



Wieczór w Copernicus Lodge

W sobotę 26 stycznia w „do- częcy R. Buchwald, prowadzi- onie seniora” Copernicus Lodge a administrację domu pani J. odbyło się spotkanie mieszka- Ciupak. Nie zabrakło hono- rów i gości na tradycyjnym „c- opiatku”. Była to dla wielu z nas jednocześnie pierwsza okazja bezpośredniego zetknięcia się z byłym p. Henryk Siłkiewiczem i jego mieszkańcami i zwiędzia- nia, od początku objęcia się tego gościnnego domu. Trzeba przyznać, że prezentacje się on okazały nie tylko z zasko- nięciem, ale i z radością. Wcześniej na przełomie 1982/83 roku, miałem okazję obser- wać, jak nie bacząc na mizę, nieco senki z pozoru roboty- czy krzątał się wokół rzeźbiona. Na budowie działa się nby nie- mało, jednakże z tygodnia na tydzień patrzyło się na nich co bardziej „od spodu”. Do- wlosny stanęło 10 pięter, znaki rusztowania i lin rozpięto, się nową skryżówkę Copernicus Lodge. Dzięki temu kolejni „pa- pięta” obelżyli już w le- nijszym gronie rozszyniny.

W rzedwie oświetlonej sali, przy odświętnych stołach zasi- dli mieszkańcy domu wraz z zaproszonymi członkami rodzai- Przy stole honorowym spokił się: kapelan domu, ks. Wincenty Ferdynand, proboszcz parafii św. Kazimierza, ks. Z. Musielak, były przewodniczący i zabo- yciel Klubu Seniorów, inż. M. Laubitz, jego obecny przewodni-

rodowisko polskie i pielęgni- wać treścią, przez podawie- wagi dla wszystkich ustalo- jących się w tym kraju w- pierwszym pokoleniu” — mówi R. Bladek, były wykładowca Uniwersytetu Torontolskiego, lekarz i pracownik Ministry of Community and Social Services. Stwierdza on również, iż wyzta- cja około 180 tego typu nastu- wanie Copernicus Lodge do- ściśle czwółki.

Przełożył się od innego, przetrzennego i estetycznej roz- wieszanego pomieszczenia, gdzie przejawiają się już w barwnych strojach dziewczęta i z sypia- cym się wspaniałym chłopy z zespołu „Orla Białego” swymi występami urozmaica wieczór. „Widać, że to lubią” — zauwa- żył rozmówca. Z uwagą i ma- lującą się na ich twarzach apro- bacją skądinąd im ich opieku- nowie — państwo Dubicki.

Za oknem, w ciemną noc, miał się światłami wieca CN i polską muzyką wojenora.

P. Skeria
ZABAWA KARNAWAŁOWA CHÓRU „ECHO”
 Chór św. Cecylii — „Echo” serdecznie zaprasza wszystkich na zabawę karnawałową, która odbędzie się w sobotę 7 lutego br. w godz. od 8 wiecz. do 10 p. w sali parafii św. Stanisła- wa, 12 Denison Ave. Grac do- bnie doborowa orkiestra SA.W. Ceny bileów w przedbrze- dnie 50, przy wejściu 25. W cenę wliczone: kanapki, ciasto i kawa. Bufet zapakowany w napo- je. Bilety należy można w sali parafialnej w niedzielę przed 11 r. samie oraz u J. Wróble, tel. 532-3225.

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 Katolicki Wydział Oświaty uprzejmie informuje dorosłych, zainteresowanych nauką je- anglikańską, że prowadzą bezpłatne zajęcia i wieczorne kursy w następujących punktach:

St. Ann, 70 Bouldon Ave. (Dundas i Broadview), tel. 491-2822, poniedziałki — piątki od 9 rano do 2:30 po poł.

Holy Name, 690 Carlaw Ave. (Danforth i Pape), tel. 465-2700, poniedziałki — piątki od 9 rano do 2:30 po poł.

Trinity Community Centre, 155 Crawford St. (Queen i Ossington), tel. 537-2519, poniedziałki — piątki od 9 rano do 2:30 po poł.

Worship Centre, 150 Gateway Blvd. (Don Mills i Eglington), tel. 499-3004, pon. — piątki od 9 rano do 2:30 po poł.

St. Cecilia (Annette Community Centre), 333 Annette St., tel. 798-4147, pon. — piątki od 9 rano do 2:30 po poł.

St. Teresa, 110 Tenth St. (Lakeshore i Islington), tel. 350-4404, poniedziałki — piątki od 9 rano do 2:30 po poł.

CONSTITUTION, 70 D'Arcy St. (Beverly i Dundas), tel. 977-7991, poniedziałki — piątki od 4:30 po poł. do 6:30 wiecz.

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Podczas kursów dziennych zapewniamy opiekę nad małymi dziećmi.

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Od 14 lat Arnold Penk ofer- wie wieloletnią wiedzę w sprzedaży samochodów, zlat- wianiu pojazdów jak również takich ubezpieczeń, cieszy się wielkim uznaniem i zufa- niem wśród Polaków, a także znany jest jako społecznik.

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Sprawozdanie komitetu rodzicielskiego „Białego Orła”
 Roczne zebranie sprawozda- niowe wybrało komitetu rodzic- ewskiego zespół piasł i lalen- „Biały Orzeł” utworzył prze- dnawczy zespół „Tędrzej Sys- poz”, który na wstępie powitał gości i podziękował im za lic- ne przybycie. Przewodniczący podziękował publicznie gości, stwierdzając, iż był to okres wy- wólnej działalności. Zespół dział w ostatnim roku dużo wystę- pow. Rok ten był również po- myślny pod względem finan- sowym, gdyż dzięki solidnej podmoce i pomocy rodzic- owego zorganizowano kilka har- czo udanych imprez, które przyniosły pokasne dochody.

WEST TORONTO „BAL PACZYKOWY”
 KOŁA POLEK GR. 5
 9 lutego br. w pięknie ude- konowanych salach Grupy 5 (Keble — Dundas Sts) odbył się wspaniały koncert z zespołu „Bal Pacykowy” Kola Polek Gr. 5. Początek o godz. 8 wiecz. Do tańca przygrywał białe doborowa orkiestra. Za- praszano członków, członkini i sympatyków oraz Polaków mieszkających w okolicie Toronto. Miko amstera, zapewniają Kola Polek Gr. 5 od wielu lat słynie z dobrej obsługi i sma- czonej pączkow. Pączki i kawa podane były w czasie imprezy. Bufet zapakowany w napoje. Bilet wstępu 38 od osoby. Komitet balu

ZEBRANIE KOŁA POLEK GR. 5 ZPWK
 Kobietom KP Gr. 5 ZPWK odbędzie się 10 lutego o godz. 2:30 po poł. w domu Związkowym przy 28 Heintzman Ave. Wznie- sprawy do oświadczenia. Człon- kinie proszone o obecność i kon- d. datki na nowe członkinie do- tacje wnie.

Za zarząd
 M. Bryk, sekret. prot.

ZEBRANIE MIESIĘCZNE GR. 5 ZPWK
 Grupa 5 ZPWK zawiadomiła, że najbliższe zebranie odbędzie się w niedzielę 10 lutego br. o godz. 2:30 po poł. w lokalu Gr. 5 przy 28 Heintzman Ave. Obecność członków zaproszo- na do datki na nowe członkinie do- tacje wnie.

Piorkowski, sekretarz

ZABAWA SZKOŁY POLSKIEJ IM. ADAMA MICKIEWICZA
 Kolo Rodzicielskie i Klub Absolwentów VIII-klasowej Szko- ły Polskiej im. A. Mickiewicza Gimnazjum i ZPWK zaprasza członków, rodziców, sympaty- ków oraz młodzież na zabawę taneczną w sobotę 18 lutego br. o godz. 8 wiecz. Zabawa odby- dzie się w górnej sali Królów- skiego Kanadyjskiego Legionu Piławski im. W. Andersa Nr. 621, 805 Davenport Rd. (Białko Bloor St.)

Do tańca przygrywać będzie doborowa orkiestra „Les and the Music Master” (dawniej „Pięknista Leska”), Kanapki, ciasto i kawa w cenie biletu. Wstęp 57, młodzież 55. Doo, p. Miąsik, pani Bilicz, p. 9, 11 Mierownictwo Sakoty

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PUCHAR ŚWIATA Zakonczyły się mistrzostwa świata w narciarstwie klasycznym, teraz o tytuły walczyć będą alpejscy w Borminu we Włoszech. W słomkach i zjazdach trasa była faworytów. Decydująca setka sekund i trasy, drobny błąd na trasie wyścigu, starycy z zawodnik imitramyk, lub uszy słaby czas. Mimo to trudno sobie wyobrazić, by wśród medalistów zabrakło Michela Figini, Pirminu Zurbriggena czy też Marc Girardelliego z Luksemburga.

Do dziś nie wiadomo, czy fenomenalny Zurbriggen wystartuje na mistrzostwach świata. Zawodnik ten odniósł kontuzję dwóch tygodni w czasie drugiego zjazdu w Kitzbuehel, w Austrii i od tego czasu nie startował. Mimo kontuzji ukończył konkurencję na pierwszym miejscu, lecz z linią mety pozałachmatychno do swajadach trasa była faworytów. Decydująca setka sekund i trasy, drobny błąd na trasie wyścigu, starycy z zawodnik imitramyk, lub uszy słaby czas.

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rencjach. Zawodnicy ze Związku Sowieckiego i Niemiec Wschodnich, którzy w poprzednich mistrzostwach walczyli o złote medale, musieli się zadowolić znacznie skromniejszymi osiągnięciami.

Klasyfikacja medalowa

Klasyfikacja słomki giganta

Klasyfikacja generalna

Super gigant mężczyzn Garmisch-Partenkirchen

TENISOWE NIESPODZIANKI

W finale turnieju tenisowego Virginia Slims na Florydzie Amerykańka Chris Evert-Lloyd pokonała Martine Stange...

Druga sensacja był skład zawodników rozgrywających finał turnieju w Filadelfii, gdzie John McEnroe spotkał się z 20-letnim tenisistą z Czechosłowacji, Miroslavem Mečirem.

Klasyfikacja słomki giganta

Klasyfikacja generalna

MISTRZOSTWA ŚWIATA W NARCIARSTWIE KLASYCZNYM

Auschwitz — czyli Oświęcim

W nich, oświęcimiankach, narasta jednak urazdumienie, niestety coraz bardziej, obawa, że to nastąpi je, tego słowa danego w 1945 roku...

"The Winds of War" (Pomimo wojny) — serial emitowany przez telewizję amerykańską, udowodnia obywateli USA, że nigdy by nie doszło do wyniszczenia narodu żydowskiego, gdyby nie współpracujący z "wykonawcami rozkazy Niemca" Polacy.

Wieloletni obywatelki szacunku dla zmarłych, stręły ochronnej, "stryły cisy", już myśli się o nowym muzeum przez Sołt za obok Brzezinki. Coż — 40 lat, 40 lat, którym to okresie ludzkość nie miała odzwierciedla na stworzenie cmentarza: symbolu miejscowości większego, niż Oświęcim.

W życie we wszystkich zakątkach świata ludzi, wyrzuceni ongiś z wagonów na oświęcimskiej rampie? Oczywiście są skrajnie różne, jedni twierdzą, że 3-4 tysiące, dyrektor muzeum mgr Kazimierz Smoleń, twierdzi, że co najmniej 10-11 tysięcy. Niezależnie od tych ocen liczbowych — reprezentują potęgę, opiniodawczą siłę międzynarodowego świata, choć niektórzy jego obywatele nie

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KRZYŻOWKA

WEEKEND W LAS VEGAS

Wieloznaczki

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Druga tura rozmów genewskich WASHINGTON — Przedstawiciele rządów Stanów Zjednoczonych i Związku Sowieckiego odbędzie, 12 uzgodniono termin drugiego spotkania w sprawie ograniczenia zbrojei. Delegacje obu państw mają ponownie spotkać się 12 marca w Genewie i kontynuować rozmowy zapoczątkowane przez Szoltzy i Gromykę.

UCHWAŁY RWPG W Moskwie obradował Komitet Wykonawczy RWPG. Obradom przewodniczył wicepremier PRL, Janusz Obadkowski.

RONCESVALLES BAKERY AND DELICATESSEN 173 Roncesvalles Ave. Toronto, Ont. M6R 2L3 Tel. 535-7143

Table with 2 columns: Product Name and Price. Items include Kielbasa wiejska, Kebabosy, Kiełbasa miłowska, etc.

Śp. Helena z Niemcowskich FEDOROWICZ działaczka harcerska (1938 r.), odznaczona Srebrnym Krzyżem Zasługi w 1937 r.

Światłowiczowa Helena z Niemcowskich FEDOROWICZ działaczka harcerska (1938 r.), odznaczona Srebrnym Krzyżem Zasługi w 1937 r.

Leszek Mazur ("Przechrój")

1010

Irena Wójcik-Gabon

"W moje strony" (M)

Gdynia, the home port of the Stefan Batory and the Tall Ships is a spectacular sight. Totally destroyed during World War II and rebuilt...

I searched for hours, assisted by family for the plaque honoring my father and the assistance he brought from Canada (United Polish Relief Fund) in 1946. Gdynia is where many Poles spend summer weekends or summer holidays.

We would have liked to have more time to spend in Gdynia but a dinner engagement with more cousins who live in a BLOK (small apartment) took much longer than anticipated and the 18 kilometre ride by taxi back to Gdańsk cost us 180 zloty.

The Malbork Castle is one of the most beautiful sights in Poland, consisting of High, Middle and Low Castles, built in the 12th century. The Low Castle consisted of horses and feeding hall which was destroyed by flood in the 10th century and was not rebuilt.

A different influence even in the food as we have roast veal with wild mushrooms and cream in our coffee not quite milk for dinner at the Poznań Hotel. The dinner is so tasty we order wine with it — but there's a rule about wine in Poznań that if you order a bottle, taste it and don't agree with it you have to pay for it anyway because in Poznań the rule is "you order it, you take it because we opened the bottle".

Canadians are treated with a great deal of respect here in Poznań. We meet all kinds of people in the city including the chain-smoking 86-year old babka on the main street who is selling bulky knit sweaters from Zakopane at 4,000 zloty.

En route to Poznań, the land takes on a different look as we see a paper factory near Święcie and Hydrogez, a huge metallurgical and porcelain plant where 90 per cent of the products are shipped out of the country.

In Wrocław, the largest town in Poland with its 84 bridges, we see more industry: chemical, electronics and railway engines.

The recipient of the 1983-84 Marie-Curie Skłodowska Association Scholarship is Teresa Zeglinski

Teresa graduated from St. Joseph's High School in Livingston, Ontario, and is presently in her graduating year of Electrical Engineering at the University of Toronto. During her high school life, she attended Maria Konopnicka take part in many extra-curricular activities such as: The Polish Club, Latin Club, Adam Mickiewicz literary competitions (and, incidentally, winning several awards), participation in plays and recitals, and of course, these activities did not detract her from scholastic achievements. Teresa won the grade XI physics award and highest achievement award in grades X and XIII. In grade XII, she was awarded a scholarship from McMaster University but decided to forfeit this scholarship in favour of attending the University of Toronto.

During her acceptance speech at the Association's monthly meeting on November 27, Teresa explained what several of her courses involved. To hear about: Fields and Waves, Robotics, Optical Communications, and her thesis on Ice Kadar was a very positive learning experience. The membership was also happy to hear that approx-

Story by Wanda Erwin-Gabon

ALLIANCE

VOL 3 No. 1 THURSDAY, JANUARY 31, 1985

Peter Kovell, Honorary Editor

HAPPY BIRTHDAY

Last month The Alliance celebrated its first birthday. Conceived in the minds of the members of the Polish Alliance of Canada, recommended by the general convention, approved by the shareholders of the Polish Alliance Press and delivered by the Board of Directors in December, 1983, on the 50th anniversary of the "Związkowiec", The Alliance is the first successful English-language insert in the Polish newspaper.

The "teething" year of the new edition had its ups and downs. In spite of the difficulties and obstacles thrown in its path, The Alliance grew, matured and excelled. The growing pains of the paper. Congratulate, it is well on the way of

being self-reliant and a popular English language edition; proudly and unabashedly noting Polish/Canadian opinions, traditions, history and heritage. Its pages are open and accessible to all Polish/Canadians who can rightly be proud of being able to express themselves in the language of the country of their choice. "Związkowiec" and its infant, The Alliance, found their way to the reading rooms of the Canadian Parliament in Ottawa and the Ontario Legislature in Toronto. We take our hats off to the editors and all those who so generously contributed to the growth, maturity and excellence of the paper. Congratulations!

The Board of Directors of the Polish Alliance Press and the editors of The Alliance,

On Czesław Miłosz The Concerns of a Poet

In this short sketch of the life and work of Czesław Miłosz I will try to give an inkling of his position as one of the foremost poets writing in any language today. Miłosz was born into an impoverished family in Lithuania before and during central Lithuania in 1911 World War I. Miłosz attended which means that at that time he was a subject of the Russian Tsar. Despite these and other hardships, Miłosz was always an important writer in his mother tongue in which he writes his most important work: his poetry, with imaginative prose and most of his essays. Of course he can communicate in other languages which include Russian, Latin, French and English as well as Greek and Hebrew which he learned by

one, true way for Polish writers to practise their art. Embroiled in another crisis Miłosz returned to see the end of himself at the end of 1950. In a very short while he found the atmosphere to be unbearable and was left little choice but to leave Poland for Paris where, in February 1951, he broke with his Polish government. As Zbig-

We learned so much, this you know well: how, gradually, what could not be taken away is taken. People, countries. And the heart does not when one thinks it should, we snuff, there is tea and bread on the table. And only remorse that we did not love the poor ashes in Siedeschweigen with absolute love, beyond human power. ("Elegy for N.N.")

Since 1951 Miłosz has led a somewhat more settled existence: until 1960 he lived as a freelance writer near Paris, and published much of his work with the Paris-based publishing house "Kultura"; basic causes of mankind's disfigure 1960 he made his home in Berkeley, California where for 20 years he taught as professor of Polish and Russian literature at the University of California. Gradually gaining more and more recognition among writers and intellectuals for his poetry and translations, he won the Neustadt International Prize for Literature in 1978 and the Nobel Prize for Literature in 1980. This latest together with favourable circumstances in Poland allowed Miłosz to return there for a brief but triumphant visit in June 1981. A fragment of one of his poems is inscribed at the base of the cross monument to the shipyard workers who died during the 1970 demonstrations in Gdansk. This return of Miłosz in person and in word led, not surprisingly, to a few successful meetings with Lech Wałęsa. Yet even now Miłosz's work is officially published in Poland, albeit often in a censored form.

From the above outline it may be inferred that the Apocalypse plays a large part in Miłosz's vision of the world.

That's why poetry is rightly said to be dictated by a daemon, though it's an exaggeration to maintain that he must be an angel. It's hard to guess where that pride of poets comes from, when so often they're put to shame by the disclosure of their frailty.

What reasonable man would like to be a city of demons, who behave as if they were at home, speak in many tongues, and who, not satisfied with stealing his lips or hand, work at changing his destiny for their convenience? It's true that what is morbid is highly valued today, and so you may think that I am only joking or that I've devised just one more means of praising Art with the help of irony.

In the very essence of poetry there is something indecent: a thing is brought forth which we didn't know we had in us, so we blink our eyes, as if a tiger had sprung out and stood in the light, lashing its tail.

That's why poetry is rightly said to be dictated by a daemon, though it's an exaggeration to maintain that he must be an angel. It's hard to guess where that pride of poets comes from, when so often they're put to shame by the disclosure of their frailty.

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There was a time when only wise books were read helping us to bear our pain and misery. This, after all, is not quite the same as leaving through a thousand works fresh from psychiatric clinics.

And yet the world is different from what it seems to be and we are other than how we see ourselves in our ravings. People therefore preserve silent integrity thus earning the respect of their relatives and neighbours.

The purpose of poetry is to remind us how difficult it is to remain just one person, for our house is open, there are no keys in the doors, and invisible guests come in and out at will.

What I'm saying here is not, I agree, poetry, as poems should be written rarely and reluctantly, under unbecoming duress and only with the hope that good spirits, not evil ones, choose us for their instrument.

To cope with such stress a tried but true faith in God is imperative. "We needed God who loves us in our weakness and not in the glory of beatitude" — "To Raja Rao" and with a concentration on the other side of the Apocalypse namely the restoration of all things. Miłosz is a dialectician, he sees things from a double perspective: "For me, therefore, everything has a double existence, both in time and when time shall be no more" — "Bells in Winter". It is precisely from this point of departure that he tries to defend, often by using humour or an ironic method turned in on itself, the humanity divine in a world more inclined to bring out the worst in man.

The humanly divine — perhaps the most outstanding feature of Miłosz's best work is his humility before its variety, not only with his mind:

A dark Academy assembled are instructresses in corsets, grammarians of petticoats, possessors of unmentionables with lace. The curriculum includes feeling the touch of silk against the skin, listening to the rustle of a dress, raising the chin when the agrette on the ball sways. They teach the use of what is customary, long gloves up to the elbows, a fan, lowered eyelashes, how to smile as human speech. The superior method and good lies in a hardly noticeable smile, for everything is only make-believe sounds of orchestras and promenades, paintings in gilded frames, hymns, chorals, marble sculptures, speeches of statesmen, and the words of chronicles in reality there is only a sensation of warmth and glossiness in-sulphur, and a sadder watchfulness when one advances to meet that delicious and dangerous thing that has no name, though people call it "life". ("The Separate Notebooks, Page 25")

Like the above-mentioned especially, in this century writers Miłosz has come to which, as the reader may consider the deeper, more have guessed, acquires at less red facets of human existence in general and, more times in his writings.

TIDINGS Of earthly civilisation what shall we say? That it was a system of colored spheres cast in smogged glass, Where a luminescent liquid thread kept winding and unwinding. Or that it was an array of sunburst palaces Shooting up from a dome with massive gates Behind which walked a monstrosity without a face.

That every day lots were cast, and that whoever drew low Was marched there as sacrifice, old men, children, young boys and young girls. Or we may say otherwise: that we lived in a golden fleece, In a rainbow net, in a cloud cocoon Suspended from the branch of a galactic tree And our net was woven from the stuff of signs, Hieroglyphs for the eye and ear, anonymous rings A symbol reverberated inward, scurrying out time, The flicker, flutter, twitter of our language.

For from what could we weave the boundary Between within and without, light and abyss, If not from ourselves, our own warm breath, And lustre and gauze and muslin, From the heartbeat whose silence makes the world die? Or perhaps we'll say nothing of earthly civilisation. For nobody really knows what it was.

Miłosz would like to bridge large scale, in a variety of the distance as much as possible between himself, a poet, and his close attention. His confidant poet, and the "great concern are our concerns" — "Milk Atlas" Note: Quotations of poems in English translation are taken from: Selected Poems (1973), Bells in Winter (1978) "Matters of course, and The Separate Notebooks" on an intimate and (1984).

Information from THE SENATOR I am pleased to inform you that on December 20, 1984, I gave notice in the Senate to initiate an inquiry which expresses the desirability of the Senate's participation in the preparation and deliberations of the special meeting of human rights experts which is to take place in Ottawa, April 23 to mid-June, 1985. I propose to elaborate on the importance of this meeting and the need for the Senate to express its interest and concern in human rights issues, especially as regards the implementation of related provisions in the Helsinki Final Act. Furthermore, I intend to

propose the Senator's participation in a joint sub-committee on Foreign Affairs, which would include interested senators and members of the House of Commons. Believing that this joint sub-committee should receive briefs and hold public hearings from interested governmental and non-governmental agencies and experts in the field of human rights from the academia, I should like to invite your advice, suggestions and support in this inquiry. Senator St. Hudszak Ottawa, Ont. December 21, 1984

The West End Reception Centre

In the past it had some times been said that a disproportionate number of immigrant students were being directed to occupational schools rather than to secondary schools which offer the general and advanced level courses and thus lead to a post-secondary education.

Perhaps some immigrant students were directed to such schools. There may have been many reasons for this: poor communication between the home and the school because of a language barrier, an erroneous assumption that students cannot cope in a more challenging setting without a good knowledge of the English language, an assumption that the immigrant student was not interested in post-secondary education or that he would get into the labor force as quickly as possible, (hence, occupational courses might seem most logical). This last reason could have been conveyed by the parents or students themselves. For although parental occupations do not directly influence the choice of level of study, they can be a measure of family economic resources and influence attitudes toward secondary education. In order to satisfy immediate and pressing family needs, little attention might have been paid to more distant goals. Then again, because some parents had little or no knowledge of our educational system, they may have been unable to meet the few academic demands of their children and the children, themselves, gave little thought to their academic education.

Then there is the other side of the coin. Encouraged by relatives and friends, or inspired by dreams of a boundless future, the student might have registered in a program far too demanding for his/her innate abilities. Later, when made aware of this reality it could have been most difficult emotionally to change programs. Friendships had been formed and a certain prestige achieved among friends and family. The time to best advantage was not learning any job but to get into the labor force as quickly as possible, (hence, occupational courses might seem most logical). This last reason could have been conveyed by the parents or students themselves. For although parental occupations do not directly influence the choice of level of study, they can be a measure of family economic resources and influence attitudes toward secondary education. In order to satisfy immediate and pressing family needs, little attention might have been paid to more distant goals. Then again, because some parents had little or no knowledge of our educational system, they may have been unable to meet the few academic demands of their children and the children, themselves, gave little thought to their academic education.

Whether a program is too challenging or not challenging enough, the consequences of undertaking unsuitable courses can prove disastrous. There was thus a pressing need to help the immigrant families better understand the programs offered by the Toronto Board of Education at the secondary school level and to encourage both students and their parents to make suitable decisions regarding the students' academic pursuits. For this reason, the Toronto Board of Education established the West End Reception Centre in 1978.

Located in a portable behind Bloor Collegiate, the Centre receives students who are new to the system and in-

terested in attending a Toronto secondary school. They can be landed immigrants, applicants for landed immigrant status, or are in Canada on a temporary permit which allows them to attend school. It is advisable to telephone the Centre for an appointment prior to the initial interview. Immigration papers, a passport of one is available, and any school documents in the student's possession must be brought for that interview. Although the staff at the Centre can arrange for an interpreter to be present, it is helpful to be accompanied by one.

After the interview is over, the student is given some tasks in English and in mathematics. Since these are not examinations and standardized tests are not given, the tension usually associated with examinations is greatly diminished. The tasks are simply indicators of what the student has studied previously. Knowledge of English is required to do the work at the Centre. Each student receives individual attention and instruction and is given as much time as is required to complete the assigned tasks. Later, the student is given some work which is new to him/her but only under the supervision of a teacher, with her assistance and encouragement the student is able to complete the work without difficulty.

When all the tasks have been completed and an assessment is made, the parents/guardians are invited to participate in the place-

ment discussion. The staff in this West End reception centre gives further information about the Toronto school system and discusses different programs suitable to the student's interests and abilities. An appropriate placement can be recommended for the student and his/her parents make the final decision. An appointment is set up at the receiving school where further assistance can be given by the staff if so required. The Centre generally places students in schools located west of Yonge Street and south of St. Clair Avenue. However, this is not always the case, of-

course, the staff in this West End reception centre gives further information about the Toronto school system and discusses different programs suitable to the student's interests and abilities. An appropriate placement can be recommended for the student and his/her parents make the final decision. An appointment is set up at the receiving school where further assistance can be given by the staff if so required. The Centre generally places students in schools located west of Yonge Street and south of St. Clair Avenue. However, this is not always the case, of-

Capital punishment

The question of reinstating capital punishment has been on the minds of Canadians more than ever since the recent rash of police murders. More attempts to find out whether capital punishment is a deterrent have resulted in no clear — or objective answer to this question.

In many Provinces such as Nova Scotia, Ontario, Saskatchewan and Alberta, mandatory rates actually declined during some years after capital punishment was legally suspended. The largest number of police murders took place in 1969, a year when capital punishment was in effect and two murders were executed. A study comparing homicide rates between prohibitionist and retentionist states in the U.S. and found no definite relationship between the existence of the death penalty and homicide rates. The rate of police murders in prohibitionist states did not significantly differ from retentionist states. A U.N. study found similar results; however, these studies looked at the presence or absence of the death penalty and not whether it was actually used. The charges that a murderer will be executed, tried, convicted and executed are slim. Thus it can be seen that the relationship between capital punishment and deterrents remain uncertain. It is not clear that when an individual commits a murder he does not expect to be caught.

Canadians do not strongly believe in capital punishment. It should be the last resort for the law of the land. The 1940s have far back a strong support for capital punishment.

The cost factors must also be taken into consideration when examining the cost of capital punishment. According to the Canadian Penitentiary Service in 1975/76, to maintain a male inmate it costs \$18,063 and for female inmates it costs \$16,722 in maximum security. These figures are obviously much higher today, because wardens in prison face long term incarceration, they are more motivated to attempt an escape.

For example, in 1974, 10 murderers took unlawful leave from a Canadian penitentiary. Five escapes, two failures, eight failures to return from temporary absences, one failure to return from day parole and there are

FAITH and FREEDOM: THE POLES OF WILNO

In the big picture, on Michael Lepiński's farmstead, you can stand on the stubbled crest of a hill and look out into a distant mirage where the hills collide layer upon layer. The folded landscape is colored and textured by dense forest. Stands of pine, hemlock, maple, beech and ash green every slope. In the middle distance, in a valley 800 feet below, the pasture, lies Courty Marsh. Elsewhere, it is barely visible in a primordial field of mist. There, the York and Little Mississippi Rivers converge, flowing between the marshy grassland into the Madawaska River. It is said the marsh is uninhabited — except for an old prepper who lives alone in the deserted mining town of Craigmont. He lives in a dilapidated house, keeps a small garden, a live of bees, and writes. He sees no one.

Eighty-four years old, Michael (Mick) Lepiński has lived almost all his life within the rack and log lines that define his farm, taking pride in his knowledge of the land. His 200-acre farmstead in Renfrew County is about 250 miles north of Toronto. Though both York and Ottawa are within a day's drive, in Renfrew County the outside world seems far removed.

More than a century ago, Mick Lepiński's father claimed his 200-acre lot, "on the hill, laid down in the late '70s, near what is now called Wilno." They first went to the town of Renfrew, he said, "but it was too level. They wanted some hills to climb. They were afraid if the water ever came up in a flood, they would never get away."

A small blue sign on Highway 60 states that the village of Wilno was the first Polish settlement in Canada. Established in 1861, it takes its name from a city that is now part of the Soviet Union in the Lithuanian S.S.R. In the eighteenth century, the original Wilno was a glorious centre of Polish culture. A population of 200,000, with 200 churches at the base of a massive hill, it was the largest city in Poland. The town was destroyed by a massive fire in 1864. The ruins of the town are still visible, nestled at the base of a massive hill. The town was destroyed by a massive fire in 1864. The ruins of the town are still visible, nestled at the base of a massive hill.

The stone fences enclosing Renfrew County's farmstead seem to have been built by the Romans. They are six feet high and six feet wide, made of granite blocks fitted in place as neatly as a brick. The fences have been fortified every year since Ambrose's grandfather founded the farm a century ago and they have the look of ramparts — keeping out a hostile world.

High on a hill, near the hamlet of Kaszyl, Renfrew County is among the most picturesque and secluded in the county. Kaszyl, or "Half-Half," is a small village, the name structure on the crest of a hill that dominates the village. It was built in 1936 as a tribute to Canada's oldest Polish parish. A tired lawn leads to an expansive yellow brick facade punctuated by arches and towers. Twin towers add to the architectural muscle and direct the eye heavenward.

There are 5,800 Polish Canadians living in Renfrew County. Almost all are the direct descendants of those Polish immigrants who came to the region during the mid- to late nineteenth century. They live in Wilno and are scattered on farms and in small towns within a 20-mile radius: Round Lake, Killaloe, Combermere. Many live in Barry's Bay, a town of 1,400 six miles west of Wilno on Highway 60.

The Polish community of Renfrew County represents a mere fraction of the 300,000 Poles who have made Canada their home. They came mainly in the early 1900s and then in the 1950s following World War II, when Poland fell under Communist rule. Recently, the imposition of martial law in Poland brought an attachment to the language and traditions of their homeland. Close to half have settled in southern Ontario.

But it was some 50-odd years before the first major wave of Polish immigration cleared that morning and lay flat and smooth as skin. Only a portion of the smaller field remained.

Under the midday sun, the

Reoskie family stood in silence, taking the boy's hair into coils. Ambrose Reoskie looked the way one might imagine tall, muscular. He wore a green cap, a red neckerchief and white shirt with the sleeves rolled up. He wore over his father, Martin, a grey man whose straw hat obscured a wrinkled face. It was Martin who led the way across the field, starting each coil and doubling on the other side. He and his wife had the two women were Stasia and Charlotte. Ambrose's 15-year-old daughter, Only Rosie, Ambrose's wife, was missing from the scene. She was back in the cabin tending their two-year-old son. I would like to carry him and into the fields with me. Ambrose Reoskie said. "But he seems to be allergic to the hay."

The way the Reoskies have chosen to live reflects a reverence for their cultural heritage. In Germany, Prussia, Bismarck did not look kindly on the Polish element in his territory. He expropriated farmland, forbade the use of the Polish language in schools, officers and churches. Though both York and Ottawa are within a day's drive, in Renfrew County the outside world seems far removed.

British journalist Stewart Steven points out in his 1992 book, *The Poles of Wilno*, whose emigration to the United States in 1860 to work in the coal mines of Pennsylvania. The Poles who emigrated to the United States in 1860 to work in the coal mines of Pennsylvania. The Poles who emigrated to the United States in 1860 to work in the coal mines of Pennsylvania.

Columbian woman with a mission

Sr. Joanna from Peru Helping hands, caring hands...

Most of us are easily able to sit at a desk or table, pick up a book and begin to read. But what if you were so handicapped and crippled that you couldn't even sit up straight?

Sister Joanna Krupa, a Columbian Sister working in the slums areas of Lima Peru, is a special friend who helps such children sit up and use as much of their afflicted bodies as possible.

"After I arrived in Lima in 1974, I found too many children handicapped by cerebral palsy, polio, muscular dystrophy, juvenile arthritis, retardation, and other crippling defects," says this cheerful woman who is a registered occupational therapist.

"Most of these children are usually unable to walk, talk or even sit up alone. They must spend their days in cots, boxes or on the cold, damp ground," she says. "I have learned and become more retarded and deformed", she explains.

The majority of people St. Joanna and other Columbian Sisters and Fathers serve in Lima are too poor to afford special hand splints for their children. That's why Sr. Joanna decided to work with these children in their homes, helping to rehabilitate them and giving them a small ray of hope.

"The best thing I can do is give these severely handicapped children a sense of their own worth and dignity as persons, motivating them to develop their abilities to their fullest potential and making them as independent

as possible," says Sr. Joanna. In addition, she helps construct special equipment like adaptive chairs, wheelchairs, solinets, etc. to help the children control their movements and prevent further deformities.

The parents and brothers and sisters of these poor children also have to be helped. Sr. Joanna helps them to care of the afflicted child, learning how to massage their limbs, position them and engage in special exercises and activities."

Sr. Joanna explains it very long and trying work, but she has to be a smile down from the little one who has learned to move his fingers is rich.

Sr. Joanna also assists the children in an orphanage, Florencia Paz, which is run by Mother Teresa's Sisters. There, Sr. Joanna works with a number of spastic and arthritic teenagers, exercising and doing therapeutic activities," says this busy woman with a mission.

She also finds time to help the lepers in the area, using special hand splints for the young men's deformed hands.

"As in so many areas where the Columbian Fathers and Sisters work with God's poorest people, life is difficult," Sr. Joanna talks about Rosita, a little girl who only recently learned to sit up by herself and take notice of the world going on around her.

"For Rosita, who has cerebral palsy, most of her life was spent lying helpless in bed," she explains, "Her family was too poor to dream of any special help or equip-

ment." But with Sr. Joanna's help and patience, Rosita can sit up and she has a new outlook on life.

"She her outlook isn't the brightest," says Sr. Joanna. "Rosita stays for hours at her mother doing the washing she must take in to support her family of five. Rosita's father has a chronic lung ailment," Sr. Joanna sadly notes. But the fact that someone cares enough to make it possible for Rosita to sit up and take notice brings a new surge of hope to her mother's heart.

Before coming to Peru, Sr. Joanna worked at the Columbus Sisters' Regional House in Hyde Park, Mass. But she wanted to do more and asked to train as an occupational therapist at Buffalo University.

"Working with the handicapped gives me a chance to use all my talents for God's work among our brothers and sisters," says Sr. Joanna.

It's not always easy tramping through the dust and squalor of these Lima slums to visit poor children in their flimsy shacks. Yet, Sr. Joanna looks over the faces of these handicapped children when they are able to sit up for the first time more than compensates for the hard work of Sr. Joanna.

Sister Joanna Krupa, a missionary, was the guest speaker at the November meeting of the Marie Curie Skłodowska Ass'n. Born and raised in Toronto, Sister Joanna is a personal friend to many MCSA members and although stationed in Lima, Peru for the past 11 years, she has kept in touch with them.

Following a secretarial course, Sister Joanna joined the Columbian Sisters and attended Buffalo University, where she completed training in Occupational Therapy. She has since been using her skills to improve the function of the hands of the children and adults who are physically or mentally impaired in the slums of Lima. A slide presentation accompanied Sister Joanna's most interesting stories regarding her work. One special case was that of a young boy who suffered from Cruzin's disease, and who Sister Joanna arranged to be sent to the Hospital for Sick Children in Toronto for surgery which was assisted by the Herbie fund.

Story by Jerry Włodarski

Sir Frederick Grant Banting

Sir Frederick Grant Banting was born in Alliston, Ontario in 1891. Banting started his career in medicine in 1912 as a student of the University of Toronto.

In World War I, he joined the Canadian Army's medical corps as a Surenon and was wounded in action in France and in Italy. He was awarded the Military Cross for his courage. Following his service in the Army, he practiced medicine for a year before returning to Canada to study and teach.

Banting's greatest achievement in life was his discovery of insulin. Five years before, he was preparing a lecture on the pancreas, he suddenly realized how he might extract insulin from animals in order to help people who had diabetes. A disease that was usually fatal. Starting in May 1921, Banting and Best, who was a graduate student, worked day and night at a Laboratory at the University of Toronto and under the direction of Professor J. R. MacLeod, and within a few weeks had the first sample of insulin from a dog.

In January of 1922, Banting gave his first human injection to a dying boy who showed immediate improvements. This was followed with other patients receiving injections and showing similar marked improvements. There was still no cure for diabetes but insulin had increased the life expectancy of diabetics.

In 1923 Banting and MacLeod were awarded the Nobel Peace Prize for physiology and medicine for the discovery of insulin. Banting shared his half of the award with Best and they shared it with the Coward who perfected a method of preparing insulin.

In 1924 Banting was appointed director of the University of Toronto's Banting-Best Department of Medical Research and in 1932 the Research Institute for Medical Diseases was founded. Banting made significant contributions to medicine. He served as a major in the Canadian Army and was killed in a plane crash in 1941.

Chris Korwin-Kuczynski Alderman - Ward 2

SEVEN POLISH CANADIAN POETS
Antologia wierszy siedmiu poetów (D. Biełkowska, Z. Bohdanowiczowa, A. Buzza, B. Czaykowski, J. Ichnatowicz, W. Iwanicki, F. Smieja) porzeczona wstępem Z. Polewskiego w j. angielskim. Wiersze w wersji polskiej w tłumaczeniu na j. angielski. Polish-Canadian Publ. Fund, Toronto 1984, s. 222.
Cena \$16.00, z przesyłką \$18.00
Do nabycia w księgarni „Związkowca”, 1638 Bloor St. W., Toronto, Ont. M6P 4A8. Wysyłamy po uprzednim nadaniem należności. Czech lub Money Orders prosimy wysłać na: Polish Alliance Press

ZOFIA CZERNY POLISH COOKBOOK
Bogato ilustrowana kuchnia polska w j. angielskim zawiera 120 przepisów z mig. ryb, sosów, ciast i deserów. PWE, Warszawa, s. 495, półcena okrywa z obwolutą.
Cena \$21.50, z przesyłką \$23.00
Do nabycia w księgarni „Związkowca”, 1638 Bloor St. W., Toronto, Ont. M6P 4A8. Wysyłamy po uprzednim nadaniem należności. Czech lub Money Orders prosimy wysłać na: Polish Alliance Press

Under the midday sun, the

Under the midday sun, the

Peter Kovell, Honorary Editor

THE LIBERATORS

The long column of the Soviet Army appeared on the highway leading north. The battle there was brief. The Polish commanders seeing the futility of further resistance and useless bloodshed, allowed their troops to break the engagement and proceed to the internment camps in nearby neutral Lithuania. This decision saved thousands of lives on both sides, particularly Polish policemen, for whom the Soviets had special "feeling and appetite".

The Red Army soldiers four abreast walked slowly down the middle of the cobblestone highway, interspersed with an occasional tank or truck loaded with supplies. Now and then, one could see an officer or a "Politru" with a revolver hanging on his hip in cowboy fashion; a large map and binoculars hanging on his neck, a symbol of importance and leadership. The soldiers were a curious lot, their rifles tied with a string hung cumbersome on their shoulders. Their tired faces reflected the amalgam of the captive nations within the Soviet Union.

There were narrow-eyed and fisted Mongols, dark-skinned Armenians, tall and handsome Georgians, eagle-nosed Azerbaijanis, blond and stocky Russians, short and dark haired Kazaks, Uzbeks, Turkmens, Tatars and others, a true mosaic of people inhabiting Soviet Union Asiatic lands. The bystanders watched silently without reaction or emotion the deliberate demonstration of the Soviet military power. The era was coming to an end; a new and unknown one was unfolding.

Resignation and cynicism overwhelmed the population. The Soviet military administration ordered the stores to reopen. The Russian ruble and the Polish zloty were decreed to be at par value. The bakers were made to bake bread with no supplies available. The result was empty store shelves; bread unfit for human consumption and currency of no value. Speculation and barter trade became a fact of life. Cigarettes, vodka, food and clothes were the most desired commodities.

Quietly and secretly, one by one, survivors and fortunate men returned home into the outstretched arms of their families and loved ones. They brought with them stories of war and destruction, carnage, cruelty and murder.

Peter Koz was a soldier in the Polish army. From the beginning of the war he was in the front lines in southern Poland. In September 20, 1939, German troops were approaching Lodz. His company took a defensive position in the power house, placing a heavy machine gun in the window for better vision and defense. This was the place where the "Soviet Lib-

eration Army" found him. Suddenly from the rear appeared the Russian Politruk with a drawn revolver in his hand asking for the commander of this post. The commanding officer, the Major in the Polish army responded. The Russian motioned him with his gun to move in the door. He eventually pointed his gun at the Corporal standing nearby, and a civilian, a power house engineer, ordering them both to do the same. Once in the yard, quickly and expertly, he shot each man in the back of the head. Three shots and the three dead men fell on the ground. The cowardly murderer, drunk with power, had no courage to look any of his victims in the eye. This common occurrence in many more murders to come.

The rest of the soldiers were herded into a marching column and led into the awaiting train. For some unknown reason it was very common for the Soviets to transport Polish prisoners of war on the railway flat cars. That night Peter jumped from the moving train, making his escape. The 1,000 kilometer journey home to Lida was wrought with danger, ambushes by bandits and other surprises. Describing in detail would be a story by itself.

Contrary to some western reports, war in Poland did not end in three weeks like in France. Defense in Warsaw and Hel Peninsula lasted until the end of September; some army units never gave up. Soldiers who crossed the borders of Romania and Hungary, soon found themselves in the Middle East, France and England, incessantly fighting the Nazis. Unlike Vichy France, in spite of terrible losses, the Polish nation did not capitulate, cooperate or collaborate with Hitler. Like Norway, Poland did not give rise to a Polish Vidkun Quisling. Unlike the betraying Russians and Ukrainians, there were no Polish troops fighting for Hitler, nor were there any Polish troops, in Dutch, Latvian, and Estonian, ready to give Nazis a helping hand.

"SEMPER FIDELIS" — The Polish people, always faithful to their country, remained united in this gigantic struggle with the forces of evil regardless whether they came from the east or west. On September 29, 1939, in Brest Litovsk, 115 miles due east from Warsaw, Russian and German officers finalized the demarcation line between their two armies. The fourth partition of Poland was a "fait accompli". Major hostilities out of the way, the two occupying powers settled down to the more bloody and grisly task of eliminating the opposition and destruction of the Polish nation.

In western Poland the Nazi Gestapo and SS unit herded the Jewish population into ghettos. The Polish population in western provinces was expelled from farms to make room for the "Volksdeutsche", the German colonists returning from eastern Europe and Russia. In Soviet occupied Poland, collectivization of the land and population, through education, propaganda and coercion was relentlessly pursued. Any resistance was not tolerated and ruthlessly eliminated.

The chronic shortage of food and other necessities was blamed on the war situation. Anyone who dared to question, promptly disappeared at night. Midnight arrests of people in N.Y.U. were common occurrences. The prisons were full of Polish men and women. The story circulated that in the prison, a guard called a young woman a Polish whore. She snapped back that she was proud to be Polish, not a Russian like himself. A swift hit with the rifle butt in the face of the poor woman put an end to the conversation. The gruesome story, as it was, continued greatly to the morale and spirit of the Polish people.

Wino, the old capital of Lithuania, with its university, for centuries was a bastion of Polish culture and influence in the East. The Holy Madonna of "Sztyni" became the venerated by both Lithuanian and Polish Catholics.

In 1920 after the red hordes of the "Soviet proletarian revolutionaries" were thoroughly defeated at the gates of Warsaw, the Russians handed Wino over to Lithuanian troops. The new General Zeligowski, while pursuing the defeated Red Army, entered the city and retained it for Poland. This incident was not for-

gotten by the Soviets. In October 10, 1939, the Russians, who recently occupied eastern Poland, in return for the military bases, ceded Wilno and adjoining territories back to Lithuania. There was a saying, "Wilnius Musi, Litwa Rusi", loosely translated we must have Wilno, Russians if Litwa, so it was.

The Soviet "liberation" of eastern Poland only whetted the appetite of the Russian bear. An ultimatum to Latvia and Estonia, demanding the establishment of the Russian military bases on their territories was accepted. A similar ultimatum issued to Finland was rejected.

On November 30, 1939, the Red Air Force bombed defenseless Helsinki, the capital of Finland. Resolute, brave and heroic stand of the Finnish people was applauded by the whole world, including the United States of America. The David and Goliath struggle between the giant Soviet Union and tiny Finland, with a total population of less than four million, lasted throughout the winter. Day and night troop-trains loaded with tanks, artillery and supplies rumbled northward towards Finland. Dead, frozen and wounded Russian soldiers were packed on the same trains coming back to the Red Army's propaganda. He boasted about the great victories of the Red Army over the white Finns. The wounded, frost-bitten and maimed soldiers told another story. The heroic stand of the Finnish people and the brilliant example of the vastly outnumbered Finnish forces, bloodied the nose of the Russian bear and curtailed his appetite.

In March 12, 1940, the Soviets signed a peace treaty and hostilities ceased. Finland lost some 13,000 soldiers and some military bases, but retained its honour, sovereignty and freedom. Above all, it raised the spirit and hope of the "liberated" people of Eastern Poland.

WILLIAM LYON MCKENZIE KING
1874-1950

by Chris Korwin Kuczynski

William Lyon McKenzie King was born in Kitchener, Ontario in 1874. He received his education at the University of Toronto, Chicago and Harvard, where he received a doctorate in economics in 1897, as a reporter for the Mail and Empire, he wrote a column on the 3c an hour paid to women in the garment district. It was seen by Postmaster-General William Mulock who then passed a "fair-wage" clause in all government contracts.

McKenzie King had been discovered by the Laurier government and became Deputy Minister of the Department of Labour in 1910. He passed Canada's first Anti-Combines laws and pioneered the Industrial Disputes Investigation Act. He won his first seat in the House of Commons in 1908, representing the riding of Waterloo North and in 1909 became the Minister of Labour in the Laurier Government.

In 1911 he lost his seat and

statement: I merely seek some information because in that part of his motion which calls for action, he says: "The Senate of Canada, condemning this act of violence... and this is the part I would like some clarification on..."

Furthermore, since the signing by states of the Helsinki Agreement, the raising of such issues can no longer be considered an internal affair. Indeed, there are times when specific protest is both justified and necessary, as silence in such matters may be regarded as neglect or indifference.

It is hoped that these concerns will be thoroughly discussed at the forthcoming special meeting of experts on human rights to be held next May in Ottawa, as proposed three years ago at the Madrid review meeting by Canada's then Secretary of State for External Affairs, the Honourable Mark MacGulgan.

Hon. Duff Roblin (Leader of the Government): Honourable senators, I do not intend to speak to the motion because I was much impressed by your honourable friend's eloquent

Mulroney's response to the Polish questionnaire

1. THE ECONOMY

To create jobs, we will rebuild the Canadian economy on four pillars: (1) Lower interest rates through policies that strengthen the dollar; (2) Trade expansion, which will enable us to recapture our lost share of world trade; (3) Technology, where our investment in research and development must be doubled if Canada is going to share in the riches of technological progress; and (4) Training, the urgent social problem of the next decade.

We are committed to reducing the deficit in a responsible manner, and to curtailing the growth of government spending.

Canada can lessen its vulnerability to American monetary policy if trade, investment and tax policies are put to put upward pressure on our dollar. We will take steps to expand trade and to encourage the inflow of job creating investment capital. Inflationary pressures that have increased productivity, a stronger dollar and lower interest rates.

2. FREE TRADE

Canada and the United States are currently negotiating free trade in specific industrial sectors. We believe that sectoral free trade with the United States offers opportunities to broaden our markets, but that it must be studied carefully for its impact on each sector before any agreements are signed. If an industrial sector such as steel or electronics wants free trade with the United States in its particular product lines, it is because they feel that it is to their advantage. As such, sectoral free trade would not represent a threat but rather an opportunity.

We do not however, favour full free trade.

3. SIZE OF GOVERNMENT

We believe that the federal government has become too large, with excessive waste and inefficiency. Over-regulation has become a serious problem for many Canadian small businesses, and as such we are committed to reducing the number of federal government regulations.

(b) In our view, responsible deficit reduction must be approached from two complementary directions: first, through policies that encourage the economy to become productive again, and second, by providing Canadians with a well-managed, efficient and productive government.

An expanding economy will mean expanding government revenues without the need for new taxes and a decrease in the level of safety net payments. For example, one percent decline in unemployment reduces the cost of the Unemployment Insurance program by \$1 billion.

With respect to productivity management in government: Cabinet ministers will be required to outline the objectives and the anticipated results of any programs put before Cabinet or Parliament.

We will develop incentives, along private sector lines, for public sector managers to exercise prudence, sensitivity and foresight.

We will ensure that merit is the primary means of advancement. Employees must have the opportunity to demonstrate merit by meeting well-understood performance requirements.

We will undertake a major overhaul of current planning and budgetary controls.

We will strengthen the information system that supports the process of allocating national resources.

We will explore the potential of various management techniques — sunset provisions, zero-based budgeting and the role of the Controller General — to improve the management of national resources.

We will take steps to bring Crown Corporations under control.

4. THE PC PARTY

recognizes that the base of our society is the family unit and that government policies and programs should be supportive of the family. They must also reflect changing lifestyles and economic conditions.

Today, women are concerned about high unemployment, inflation, the shrinking dollar and rising interest rates, factors that have a direct impact on family budgets and housing costs. The Progressive Conservative program reflects the importance of these and other issues that affect all Canadians, men and women. It recognizes firstly, that women must achieve greater financial independence to satisfy their daily needs with dignity. Consequently, jobs and the job market are major priorities which are given significant attention in the Party platform.

Furthermore, women expect to fully participate in all aspects of Canadian life. They strongly opposed all violence perpetuated against women and young people and demand to free themselves from the nose of poverty that limits their own and their children's futures.

Many of the social concerns expressed by women are tied to their lack of economic equality. This is particularly true in reference to day care facilities and services, the divorce law and its application and a better standard of living for elderly women.

Mr. Mulroney said in Winnipeg (29/03/84) and quoted himself in Toronto (02/06/84):

I believe there is no obligation more compelling, no duty more irrefragable in Canada than to ensure that our linguistic minorities and other minorities live at all times in conditions of fairness and justice.

Mr. Mulroney's five personal goals: (Toronto — 02/06/84)

- Political equality and public participation
- Quality of economic opportunity
- Equal access to government services
- Educational opportunities, with emphasis on English, French training and retention of heritage languages
- Elimination of racism.

The only acceptable multicultural policy must be based on the equal opportunity of every person in this country to participate fully in the social, economic and political life of Canada. That is the cornerstone of our policy.

It is essential to understand that multicultural diversity is part and parcel of our national identity. To reject it is to reject the essence of Canada.

Unity does not depend on uniformity. In fact, unity — working together to carry Canada forward — depends on building new initiatives from the rich diversity of our shared experience.

Our goal is to increase participation in the Progressive Conservative party, the House of Commons and the public service of Canada from the nine million Canadians whose ancestry is neither French or English.

We believe that competent and committed men and women who understand and reflect our cultural diversity have to be appointed to government boards, agencies and Crown corporations.

The matter of rewarding initiative is not limited to making major appointments to public positions. We must examine the hiring, promotion and training practices of government to ensure that they not only do not impede but that they actually encourage advancement of capable individuals from every racial and cultural group in this country.

While we eliminate the barriers in the public service of Canada we will encourage provinces and municipalities to do the same. By these examples and through direct encouragement the private sector must increase opportunities in all sectors of business and industry.

Society grows as its people grow and as the young people of Canada who will ensure that these goals are realized fully. By bringing together different traditions and abilities, we provide our children with opportunities to experience the richness of Canada's diversity firsthand.

Heritage language training

with a view towards establishing realistic levels based on the best appraisal or anticipation of such requests. You will recall that it was the height of the Polish crisis we informed the government to reply to the quota.

We have consistently advocated and demanded that all countries adhere to the recognition and abidance of the basic human rights. It should be noted that it was a Progressive Conservative government which proposed the creation of the post of a UN Commissioner on Human Rights. As a government, we will not hesitate to conduct our evaluations of basic human rights in the international community.

We will use the influence and good offices of the Canadian government, and our diplomatic corps to persuade other nations to aid in or agree to the reunification of families.

The P. C. Party believes that trade is one of the cornerstones of economic prosperity. A P. C. government will work with exporters to develop markets through the provision of assistance such as credit.

A Polish delegation headed by Professor Andrzej Salytowski has met with PC representatives about this project. During this meeting, we expressed support and indicated that a PC government would give serious consideration to a request for direct foreign investment assistance.

10. FREE ENTERPRISE

Free enterprise is the opportunity for individuals to pursue economic activity in the market place without undue restriction or interference by government, and free opportunity for individuals to choose their own means of earning a living.

Yes

6. Yes. We believe that Canadian society has benefited immeasurably from the admission of Polish refugees to this country. We must never take for granted the depth that our multi-cultural society gives our nation.

6. b) Our position is that all quotas will be determined

Katarzyna Dobranowska — named Whitby's student of the Year

Katarzyna Dobranowska has been named the 1984 "Student of the Year" by the Whitby Chamber of Commerce.

The 19 year old resident of Gerrard St. East, won't present at the chamber's annual meeting last week but the honor was accepted on her behalf by her father, Julian.

Aside from attending Carleton University, K. Dobranowska is also one of 40 young people from across Canada who works as a Page in the House of Commons, a position she was named after a rigorous selection process.

She is attending Carleton as the recipient of the Frederick William Baldwin Scholarship and is the holder of this year's Faculty Award for Excellence.

Dobranowska graduated from Anderson Collegiate with her grade 13 diploma earlier this year and was named in Quebec for the Quebec de Langue Française and is a member of the United Nations Association.

"She has been enthusiastically involved in a wide variety of extra-curricular activities and has demonstrated natural leadership ability."

"Perhaps her greatest strength is her ability to get along with diverse groups of people. She was well liked and respected by the student body and by her teachers."

While at school she was involved in the Canadian Madonnas League Contest, was a writer for the student newspaper and a member of the community public relations committee. She was also a member of the student council, participated in five intramural sports as well as being a member of the school soccer team.

She is also involved in the Whitby Odawa Polish community, she travelled to Belgium, Scotland, World Jamboree and to Quebec for the Quebec de Langue Française and is a member of the United Nations Association.

A message from the Premier of Ontario

On behalf of the people and the Government of Ontario, it is a pleasure to extend to all your readers warm wishes for a happy Holiday Season.

Christmas is a time for family and friends to gather and share the joys and traditions of the season. It is also a time of kinship among the diverse family of peoples and faiths honoring the Christmas spirit of peace and goodwill.

If this spirit would endure and take root in the hearts and minds of all mankind, we would forge the bonds of brotherhood that are the foundation of a lasting global peace.

As we celebrate during this special season, it is my hope that we will remember to give thanks for our blessings and to share with those who are less fortunate. Let us strive to practice tolerance and opportunity for all.

To each of you, I express my gratitude for your quality of citizenship and enriched our province as well as my Merry Christmas and a New Year of happiness and prosperity.

William G. Davis

FOR EVE...

whence this uncertainty on your cool lips, the frail interjection of the days without snow, the sharp cracked structure of crowns the loss of the bottom tooth? This little sorrow in your mucky lips and the eyes' abyss, as it alters death my dearest

I want you to stay through tomorrow give me the time to excite in you the volatility of my Empress touch my every breath in my destruction of you what with the rest of the world I don't know

Magdalena Czyzowska

At a variety store I overheard this conversation between a husband and wife who were obviously rethinking their Christmas list.

"We've bought her a couple of gifts, but do you think she will have enough?"

"Well, I sure don't want her to feel left out."

"Maybe we should just forget it."

"No, I want to buy her just one more. Which do you think she'd rather have, a new collar or one of these cheery boxes?"

During his first year as chairman of Texaco, Maurice F. Cronville felt the nervousness many executives come with in addressing a large audience. "Look out there and imagine all those people in their underwear," his wife advised. He tried it, and he had no problems with stage fright after that.

When my flight was called, an elderly couple preceded me along the boarding ramp. We entered the airport bus, where a stewardess collected our boarding passes. As we were being driven along the runway the woman said, "What do you think, Pa?" He scratched his chin and replied, "Danged if I know — never seen one without wings before."

The last-minute Christmas rush was on, and there was a long line at the express counter of an local co-op grocery store, where our 17-year-old daughter worked as a cashier. The tiredness and strain showed plainly on her face as she looked at the next customer, a young man who had been waiting patiently. There were no groceries piled on the counter, so she asked if he could help him. "I would like to buy a smile, please," the young man replied and handed her a quarter. Caught by surprise, her face broke into a grin. "Thank you," he said, "that's all I wanted."

The evening news is where they begin "Good evening" — and then tell you why it isn't.

One thing about commercials — at least you know THEY won't be interrupted.

A woman signing up for a course at a memory school was struggling with the application form, which asks routine questions about home and business addresses, phone number, and so forth. Finally, she wrote across the blank: "Goodness, if I knew all this, I wouldn't be here!"

Recent Articles in English on Poland

THE POLES OF WILNO

The Christian Science Monitor

- Beaufort, John, "Glowacki's 'Cinders': The Barrenness of Bureaucratic Oppression", February 28, 1984
- Bourne, Eric, "A Ray Of Hope On East-Bloc Human Rights", March 15, 1984
- Bourne, Eric, "Battle Over Religious Symbols In Poland", March 15, 1984
- Bourne, Eric, "Communist Parties Face Challenges From Within Their Own Ranks", January 23, 1984
- Bourne, Eric, "Eastern Europe Sniffs The Wind For Policy Shifts In Kremlin", February 14, 1984
- Bourne, Eric, "East Europeans Take Up The Chorus Against Supposed Damage From Acid Rain", January 31, 1984
- Bourne, Eric, "Ex-Polish Premier Refuses To Be Made Scapegoat", February 23, 1984
- Bourne, Eric, "New Polish Unions Assert Their Power", January 24, 1984
- Bourne, Eric, "Poland Faces Another Bleak Year Despite Some Economic Gains", January 5, 1984
- Bourne, Eric, "Poland's Church-State Relations May Sour After New School Issue", March 12, 1984
- Bourne, Eric, "Poland's Communists Regain Balance As Church 'Turns On Ebbs'", March 28, 1984
- Bourne, Eric, "Poland Sands In 'Clowns' — And A Measure Of Cultural Freedom", January 4, 1984
- Bourne, Eric, "Poland's Housing Lists Are Long, And So Are Lines For Furnishings", January 16, 1984
- Bourne, Eric, "Poland's One Small Step Toward Democracy Is Too Small For Some", February 21, 1984
- Bourne, Eric, "Polish Communists More Troubled By Economy Than Membership", March 19, 1984
- Bourne, Eric, "Polish Leaders Offer Some Conciliatory Hints On Human Rights", February 22, 1984
- Bourne, Eric, "Polish 'War Of Crosses' Threatens Prestige Of Both State And Church", March 16, 1984
- Bourne, Eric, "Price Rises That Panic The Poles Don't Faze The Hungarians", January 26, 1984
- Bourne, Eric, "Private Firms In Poland Fill In Where The State Falls Short", March 29, 1984
- Kulawiec, Edwin P., "Poland's Strength", January 6, 1984
- "Martial Law Averted War, Say Polish Communists", March 20, 1984
- Poggioli, Sylvia, "Bulgarian Connection", March 20, 1984
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skies speak to each other in a Kashub dialect. Ambrose's father never learned to speak English and understands only a few words.

"Do you find your life tough in any way?" I asked.

"We were born living this way," Rosie replied. "We are used to it. The only thing I don't really like is scrubbing the clothes on a washboard." Rosie, an amiable, grey-haired woman with teased hair, grew up on a farm a few miles away. She is her husband's first cousin. Down the road, Martin Rekoskie's brother Stan, and his family live in a farm, keeping up the old ways.

"Is the winter hard?"

"It is long and very cold. Plenty of snow. But our stove heats the cabin so well I only have to wear a light shirt inside," Rosie said.

Ambrose continued, "We [Reserve] all our food and hunt for venison and part. These days the town-shulst clear the track to the farm so we are never stuck."

Ambrose Rekoskie's words were spare, deceptively simple; while earning a meager income from his farm, he seemed to derive tremendous satisfaction from living a life circumscribed by history and tradition, close to the earth.

"When I owned the general store in Wilno, I painted a sign for each shop. Each letter was several feet high on the store's slanted roof. I wanted everyone to know that this was a Polish town."

Martin Shulist, a drawn, the Sermoskie coat of arms-serious-looking man, with his greasy brown-grey hair, pale skin and smooth hands, in shuffles papers littering the desk top and floor of his office. Shulist, 59, a community leader who served on the night of the full moon, he had Jones and Burns Township for 10 years, is dedicated to the study and preservation of the region's Polish culture.

"A person should know about his ancestors," Shulist insists. "I was the very first born from Wilno to go back to Poland to see our heritage. In 1969 I went all over the country: Gdansk, Warsaw, Cracow, and the rest of the region of Poland. Most of our Kashub forefathers came from the parishes of Lipuz and Parchovo. I visited many cemeteries looking for familiar names. I still correspond with Shulist. I met on my journey. We discovered we were cousins: his great-grandfather and my great-grandfather were brothers."

Shulist was born on a farm near Wilno, one of 10 children. "The name should be spelled 'Szulist'," he says, "modern government officials anglicized my family name when our fathers came to this country." Shulist ran the general store in Wilno for 15 years. "Seven boys and four girls, they all speak Polish as well as English fluently." The modern office of Shulist's brother Fred broke home on Highway 40 outside of Wilno. Acres crammed with books and articles about Kashub culture, collected over many years.

"When I first became interested in our heritage, 20 years ago, people thought I was crazy," Shulist admits. "The young especially. Many wanted to forget these old Polish customs. They just wanted to be Canadian."

In fact, two distinct and separate Polish groups inhabit the town. Near the village of Kasztul, Poles who live in Toronto and environs have established a resort of lake-side cottages, country inns, restaurants, Polish boy and girl scout camps. In 1966, in honor of Poland's Christian millennium, they built a magnificent open-air cathedral set on high land overlooking the town. The Polish "tourists" and Kashub residents have little interaction. The Polish emigrants who settled in southern Ontario came primarily from the province of Galicia. They were, for the most part, better educated, more urbanized and spoke a different dialect. Some local Kashubs claim that these emigrants who vacation in Kasztul in 1963 and 1975, the care church remained a street on by look down upon them.

Sermoskie's general store is a big, barnlike place with a tiled roof, red brick front and colonial windows. The store sells groceries and the occasional item for counter-living such as fertilizer, reporting events that

pig feed, salt block cow licks, dew worms, fishing rods, coal etc. It also serves as Wilno's gas station, bus stop, dry cleaner, post office and public library. Martin Shulist's life shop no longer graces the roof, but stretched between two columns a wooden plaque announces: *Sklep Spozywczy, Poczta Wilno* (General Store and Wilno Post Office).

Inside to the left of the entrance, behind a long, sunny counter, proprietors Raymond and Rose Sermoskie talked animatedly in Polish with a customer.

That was Theresa Murack, our next-door neighbour. Rose confided when the woman had gone. "We were asking about her health. Yesterday, when she was over at our house, our dog jumped up and bit her on the backside."

The Sermoskies bought Wilno's general store in February 1983. "The last owner, Eric Jones, fell off the roof, broke his back and died," Raymond remarked casually. "His wife, Mrs. Jones, couldn't manage the place." Forty-three years old, the store's capacious interior simple; while earning a meager income from his farm, he seemed to derive tremendous satisfaction from living a life circumscribed by history and tradition, close to the earth.

Like former proprietor Martin Shulist, Raymond Sermoskie takes intense pride in Polish heritage. "I have traced my family's history wanted everyone to know that this was a Polish town."

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In fact, two distinct and separate Polish groups inhabit the town. Near the village of Kasztul, Poles who live in Toronto and environs have established a resort of lake-side cottages, country inns, restaurants, Polish boy and girl scout camps. In 1966, in honor of Poland's Christian millennium, they built a magnificent open-air cathedral set on high land overlooking the town. The Polish "tourists" and Kashub residents have little interaction. The Polish emigrants who settled in southern Ontario came primarily from the province of Galicia. They were, for the most part, better educated, more urbanized and spoke a different dialect. Some local Kashubs claim that these emigrants who vacation in Kasztul in 1963 and 1975, the care church remained a street on by look down upon them.

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nated in the birth of Solidarity in August 1980, focused on the Poles' fervent devotion. In Poland religion and belief in God is an affront to the atheist Communist Party.

The nationalistic strain, unique to Roman Catholicism in Poland, has historic roots that date back to 966 when the country adopted the Christian faith. It is grounded in a Marian tradition that proclaims the Virgin Mary as Queen of Poland. The cult of the Madonna, a replica in St. Hedwig's Church — celebrates and perpetuates this belief. In the monastery of Jasna Gora at Czestochowa, there rests a jewel-encrusted icon of the Madonna and Child, venerated by age. Polish legends hold that the icon was painted by St. Luke and countless miracles have been attributed to it.

The Kashubs brought with them this baroque, Marian-centred faith to Retirew County. "The force of history has made the Roman Catholic Church fulfil many roles for the Kashubs of Retirew County," explained Father Al Rekowski, assistant pastor of St. Hedwig's. "The first immigrants were, in the main, uneducated rural folk and the sole clergy represented their search for the opposite realities of their own country and city. In the early 19th century, an uneducated, controlled, artificial life in rural areas of Poland, one life is truly ruled by the sea and dependent on the sea's leasers, defenders and champions."

Father Rekowski, 61, a communities of Retirew County retain their unique spirit. Isolated and static for as lived and worked in Polish parishes across Canada, the past 25 years experienced drastic change and modernization. Despite local efforts and the determined support of Pope John Paul II, the Polish culture is slowly dying. Martin Shulist worries that many young people are forced to leave the community in search of work. His concern is not unfounded. Terry Dombrowski, a summer vacationer at a cottage on Carson Lake near Barry's Bay, now lives in Kitchener, Ontario. A body shop owner, Dombrowski said, "There are so many people leaving the village. Rubber plants around Kitchener, we call it Little Barry's Bay. And many have gone to Toronto and Ottawa, of course."

Father Rekowski believes that change within the community is inevitable, even desirable. "The Kashubs retain their Polish heritage as a double-edged sword," he said cautiously. "Old-time values have kept them back in the bush, economically deprived. The Kashubs traditionally believe in the inherent value of physical labor, but they do not place enough emphasis on education. I got picked to pieces as a youth for wanting to study, rather than help out on my stepfather's farm. That was the ethos of the day."

Early one evening, under a heavy sky, I drove with a steep road south of Wilno toward my farm. En route a half mile or so, the road narrowed. It came upon my neighbor Peter Murack cutting hay in a roadside field. We stopped to watch as he drove his horses and mowser over the rolling land. He sat on a small seat above the mowser, his feet, wearing his straw hat and white leather gloves — protection against the persistent flies. "The hay's no good this year," Murack said. "We had too cold, wet, a spring. Then too hot, dry, a summer. It should be up to here." He re-stated, holding a gloved hand a foot above the green grass.

Murack took the reins again, preparing to move. "You have to be careful doing this. If you hit a rock, the mowser will throw you but my horses are good ones. They understand Polish."

"Have you taught your children to farm?" I asked.

"Hell no," Murack laughed. "No money in the 'Eve got two sons working in Calgary and a daughter studying biology in Ottawa."

The wind began to pick up, rattling through the hay. The sky darkened. We stood and watched as Murack drove the mowser on a walk-behind behind his horse — up the road and over the hill.

In 1979, he spent nine months in Poland studying at the Catholic University of Lublin. He is now entering a four-year program at St. Paul's University in Ottawa and, on completion, will be ordained a priest. Sitting in the kitchen of his parents' century-old adjacent to Wilno's Church of Our Lady, white skin continued, "But while white life is a test, I think that, growing up in a small community such as this, it is easier to have faith and to find fulfillment in a simple life."

From the age of 12, Gordon Lorbetzki played the organ for Wholes' Sunday masses. With his unkempt hair, and wearing light jeans and a blue sweatshirt soiled with dirt, he looked more hard-rocked than theologically Lorbetzki had worked the day at his summer job, pulling weeds, planting flowers, and repainting the foundation of Wilno's Old Flower Cemetery. "I have it here," he confessed. "I'm a nature freak. I've worked with mud out in the bush loading; my legs and feet are completely satisfied."

Lorbetzki remains philosophical, perhaps naive, about the opposite realities of their own country and city. In the early 19th century, an uneducated, controlled, artificial life in rural areas of Poland, one life is truly ruled by the sea and dependent on the sea's leasers, defenders and champions."

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