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# СВОБОДА SVOBODA

УКРАЇНСЬКИЙ ЩОДЕННИК UKRAINIAN DAILY

# The Ukrainian Weekly Section

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РІК LXVI. Ч. 89 IN TWO SECTIONS SVOBODA, UKRAINIAN WEEKLY, SATURDAY, MAY 9, 1959 IN TWO SECTIONS No. 89 VOL. LXVI.

## A Resolution in Congress Calls for Diplomatic Relations with Ukraine And Byelorussia

WASHINGTON.—Rep. Leonard Farbstein of New York introduced in the House of Representatives on April 29, 1959, a Joint Resolution (H. J. Res. 355), calling for the establishment of diplomatic relations between the United States and the Soviet Ukrainian and Byelorussian Republics.

The text of the resolution follows:

**JOINT RESOLUTION**

Relating to United States diplomatic relations with the Republics of Ukraine and Byelorussia.

Whereas, in the interest of world peace, it is clearly necessary to further our understanding of and relations with all aspiring peoples and nations, which includes the forty million Ukrainian nation and the ten million Byelorussian nation; and

Whereas the Government of the United States extends de facto recognition in the United Nations by recognizing the delegations selected to represent the Ukrainian Soviet Socialist Republic and the Byelorussian Soviet Socialist Republic as accepted nations of the United Nations; and

Whereas respecting the sovereignty of these two non-Russian nations the Government of the Soviet Union strongly insisted upon the inclusion of these nations as original charter members of the United Nations; and

Whereas the sovereignty of the peoples of these two national Republics is expressed in the constitution of the Union of Soviet Socialist Republics which provides: "The right freely to secede from the Union of Soviet Socialist Republics is reserved to every Union Republic"; and

Whereas said Union of Soviet Socialist Republics constitution specified that each Union Republic has the right to enter into direct relations with foreign states and to conclude agreements and exchange representatives with them; and

Whereas said constitution legally reflects further the sovereign wills of these two non-Russian nations by providing that each Republic has the right to determine "the manner of organizing the Republic's military formations"; and

Whereas the distinctive national flags, anthems, and emblems of state maintained by the Ukrainian Soviet Socialist Republic and the Byelorussian Soviet Socialist Republic are evidenced to manifest symbolically the sovereignty and independence of these states; and

Whereas the Moscow Government in the Russian Soviet Federative Socialist Republic continually claims that these two non-Russian Republics are independent and sovereign to develop their national statehood and foreign relations; and

Whereas the people of the United States indirectly recognizes the sovereignty of the Ukrainian and Byelorussian nations, which is in harmony with the ideas set forth in the Declaration of Independence of the United States, and, therefore, we stand ready to render to these nations and other peoples in the Soviet Union any assistance for the strengthening of bonds of friendship and good will; and

Whereas it is plainly incongruous from every viewpoint to rightly maintain recognition by this Government of the Ukrainian Soviet Socialist Republic and the Byelorussian Soviet Socialist Republic in the United Nations without realizing the peace-strengthening opportunity to establish direct diplomatic concourse with their respective capitals of Kiev and Minsk. Now, therefore, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That it is the sense of the Congress that the Government of the United States in support of its policy of peace and fellowship among nations should proceed to establish direct diplomatic relations with the Governments of the Ukrainian Soviet Socialist Republic and the Byelorussian Soviet Socialist Republic, and in the creation of posts of representation in the capitals of Kiev and Minsk, respectively, consistent with diplomatic procedure in such matters.

## Baranetsky Appointed to Post of Executive Officer in Morgan Bank

Volodymyr Baranetsky

Mr. Volodymyr Baranetsky of New York City, who is one of the new Ukrainian immigrants here, has been given the post of executive officer in the Morgan Guaranty Trust Co., one of the largest of its kind in the country.

His job will be to handle financial transactions with banks in Central and South America.

Upon finishing his schooling in Drohobych, Western Ukraine, Mr. Baranetsky studied at universities in Lviv, and in Munich, Germany. Upon his arrival in America, in 1947, he continued his studies at Dartmouth College in Hanover, New Hampshire, where he received his M.A. degree in Commerce. In 1951 he joined up with the Morgan Guaranty Trust Company.

Prior to his arrival in this country, Mr. Baranetsky was president of the Ukrainian Student Society in Munich, and of the Ukrainian Sports Club there.

Upon his arrival here he helped in the establishment of the Ukrainian Students Society and the Ukrainian Sports Club in New York City, and was head of both organizations. He was also one of the founders of **Samopomich** (Ukrainian Self-Reliance Society), of which he was vice-president. In addition he helped to found the Ukrainian National Home in New York City, and served as its president for some time.

He is a member of the Ukrainian National Association Branch 117 in New York City.

Mr. Baranetsky's father is Rev. Mykola Baranetsky, a Ukrainian Catholic priest, whose parish is in Pottstown, Pa.

## Testimonial to the Martyrs of Communist Tyranny

NEW YORK, April 20.—Hundreds of delegates from American organizations, representing millions of members, will join exiled representatives of captive European nations in a huge "Testimonial to the Martyrs of Communist Tyranny", sponsored by The American Society for the Preservation of Sacred, Patriotic and Operatic Music, in Carnegie Hall, Sunday evening, June 14.

American organizations participating include the Committee of One Million (against the admission of Communist China to the United Nations), American Friends of the Captive Nations, the International Rescue Committee, and Catholic War Veterans, Free China, Korea, Viet-Nam, and Tibet will be represented. The founder-director, and co-ordinator of the national and international committees, is Charles Albert McLain, chairman of the sponsoring organization.

General chairman of the evening will be Frank A. Scervini, New York business man and civic leader.

The Testimonial will include a choral concert by the combined choir of The Ensemble Chorale Society, soloists, all conducted by Mr. McLain.

One feature will be the "March of the Captive Nations", and the "lighting of green candles" (a tradition of Eastern Europe dating from 1453, symbolizing resistance to oppression).

Speakers will be Bishop Cuthbert O'Gara, who spent two years in a Chinese Communist prison and Rep. Walter H. Judd, who refused to be a guest at the Washington dinner in honor of visiting Deputy Soviet Premier Mikoyan.

## An Epic of Our Time

When German troops swept across Ukraine during World War II, Russia's retreating armies abandoned thousands of political prisoners. Among these were Ukrainians who had resisted the forcible collectivization of their country, and had been declared enemies of the Soviet state.

One noted "enemy" was Theodosy Osmachka, poet and professor of Ukrainian literature. He was the victim of a purge of intellectual leaders which accompanied the devastation of his beloved Ukraine.

In this chaos of retreat, Mr. Osmachka escaped, and ultimately came to America under the sponsorship of the Ukrainian Society. Out of his torments, he wrote a terrifying account, based on fact, of the material and spiritual stripping of his land.

Almost unbelievable in its horrifying details, the story has now been published, in an American translation, by T. S. Denison & Company of Minneapolis. Entitled **Red Assassins**, it is the story of Ivan Brus, a Ukrainian poet and intellectual whose loyalty to the spiritual foundations of his background makes him an "enemy" of the Bolshevik revolution. Important enough a figure to merit special consideration by the dread secret police to force him to cooperate with the new regime, he comes eventually to the attention of Stalin himself.

His ultimate arrest results in frightful tortures by the Moscow-directed executioners who are personally pledged by Stalin to stamp out Ukrainian insurgence. The story becomes in a sense, not that of Ivan Brus, but of the human spirit's indestructibility. For like Mr. Osmachka, Brus feigns madness, risking the terror of life imprisonment in an insane asylum, rather than surrender.

Having now found freedom in America, Mr. Osmachka can still say at the conclusion of his work: "As for Communism, since it is based on hate, I know it cannot survive. There is, in all life, only one supreme power, and that is Love. Love conquers all."

**Red Assassins** is a remarkable document, a vivid story. Releasing it on the eve of a summit conference, the publishers perform an invaluable service for thinking Americans in these critical times.

(Courtesy, "National Press Service.")

## Who Dominates the Communist World—Soviet Russia or China?

WASHINGTON, May 1.—"Politically the vulgar bombast and circus tricks of Khrushchev cannot compete with the Marxist-Leninist oracle in Peking," says G. F. Hudson, the British foreign affairs expert and director of Far Eastern Studies at St. Anthony's College, Oxford, in the May issue of **Western World** magazine.

But in a lively debate, Howard P. Whidden, foreign editor of **Business Week**, sees the Russians still very much in the driver's seat. He insists that Communist China will long remain what it is today—a dependent power that is not only incapable of leading the Communist world, but also incapable of taking independent action on the world stage in matters of decisive importance.

Mr. Whidden believes that Red China may have its way in areas where no vital Soviet interest is involved, and where there is no great risk that a Chinese initiative might push the United States into a major war. But, he points out, Moscow continues as top dog, and there seems no conclusive evidence that this limited independence of China in Asia involves any dimunition of Moscow's final authority at the present time.

But G. F. Hudson says, "Russia is today, forty-one years after the Bolshevik revolution, an immensely strong power, many times stronger than China in the industrial and military fields. But there is a serious weakness at the top, which is due primarily to the exhaustion of the original revolutionary impulse... in China by contrast, power still rests with those who followed Mao on the Long March and organized the victory of Communism after the end of the Pacific war; the whole regime contitues to be keyed up to the passions and austerities of a militant faith."

About Nikita Khrushchev,

(Concluded on page 3)

### UKRAINIAN YOUTH COUNCIL OF CHICAGO ISSUE SCOPE MAGAZINE

Scope, a fine little magazine, has made its debut. It is being published by the Ukrainian Youth Council of Chicago, Ill.

The Council is publishing it for two purposes: (1) To provide Ukrainian American youth an outlet for their social, literary and artistic talents; (2) to provide knowledge about the Ukrainian people, their history and culture among young Ukrainian Americans and Americans who are not of Ukrainian descent.

The first copy is well done, in appearance and content.

## Zelinski, Bayonne Commission Candidate, Honored by Friends

**These girls took part in a rally for Stephen Zelinski, independent candidate for Bayonne Commission. Pictured are, (l. to r.) Alex Pasiechnik, Jr. chairman of rally, Patricia Kaminski, Kathleen Greeves, Nancy Yazwinski, Barbara Raycik, Eileen Greeves, Denise O'Connor, Christine Kozak, Maria Iacopini, and Stephen Zelinski.**

Stephen Zelinski, member of UNA Branch 25, seeking election to the Bayonne City, N.J., commission as an independent in the municipal election May 12, 1959, was honored by friends Sunday at a rally held at the Ukrainian National Home.

Mr. Zelinski, elaborating on his theme "Put Bayone Back to Work," told an audience of 240 persons, including 40 teenagers and children, that the Bayonne Chamber of Commerce, banks, real estate board, Merchants Board of Trade, and businessmen have a moral responsibility to do everything in their power to recruit new industry and keep old industry in Bayonne.

He called for the establishment of an industrial development committee, whose only reason for being would be to strive constantly to provide steady jobs at fair wages in all-out community effort to secure full employment for all who want to work.

Zelinski enumerated some of the devices used by cities and states to attract new industry which include free municipal services, tax exemptions, token assessments, grants of property holdings and equipment and attractive long-term financial agreements.

The complete endorsement of the foregoing program has put other cities back to work and that is enough proof that it can put Bayonne back to work, Mr. Zelinski said.

Al Pasiechnik, Jr., general chairman of the affair and Myron Siry, president of the Ukrainian National Home spoke on the candidate's qualifications.

Gene Pirozzi, singer and pianist, entertained; students from the Cele and Bob Folk Dance School performed a variety of European and American folk and square dances. And Ted Zelinski, accordionist, played folk tunes.

## Cleveland Ukrainians Play Rôle In Festival

Colorful dances, harmonious songs and vividly embroidered and woven costumes are an integral part in the lives of 45 million Ukrainians living today under Soviet rule.

Americans of Ukrainian origin are striving to preserve as much as possible the rich cultural traditions of Ukraine. Their choirs and dancing groups are among the best in nationality groups.

From the inception of the annual Folk Festival in Cleveland, Ukrainians have been among the most faithful participants in staging the yearly programs.

Sunday's Folk Festival at 3 p.m. in Music Hall will again have a Ukrainian number. It will be staged by the Ukrainian American Youth Association's dancing group, under the leadership of Victor Bohuslavsky, with Roman Borys and Alex Kordupel as accordionists.

One of the Ukrainian dances to be performed is the **Vesnyanky**.

Following is the order of appearance of the 17 dancing groups at Sunday's festival:

American Indian, Scottish, Hawaii, Slovene, Polish, Serbian, Byelorussian, Hungarian, Lithuanian, Rumanian, Japanese, Croatian, Slovak, Latvian, Czech, Ukrainian and German-Austrian.

(The Cleveland Press, Friday, May 1, 1959)

## UAV Convention Program

The coming 12th Annual Convention of the Ukrainian American Veterans to be held at **Soyuzivka** on June 19-20-21, 1959, will have a streamlined and entertaining program.

Friday will be devoted to registration, committee meetings, sports and will end with the Post Commanders' Dance in the evening.

Saturday will feature sports events, including a markmanship contest and the sessions of the Convention. A very unusual and secret surprise is set for the Banquet that night. A well known choir and dance group will entertain those attending the National Commander's Ball. Other distinguished guests will highlight the evening.

This Convention is open to all veterans, their families and friends. It is an opportunity for everyone to learn about the UAV and enjoy themselves at the same time. Reservations may be made through Joseph Sheremeta, 865 North 22nd Street, Philadelphia, Pennsylvania, or your local UAV Post has reservation blanks.

## Ukrainian Day to Be Held

The N.J.-UYC. Region of the Ukrainian Orthodox League will sponsor a Ukrainian Day on Sunday, June 28th at Wayside Park, Route 28, Middlesex, N.J.

All Ukrainian Orthodox Church school children within the region will be admitted free and in addition will receive free food and refreshments. The children will receive the necessary tickets from the local parish school authorities in advance. A Ukrainian cultural program will be presened by the school children featuring Ukrainian folk dances and songs.

The general chairman will be Metro (Jimmy) Baran who will be assisted by a chairman from each Ukrainian Orthodox League chapter, reports Joseph Worobetz, Region Vice President.

## Mothers Are Cited by Ukrainian Youth

Mothers of members and guests were honored at a dinner by the Youth of Ukrainian National Association recently at Galaida's Restaurant, Wilkes Barre-Nanticoke Highway, Wilkes Barre, Pa.

Mrs. Alice Malischak, chairman, gave invocation. Metro Orral was toastmaster. John Mohanco, president, spoke on the aims and purposes of the club.

Mrs. Gregory Herman, Maywood, N. J., vice president of the Ukrainian National Association, was introduced as guest speaker. Mrs. Herman and her late husband were co-founders of the local organization. She extended greetings to the entire group and paid tribute to the mothers.

Brief remarks were made by John Hlywa.

Special awards were made to the following mothers: Mesdames John Melnyk, Antosia Feshchak, Joseph Horoshko, Vasil Slawich and Gregory Herman.

Other awards were presented to Mrs. Helen Boris, Mrs. Michael Dobranski, Mrs. Ann Iwaniw, Mrs. John Hlywa, Mrs. Metro Shipula, Mrs. Harry Galaida and Mrs. Catherine Lukacz. Mrs. John Mohanco made the presentations.

**Mrs. Gregory Herman, Supreme Vice-Presidentess of the UNA**

The program included vocal selections by John Mohanco who also led the group singing Ukrainian and English songs. Lyrics to one of the songs rendered by the group, dedicated to the mothers, was composed by Miss Stella Iwaniw, club member. A recital of the poem "Mother's Smile" by Leon Bavitz was made by Mrs. Alice Malischak.

At the end of the program each mother received a bouquet of flowers.

Tables were decorated with floral arrangements of pink and white gladioli and carnations.

## Easter Party a Success

The Metropolitan New York Council of the Ukrainian Catholic Youth League sponsored an Easter Party for the children at St. Basil's Orphanage on Sunday, April 12, 1959 in Philadelphia.

The party began at 3:30 P.M. in the school's cafeteria. Here, the children got their fill of cookies, candy, ice-cream, and soda. After which, gifts were distributed, each child getting an individual present. The party then moved into the gymnasium where all the children participated in an egg hunt and other games.

The Metropolitan New York Council is happy to announce that the drive for contributions of clothing and toys was also very successful and greatly appreciated by the Sisters. A large quantity of clothing was donated by the parishioners of St. Nicholas parish and Holy Gost parish in Brooklyn. The parishioners of the Holy Cross in Astoria also made a sizeable contribution. The Council officers contributed four electric wall clocks. Monetary contributions made by Yonkers Chapter, St. Pl. **Khurtovyna** and individual Ukrainian people in the Metropolitan area, made possible the purchase of presents for the children, and a donation of $25.00 to the Orphanage. Cost of refreshments, and other costs were paid for by money from the Council's treasury.

The Metropolitan New York Council would like to take this opportunity to publicly thank all those who helped make this Easter Party a successful and enjoyable one for the Sisters and children at the Orphanage.

### UKRAINIAN CIRCLE OF COLUMBIA TO MEET MAY 12

The Ukrainian Circle (Hurtok) of Columbia University will hold an important general meeting on Tuesday, May 12, 1959 at 7 p.m. in Fayerweather Hall Lounge on the campus. On the agenda are the following: (1) Election of delegates to the SUSTA Convention this June; (2) Election of new club officers for the next academic year; (3) Reports of outgoing officers; (4) Miscellaneous. Refreshments will be served.

## Cadet Diduryk Honored

**Honored — Cadet Sergeant 1c Myron Diduryk (right),—junior at St.Peter's College, Jersey, N. J., is congratulated by Colonel Russell Smith, Army inspection officer, on receiving the Distinguished Military Student badge for leadership, scholastic ability and military aptitute. In center is the Very Rev. James J. Shanahan, S.J., college president. Presentation took place at the annual federal inspection of St. Peter's ROTC. Cadet Diduryk is a member of Scabbard and Blade, military honor society, and the Pershing Rifles, military drill unit. He lives with his parents, Mr. and Mrs. Andriy Neswiacheny, at 147 Fairview Avenue, Somerville, N. J. He is a member of Br. 455 of the Ukrainian National Association.**

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# MOTHER'S DAY

Tomorrow, Sunday, May the 10th, will be Mother's Day. Much has been said about Mother's Day, still it is a good idea to say and write every time more about it when a favorable opportunity to do so presents itself. Newspapers and magazines all over the country are urging us to observe Mother's Day, while motion pictures, radio announcers, and the TV telecasters are doing what they can to convey the same thought. All of which is the way it should be, as every son and daughter should be prompted to realize that, at least on the one day set aside for the purpose, they should show their appreciation to their mothers for having brought them into the world and caring for them throughout the years. People have a tendency to forget certain things, but with so many media urging them to remember their mothers this Sunday, the person who fails to do so ought to be ashamed of himself.

Inasmuch as the Ukrainian mother is concerned, life has not been too easy for her. Take, for example, the mother of American born and raised Ukrainian American youth, now well in their adulthood. Forced by circumstances to leave her native country, she came to America, where freedom and democracy reign supreme. Here, together with her husband, she made her home, and worked hard, very hard, for a living. She toiled energetically and tirelessly, in the realization that it was up to her mainly to help build the home into something substantial, into something she and her family could take pride in.

The old immigrant Ukrainian mother, immediately upon landing on the American shores, turned pioneer, and took an active part in organizational life. She aided in the founding of our newspapers, magazines, and other periodicals, as well as women's clubs, leagues, and cultural organizations.

All of this, and more, the Ukrainian mother helped in accomplishing. Even when she worked on some small farm, or in some large office, or had the drudgery associated with life in the coal mining areas, she still found time to help to build the fine things we have today. The fact that she had children to look after, and a home and husband to care for, did not stop her from continuing as a Ukrainian pioneer in a strange but friendly land.

Among the countless reasons why Ukrainian American youth should remember their mothers on Mother's Day is the fact that they were born in or brought into this great land of great opportunity. Here they have been given an advantage which they could hardly receive anywhere—the right to be free in a free land. Consider, in contrast, the plight of Ukrainian youth in Soviet Russian enslaved Ukraine, where they have no freedom to express themselves freely and to act accordingly, and where they are forcibly regimented in their thoughts and actions in conformity with Moscow and Communist dictates.

Bringing up three, four or more children, is not for a mother what might be called a "cinch." It is only when the children get old enough to marry and have children of their own, that they can really begin to understand the trouble, the anxiety, heartache, and worry that mothers experience every day for long years. Sickness, accidents and such, are not uncommon. Every now and then a heartbroken mother loses a child, though she has taken every precaution to guard it from danger or illness. Many sons and daugheters learn to appreciate their mothers when they lose them . . . and then it is too late.

Observing Mother's Day is the easiest thing to do, for to most of the children Mother's Day is every day. It is no task to show love for the person who has loved you from the minute you were born . . . who nursed you, took care of you, how to walk and talk, how to tell right from wrong . . . who defended you when you were in trouble, sent you to school, encouraged you to big things. Have you ever thought of why mother has saved your baby teeth, locks of hair, first baby shoes and other such items? Loving and appreciating your mother is natural, but on Mother's Day tomorrow it would be well to supplement your love and appreciation of her with flowers, or a telegram if you are away from home. Mother's Day should really be a mother's day. Do not let her cook or do any housework on her big day, but gladden her heart by tending to such chores yourself. Conduct her to church . . . take her walking . . . take pictures of her. Demonstrate to her that she is appreciated . . . and loved. Get out the family album and go over the pictures so as to bring back fond memories. Do everything you can to make Mother's Day a happy day for mother.

If you have not given much thought to Mother's Day up to now, it is, of course, not too late to do so now. Just the proof that you feel love and appreciation for mother is all that is needed to gladden her aging heart. Mothers are silent sufferers, and although you may not realize it, she may be suffering at this moment in the thought that her children are neglecting her. Dispel her fears by properly observing Mother's Day . . . tomorrow.

★

Anent to all of the above, it is interesting to note that on being named American Mother of the Year, Mrs. Jennie Loitman Barron remarked that "The most important thing about the American mother is the American father."

# Spirit of Kindness

Through the establishment of its national nursing service, the American Red Cross this month of May marks a half century of care to the sick, injured and wounded.

Following in the footsteps of Florence Nightingale and Clara Barton, thousands of volunteer Red Cross nurses throughout the past fifty years have achieved a splendid record of accomplishment.

The Red Cross emblem is a symbol of service to humanity and the mitigation of suffering. We need more of this spirit of kindness and mercy.

# ON THE EVE OF GENEVA

*By* Clarence A. Manning

On Monday, May 11, 1959, barring any unforeseen difficulties, the Secretary of State of the United States and the Foreign Ministers of Great Britain, France and the Soviet Union are scheduled to meet at Geneva, Switzerland, for one of the most bizarre conferences that have taken place between East and West since the close of World War II. To the cynic it is a conference called to show the utter bankruptcy of diplomacy and even to the most unblushing optimist the enthusiastic acclamation of this conference must sound hollow and unreal.

On the sidelines there are the foreign Ministers of West Germany and of the East German satellite of Moscow. It is still a question how and in what capacity they will be heard. Behind them again are the Foreign Ministers of both the satellite states of Poland and Czechoslovakia whose presence has been demanded by Moscow, so as to give the Communist world a number of spokesmen equal to that of the free world.

### Technical Aspect of the Conference

Technically, the conference has been called to lay plans for a summit conference of the heads of states to be called later this summer to take the first steps toward the preparing of an agenda for that conference. Yet the very holding of that conference is still in doubt, for there is a wide divergence between the Western states as to the advisibility of holding it. President Eisenhower has more than once made his attendance conditional upon some sign of progress at the Foreign Ministers' Conference. Prime Minister Macmillan is convinced that little or nothing will be done by the Foreign Ministers but that the summit conference should be held because Khrushchev is sincerely desirous of undertaking real negotiations. In very much the same spirit Mr. Chamberlain went to Munich in that ill-fated appeasement conference of 1938 which was to bring peace in our time and launched World War II within a year. President DeGaulle is openly sceptical as to the significance of either conference at the present time. Chancellor Adenauer is equally convinced that these discussions are useless and even harmful to the cause of freedom.

### Propaganda Value of Conference for Khrushchev

The idea of a summit conference comes from Khrushchev who realizes perfectly well the enormous propaganda value of such meetings not only for the cause of the Soviet Union but for the personal power and prestige of Nikita Khrushchev, for he cannot forget that his predecessor Stalin had to wait nearly twenty years before he could have a meeting with the President of the United States and the Prime Minister of Great Britain and the agreements made then greatly aided the Soviet Union in its endeavor to get control of Eastern Europe. Khrushchev has arranged one summit conference where he and his friend Bulganin, now a leader of the anti-party group, made certain commitments which were forthwith repudiated at the ending of the conference. He sees the advantage of being able to repeat this performance by himself and after turning down a proposal to meet on the subject of the prohibition of nuclear testing. He has returned to the attack on a program which has some other attractive points.

He has also prepared the ground by his numerous speeches on peaceful coexistence. He has willingly and most cheerfully given interviews to Prime Minister Macmillan, Senator Humphrey, Adlai Stevenson, and any other leaders of the Democratic Party who have cared to visit him. He has interviewed Lord Montgomery and any number of British officials and delegations of the British Labor Party. To all he has given assurances of sweet amity but those assurances have not prevented him as during the visit of Macmillan and at all conceivable Communist rallies thundering forth his disapproval of everything that the West stands for.

### No Meeting Point

In short outside of the one word "coexistence," there is no meeting point, no agreed position between the two sides. Khrushchev's attitude is simple. He wants the West to quit West Berlin and establish the place as a "free city" included in the East German state and to shut all those gates beween West Berlin and the rest of Germany that have hitherto kept West Berlin as an island of freedom in the Communist sea. In a still more optimistic vein he hopes for a German peace treaty which will separate West Germany from the West and will then clear Germany of Western troops and compel the United States to give up all its military bases across the Atlantic.

In a word Khrushchev is for a peaceful coexistence that will give the Soviet Union the possibilty of disrupting the North Atlantic Alliance and leave it self free to carry on its propaganda wherever it wishes. He wants an agreement which will recognize fully that Communism is the wave of the future and that coexistence is only possible if Communism is free to make its gains without fear of hostile reaction. In other words, he is going into the conference with the idea of using it as a step to final victory.

On the other hand the Western statesmen are trying to work for a coexistence in the usual sense of the word and to relieve tensions and the risk of a World War III. They are trying to work out a program which will insure at least the status quo in the hope that conditions behind the Iron Curtain will improve without recognizing the legitimacy of the present Soviet imperialism or endangering the Soviet Union and forcing it from its advanced positions. Many of them realize the situation as it really is but unlike Khrushchev they are constantly attacked in the rear by an incogruous assortment of fellow-travellers, undercover Communists and a mass of officials in Congress and Parliament, clergymen, idealists, intellectuals and capitalists who will not believe that the Soviet Union is seeking world domination. All these malcontents have made their voices heard in a call for a flexible policy but not one of them has developed a logical flexible policy which will not harm the Western position or hand over millions more of human beings to Communist domination.

### Broad Lines Settlement Wanted By the West

The West wants a settlement on broad lines that will relieve tension and it seems as if at Paris and elsewhere they have worked out a so-called package which will deal with various minor points at dispute without, they hope, weakening the West too much. The Russians through their official channels have ridiculed all such combinations and are only interested in securing a triumph on one or more of the minor points in dispute which will yet give them the opportunity to move toward further gains.

Thus in Berlin they may be satisfied now with the expulsion of Allied forces from Berlin and the diminution of radia transmissions from Berlin. They have offered to let some Allied troops remain, if they can insert Soviet forces in West Berlin and bring in the United Nations to prevent any activity. They have tried to make a farce of the inspection of nuclear explosions by making conditions that would clearly be a blind to their real purposes. Everything that they have offered is aiming merely to upset the precarious balance of the present in their own advantage.

### Russian Position Clear

TheRussians have already made it clear that the proposed conferences can do nothing to spread the rights of man or freedom in their domains and cannot even discuss any proposals for stabilizing the situation in a real sense. They have already gone further and are preparing propaganda that the West and especially the United States government are trying to destroy in embryo the growing good feeling and confidence in Soviet intentions. It remains to be seen whether they are hoping to gain more by concluding meaningless agreements with the West or by breaking up the discussions and throwing the blame on the free world.

In this bizarre situation the West should have few if any hopes for an alleviation of tension. Its statesmen should rather spend their energy on trying to show to the world the true imperialistic notions of the Kremlin and to emphasize the impression that has been made by the Soviet attacks on Iraq and the Red Chinese attack on Tibet, for these are strangely inconsistent with the doctrines of peace preached by Khrushchev and consistent with the actions of Moscow for the last forty years. They must above all take care that they do not become the reluctant partners of a new Munich which under the guise of fair words and high ideals precipitates a strengthening of the Soviet power and necessitates a new war, if any part of mankind is to enjoy the blessings of liberty in the future.

# THE UKRAINIAN SOCRATES — SKOVORODA

All of us have heard about Socrates, the great Greek philosopher, who twenty-three centuries ago taught his compatriots the love of wisdom and who died a martyr for daring to teach what he thought right.

The example of this man inspired a Ukrainian man some two centuries ago to devote his life to the search and teaching of wisdom. The name of this Ukrainian was Gregory Skovoroda. His services for the people of his country and of the neighboring countries were great because they came in a time when the people around him were submerged in almost hopeless darkness. The Ukrainian people had suffered a hard defeat in their efforts to free themselves from political, social and religious oppression. The Kozak wars in which the Ukrainian people fought against the oppressions of Poland and Muscovy were at an end. The true leaders of those wars were exterminated, and the enemies were trying to win over those who survived with riches, power and privileges. The higher command of the Kozaks was already beginning to listen to the enticing whispers of the Czarist government. The higher hierarchy of the Ukrainian Orthodox Church was changing more and more into a subservient tool of the occupants. The peasantry, who had been free under the sway of the Ukrainian Kozak Republic, was being by degrees turned into serfs. The children of the Kozaks were the only free tillers of the soil.

In this class was born, in 1722, in the village of Chornukhe, in the district of Lokhvitsia, not far from Poltava, a man who was to make the Ukrainian people realize their duty towards themselves and other people.

Skovoroda came from a family of common Kozaks, who correspond to free peasantry. The freedom which Kozaks enjoyed made them free of the hatred of nobility which characterized peasant-serfs. They were also full of desire to teach their children in schools and to advance them in society. The schools were then exclusively clerical, and the main career open to those graduating from them was the church. As a young boy Skovoroda worked on the farm and studied in the local school, taught by a migratory teacher. The school was not Russified at that time and it made a deep impression upon Skovoroda. When he was 16 years of age, he left the native village and went to Kiev to study at the Academy. He studied for four years at the Lower Academy, which was something of a high school, and for six years at the Higher Academy. The courses were for the most part theological, but there he was also well grounded in Latin, Greek, Hebrew and German. Refusing to choose a theological career, Skovoroda did not graduate, but went abroad, travelled in Hungary, Austria, Greece, Germany and Poland. Knowing so many languages, he could meet freely the prominent men of the various countries. He met the great German philosophers of that time and the leaders of Protestant churches of Western Europe. After two and a half years of travels abroad he returned to Ukraine.

He taught at first at the college of Pereyaslav, but the local bishop opposed his teachings; Skovoroda refused to change his ideas and was driven out. He became a wandering teacher. He traveled from one place to another, stopping at the huts of peasants, the houses of Kozaks and mansions of nobility, at the manses of clergy, visiting fairs and revival meetings; entered into conversation with people on any topic and discoursed with them. He met people of all walks of life. He became known all over Ukraine. Now and then he would settle in a forester's hut and would write a treatise on philosophy, which, being prohibited by the government, was copied by hand by thousands of his sympathizers.

By the simple method of discussion Skovoroda compelled the people to think, to desire knowledge, to learn. By his very simple life he challenged those who saw in riches, pleasure and influence the purpose of life. Man should strive for happiness in life, of course, he said. But do riches, pleasures, and influence make him happy? he asked. Let everybody look into himself and find it out. Know yourself, and you will know a great truth. You will have the basis of knowing the world. You will find then that happiness lies in the search for truth and in doing what is truthful, right and beautiful, and in avoiding all that is unfair and unjust. Happiness lies thus not in the outward possessions, but in the inmost of the man, in his soul, in the knowledge of having done the right thing.

In social relations, that is in his relations to other human beings, man should strive for harmony between his life and the social purposes. Happy is the one who has united his personal strivings with the social. That is truly a social life. Such a man can feel that he lives in accordance with truth and morals. Therefore, there could be no happiness in subjugating others. Liberty is the aim of activity of those who strive to be happy. The heroes of liberty are the heroes of truth and happiness. Those who rejoice over the darkness and mental lethargy of the masses, are bent towards a disappointment after those who sleep will awaken.

The nearest road to happiness lies in striving for such ideas of truth and social usefulness in one's own country, as through one's own country man can most easily love the whole humanity. True, man can say, "I, too, am a man, and to me, too, whatever is human, is not foreign."

Skovoroda's teachings spread wide the man's renown. He became famous not only in Ukraine but in Russia as well. He died, in 1794, the same simple, "wandering self-taught Ukrainian philosopher," as he had been known since the middle of the 18th century. His writings, philosophical and dramatic, were read in handwritten copies for a century after his death. Four generations after his death the Czarist government still persisted in its suppression of Skovoroda's writings. On the basis of those treatises, poems, dramas and moral teachings there grew up rich Ukrainian science and literature.

The leading Ukrainian litterateures, Kotliarevsky, Shevchenko and Vovchok, all imbibed freely of the powerful potion of Skovorodas's philosophy. He has left a powerful imprint even upon Russian science and literature, and the Russians freely admit Skovoroda's services for their culture by calling him by such epithets as the "first secular philosopher Russia has known." His works were prohibited, but till the very latest generation there was evident in the Eastern Slavic world the influence of the Socrates of Ukraine.

# UNITED U.N.A. BRANCHES

*By* Theodore Lutwiniak

In the March 28th issue of The Ukrainian Weekly we had a column in which we mentioned that the Ukrainian National Association is doing what it can to help its membership campaign by arranging organizational meetings in key cities. These meetings require the cooperation of all the officers of all of the UNA branches in the area. The UNA has gone a step further and has brought about the formation of "district committees" so that cooperation between branches would continue for the benefit of all.

In cities where there are several branches and where district committees were formed there is better cooperation where the membership campaign is concerned. UNA organizers accomplish more by meeting with the officers of each branch individually; that is because the district committee officers represent all of the branches.

Through the effort of district committees an event sponsored by one branch would be supported by the other branches. This would be a great boost to the promulgation of fraternalism and would eliminate some of the rivalry or misunderstanding existing among branches.

Rivalry between branches is often detrimental not only to the branches but to the UNA as well. Very often two branches attempt to organize the same person as a new member. This confuses the prospect—he hesitates to join either branch, because he doesn't want to cause hurt feelings. This sort of situation could be ironed out by the district committee; or it may send a neutral organizer to see the prospect and let him select a branch of his own free will.

Then there is the matter of one branch taking members from another branch by transfer, a practice which reaches its peak during the months preceding a convention (when the branches are striving hard to increase membership, so as to have more representation). This matter, too, may be handled by the district committee as it involves harmony between branches.

There is no doubt that the unification of UNA branches via its district committees is a good thing. It will most certainly be a great help to the membership campaign. More important, however, it will go far in promoting the UNA spirit of fraternalism, one of the great principles upon which the UNA was founded.

# PUSHCARTS TO FREEDOM

*By* Olha Mack
*Translated from the Ukrainian by* Adam Hnidj
(18)

What else transpired in those days? A great deal. We went beyond some bridge, to some camp, where we were told we could get some food; this turned out to be a false rumor in the end; some soldiers chased us when we returned home through the woods; Martha was almost killed by the Soviet soldiers when she asked one of them for a cigarette; we tried to find out whether we could cross the zone border illegally; finally, we had to throw Martha out for stealing our cigarettes. There were also scenes with Mother and Mary, who pressed me to return home; there were many other trifles, for the description of which one would need sheaves of paper.

I really cannot imagine now what power kept me going. Was it profound faith, or determination born of despair, I cannot say, but I did not for a second entertain the idea of going back. All my energy, all my attention, was directed exclusively to the consideration of means by which we could cross the cursed border and get to the other side of the Elbe. Neither Mother's and Mary's complaints and laments, nor the suffering of my hungry child, nor the horror of our environment could break my resolve. The West itself did not lure me, but the prospect of remaining forever under the Bolsheviks frightened me. It seems to me that in this lay the fundamental difference of opinion between me on one side and Mary and Mother on the other. For running **from** something and running **toward** something are far from identical.

Generally speaking, our sojourn, first in the camp and then in the suburban huts, lasted about a month. We had no contact with the outside world, no information reached us, and therefore everything seemed to us to be exactly the same as on the first day.

But quite unexpectedly one day, a feverish commotion began around the huts. The women grabbed their children, put on their knapsacks, loaded their carts, and hurried out, as though the ground beneath them were on fire.

"They are letting the people through! The Russians are letting people through, across the Elbe to Magdeburg . . ."

Nobody, not excluding ourselves, believed in it, but within a few minutes our poor huts were deserted, and the people, like ants, began to crawl from all directions toward the bridge.

"Mother! Mary! Children! For goodness sake, make ready quickly!"

But there was no need to hurry anyone on, for Mother and Mary and even the children all felt the gravity of the moment. It took no longer than it takes to relate it for the children and the things to be on the pushcart, for Mother to put her rucksack on, and for Mary to lay hold of some little things, and we were on our way. I put the harness on, the wagon began to screech, and we moved. On our way!

People, people everywhere! Where did they all come from? Like water through a breach in a dam. They all were hurrying, overtaking one another in order to be the first at the bridge. As we moved ahead, the crowd thickened, reduced its speed, and finally came to a halt.

"What's going on? Why aren't they moving? Aren't they letting people across?"

"Yes, they are. Only there is a checking point on the bridge on us again? O, Lord, don't forsake us! Mother of slowly."

We were shaking with impatience, moving our feet nervously, rubbing our hands, always looking ahead. God, what takes them so long? Don't they understand that we are in a hurry? That we are in a great hurry?

However, we moved a little every few minutes.

But how many people there were still ahead of us! Will we ever reach the checking point? Perhaps something will happen, and we never will? Perhaps they will close the bridge on us again? O, Lord, don't forsake us! Mother of God, help, help us!

Are there still many to go?

However, the thick queue became shorter, and our goal came nearer and nearer.

I prayed and wept with joy. Only about twenty families ahead of us. Fifteen! Twelve! Ten! Eight! Six!

At last!

"The rest of you move back! We are letting no more across the bridge!"

What?! What are they saying? Have they gone mad, or are they just being cruel? Only a few persons are left! Only a few persons all told! No, no! That's impossible!

Ha! Why impossible? Anything is possible... They won't let any more go across—and that is that. What can you do?

(To be continued)

# UKRAINIAN COSTUMES FOR GIRLS AND WOMEN

So many of our Ukrainian American concerts, parades, demonstrations, pageants, folk dance exhibits, and the like, feature girls, and younger and older women, attired in Ukrainian native costumes, hand-embroidered linen blouses, colorful skirts, and jacket, beads, flowers and ribbons, and colored boots or shoes.

The colors which compose these costumes are bright and many; and the effect is usually harmonious. Sometimes, however, when these colors are too many and too glaring, when the embroidery is too lavish, when trimmings appear which have no place in a village dress, the effect is jarring, to say the least.

That a costume be "good" it should so far as possible be authentic. It should approach the original. The dress worn by the women living in a Ukrainian village is the result of centuries of thought given to color and design. It is wiser to cling to what they considered lovely and suitable than to experiment according to one's own ideas of what is beautiful in a Ukrainian folk costume.

It must be remembered, however, that there is no single Ukrainian folk costume. The Ukrainian people, divided as they have been, in the past among various foreign oppressors and peoples, have developed several more or less distinctive types of village dress. Those who wear them should remain to be true to some particular district and not mix their types.

One might speak, for instance, of two main costumes—that of Eastern Ukraine and that of Western Ukraine. Each of these territories, in turn, have several kinds of village dresses. In Western Ukraine, for example, the Hutzul dress is different from that of the Lemko, and the latter differs from that of the Bukovinian.

Furthermore, the everyday dress of the village young woman differs from her dress on special occasions. There are slight differences between the dresses by young girls and those of women. In recent years, and this applies particularly in the pre-war years, the lovely folk costume has become a dress for special occasions. The everyday dress tends to resemble that of the town sister.

Out of these many costumes worn by the peasant girls and women of Ukraine there are two that are lovelier and more sumptuous than the rest. They have found their way to the Ukrainian stage here and abroad. These two are the Poltava costume, worn in the province of that name, and the Hutzul castume, worn by the women in the Carpathians of Western Ukraine.

### The Poltava Costume

The long shirt-blouse is of white linen. The sleeves are wide, finished off at the wrist by a narrow cuff about an inch wide. The blouse is long enough so that 2-3 inches of it show from underneath the **plakhta**, or skirt. The shirt or blouse is hand-embroidered in cross-stitch at the top of the sleeve, on the sleeve, at the cuff and at the bottom. A bit of hand-stitching finishes off the neckline. The front of the shirt-blouse, unlike the shirts of men, is not embroidered, and if it is, this is done very sparingly.

The closely embroidered design is at the top of the sleeve. The sleeve itself is embroidered in an all-over design of flowers or geometric figures. The cuffs and bottom are embroidered to harmonize with the sleeves.

The colors used by the Poltava girl are red and black. In other districts, such as Hutzulia and Bukovina, the women prefer using several bright colors in their cross-stitch work.

(To be continued)

# Concert of Ia and Lubomyr Maciuk In New York

Ia Maciuk

Lubomyr Maciuk

On April 18, 1959 Soprano Ia Maciuk and Tenor Lubomyr Maciuk presented a joint concert in New York's Junior High School. I have the pleasure again to say something about the artistry of Ia Maciuk. However, this time she was not alone but with her artistic partner and her partner in life as well, Lubomyr Maciuk. At their recital our concert audience had an opportunity to hear an artistic program skillfully executed by both singers.

We have been acquainted with Mrs. Maciuk since her first concert in New York, when I wrote in great detail about her debut. While she stays for the most part in the realm of beauty of her clear, youthfully feminine voice, which is magically like a silver bell and limitless in its diapason—Lubomyr Maciuk gravitates more to the interpretative side of the song, using (in my opinion, a little too often) his marvelous mezzo voce. His manly voice, possessing a beautiful and warm timbre, which is somewhat lusterless in coloration, rings convincingly.

When I spoke above about an excessive use by Mr. Maciuk of the mezzo voce shading, I had in mind the fact that the same nuance used more than once will always be weaker than the first one, because deprived of contrast, it ceases to impress the listener in the way desired by the singer, and therefore it becomes less effective. Art, no matter what it may be, must be based upon contrast, be it within the framework of a separate work or a section of it. I shall try to prove my thought by citing a positive example from the repertoire of Mrs. Ia Maciuk:

Almost all her selections in the program were built on a great and loud dynamic diapason, and therefore the contrastic adaptation of Liatoshynsky's **Oy u poli tykhyi viter viye**, on the nuance "piano" was executed so poetically, freshly and convincingly that this song stood out and was not lost among the others.

Let us hope that Mr. Maciuk will not misunderstand me, but, after reading this, let him draw his own conclusions and act further as his heart tells him, because here, it seems to me, is a question of a definite style of execution. I heard him with delight.

Speaking about both singers in their duet arrangements, one must underscore the artistic significance of their ensemble, in which their voices were fusing. Naturally, in a crucial moment of tenseness on the stage, everything must be taken into account.

We cannot bypass silently the third member of the ensemble, Mrs. Lidia Bulba, the accompanist. She rendered her accompaniments with feeling and, from the technical point, superbly.

A few words should be added about the program itself. It consisted of two parts. The first comprised the Western European composers: Pergolesi, Mozart, Gluck, Mattei, and Gomes. Not all of them I would include in the program but the two duets (**L'Amico Fritz** by Mascagni and **O Guarany** by Gomes) will undoubtedly remain long in the memory.

The second part of the program consisted of Ukrainian composers entirely. Included were the compositions of Zaremba, Stepovy, Lysko, Nyzhankivsky, Voloshyn, Liatoshynsky, Hnatyshyn and Fomenko, which the audience applauded with **bravado**, compelling the artists to sing several encores.

This pleasant and artistic concert should have been and was a great and fully-deserved success, which will long remain in the memory of those attending it.

**Mykola Fomenko**

# IMPERIALISM 1959

The much-publicized Red plan of settling the "virgin lands" in Kazakhstan, Siberia, and the Far East coastal area has been in effect ever since the spring of 1954. This supposedly voluntary, Kremlin-inspired "resettlement policy" is one more monument to Communist Red coercion.

The plan is aimed at the young men and women of non-Russian nationalities which are not only anti-Communist but also anti-Russian. Thus while young Ukrainians and Byelorussians are sent to Central Asia and Siberia, the natives of Central Asia are resettled in other republics.

Such deportation of youth is especially acutely felt in Ukraine where it is in the interest of Soviet Russia to weaken the national element.

It is calculated that this fantastic resettlement policy will demand a working force of some 1,500,000 "volunteers." We do not know to what degree the Russian government has succeeded in filling this quota during the past five years; however, very recently, we have been shocked by the news that now some 300,000 young girls are to be recruited as part of the force sent to cultivate the "virgin lands."

Judging from the stress placed on the number of working men deported from Ukraine in the past years, we can safely surmise that a great number of the draftees will come from Ukraine and particularly from its western parts where organized resistence is markedly active.

We are all aware of the fact that the subjugation of the "virgin lands" is a long and exacting process. Of course the sometimes gullible Western tourist is provided only with model farm and housing projects and their "happy" inhabitants. Reality, however, is quite different. The settlers are forced to live in these barren, cold steppes—in mere tents and dug-outs, without adequate water supply, warm clothing, medical care, and other living necessities. To be sure, the building material is non-existent; we have a report about some Ukrainian girls who upon their arrival in Kazakhstan had to build a factory for manufacturing bricks which would supply construction material to the settlers!

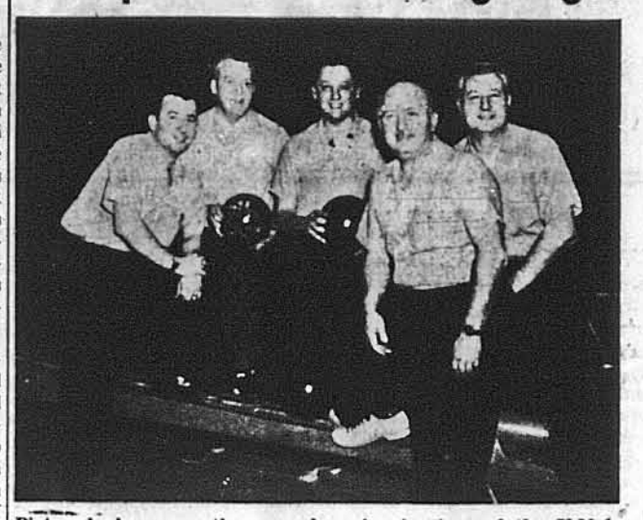
These are the "happy" living conditions that are offered to thousands of inexperienced young girls! There are special commissions assigned to the job of selecting a certain quota of girls from a given territory. It is no concern of theirs whether these girls will be able to survive the severe living conditions, or whether they are leaving behind them old parents or younger brothers and sisters who are in need of their support. The girls are fated to hard work and a prospect of marrying a "chance" husband.

The Ukrainian women living on this side of the Iron Curtain cannot fail to draw the attention of organized womanhood to this new violation of human rights. Each nation has the right to live and prosper within its own boundaries. In our modern age, when colonization is almost extinct, a thing of the past, Soviet Russia shouldn't be allowed to start a new form of colonization masked by the pretense of cultivating the "virgin lands."

Our Ukrainian girls separated from their families and their country, are both exhausted physically and slightted morally. It is needless to add that the formation and cultivation of family life under such conditions are of a gravely problematic character.

**L. B.**

# Champions of UNA Bowling League



**Pictured above are the new champion bowlers of the U.N.A. Bowling League of New Jersey, after they had won two games out of three in their match with the last year's champions, representing the Ukrainian Orthodox Church of Newark, on April 24th, last. The new champs, officially calling themselves the First Ukrainian Presbyterian Men's Organization. Reading from left to right are: James Melnychuk, Harold Zelder, Peter Grentus (Captain), Albert Lissner and John Dragon.**

# U.N.A. BOWLING LEAGUE NEWS

## NOT CHAMPS, UKRAINIAN AMERICAN VETERANS REMAIN LEAGUE'S BEST BOWLERS

*By* STEPHEN KURLAK

Even though the 1959 champs are the keglers representing the First Ukrainian Presbyterian Men's Organization, the Ukrainian American Veterans Post quintet, which finished in fifth place, is still the best team in the league. The Vets not only had the highest average of 841 pins, but they rolled the highest three-game series, totalling 2,896 pins, which also included the season's highest single game total of 1,026 pins.

Victor Romanyshyn was again the outstanding player for the Vets, having blasted the maples for a combination of 712 pins, which included the best single game total of 290.

Second prize for the three game series will go to the Ukrainian Center keglers, who rolled 2,704, and third will be given to the Ukrainian Orthodox Church who scored 2,695.

Second and third prizes for the team single game will go to the Ukrainian Center quintet, with a score of 990, and to the Ukrainian Orthodox players who rolled a 974 pin game.

Among the other outstand- in individual performances of the season, were the second high combo registered by Joe Fidali, totalling 665 pins, and the third high, scored by P. Yaroshko with a pinfall of 634. Fidali also won the third prize for the individual single game with a total of 275 pins, while nosing him out of second by two pins was Phil Chuy.

All of the afore-mentioned prizes and numerous other trophies, among them being those donated by the Ukrainian National Association, will be distributed at the annual end-of-the-season banquet to held tonight, May 9th at the Ukrainian Sitch Center in Newark.

# WHO DOMINATES THE COMMUNIST WORLD — SOVIET RUSSIA OR CHINA?

(Concluded from page 1)

he says, "A tough, pushing careerist, who had climbed to the top of the Soviet political ladder as the instrument of Stalin's terror in Ukraine, Khrushchev had none of the qualifications for successful ideological leadership of an international movement professing allegiance to a doctrine. It would have been difficult in any case for anyone so conscious of his own intellectual attainments as Mao to feel respect for a leader so uneducated in the common ground of Communist belief as Khrushchev."

In the same edition, Dr. Walter H. Judd, Republican Congressman from Minnesota, writing on "The Erosion of America's Will-to-Win", points out that a nation's impact on human events is directly proportional to the drive, the vigor, and the determination of its people to shape their own environment. Dr. Judd, who worked for years as a physician in areas under the control of Chinese Communism, says that in the past the Communists have had the will to win, the Free World has had the strength. But victory will go to that side which first acquires both the strength and the will.

Ernst Friedlaender, best known of German journalists, summarizes the progress made in the last nine years on Robert Schuman's epoch-making proposal of European integration based on Franco-German reconciliation. "Nobody is contemplating a single, centralized European state," says Friedlaender. "The air is rather, in course of time, to 'supranationalize' all the functions with which the individual national states can no longer cope by themselves. This can only be done through a union, a federation."

He points out that foreign policy, economic and financial policy, defense and social policy should be gradually transferred to a higher community, while everything that can be dealt with on a lower level should be left undisturbed. "There would be little sense," says Friedlaender, "in reverting, in the second half of the twentieth century, to the concepts that were valid in the beginning. Too many things have altered since then. It is not entirely impossible that by year 2000 the free world may have ceased to exist. It is practically certain that by that time there will be no more great powers, such as France or Germany. And if the free world does still survive, it will probably be because it includes a United Europe.

### FREE LETTER-WRITER'S GUIDE AVAILABLE

You can be a Spokesman for the United States. That is the title of a free letter-writer's guide available from the American Council for Nationalities Service, 30 West 40th Street, New York 18, N. Y. The six-page guide offers simple, practical suggestions on how the letters we write abroad can help build international understanding. It also points out some false impressions of America which our letters can correct.

# A Week in American History

**On April 30, 1789**—170 years ago—George Washington was inaugurated in New York City as first President of the United States. A military escort accompanied him from his lodgings to federal Hill at the corner of Wall and Nassau streets where a vast crowd awaited him. Washington stepped out on a balcony where everyone could witness the ceremony. The Secretary of the Senate held a Bible, resting upon a velvet cushion, while Chancellor Livingston administered the oath of office. Deeply conscious of the profound responsibility entrusted to him, Washington stood with bowed head while Livingston shouted: 'Long Live George Washington, President of the United States!" In his inaugural address, Washington said: "The preservation of the sacred fire of liberty and the destiny of the republican form of government are justly considered, perhaps, as deeply and finally staked on the experiment entrusted to the hands of the American people."

**On May 3, 1949**—110 years ago—Jacob August Riis, Danish American journalist, author and reformer, was born in Denmark. He immigrated to the United States at the age of twenty and worked at different trades until he became a police reporter on **The New York Sun**. In this position he gained a thorough knowledge of the worst slum areas in the city and later reported the shocking conditions in a book called **How the Other Half Lives**. He was already a leader in the movement for correcting tenement conditions when Theodore Roosevelt became police commissioner of New York, and the two became life-long friends. With Commissioner Roosevelt's support, many evils of the tenement districts were eliminated and, at Jacob Riis's suggestion, small parks and playgrounds were built in crowded areas. Other cities took up the idea, and Jacob Riis became famous throughout the United States. His autobiography, **The Making of an American**, is one of the best and most interesting of the hundreds of books written on the subject of Americanization.

# How to Bring a Non-Citizen Spouse To the U. S.

**Question:** I am a native born American citizen. While serving abroad with the army in Germany, I married a displaced person belonging to a country with an oversubscribed quota. We have a one-year-old son who is with his mother in Europe. I am now ready to bring my wife and child to the United States and would like to know what documents they must have in order to immigrate.

**Answer:** Since you are an American citizen, your wife and child are entitled to nonquota visas, provided your wife meets the general admission requirements of our immigration laws. You should file a petition for a nonquota visa with the Immigration and Naturalization Service. As soon as your petition is approved, the Attorney General will notify the American Counsul abroad through the Department of State.

Meanwhile, your wife should register herself and the child with the nearest American Consul for a nonquota visa, which will be issued to her after her eligibility has been established. According to the latest regulations of the Immigration and Naturalization Service, it will not be necessary for your wife and child to have a passport. In due course, you will have to furnish the Consulate with an affidavit of support as evidence that if your family comes to the United States, you will be able to take care of them and they will not be in danger of becoming a public charge.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# ПРОМІНЬ

Рік V Травень, 1959 Ч. 4 (40)


# 1709 - УКРАЇНСЬКА МОЛОДЬ ГІДНО ВІДЗНАЧИТЬ РОКОВИНИ ГЕТЬМАНА ІВАНА МАЗЕПИ - 1959

## В ДНЯХ 19-20 ВЕРЕСНЯ 1959

## ВИХОВНИЙ КОНТЕСТ МУН

Найвидатніші педагоги стверджують, що найкращим засобом самовиховання молоді є відповідна активність. Молодь в Америці, а з нею й та, що зорганізована в МУН, має багато можливостей такої активности і її проводить, відповідно до своїх спроможностей. Все ж таки, організації української молоді мають ще й окремі завдання, які випливають вже з їхньої української назви. До цих завдань у першу чергу належить українська свідомість. Тим часом, активність в цьому напрямку стає у нас все більше утрудненою з тієї простої причини, що наша українська Батьківщина відрізана від нас а ми від неї створеною окупантом залізною заслоною, яка не пропускає до нас так потрібного у нашому самовихованні подиху рідної землі.

Щоб бодай в малій мірі перемогти ці труднощі та внести у наш самовиховний процес фрагмент широкого ідейного зв'язку зорганізованої в МУН молоді з українством у світі, МУН в Америці зорганізував виховний контест популярности, вибравши за його конкретну мету — фінансову допомогу тижневикові „Українське Слово", який друкується в Парижі і який уже 26 років є виразником ідей, що у відповідній мірі відповідають також ідейним заложенням МУН.

Контест проводить комітет із представників братніх організацій: МУН, УЗХ, „Зарева" й ОДВУ. Комітет очолює Роман Шраменко, голова Головної Управи МУН, а секретарем є Павлина Різник, представниця „Українського Слова" в ЗДА та членка Головної Управи Українського Золотого Хреста.

Контест почався 1-го квітня ц. р., а закінчиться в суботу 30-го травня ц. р. на „Меморіял Дей" на Оселі ім. Олега Ольжича в Лігайтоні, Па., спеціяльною урочистістю коронування королеви і князівен та врученням нагород усім контестанткам. Першою нагородою для королеви є півакрова парцеля на посіллі Оселі ім. О. Ольжича, князівни й всі інші контестантки дістануть цінні нагороди також. Королевою стане та контестантка, що збере найбільше грошей на передбачену контестом ціль і тим здобуде найбільше пунктів, а князівнами дві дальші контестантки.

В сьогоднішньому числі „Променю" подаємо кількість пунктів, які вже кожна з контестанток осягнула, для порівняння, щоб слабших підігнати, а тих метких попхнути ще далі. З вірою, що кожна контестантка змагатиметься на вершини — йти вперед і здобути титул королеви. Всі контестантки повинні прибути на урочисте посвячення і відкриття оселі ім. О. Ольжича в вище згаданім дні, на якім буде одною з точок презентація всіх контестанток та вибір королеви. В суботу 30 травня відбудуться спортові змагання фізичної справности нашої молоді, а вечором забава. В неділю 31-го травня відбудеться благословення оселі ім. О. Ольжича й мистецькі виступи. — Адреса секретаріяту Контестового Комітету: Mrs. P. Riznyk, — 33-16, 206th St., — Bayside 61, L. I., N. Y.

## ЮВІЛЕЙНИЙ РІК МАЗЕПИ

При Українському Конгресовому Комітеті Америки створено Комітет Мазепи, який покликав до життя Комісію Молоді. Комісію Молоді очолили: В. Савчак — голова (Пласт), І. Кобаса — містоголова (СУМА), А. Домарацький — секретар (МУН). До цього часу Комісія Молоді відбула 6 засідань в різних справах та проблемах, про що точніше було написано на сторінках „Свободи". Вже випущено два комунікати, які появилися в кількох різних часописах. Це вже прецизійні дані на те, щоб мунівці вже були зорієнтовані в деталях та на відповідні адреси голосилися в різних ділянках — що саме будуть виконувати, та в яких ділянках будуть брати участь. Групи та індивідуальні праці мунівці повинні вже тепер голосити до секретаріяту ГУ МУН якнайскорше. Всі ділянки, які намітила Комісія Молоді до розпрацьовання, потворяли свої підкомісії в склад яких входять члени з усіх організацій. І тому Відділи МУН в терені повинні піти на поміч кожному такому важному ділу та включитися в акцію Мазепинського Року на цілім американськім терені, де тільки існують Відділи МУН. До жюрі будуть обрані визначені з кожної організації спеціялісти в поодиноких ділянках. Контест закінчиться дня 19-го та 20-го вересня ц. р при величавому Здвизі Молоді в Ню Йорку.

### ПРОВІДНИЦЬКИЙ ВИШКІЛ МУН

В липні місяці ц. р. ГУ МУН заплянувала відбути вишкільний табір для майбутніх організаторів і виховників МУН. На вишкіл можуть зголошуватися члени (дівчата і хлопці) з усіх наших осередків ЗДА, які покінчили 14 років життя і будуть рекомендовані місцевою Управою Відділу чи Делегатури МУН, або Братніх Організацій. Оплата 17.50 дол. за один тиждень, враховуючи всі видатки включно з харчами Вишкіл відбудеться на власній оселі ім. О. Ольжича в Лігайтоні при солідному стані викладачів та виховників спеціялістів з різних ділянок. Вишкіл триватиме два тижні. Програма буде подана пізніше — нашими обіжниками та інформаціями.

# КОТРА БУДЕ КОРОЛЕВОЮ МУН?

## Подаємо стан пунктів для кожної контестантки, які по сьогоднішній день зголошено до секретаріяту Контестового Комітету

**ОКСАНА КРИЧУК**
Рочестер, Н. Й.
40,700 пунктів

Народилася на скитанні. В Рочестері, ЗДА, покінчила українську парафіяльну школу св. Йосафата з спеціяльним відзначенням і вже третій рік студіює в Назаретській Академії, де вписана на Почесний Список. Оксана закінчила курси гри на фортепіяні та курси українських народних танків. Вона дуже часто виступає з українськими народними танками, популяризуючи українське мистецтво та ношу.

**ЛАРИСА ПОЛІЩУК**
Ню Йорк, Н. Й.
31,600 пунктів

Народилась в Україні. В 1949 р. з батьками прибула до Ню Йорку і тепер вчиться у Вашингтон Ірвінг Гайскул, де відзначається дуже добрими успіхами. Вона — член драматичного і теннісового гуртка. Пильно відвідує курс українознавства при НТШ, а одночасно вчиться гри на фортепіяні. — Лариса провела все літо на Оселі ім. О. Ольжича, де була помічною в дитячому таборі й адміністрації. Батьки Лариси активні в ОДВУ і УЗХ.

**РОМА ШУГАН**
Ню Йорк, Н. Й.
27,300 пунктів

Народилась у городі князя Василька — Теребовлі. В мандрівку на захід вирушила з мамою і братами. До української школи вступила в таборі „Орлик". Приїхавши до ЗДА, поселилася в Ню Йорку. Тут покінчила парафіяльну школу св. Юра, а тепер вчиться у середній „Катедрал Гайскул". Закінчила Курси Українознавства й здала матуру. Учасниця Провідницького Курсу МУН, любить спів, сцену, танці й спорт. Є провідницею кошиківкової дружини.

**ЗІРКА ЗАЛУГА**
Дітройт, Міш.
15,300 пунктів

Народилася на Буковині у 1929 р. в священичій родині Софії й д-ра Касіяна Бриндзана, що в той час був парохом у Чернівцях. Працює касиркою в банку, а її муж, Петро Залуга, в заводі Форда. Панство Залуги мають шестилітню донечку Зоряну-Ярославну.

**ОЛЬГА МАРУЩАК**
Пассейк, Н. Дж.
15,100 пунктів

Наша наймолодша контестантка має всього 11 років і ходить до п'ятої кляси української школи при парафії св Николая в Пассейку і на курси українознавства при Філії УККА. Належить до Доросту МУН та юначок Пласту. В Пассейку відома своєю активністю, зокрема в збірках на національні та громадські потреби. Батько Ольги — Василь Марущак — активний член 34-го Відділу ОДВУ та довголітній член Управи.

**МАРІЯ ГІНТНЕР**
Ст. Пол, Мінн.
10,350 пунктів

Народилася в Бергомоні, коло Чернівців, на Буковині. Під час побуту в Німеччині ходила до української школи й відзначалася як добра учениця. Приїхавши до ЗДА, продовжувала ходити до української школи. Закінчила середню й комерційну американську школу. Працює в комерційнім підприємстві. Знана як декляматорка і хористка. Брала участь у багатьох імпрезах МУН-ОДВУ.

**ЖЕНЯ ХАЩЕНКО**
Нюарк, Н. Дж.
10,000 пунктів

Народилася в південній Франції, де й закінчила початкову школу. В Парижі закінчила середню школу і два роки ходила до школи моделісток. Для вивчення англійської мови виїжджала в Лондон, а по її опануванні вернулась до Парижу і працювала у великій фірмі „Театр Паризький", яка висилала її до Португалії, Еспанії, Лібії, Туреччини, Сирії, Єгипту та Італії, як моделістку. До ЗДА приїхала в 1959 р. і зразу заангажувалась у Відділі МУН в Нюарку. Батько Жені — учасник Визвольних Змагань.

**ТАМАРА МИРОНЮК**
Ст. Пол, Мінн.
8,850 пунктів

Народилась на Волині. З батьками виїхала на скитання до Австрії, а звідти переїхала до ЗДА, Ст. Пол. Тут закінчила українську школу. Брала участь в імпрезах школи, УЗХ і ОДВУ. Належить до хору „Дніпро" і до хору Української Православної Церкви. Закінчує середню школу, після чого плянує йти в університет. Батьки Тамари активні в українській громаді й церкві.

**ОКСАНА БАК-БОЙЧУК**
Филаделфія, Па.
8,000 пюнктів

Оксана — донька Лемківщини. Закінчила торговельні курси в Филаделфії. Тепер вчиться сольоспіву. Член Головної Управи МУН і член „Зарева". Батьки — Віра й Теофіль — власники двох крамниць „МОДА". Мати Оксани активна в УЗХ. Батько — член ЦУ ОДВУ, член Політичної Ради УККА, заступник голови Управи Оселі ім. О. Ольжича та багатьох центральних і льокальних організацій.

**ЗІРКА ШЕКЕРИК**
Филаделфія, Па.
7,750 пунктів

Народилася в Коломиї. Дитячі роки провела в Жаб'ю. Народну школу закінчила в Баварії, середню в Филаделфії, а тепер студіює економіку у Пірс Каледжі. Закінчила з успіхом музичну школу. Учасниця Провідницького Курсу МУН із 1956 р. Усе літо 1958 р. працювала як сестричка в дитячому таборі УЗХ на оселі ім. О. Ольжича в Лігайтоні, Па. Мама Зірки — Анна Синенька, діячка ОУН, тепер член УЗХ. Батько з відомої на Гуцульщині родини, підпільник ОУН, тепер член ЦУ ОДВУ.

**АННА ФЕДУН**
Елизабет, Н. Дж.
7,500 пунктів

Народилася біля Бродів 1941 р. З батьками виїхала до Німеччини, де закінчила три кляси народної школи. Звідти приїхала до ЗДА й осілася в Елизабеті. Цього року кінчає середню школу. Від наймолодших літ її свідомі батьки дбали про її українське виховання. Анна взірцева пластунка й весь свій вільний час присвячує молодшим пластункам, працюючи як курінна. Не лише сама по-мистецьки танцює народні танки, але й навчає молодших. Співає в церковнім хорі, як також у хорі ім. Хоткевича під проводом проф. Р. Левицького. Активна й віддана українській справі.

**МАРІЯ ГОРОДИСЬКА**
Трентон, Н. Дж.
5,800 пунктів

Народилась 1924 р. в Яворові. Її батьки були вислані до Зах. Польщі, де працювали як учителі. Там вона скінчила школу й приватно вивчала рідну мову і історію. В рр. 1941-44 вчилася в Укр. Учительській Семінарії й здала іспит зрілости в місті Криниці, де й вчителювала деякий час. Одружена з д-ром Зеноном Городиським, відомим громадським і політичним діячем, керівним членом ОУН, який був політичним в'язнем німецьких тюрем. По приїзді до ЗДА замешкала в Трентоні й тут негайно включилася в організоване українське життя.

**МАРІЙКА БЕРЕЖАН**
Шикаго, Ілл.
3,650 пунктів

Народилася 15 років тому в Австрії. Тепер на другому році гайскулу. Закінчила українознавчі курси при школі св. Николая в Шикаго. Марійка активно помагає при експедиції журналу „Самостійна Україна". Батько Марійки, інж. Бережан, працює як хемік; він активний член Управи 2-го Відділу ОДВУ й секретар 114 Відділу УНСоюзу. Всі вони дуже діяльні в українській православній парохії св. Володимира.

**ЛІДА ВЕЛИЧКО**
Сиракузи, Н. Й.
3,600 пунктів

Народилась у княжому городі Перемишлі. З батьками перейшла скитання. В Америці закінчила українську парафіяльну школу, а тепер учиться в середній школі, де відзначається успіхами в науці. Учащає на курси українознавства й активна в громадській роботі. Її батьки — Михайлина й Ярослав — взірцеві громадяни. Мати є активною в УЗХ, а батько в ОДВУ, і хоч сам він інвалід, але своєю активністю та жертвенністю може служити як приклад до наслідування.

**ЯРОСЛАВА КУПЧИК**
Балтімор, Мд.
1,775 пунктів

Народилась вісімнадцять років тому в Золочеві. Малою дівчинкою враз із батьками вирушила на скитальщину. До школи почала ходити ще в Німеччині. Цього року кінчає середню школу. З успіхом закінчила школу українознавства при церкві св. Михаїла в Балтіморі. Два рази одержала четверте пластове відзначення.

**ГАЛИНА ШАБАТУРА**
Честер, Па.
800 пунктів

Народилась в селі Великий Пояс к. Загір'я на Сяніччині. Приїхавши до ЗДА, замешкала в Честері. Успішно вчиться у 8-ій клясі „Смідлей Джуніор Гайскул". Крім того вчиться п'ятий рік гри на фортепіяні в Музичному Інституті. Зацікавлена діяльністю МУН і ОДВУ. Громадська активність батьків передалася їхній одиначці.

## Відділ МУН в Рочестері

На терені Рочестеру широко відома танцювальна група Відділу МУН під умілим керівництвом п. І. Козака, що виступає вже не тільки перед українською, але й перед чужинецькою публікою, зокрема на телевізійній програмі. Подаємо хронологічно короткі описи наших виступів за останній час:

На запрошення п. Гранковського, голови демократичної партії дистрикту міста Рочестеру, Доріст МУН відтанцював кілька українських національних танків на прийнятті. Це викликало поміж публікою зацікавлення українською хореографічною культурою.

11-го квітня ц. р. виступ танцювальної групи МУН на телевізійній програмі Ed Mead Party.

13-го квітня ц. р. на програмі телевізії під назвою Anne Attick в Рочестері.

Виступ Доросту МУН в американській High School (Aquines High School), який дав широкий розголос поміж американською молоддю та громадянством.

На запрошення церковного Комітету, відбувся ще один виступ в St. Augustin Cath. Church на бенкеті „матерей і дочок".

Назагал американській публіці подобаються українська ноша і танці. Доказом цього є запрошення в майбутньому повторити такі виступи.

Оксана Кричук і Діяна Міщук репрезентували українські танки в інтернаціональній мистецькій групі. До сьогодні вони мають понад двадцять виступів у Рочестері і поза його межами. Ціль цих виступів, крім репрезентації мистецтва, харитативна.

26-го квітня ц. р. на академії 20-ліття Проголошення Карпатської України Відділ МУН візьме участь в декляматціях.

Крім цього Відділ веде активно кампанію за здобуття фондів в контесті МУН для „Українського Слова". Оксана Кричук, активний член МУН, здобуває в контесті велике число пунктів в користь „Українського Слова", а для себе — титул Королеви.

**С. Павлишин.**

## МУН в Маямі — Флорида

1-го і 5-го березня ц. р. відбулися у нас Збори Відділу, на яких намічено плян праці на літній сезон. Обговорено плян влаштування „чайних вечорів" для українського громадянства на терені Маямі, Флорида, переведення попису молоді МУН і проб молодих талантів МУН.

З огляду на перешкоди, зокрема брак залі на відповідний час, треба було відложити наші виступи на пізніше.

Тепер провадимо кампанію за приєднання до Доросту МУН нових членів, на місце тих, які виїхали на студії чи з інших причин.

**Мунівка.**

## Відділ МУН в Твін Ситі відбув свої Загальні Збори

Дня 26-го квітня 1959 року Відділ МУН в Твін Ситі відбув свої Загальні Річні Збори. При великій кількості мунівців з Твін Ситі та околиць, — Збори відкрито і приступлено до порядку нарад. Президію обрано в складі: П. Каркоць — голова, І. Петручок — секретар. Секретар Загальних Зборів п. І. Петручок відчитав протокол з попередніх Загальних Зборів. Уступаюча Управа склала звіти, а після звітів вив'язалася обширна дискусія, в якій забрав слово Михайло Каркоць, вказуючи на діяльність МУН на цім терені. На пропозицію Контрольної Комісії уділено абсолюторію уступаючій Управі. До нової Управи Відділу МУН в Твін Ситі увійшли: Петро Каркоць — голова, Володимир Дячук — 1-ий заступник і організаційний референт, Ірина Михалевич — 2-ий заступник і культурно-освітня референтка, Тамара Миронюк — секретарка, Марія Гінтнер — скарбничка. До Контрольної Комісії обрані: Іван Петручок — голова, Олександер Гінтнер та Теодозій Петрусь — члени Контрольної Комісії. Після обрання Управи голова Петро Каркоць подякував присутнім від імени Управи Відділу та приступлено до обговорення пляну праці по кінець цього року.

**Іван Петручок**

## Літній табір МУН — УЗХ

Починаючи вже від 30-31 травня, від дня посвячення оселі ім. О. Ольжича в Лігайтоні по кінець літнього сезону відбуватиметься літній табір МУН-УЗХ, під зарядом виховників та виховниць з Українського Золотого Хреста. Тому батьки повинні вже тепер подумати про виховання своїх дітей в літньому сезоні та дати свою дитину на літній табір МУН-УЗХ. Мунівці повинні прибути масово на цей літній сезон для використання відпочинку, науки та різних розваг. На цей літній табір будуть покликані кращі виховники та виховниці з МУН та УЗХ, що дасть запоруку втримання дітей у відповідній формі та з відповідним змістом. Оплата лише 17 долярів на тиждень. За ближчими інформаціями звертатися до секретаря ГУ МУН, — A. Domaratzky, — 57 Demarest St. Newark 12, N. J.

**В останній хвилині зголосилося ще дві контестантки,**

**СОНЯ БЕРЕЗОВСЬКА**
**Пос Анджелес, Каліфорнія**
**ОРИСЯ МОЧУК**
**Филаделфія, Па.**

**яких світлин редакція ще не отримала. На цім місці вітаємо їх в рядах контестанток.**


**ПРОМІНЬ**
**Сторінка Молодих Українських Націоналістів у ЗДА (Youth of ODWU)**
**Редагує — А. ДОМАРАЦЬКИЙ**
**A. DOMARATZKY — 57 Demarest St. — Newark 12, N. J.**
**Редактор англо-мовної частини — О. РІЗНИК.**