лише голосно горлати за Україну, навіть не обов'язково того, що вміє вмирати на барикадах. Нам потрібно в першу чергу того патріотизму, що виховує почуття національної єдності. Це те, що Липинський називав расовою єдністю. Мабуть, Липинський найкраще уточнив поняття патріотизму, говорячи про духовну єдність споріднених людей, про їх безмежну солідарність. Молодечі методи виховання МУН мав, і навіть багато інших організацій перебрали і їх треба далі розвивати. Ось всі ці уніформи, марші, паради, оркестри, змагання, спортивні гуртки, табори, ескурсії, школи рідної мови, хорі, концерти, народні танці і десятки інших форм, а в мігачі — коли доцільно — декларація

## МОЛОДЬ В ЯРМІ

Коли читати ілюстровані популярні совєтські публікації, зокрема, публікації для закордонного читача, виглядає, що ніде в світі немає такої щасливої і забезпеченої всім молоді, ніде вона не має так відкритих дверей у житті, як у Совєтському Союзі. П. дитинство безтурботне, для неї всі школи з усіма вигодами, їй відкритий доступ до найвищих позицій у суспільстві, вона ентузіастична, радісна. Зате, мовляв, у капіталістичних країнах молоді не дають доступу до шкіл, її експлуатують неспокійною працею по фабриках, її майбутнє темна, безпросвітна.

У дійсності ж не тільки приватні інформації і спостереження чужоземних відвідувачів, але навіть принагідні вістки совєтської преси повністю заперечують все це пропагандивне життя. Так знає безжурна молодість проходить в умовах повного браку і аї елементарних життєвих вигід, як харчі, одяг, мешкання. Пересічний совєтський юнак чи дівчина мусять жити з цілою родиню в одній-єдиній кімнаті в переповнених по береги житлових будинках. Навіть совєтська преса дарікає, що совєтські школярі часто не можуть відвідувати шкіл через брак взуття і одягу, або примушені сидіти у необладнаних і неопалюваних школах. Нічого вже говорити про хронічний брак зошитів, олівців і чорнила.

Недавно американська радіо-телевізійна програма „Молодь хоче знати“ передавала інтерв'ю з міністром охорони здоров'я СССР Ждановим. На питання про регуляцію праці дітей в СССР, Жданов преспікційно відповів: „У нас праця для дітей до 16 років заборонена“. Совєтський міністр прилюдно збрехав. Якщо навіть дитяча праця в СССР і була формально заборонена до недавнього часу, то ніхто цієї заборони не дотримувався, зокнайменше у колгоспах, де діти від 10 років працюють на трудодні поруч із старшими. Однак, якразво посилюються настрої негідні з комуністичною ідеологією. Молодь хоче знати, а совєтська молоді не є вільною. Останніми роками ця молоді зуміла навіть через „залізну заслонку“ схопити відіку свободолюбних ідей з вільних країн. Ідеї, за які пішла була в 1956 р. боротьба мадарєкка молоді: національна свобода, свобода думки і слова, пошана до людської гідності. Совєтська преса веде завзяті боротьбу з поширенням між совєтською молоддю модою на такі західні явища як бугі-вугі, рок-н-ролл, стєціоналізм тощо. Але нема сумніву, що, крім бугі-вугі, до Совєтського Союзу проникли й інші ідеї. Недарма ж преса совєтської Украї-

15 кілометрів. Коли такі умови існують у Дрогобиччині, то можна собі уявити, як живуть молоді робітники на неосвоєних цілинних землях Казахстану. А свідомством того, як вони там живуть, є звіти про масові втечі, не жаючи на поліційний терор і судові кари. Американський журналіст Салісбері у своїй книжці „Американець в Росії“ описує зустріч з такими „ідеалістичними піонерами“, які „добровільно“ під примусом вихляли на Урал: безпросвітність життя примушує жити молодих хлопців і дівчат записавшись, бо ж тільки в горілі вони можуть знайти хоч короткотриваючу втечу від беззмістовної, понурій дійсності. У минулому здібний з-поміж молоді могли рятуватися від безвигідності навчання в університетах, закінчення яких давало хоч дещо кращі умови життя. За ровною шкільною реформою являть і цей шлях закритий для багатьох молодих людей. Відтепер університети мають на собі гвізєку „Тільки для вільних“. А цими вибраними можуть бути тільки діти нової совєтської буржуазії і комуністичні активісти, бо ж до університету приймають тільки за рекомендацією партійних органів.

Останні роки виявили сильні опозиційні настрої до режиму, зокрема, серед студентської молоді. Так, наприклад, журнал „Комуніст України“ стверджує на початку цього року, що серед студентів глибоко посилюються настрої негідні з комуністичною ідеологією. Молодь хоче знати, а совєтська молоді не є вільною. Останніми роками ця молоді зуміла навіть через „залізну заслонку“ схопити відіку свободолюбних ідей з вільних країн. Ідеї, за які пішла була в 1956 р. боротьба мадарєкка молоді: національна свобода, свобода думки і слова, пошана до людської гідності. Совєтська преса веде завзяті боротьбу з поширенням між совєтською молоддю модою на такі західні явища як бугі-вугі, рок-н-ролл, стєціоналізм тощо. Але нема сумніву, що, крім бугі-вугі, до Совєтського Союзу проникли й інші ідеї. Недарма ж преса совєтської Украї-

роти. Лише призадуматися над долею наступних 25 років, і дилема стає у повну ясноту своєї важності. Молодь, зокрема в молодечих організаціях, є запорукою, що українське життя, установи і організації, українській екстракт на дальші покоління залишаться живими. Правильність такого твердження годі доказувати. Яка ж програма і шлях розбудови чи заховання українського перня? Які лежать обов'язки на такій неревській і живучій організації, як МУН? Годі давати центру, але можна дати базу роботи і відповідальності. Ось лише один ряд таких обов'язків: Потрібно охопити більшу молоді у ряди МУН, в першу чергу коштам дітей членів організації ОДБУ і УЗХ, а далі коштам молоді взагалі, не охопленої ніякими організаціями. Натиск потрібно покласти на виховання в розумінні затримання українського елементу, українського патріотизму і доброго громадянства цієї країни. Підтримувати здолану методу виховання провідною активу за ключем не тільки привацьну „згори“, але здібностей, кваліфікацій, вміння і чеснот. В роботі виконувати ідею українського на-



Під час Дитячого Маскового Балю в Рочестері 26-го жовтня ц. р. в Українсько-Американському Клубі

## 3 діяльності Відділу МУН в Рочестері

Найактивніший Відділ МУН в Рочестері, який отримав перехідний трофей з нагоди 25-ліття МУН за свою активність в 1958 році, і надалі втримує цей трофей. 26-го жовтня ц. р. в Українсько-Американському Клубі відбувся Великий Дитячий Масковий Бал, улашрений 47-им Відділом Союзу Українок, 18-им Відділом Українського Золотою Хреста, Плат-Прямтом та Відділом МУН. Імпреза була надзвичайно вдалою під кожним оглядом. Діти весело провели вечір, який напевно залишиться в їхній пам'яті на довший час.

17-го листопада ц. р. відбувся спільний чайний вечір ОДБУ-МУН у приміщенні Українсько-Американського

## 3 Канцелярії ГУ МУН

Місяці листопад, грудень і січень призначені для переведення звичайних Загальних Зборів Відділів МУН, протоколи яких та річні звіти сталять просямо своєчасно пересилати до Головної Управи МУН для вміщення в сторінці „Променя“ до від-

ма широких муїнських рядів. Відділам МУН доручається негайно підібрати відповідних осіб на пости пресових референтів, які повинні з кожної імпрези чи засідання подавати відомості до ГУ МУН для вміщення в пресі чи обіжниках МУН.

Як в минулих роках, так і в наступному році, МУН переводитиме по цілому терені Коляду, до якої просимо задалегідь приготуватися і надіжді її проведення. Листи та інструкції в цій справі будуть переслані своєчасно.

Кожна організація, а наша зокрема, в осінньо-зимовому сезоні поладнає всі свої внутрішньо-організаційні справи. Використовуйте цей час для інтенсивного росту Вашого Відділу активізації праці й самовиховання. Пришліть до нас листів до МУН та його Доросту!

## СПРАВЛЕННЯ ПОМИЛКИ

В числі 8 (35) „Променя“ за жовтень у дописі „Добрий приклад“ з Рочестеру трапилася помилка: між жертводавцями пропущено п. Петра Дзюбу, який склав \$5 на оселю ім. О. Ольжича з нагоди хрестин. Перепрошуємо п. Петра Дзюбу за цю прикрю помилку.



Під час посвячення прапора ГУ МУН на оселі ім. О. Ольжича

## LET'S ORGANIZE "DORIST" MUN

By OLGA RIZNYK

In many cities across the United States, pre-teen youngsters are left out of Ukrainian organizations. These children look forward with decreasing anticipation to the time when they will be able to join a Ukrainian youth organization. Because of neglect in their childhood they never learn to appreciate the distinct Ukrainian cultural heritage, and become ashamed of their "foreign" parentage. Slowly they are assimilated into American organizations such as the Boy Scouts and while this is not bad, they forget their ancestral duties. By the time they reach the age when they are able to join Ukrainian organizations they lose interest in Ukraine and much rather seek friends outside the Ukrainian circle. MUN must alleviate this situation by providing these children with adequate organizational facilities. It should be one of the aims of every MUN branch in the country to organize Dorist MUN. This is an obligation that MUN must perform for the benefit of young Ukrainians.

In a way the branches will also benefit by organizing Dorist MUN. Of primary importance, Dorist MUN will provide a supply of young Ukrainians who are reaching the age when they will be able to re-supply the ranks of MUN. Members of MUN will be able to concentrate more on internal improvements than constantly seeking new members. It will also provide helpful guidance training, as MUN members will be responsible for the younger children. This training is essential for all who wish to become teachers or become engaged at summer camps as counselors.

Organizing Dorist MUN can become a big project. It will provide an answer for all MUN members who are asking, "What can we do?" This is the answer. Dorist MUN will provide an endless opportunity for MUN members to do good. Look at all the potential possibilities. Male members can coach Dorist MUN athletic teams and can sign them in the various leagues. Dancing can be taught to the members as well as handicraft. Older members can give lectures to the younger members about Ukrainian history, geography and the Ukrainian political situation and can instill in the young minds the political attitude that is necessary to Ukraine's survival. Art can be made of the facilities of the Ukrainian Homestead in Leighton, Pa., to have a Dorist MUN summer camp. Here again MUN members will be needed to lead the young.

All of us need to develop our leadership to a more efficient degree. What better way is there than working with young Ukrainian children? What other work is as satisfying as work with our youth and what other has such unlimited possibilities? Here is a challenge to be met by all MUN branches. Here is an opportunity to re-activate branches which are inactive. Here is the way to turn from MUN activities that only benefit our material happiness to one where our soul will expeliate the happiness that children bring into our lives. What more pleasant music is there than the excited chatter of children, running and rampaging around the local domivka.

Keep it going. Strengthen Dorist MUN. Always be on the lookout for likely prospects. Talk about the summer camp and the fun all can have. Assign small projects of information about Ukraine. Set a good example by your behavior. Keep activities diverse and continuous. Do not always do the same thing. Kids like variety. Follow the local crazes and make them work to strengthen your organization. Make Dorist MUN an example for all other branches to follow.

## DON'T LET UP

There it is in a nutshell. Now go to work. Communicate with the Dorist MUN officer freely. Your interests are his and your problems his problems. Ask for his help and keep in mind the service you are doing to Ukrainian youth in America.

## LET'S GET STARTED

Okay you ask, now we know the advantages of the MUN Dorist, but how do we get started? Shortly each MUN branch will receive a letter from the Dorist MUN officer in the Central Executive of MUN giving each branch a concise explanatory plan of how. But the most important thing we must remember is not how but now! We must get started now!

When you sit down to write a letter or a composition the hardest thing is to get started. Once you begin you are carried along by your initial momentum. As writing-organizing is similar. First get started then solve problems as they arise. A poor

## MUN HIGHLIGHTS

**AUTUMN DANCE**  
The first dance of the season was given by Branch 4 in the local New York domivka. It was held in conjunction with Branch 10 of ODWU. The November 22 dance was a success. Cooperation and help from ODWU contributed to this success immensely. Sandwiches, tea, cookies, and soda were served and a fine time was had by all who attended.

**ZAREVO**  
Mr. Y. Haywas, a prominent Ukrainian, gave a very interesting talk on "The Problems of Youth" at the Ukrainian Institute November 22nd. His talk was enjoyed by many students who belong to ZAREVO as well as other guests. A social gathering followed the lecture.

**YOUTH FESTIVAL**  
The annual Youth Festival was a highlight of the 1958 Ukrainian activities in New York. All Ukrainian youth organizations participated in the event which continued for several weeks: sports, a dance and a magnificent concert Sunday night, November 16th. It was indeed a pride and honor for New York's MUN branch to be asked to participate. Many sang in the all-youth choir and others served as ushers and ticket collectors at the event which was held in Junior High School No. 71 on Avenue B in New York City.

**UKRAINIAN SINGING AND DANCING**  
The New York Branch of MUN has begun a series of lessons in singing and dancing. At the head of the dance group, which has already completed two lessons and is progressing beautifully is the well-known Ukrainian dance instructor Mr. R. Petrina, who is unselfishly devoting his time and energy for the dance group.

Leading the singing group will be Prof. Kolydy. He was introduced to the members Friday, Nov. 21, and gave them an introductory talk. We wish the Branch 4 members luck and success with their new series of cultural education.

**REPORTS**  
This column is not only devoted to the activities of MUN Br. 4 of New York City. We would like to incorporate the activities of all MUN Branches throughout the country in this column. We gladly welcome any articles, news or letters about the activities or problems of your Branch. Simply send them to the editor of this page.

## ПРОМІНЬ

Сторінка Молодих Українських Націоналістів у ЗДА (Youth of ODWU)  
Редагує — А. ДОМАРАЦЬКИЙ  
Редактор англо-мовної частини — О. РИЗНИК